

OLD ENGLISH NEWSLETTER

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General correspondence regarding OEN should be addressed to the Editor. Correspondence regarding Year's Work in Old English Studies and the annual Bibliography should be sent to Professor Collins and Dr. Berkhout respectively.

Scholars can assist the work of OEN by sending two offprints of articles to the Editor and two notices of books or monographs to him.

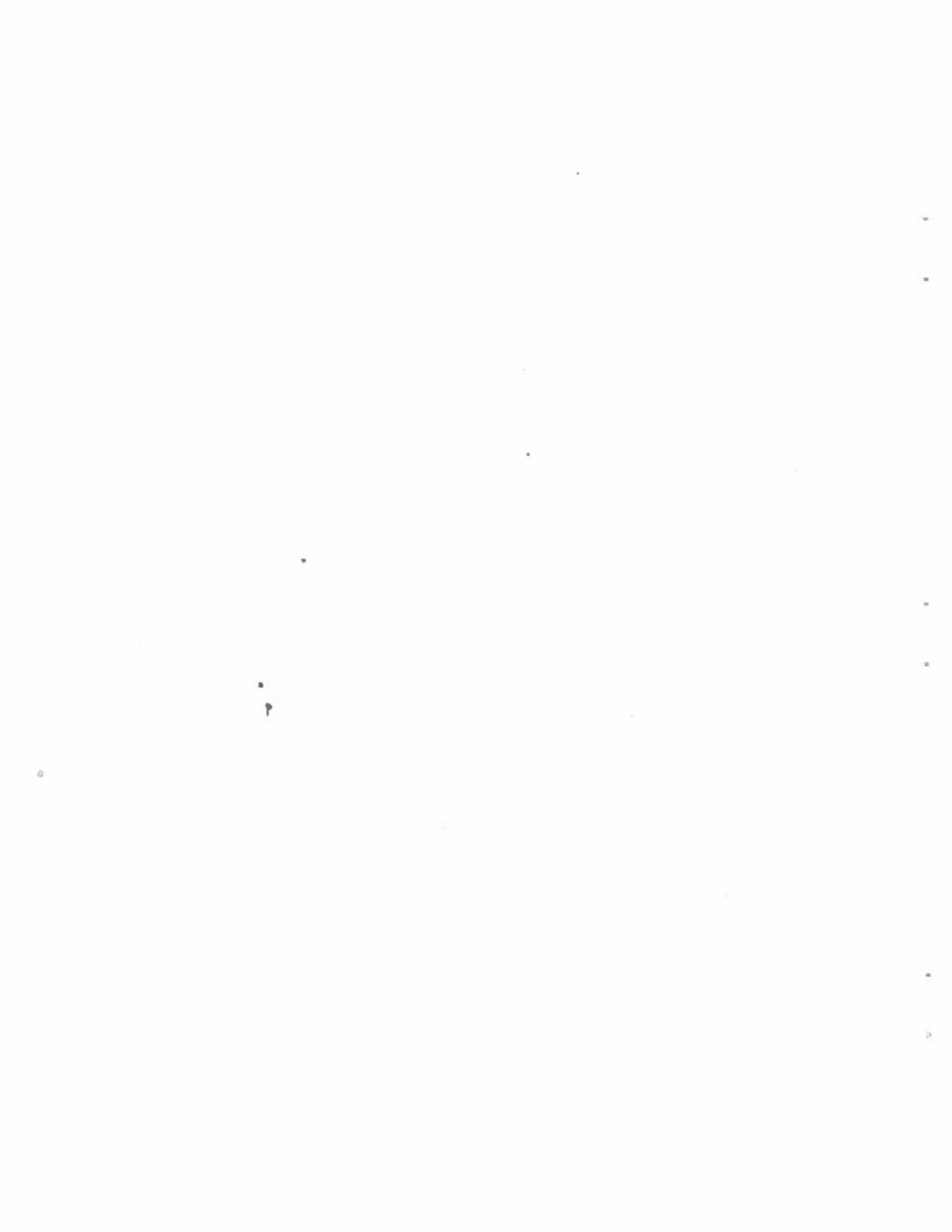
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I

1980 Annual Meeting of the MLA in Houston

The Modern Language Association has announced that there will be four sessions of interest to Anglo-Saxonists at the next Annual Meeting. The main meeting of the Old English Division will be:

Session no. 85: Sunday, December 28, 10:15-11:30 a.m., Sandalwood, Hyatt

"Feminine Themes in Old English Literature"

Program Chairman: Thomas Cable (University of Texas-Austin)

Papers:

1. Jane Chance Nitzsche (Rice University)
"The Anglo-Saxon Woman as Hero: The Chaste Queen and the Masculine Woman Saint"
2. Alain Renoir (University of California-Berkeley)
"Eve's I.Q. Rating: Two Sexist Views of Genesis B"
3. Alexandra Hennessey Olsen (University of Colorado-Boulder)
"The Rape of Holofernes: Judith as a Political Poem"
4. Helen Damico (University of Minnesota-Twin Cities)
"The Valkyrie Figure in Old English and Old Norse Literature"

The Executive Council of the OE Division has also arranged a special session:

Session no. 115: Sunday, December 28, 12 noon-1:15 p.m., Sandalwood, Hyatt

"Early English Saints' Narratives"

Program Chairman: Mary P. Richards (University of Tennessee-Knoxville)

Papers:

1. Colin Chase (University of Toronto)
"The Literary Treatment of English Saints from Abbo to Anselm"
2. Cynthia Cornell (DePauw University)
"Sources and Structure of Guthlac A"
3. Robert D. Stevick (University of Washington)
"The Length of Guthlac A"
4. Patrick W. Conner (West Virginia University)
"Blickling XVII: The Syncretic Narration of St. Michael"

The MLA has also scheduled:

Session no. 35: Saturday, December 27, 9:00-10:15 p.m., Pecan Room, Hyatt

"The Anglo-Saxon Tradition: Latin Backgrounds to
Old English Poetry and Prose"

Program Chairman: Allen J. Frantzen (Loyola University of Chicago)

Papers:

1. Earl Anderson (Cleveland State University)
"Cynewulf and the Theology of Compunction"
2. Allen J. Frantzen (Loyola University of Chicago)
"What is an 'Anglo-Saxon' Penitential"
3. Thomas D. Hill (Cornell University)
"The Invocation of the Trinity and the Tradition
of the Loricæ in Old English Poetry"
4. Katherine O'Brien O'Keefe (Texas A. and M. University)
"Exeter Riddle 40 and the English Manuscripts of
Aldhelm's Aenigmata"
5. Patrick O'Neill (University of North Carolina-Chapel Hill)
"The Origin of the Prose Psalms of the Paris Psalter"

Session no. 490: Tuesday, December 30, 10:15-11:30 a.m., Pecan Room, Hyatt

"Old English Themes and Typescenes"

Program Chairman: Alain Renoir (University of California-Berkeley)

Panelists:

Michael B. Cherniss (University of Kansas)

Marcia N. Bullard (Southwest Texas University)

Jo Anne Delavan Foley (Stephens College)

Donald K. Fry (SUNY-Stony Brook)

II

Reminder: Abstracts of Papers in Anglo-Saxon Studies

As they announced in this past Spring's issue, the editors of the Old English Newsletter invite conference organizers and their session chairmen to submit abstracts of papers delivered at their conferences and sessions. The abstracts should be brief and similar in form to the abstracts from the Western Michigan conference printed annually in the Spring issue. In order to be included in the Spring issue the general editor must receive abstracts by March 1.

III

Medieval Sermon Studies Symposium (1980)

The Medieval Sermon Studies Newsletter sponsored the second Medieval Sermon Studies Symposium at Linacre College, Oxford, July 2-4. More than fifty scholars from various fields including Old English participated in the six sessions, the colloquium, and the business meeting. At the business meeting the participants decided to meet again, tentatively July 7-9, 1982, and probably biennially thereafter. For abstracts of the papers and for further information on the Newsletter and other group activities, write to

Dr. Gloria Cigman
Medieval Sermon Studies Newsletter
 English Department
 University of Warwick
 Coventry, England

CV4 7AL

IV

Conference on the Fantastic in the Arts

With the assistance of the Thomas Burnett Swann Fund the College for the Humanities, Florida Atlantic University, has planned the Second International Conference on the Fantastic in the Arts, March 18-21, 1981. Allen W. Greer and Mary Faraci, both of the Department of English at Florida Atlantic, have proposed sessions on "'Fantasy' in Context" and "Fantastic Elements in Old English Writings" respectively. The former will concentrate on Medieval and Renaissance literature. Though the Conference Committee has invited the submission of papers by December 15, final scheduling will take place in January.

V

OEN Subsidia

The Editors of the Old English Newsletter announce the publication of volumes 4 and 5 in the Subsidia series. Both volumes are reprints of important essays now difficult to obtain. Volume 4 is Peter Clemons' Liturgical Influence on Punctuation in Late Old English and Early Middle English Manuscripts, originally published by Cambridge University's Department of Anglo-Saxon in 1952, while Volume 5 is Clemons' "The Chronology of Aelfric's Works" from the out-of-print Dickins Festschrift, The Anglo-Saxons (London, 1959). The price for each volume is \$3.00.

In early 1981 the editors will issue Volume 6, John Mitchell Kemble's Review of Jakob Grimm's Deutsche Grammatik. Raymond A. Wiley, who brought the unpublished review to light, provides a preface explaining the circumstances of the review and its importance. The price for the 51-page review is \$3.00.

VI

Short Notices on Publications

The British Academy announces the publication of Bruce Dickins (1889-1978). Written by Raymond I. Page, this memoir of one of the leading scholars in early English studies gives an account of Dickins' life and work. Orders for the volume (softcover, 20 pages, £.25) may be sent to:

The Publications Secretary
The British Academy
Burlington House
Piccadilly, London W1V 0NS

The Yale University Press has published Jeff Opland's Anglo-Saxon Oral Poetry (New Haven, Conn., 1980). Opland traces the development of popular poetry in England before the Norman Conquest, bringing together and assessing documentary evidence on the practice and performance of oral poetry and drawing as well on secondary evidence from related Indo-European literary traditions and studies of contemporary oral poetry, especially African. The price is \$20.00.

The New London Press has begun a comprehensive bibliography of articles on English Literature published in periodicals between 1925 and 1975. The seventeen volumes will be issued in eight parts, with Part One devoted to Old English. Each part contains an individual index to authors and the main body of the bibliography is organized by subject. The publication of a general author-index to the entire series is part of the general plan. Part One: Old English is a hardcover volume

priced at \$30.00. For further information contact:

Director of Library Sales
New London Press Inc.
P.O. Box 7458
Dallas, Texas 75209

(Phone: 214-742-9037)

The St. Martin's Press has published Klaus Randsborg's The Viking Age in Denmark. The book gives a new account of the economic and social changes that took place in southern Scandinavia during the ninth and tenth centuries. Dr. Randsborg uses new archaeological methods and a variety of different data--climate, burials, settlements, philology, the scattered written sources--to examine the many factors contributing to the formation of the Danish state at this period. The price is \$30.00.

Published by D.S. Brewer/Rowman and Littlefield and edited by John D. Niles, Old English Literature in Context is a collection of essays seeking to explore the various contexts in which the works of Old English are to be read for correct understanding. The essayists include Fred C. Robinson, Jeff Opland, Thomas Hill, James W. Earl, Theodore M. Andersson, Phillip Damon, John Miles Foley, Albert B. Lord, Michael N. Nagler, and the editor. They severally discuss a wide range of topics from the physical context in a manuscript to the wider context of oral poetry as a genre, treating Beowulf, Andreas, and Exodus among other works. The price is \$42.50.

Mayflower-Octopus Books has published Aryeh Grabois' The Illustrated Encyclopedia of Medieval Civilization. The cross-referenced volume contains over 5,000 entries, 450 photographs, maps, tables, an index, and a bibliography. The book sells for \$25.00.

VII

Anglo-Saxon England 9 (1980)

The contents of ASE 9 are:

Helmut Gneuss, "A Preliminary List of Manuscripts Written or Owned in England up to 1100." A search-list of the nearly 1000 manuscripts extant, whole or in part, in Great Britain, on the continent and in America, indicating their main contents, their dates and, if known, their places of origin and provenance.

Michael Lapidge, "Some Latin Poems as Evidence for the Reign of Athelstan." Rejects the assumption of historians that a poem quoted by William of Malmesbury was composed in Athelstan's time, while presenting, with much new interpretation and discussion, three other, short poems which can safely be attributed to that reign.

David Pelteret, "Slave Raiding and Slave Trading in Early England." Assembles the widely scattered evidence for these practices from the Anglo-Saxon settlements in the fifth century to the changed conditions of Norman power in the twelfth.

Richard Gem and Pamela Tudor-Craig, "A 'Winchester School' Wall-Painting at Nether Wallop, Hampshire." Attributes to the "Winchester School" and dates to the late tenth or early eleventh century a recently conserved wall-painting hitherto regarded as thirteenth-century.

John C. Pope, "The Text of a Damaged Passage in the Exeter Book: Advent (Christ I) 18-32." Meticulously reconstructs a text better than any previously published.

Alan Bliss, "Auxiliary and Verbal in Beowulf." Examines the word order in the clauses containing a finite verb and a dependent infinitive or past participle, so as to determine what constraints operated and hence in what ways the poet exercised choice and skill.

Ruth Mellinkoff, "Cain's Monstrous Progeny in Beowulf: Part II, Post-Diluvian Survival." Surveys the uncanonical, fabulous tradition from which the Beowulf poet derived his belief that some of the giants who were descended from Cain survived the Flood.

Stanley B. Greenfield, "Sylf, Seasons, Structure and Genre in The Seafarer." Newly interprets sylf (35b) as marking a crucial stage of personal recognition and acceptance in the speaker's developing psychological-religious experience; sees fresh implications in the poem's seasonal imagery as the objective correlative of the speaker's sequential experience; and allows for increased thematic significance in the poem's Apocalyptic elements when cautioning critics against applying over-simple concepts of genre.

Dorothy M. Horgan, "The Lexical and Syntactic Variants Shared by Two of the Later Manuscripts of King Alfred's Translation of Gregory's Cura Pastoralis." Reveals the distinctive sense of scholarship and literary style with which a late Old English ancestor of the two manuscripts was edited.

E.C. Stanley, "The Scholarly Recovery of the Significance of Anglo-Saxon Records in Prose and Verse: a Bibliography." From the vantage-ground of Stanley B. Greenfield's and Fred C. Robinson's new bibliography of publications in Old English literature 1548-1972 reviews some of the aims and achievements of scholars, past and present, in this field of study and, in the process, reasserts the value of much former scholarship.

P.J. Fowler, "Farming in the Anglo-Saxon Landscape: and Archaeologist's Review." Discusses the concepts, methods and types of evidence currently available for a form of investigation which has to cope with large quantities of actual and potential evidence produced mainly for other purposes.

Bibliography for 1979. Lists all books, articles and significant reviews in the various branches of Anglo-Saxon studies.

It is regretted that this volume will not be published before the spring of 1981 because of delays in the printing house.

VIII

Reprint of Seven Old English Poems

W.W. Norton and Company will issue the reprint of John Collins Pope's Seven Old English Poems. The paperback reprint, which will be photo-offset from the Bobbs-Merrill seventh printing (with minor corrections), will include a brief new preface recording Professor Pope's change of opinion about The Seafarer and The Wanderer and mention of some important studies of these and other poems. There will be no attempt, however, to take into account all the articles on the seven poems that have appeared since 1966. As of mid-November, Norton had not set a date for the reprint.

IX

Morgan Library Slide Collection

The Pierpont Morgan Library is pleased to announce the availability of 1200 reproductions, in color slides and microfiche, of principal treasures from its collection. The slides and microfiche constitute an unparalleled survey of the Library's most important illuminated manuscripts. Never before has such a substantial portion (over 20%) of the Library's holdings in this area been made available in color; many miniatures and manuscripts are reproduced for the first time, and, except for a handful of facsimiles, most have never been reproduced in color. This project has been made possible by a grant from Exxon Corporation.

The sets of 1200 slides may be ordered from the Morgan Library at the special pre-publication price of \$900 until February 1; thereafter, they can be purchased from Rosenthal Art Slides, 5456 South Ridgewood Court, Chicago, Illinois 60615, for \$1,500. Slide sets will be delivered in March 1981. The sets of microfiche, available for \$175 through March 31, 1981 and for \$195 after April 1, 1981, are being distributed in the USA by the University of Chicago Press and in Europe by Oxford Microform; these will be available at the Library as well as from the University of Chicago Press, 5801 Ellis Avenue, Chicago, Illinois 60637, and Oxford Microform, 19a Paradise Street, Oxford OX1 1LD, England.

The slides and microfiche will be accompanied by a complete checklist compiled by William Voelkle, Associate Curator of Mediaeval and Renaissance Manuscripts. The manuscripts were photographed by Charles Passela, the Library's Chief Photographer.

Many of the manuscripts shown in the slides are on display now through February 8, 1981 at the Morgan Library in the exhibition, "Masterpieces of Mediaeval Painting: The Art of Illumination." Hours: 10:30 a.m. - 5:00 p.m. Tuesdays through Saturdays, 1:00 p.m. - 5:00 p.m. Sundays, closed Mondays and holidays.

For further information, please contact:
Mail Order, The Pierpont Morgan Library, (212) 685-0008

now available

LITURGICAL INFLUENCE ON
PUNCTUATION
IN LATE OLD ENGLISH
AND
EARLY MIDDLE ENGLISH
MANUSCRIPTS

BY

PETER CLEMOES

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Cambridge: 1952

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Subsidia Vol. 4

CEMERS, SUNY-Binghamton

1980

Historical Thesaurus of English

Annual Report 1979-80

Efforts this year have been concentrated on slip-making, and good progress has been made. By 31 December, 1979, slips had been completed for 12,500 Oxford English Dictionary pages, and for 520 pages from the new OED supplements. Slips are at present being compiled for the letters A, B, D, E, F, G, I and R, and only J and K remain unstarted, with the result that all OED slips should be completed by December 1982. Extra time will be needed to deal with the supplement pages for OED volumes completed before the supplements appeared, and with the forthcoming third and fourth supplement volumes. Classification is also under way, and both Warfare and Music have been completed this year. At present all classification is provisional, but the work on these sections has been valuable in isolating problems of approach and methodology relevant to the classification as a whole.

Progress has also been made on the Old English side of the project; slips for the letter E were completed last year, B is in progress, and only F remains untackled. All the Old English material is stored on computer at King's College, London, and both an alphabetically ordered checklist and a broad notional classification are available on microfiche for all letters except B and F. This, coupled with the fact that most of the OED material is available on microfilm, means that work begun in Glasgow can be continued from another base, and the Department is always glad to hear from post-graduate students or senior academics who might be interested in contributing to the work.

Christian Kay
University of Glasgow
Department of English Language
April, 1980.

University of Glasgow, Hunter MS. U.3.2, f. 210v

In the margin of the last folio of a twelfth-century English illuminated Psalter now in the Hunterian Library is an enigmatic thirteenth-century inscription. This inscription appears to provide in Latin the instructions for the preparation and administration of an amulet. The amulet (breve) is to be sanctified at the altar with the Mass of the Holy Ghost and then suspended from the neck of a person afflicted with epilepsy or, perhaps, in danger of death.

The inscription then provides the words which make up the charm written on the amulet. The meaning of the charm is vexed, but the language seems to be a corrupted form of OE. We suggest that the following OE forms are possible readings:

usy -usic, dat. or acc. of we (or from ME usen)

begete - a form (imp., subj., pp.) of begietan or begeotan

agala - a form (imp. or subj.) of agalan

lentotan - a combination of lent or lencten and +tan (or a corruption of Lat. lentitudo)

domnes - gen. of domne

cibu - ? (Lat. cibus)

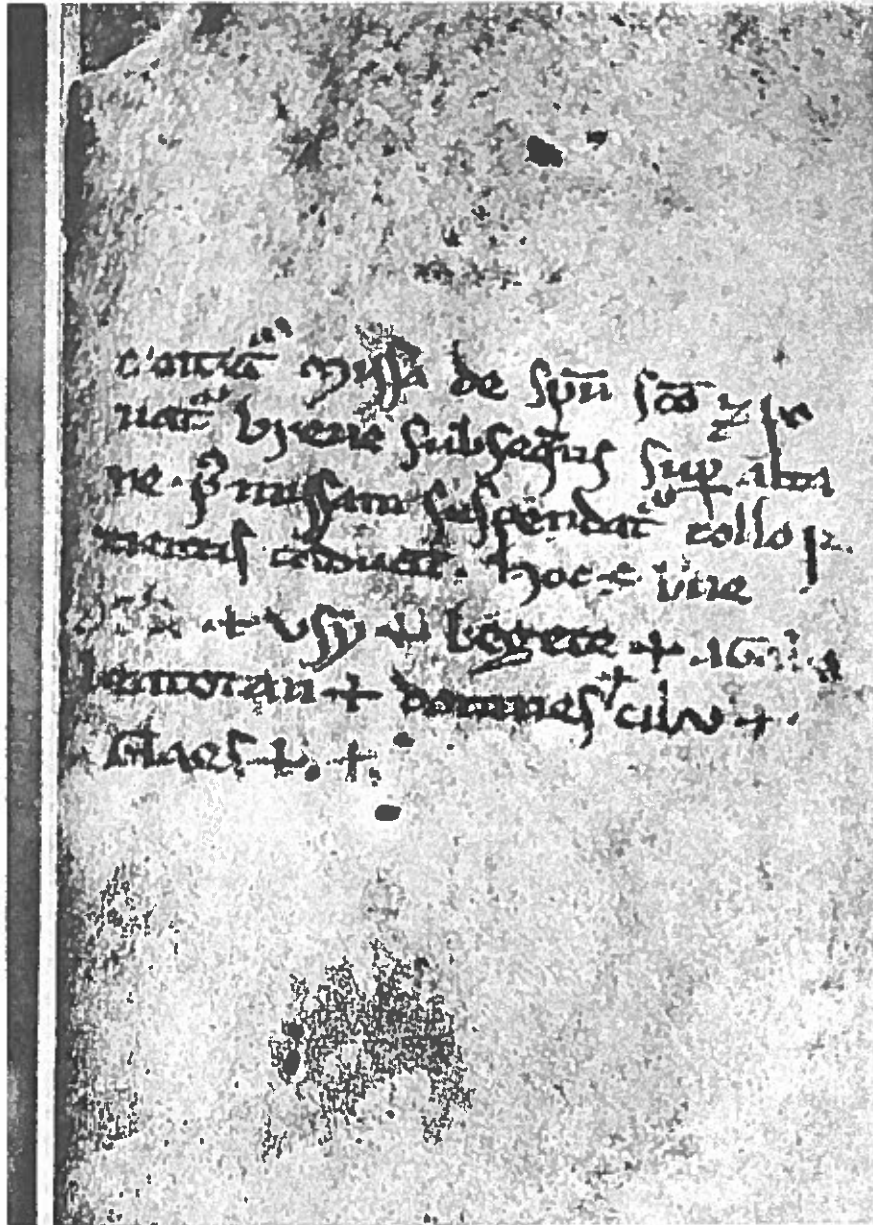
glaes - glaes (note that Lat. glaesum is the equivalent of OE glaer).

We are grateful for the comments on these words offered to us by a number of scholars, and we thank Audrey Meaney in particular. We hope that readers of the Old English Newsletter will have further suggestions regarding the meanings or the forms of the words on the breve; we would be grateful to hear of them.

It may well be, however, that the meaning of the charm cannot be restored. Nor will we likely ever know if the thirteenth-century writer of the charm understood what he was writing. It is, of course, common in the Anglo-Saxon charm for the charm instructions to be in the vernacular with the words of the charm itself--the healing agent--in Latin or debased Greek. In the case of this later inscription, the situation seems to be reversed. Here the instructions are in Latin, and it is the older, perhaps scarcely intelligible, form of the vernacular that is perceived as being vested with curative powers, as having an abracadabra function.

Jane Hetherington Brown, Art History
Univ. of North Carolina at Chapel Hill

Linda Ehrsam Voigts, English
Univ. of Missouri-Kansas City



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Keeper of Special Collections, Glasgow University
Library (enlarged)

Transcription

cantat(ur) missa de sp(irit)u s(an)c(t)o et po
nat(ur) breue subseq(ue)ns sup(er) alta
re. p(ost) missam suspendat(ur) collo pa
tientis caducu(m). hoc e(st) b(re)ue
--- + usy + begete + agala
lentotan + domnes⁺ cibi +
glaes +. +.

THE YEAR'S WORK IN OLD ENGLISH STUDIES - 1979

Edited by Rowland L. Collins
 Department of English
 The University of Rochester

We have always been taught that haste makes waste, but the editor and contributors hope that, at least in the case of The Year's Work in Old English Studies, there is some small virtue to speed. As early as possible each year, the bibliography of scholarship written on Old English language, literature, and culture, during the previous year is published in OEN. Then, as speedily as possible within the bounds of reasonable care, YWOES offers to scholars a concise review of some of the important publications listed in the bibliography.

This year an extraordinary exhibition of Viking art and artifacts has been presented to the world. Consequently, YWOES has moved outside its usual chronological bounds to present a special, and even more up-to-date, review of work on this civilization which was so closely, and often so unhappily, related to that of the Anglo-Saxons.

Professor Edward H. Judge of The Department of History at LeMoyné College again helped our reviewers by translating one of the difficult Russian studies of Old English linguistics. Special thanks are again also due Mrs. Helen Craven at The University of Rochester for her preparation of a long and difficult manuscript for photo-duplication.

Contributors to YWOES are independent reviewers. There are no uniform evaluative criteria imposed by the editor. He acts merely to select the contributors, to eliminate duplication between sections, and to prepare the reviews for publication. Abbreviations for the titles of journals conform, as much as possible, with the list of such abbreviations published at the beginning of the 1979 MLA International Bibliography. The authors of the sections can be identified from the initials which appear at the end of each contribution:

C.C.	Colin Chase, University of Toronto
J.D.C.	John David Cormican, Utica College
J.P.C.	James P. Carley, The University of Rochester
R.T.F.	Robert T. Farrell, Cornell University (assisted by Fred Jonassen)
M.McC.G.	Milton McCormick Gatch, Union Theology Seminary
J.R.H.	James R. Hall, University of Mississippi
T.G.H.	Thomas G. Hahn, The University of Rochester
M.M.	Matthew Marino, University of Alabama
J.B.T.	Joseph B. Trahern, Jr., University of Tennessee

Suggestions for the improvement of YWOES and review copies of articles and books should be sent to Mr. Collins.

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SUPPLEMENT TO YWOES - 1978

4. ANGLO-LATIN AND ECCLESIASTICAL WORKS
-

1. GENERAL AND MISCELLANEOUS SUBJECTS

The essay that takes the widest view among the studies published this year is Professor H. R. Loyn's inaugural lecture at Westfield College, University of London. "Anglo-Saxon England: Reflections and Insights" (History 64, 171-181) chooses as its starting points the work of F. M. Stenton and Marc Bloch that appeared in the early 40's; Professor Loyn considers the similarities and divergencies in method that have developed since the issue of Anglo-Saxon England and La Société féodale. The essay offers no firm conclusions, but attempts to divine the state of the art for the deeply interested non-specialist (blessings upon him wherever he may be found). It includes a wide range of reminiscences, suggestions, and observations -- among which occurs notice of the OE Newsletter -- though Loyn particularly scrutinizes recent work in the fields of kingship, church reform, and archaeology.

Several essays illustrate Loyn's concern with methodologies for reconstructing the context of Anglo-Saxon culture. In "Wynflæd's Wardrobe" (ASE 8, 195-222), Gale R. Owen investigates the several items of clothing bequeathed in the will of Wynflæd (? middle of the tenth century): these include a "twilbroccenan cyrtel 7 operre linnenne oppe linnenweb," a "dunnan tunecan," a "mentel," and the following headwear: a "cuffia," a "binde," and a "haliryft." In attempting to specify what these may have been and what they may have looked like, Owen cites all possible attestations, glosses, and translations; she provides possible analogues and corroborating evidence from MS illuminations; and, she examines many descriptions of clothing, and even of the cloth-making process. What is astonishing is that at the conclusion of so exhaustive an analysis we are still unable to identify with any certainty Wynflæd or her status or her connections, let alone say how she dressed. Owen nevertheless achieves a great deal in marshalling a wide array of information that is seldom seen together or taken account of, especially by literary scholars. The obscurity of the context and the uncertainties surrounding the literal meaning of words in a legal document must give pause to those who venture interpretations of literary texts (see, e.g., this year's essays by Leslie and Greenfield in 3a, and by Stanley in 3c). Yet, it may just be that the greater complexity and density of meaning in imaginative compositions give a help to understanding that the deliberately abbreviated and uniquely stylized prose of a will does not contain.

Less attractive, but more arresting than Wynflæd's attire, is the archaeological evidence found by James Rackham in a Yorkshire well (Antiquity 53, 112-120). A skull, a mandible, and other remains of the black rat, associated with the great epidemics of the later Middle Ages, were discovered among strata that date its appearance in England perhaps to Roman times, and at least to before the eighth century. Rackham surveys documentary and pictorial evidence, though he finds, especially in the latter, almost no rats, only mice and kittens. He suggests that there were no major outbreaks of plague before the later Middle Ages, despite the presence of the rat, because of low density of population.

Two other essays deal with the learned traditions. Gillian R. Evans (EHR 94, 71-89) sheds new light on the Benedictine Revival, indicating that the English first had the chance to study the abacus around 988, when Abbo of Fleury taught at Ramsey Abbey. The most notable of Abbo's students was Britferth (Byrhtferth) of Ramsey. Among his miscellaneous studies, attested to by the Manual, Byrhtferth may have produced B. L. MS Harley 2506, containing the earliest treatise on the abacus made in England. Evans offers evidence that throughout

the eleventh and twelfth centuries, Englishmen continued to use and study the abacus on a fairly wide scale. Kjell Meling (NM 80, 36-38) puts forward a speculation about another, more arcane form of learning. He argues that users of OE runes would have noted a connection between crossed, and even subscript, forms and the Cross, and, further, that such connections may have determined the shape of runes that were developed after the spread of Christianity in England.

Another group of articles deals with the transmission of learning through scholarship, ancient and modern. Patricia Connor (Ill. London News 267, 44) offers notice, with photographs, of the opening of the Bede Monastery Museum at Jarrow Hall, Tyne and Wear. The Museum contains artifacts excavated from the Jarrow site under the direction of Rosemary Cramp. Dennis E. Rhodes (Library 6th ser., 1, 355-360) writes of Bede's predecessor, Gildas, as historian of the British Isles. Rhodes is finally more concerned, however, with their successor, Polydore Vergil, and in particular his editio princeps of Gildas. Rhodes discusses bibliographical evidence, especially type fonts, in attempting to trace Polydore Vergil's printer. He concludes that the likely candidate is Christopher van Ruremunde (or his wife), who issued the Gildas at Antwerp around 1525. Rhodes's difficulties in pinpointing the printer lead him to aver that the volume was published on the continent in secrecy, though he offers no reasons why this should be so. S. D. F. Hughes takes up a much livelier subject in his article on the remarkable antiquarian Elizabeth Elstob (HLB 27, 172-191). He first sets her Rudiments of Grammar (1715) within the context of her career and then considers its argument point by point, adducing in appropriate places the positions and publications of her opponents. In his extensive analysis of the Rudiments, and in his description of its backgrounds, Hughes draws upon previous investigations, and most fully upon the unpublished work of S. H. Collins.

Within this same category are several publications that trace the work of scholars whose effect is still felt by those engaged in research on Anglo-Saxon England. Robert W. and Gretchen P. Ackerman have produced a short account of Sir Frederic Madden's life. It demonstrates his preeminent place as bibliographer and librarian among nineteenth-century antiquarians, and its appearance is particularly welcome now that Madden's ample diaries are available on microfilm. More immediate is the effect, both in his work and in his passing, of Bruce Dickins; R. I. Page, in his tribute (Cambridge Rev. 100 [1978], 76-78), commemorates Dickins's many contributions to Anglo-Saxon studies. And finally, in what is a celebration, as well as a tribute, W. M. Stevens (Saints, Scholars, and Heroes, ed. King and Stevens [Collegeville, MN.], 1, 299-309) tallies all of the publications of Charles M. Jones, who, we may hope, will continue to influence OE scholarship for some time to come.

This section concludes with notice of two articles entirely bibliographical. Bruce Mitchell, Christopher Ball, and Angus Cameron (ASE 8, 331-333) provide abbreviations for seven additional OE texts, and corrected abbreviations for nine others, most of the latter changed to make them "more likeable or guessable." Donald K. Fry (OEN 12.2, 6-12) offers a tabular collation of title abbreviations from three sources: Grein-Holthausen-Köhler Sprachschatz, the OE Dictionary project as published in ASE, and the Bessinger-Smith Concordance of ASPR. This does not, of course, incorporate the changes specified in ASE 8. While the latter two schemes for the most part resemble one another, the abbreviations announced in ASE are the more complete for including several pieces not in ASPR, as well as prose and inscriptions. This seems enough reason for adopting these as the

conventions that scholars should cite uniformly.

Works not seen:

Brown, Alan K. "The English Compass Points." ME 47 (1978), 221-246.

Richter, Michael. Sprache und Gesellschaft im Mittelalter. . . .
Stuttgart.

Rubin, Stanley. "St. Cuthbert of Lindisfarne: a Medical Reconstruction."
Trans. of the Architectural and Archaeol. Soc. of Durham and Northumberland
n.s. 4 (1978), 101-103.

Terasawa, Yoshio. A Bibliography of Publications on Medieval English Language
and Literature. Tokyo.

T.G.H.

2. LANGUAGE

a. Lexicon, Names, Glosses, and Other Subjects

A. C. Amos brings us continuing good news in "Dictionary of Old English: 1978 Progress Reprt" (OEN 12, no. 2, 13-15). The project has computer readable forms on all texts, and a great deal of the concordance work has been done. Materials can be obtained at cost by those interested from Mr. N. Relles, Madison Academic Computing Center, 1210 West Dayton St., University of Wisconsin, Madison, Wisconsin 53706. The project is currently making "dictionary slips": non-function words will be completely represented, and about forty common function words will get extensive representation. C. Kay's "The Historical Thesaurus of English" (OEN 13, no. 1, 10-11) is equally encouraging in the prospect of a semantically based diachronic word list for all of English. The Glasgow University project seems to be headed toward the late 1980's as a terminus. Although the final version will contain only dates and references, the slips also contain short definitions.

A. Bammesberger, who has so often given us valuable information on select items from Holthausen, discusses both the theory and praxis of etymological research in Beiträge zu einem etymologischen Wörterbuch des Altenglischen: Berichtigungen und Nachträge zum Altenglischen etymologischen Wörterbuch von Ferdinand Holthausen. The almost one hundred and fifty pages of commentary on Holthausen's work indicate advances made, new information acquired, and the ample corrections and additions that come with time. Bammesberger modestly characterizes these as simply extensions of Holthausen, which in their current state are an unfinished representation of his proposed etymological work. He tries to characterize how Holthausen's entries raise questions and what the answers are. He discusses the problem of transmission and the use of pre-existing lexical material in its relationship to primary data; despite his warnings against positivist lexicography or theoretical excesses, he does state that there is one true etymology for each word. As an article of theoretical faith it is probably wrong, but as the sustaining structure for working on etymologies one can hardly act in any other way. Clearly, his ultimate goal is to do for Holthausen what Campbell has done for Bosworth-Toller and what Meritt has done for Clark Hall.

J. De Caluwé-Dor in "The Chronology of the Scandinavian Loan-Verbs in the Katherine Group" (ES 60, 680-85) engages one of the special etymological problems raised by Bammesberger concerning the judgment about when a lexeme really becomes a part of the language. Scandinavian loan-verbs probably do represent a writing down of items that have been around for a while, but the full problem of when native classifications are appropriate as expressed in something like Haugen's classic work is not exercised. The internal evidence for change in the weak verbs is a standard phonological and classificatory analysis which gives some credence to varying levels of penetration for the word group and therefore a hypothetical postulation of unrecorded earlier usage in English.

The third volume of P. Bierbaumer's Der botanische Wortschatz des Angelsächsischen, III: Der botanische Wortschatz in altenglischen Glossen caps this fine work that has been praised here before. The final botanical word list gives us a strong basis for working on the semantic field of botany; indeed,

much of the work has been done for us. Both the botanical and lexicographic information are more accurate than any of the earlier individual studies could have been because this very useable and useful reference work encompasses extensive information from both Lat and OE that ranges across a wide period.

The useful quota of explanations of single items is represented by a large number of notes and short articles. O. Arngart's "The Word 'Wolverine'" (N&Q 26, 494-95) argues that the wolv- is an obvious first part of a compound made obscure by the addition of ren "course, live" and that the actual European type dies out in the late Middle Ages. A. Bammesberger's "Old English broc and Middle Irish broc(c)" (BBCS 27, 552-54) suggests that the Mir broc is borrowed from OE broc < Gmc *bruk-a- "fragment" and is not Grinda's undetermined choice. Since the OE broc can be semantically and syntactically determined and the Mir form can't be, he believes it must be a borrowing. Bammesberger's "Viel irlandais sacart et viel anglais sacerd" (EC 16, 187-89) questions the phonology involved in any transmission of Lat sacerdos to OE sacerd "priest," but he finds plausible a borrowing of OIr sacart with lenition from Brit Lat sakerdōs, which is then borrowed back again to OE sacerd. He finds that such evidence suggests that the problematic OE gōdspell "gospel" follows a similar route from Gk through the immediate source of OIr so-scéle "good news." P. Bierbaumer, in "Altenglisch seonuwealtian--ein 'ghost-word'" (Anglia 97, 429-30), believes that Quinn's explanation of the OE gloss seonuwealtian is spurious because one should read the more obvious OE wine tealtian. Bierbaumer's "Zu den altenglischen Psalterglossen hwit stow und hwit tor" (Anglia 97, 168-71) indicates faulty reconstructions despite clever explanations about both the glossator's careless erasure in The Stowe Psalter (emended to OE hwit stow "white place" by Kimmens) and The Arundel Psalter's OE hwit stor "white rock." OE hwit stor "white incense" is proposed as the appropriate gloss for Lat libanus. V. J. Brøndegaard in "Ein angelsächsischer Pflanzennamen: openars(e)" (Sudhoffs Archiv 63, 190-93) argues that the sexually named WGmc openarse has its source in fifth century England; the further the name is removed from that source, the more its meaning disappears or is replaced.

R. Evan's "Worcester Glosses in an Old English Homily" (N&Q 26, 393-95) argues that the intelligent "tremulous-hand" glossator in the OE homily in Corpus Christi College Cambridge MS 198 glosses to remove ambiguities, explain archaisms, and emphasize important words. W. Hofstetter, in "Der Erstbeleg von ae. pryde/pryde" (Anglia 97, 172-75), believes that Zupitza misread OE prede "pride" for the likely OE spede, gloss for Lat superbe, and therefore the OE noun pryde/pryde is first attested for the end of the tenth century, not the middle. M. E. Huld's "English witch" (MGS 5, 36-39) gives glossatory, phonological, etymological, and semantic information that OE wicca/wicce "witch" and associated words go back to OE wacian "wake" to be associated with "waker (of the dead)" as with the valkyries and the OI drauger "zombies"; necromancy would be at the center of the concept. G. Le Duc in "Une glose en Anglo-Saxon glosée en Brittonique" (EC 16, 161-62) presents a gloss, independent of the text, in the Angers MS 477. The OE on ðone weor 7 þ wæs hi "... at the meeting this man, and which was ..." is glossed with Lat/OBret .i.guor "that is man" for OE weor and Lat/OBret .i.ant "hence and" for OE 7 and Lat/OBret .i.e. "that is he." The glossator is perhaps Cornish or else entered into the relationship of Armorican Bretons with ninth- or tenth-century England. R. I. Page, in "OE. fealh,

'harrow'" (N&Q 26, 389-93), derives from the tenuous information around OE fealh that OE ear "harrow" is a ghost word. However, OE fealh "harrow" might be maintained, having to do with the common meaning for OE fealh as "land, earth" or perhaps "crop, produce." The roller harrow suggested by Grimm has no archaeological basis. Page also presents some information in "More Old English Scratched Glosses" (Anglia 97, 27-45) about Corpus Christi College Cambridge MSS 57, 223, and 173. Clear and unclear scratched glosses, many of which were hitherto unnoticed, are listed and sometimes commented on. He suggests that more must be done on his work and the efforts of Meritt for these manuscripts.

A. S. C. Ross's "Lindisfarne and Rushworth One" (N&Q 26, 194-8) shows that Aldred's glosses of Lindisfarne must have influenced Farman's glosses of Rushworth One on the evidence of double glosses, calques, and rare occurrences; however, the data indicates that Farman used Aldred only from Mt. 26 on (moving the copy date of Rushworth One to the late tenth century), and Owun used Lindisfarne in the making of Rushworth Two. Ross, in "The Rare Words of Rushworth One" (N&Q 26, 495-98), defines the concept rare as either a hapax legomenon, as occurring only in Rushworth One, or as only once in and once outside of Rushworth One (including what is not carried over from Lindisfarne). Aldred's attempts to render the Lat in calques seem to be the greatest factor in producing so many rare words. Ross and R. L. Thomson, in "An Early Occurrence of 'brooch'" (N&Q 26, 498), indicate that the OCorn gloss broche in Ælfric Glossary from British Library MS Cotton Vespasian A xiv (f. 8a) represents a borrowing from OE beah "brooch," which had borrowed the OF broche. J. Rosier's "A Different Hyssop: Old English hlenortear" (Word 29, 110-13) questions the glossing of Lat hysopo with the otherwise unattested OE hlenortear. An herb such as Lat lanaria was used to wash wool; Lat isop had to do with wool and washing; and white, snow, and wool are related in biblical texts. It is therefore possible that the nonce word involved OE hlēnor- for the Lat lānāria, the h being typically unetymological. O. Szemerényi, in "Germanica I" (ZVS 93, 103-25), discusses OE waru "wares" and OE ben "boon" directly, OE sæd "sated" in the context of Got sad(s) "fullness" and OE mēce "sword" in the context of Got meki "sword," and Got tulgus "stable" without particular reference to OE. G. R. Wieland's dissertation, "The Latin Glosses on Arator and Prudentius in University Library, Cambridge, MS Gg.5.35" (DAI 39A, 4233-34), lists and corrects prosodical, lexical, grammatical, and syntactical glosses, over and against the commentary glosses, showing that "the teacher gave a greater emphasis to clarifying the literal level of the text than to interpreting it or commenting on it." D. Yerkes's "Twelve New Old English Words" (Die Sprache 25, 171-73) lists new words from an OE translation of the Lat Bili's Life of Machtus in the fire-damaged Cotton Otho A viii: OE weak form cellan "cell," geclencte "constricted," borrowed dusmus "devil," metathesized edstalop "restoration," adjectival genihtsumlic "abundant," metecynnes "provisions," o as a vocative, oferstredde "? spread over," sæstæpe "sea shore," sceolcnihtas "scholar," þon seofoneastran "Easter week," and unæthrinan "untouched."

S. H. Kuhn's comparison in "Old English Āglǣca -- Middle Irish Óclach" (Linguistic Method: Essays in Honor of Herbert Penzl, pp. 213-30) of the 36 uniquely poetic occurrences in OE of āglǣca "monster" or "warrior" (and its various combinations) show a compounding of OE āg- and OE -lǣc comparable to MÍr óclach "young warrior" from OÍr óc "young" and OÍr lǣch "warrior" leads eventually to the conclusion that the OE word came from a seventh-century Mercian form *ōglǣca "all-fighter." The traditional double track definitions that seem to have required both morally evil and good aspects for the noun might then be replaced

by a unified concept. I. M. Hollowell's "Scop and woðbora in OE Poetry" (JEGP 77, 317-29) questions Werlich's equating OE scop with OE woðbora as "poet." The woðbora is more to be equated with a nebulous "wiseman" than with the "singer, poet" scop, which suggests a "textured intellectual background for Anglo-Saxon life." O. Mäkeläinen's "The Progeny of Germanic *skelþ" (NM 80, 352-57) places OE scylfe(e) "shelf, ledge," OE scalf "herder's shed," OE scylf "tower, pinnacle," and their cognates into a very large semantic field which seems to be governed by the sense of "outer shell," but the construals are so ingenious as to leave some lingering doubts. M. von Riden's 'Wlanc' und Derivate im Alt- und Mittelenglischen: eine wortgeschichtliche Studie (Frankfurt am Main) surveys the changing OE senses of the word for "proud" very well and gives a reasonable representation of the ME data. He finds a diachronic poetic shift from mundane to spiritual, and he explains the full range to the expected pejorative and ameliorative meanings in "valor, fullness, sexuality, beauty, and richness." A. Liberman's "Germanic sendan 'to make a sacrifice'" in particular. The problematic Beowulf 600 becomes "feast on corpses" on an analogy with the OIc senda(n) "sacrifice," both of which are supported by interpretations in various poems in both languages.

J. Penelope and C. McGowan, in "Woman and Wife: Social and Semantic Shifts in English" (PIL 12, 491-502), say they are considering the history of the term woman in a vocabulary system with special emphasis on the Scandinavian and Christian influences; the piece is used as a corrective to traditional scholarship. However, to take a schoolroom exercise that is only intended to show the development of the plural reflex of woman as a case of scholarly and patriarchal culpability is very misleading. This bare "starting point" which is unencumbered by specific references or a full field analysis finds not too surprisingly that the male-dominated society tended to utilize the gender specified terms for its own world views. O. G. Chupryna in "Stanovlenie torgovodenezhnoĭ leksiki v angliĭskom iazyke" (Vestnik Moskovskogo Universiteta, ser. filologiya, no. 1, 51-60) uses what seems to be a Marxist theory to examine the lexical-semantic senses of OE cēap, cīepa, cēapian, becēapian, cēap-ēadig, cēapman, cēapsetl and further compounds as the precursors to the fifteenth- and sixteenth-century establishment of a "market economy" vocabulary as opposed to the earlier "simple economy." The use of Russian equivalents, the underuse of common Clark Hall or Bosworth-Toller entries, and the failure to consider synonyms and cognates make it hard to evaluate the judgments. He claims that this series survives on the basis of the generalized sense of OE cēap "cattle" also "trade equivalent" and the fact that the derivations were diversely used in all kinds of trade transactions. W. B. Lockwood's "Some Expressions for the Setting Sun" (ME 48, 102-04) examines the culturally evasive behavior in paraphrases for the phenomenon of the setting sun. Some OE evidence in sunne eode to grunde and setlgang, placed in the context of ME, OS, OHG, OIc, and OIr examples, represents a wide-spread culturally-motivated linguistic taboo that does not just belong to the idiosyncrasies of individual writers.

W. Addison's Understanding English Place-Names (London) is a very readable survey of the place-names of England but is intended for the general reader rather than the scholar. Although the book lacks any documentation, it is based on Cameron's English Place-Names, Ekwall's Oxford Dictionary of English Place Names, and publications of the Place Name Society. In "Addenda to the Survey of English Place-Names: Personal Names in Field and Minor Names" (Jnl of the English Place-Name Soc. 10, 41-72), J. Insley lists additional entries to be included in volumes XII (Essex), XIII (Warwickshire), XIV (East Riding of

Yorkshire and York), XV (Hertfordshire), XVI (Wiltshire), XVII (Nottinghamshire), XVIII (Middlesex), and XIX (Cambridgeshire).

In "The Effect of Man on the Landscape: the Place-Name Evidence in Berkshire" (The Effect of Man on the Landscape: The Lowland Zone, London, pp. 123-25), M. Gelling notes that the topographical rather than the habitative place-names reveal most about the effect of man on the landscape. She suggests, of course, that the topographical names in general suggest early settlement by Anglo-Saxons, but she argues that place-names in -field denote land-units first brought under cultivation during the Anglo-Saxon period rather than those already found to be under cultivation when the Anglo-Saxons arrived. J. Simpson's "'Wendel' and the Long Man of Wilmington" (Folklore 90, 25-28) offers a hitherto unused piece of evidence that Wendel in Wandelbury is not a human name. The hill-figure of a giant, the Long Man of Wilmington, coincides with a hundred that was called Wandelmeistri in the Domesday Book, yielding Wandelhelm. The parallel leads to the strong possibility that Wandelbury comes from a similar circumstance where the name, but not the hill-giant, survives.

L. Guinet's "Otlinga Saxonia: étude philologique" (Annales de Normandie 28 [1978], 3-8) examines the wide range of philological considerations around the two Saxon names Otlinga Saxonia and Otlinga Harduini. Past observations have given Otlinga a variety of sources: *æthlinga "noble"; osterlingi "?eastern"; au, auw, auwe "meadow" or ot "property"; aut, aud "shore" + linga "band!" However, he believes that Otlinga comes from OS Othil- "proper name of a chief Odel" plus -ing- "people" plus -a "Gallo-Roman feminine adjective suffix." The inhabitants seem to have been continental Saxons, settling prior to the sixth century in Lower Normandy. The Otlinga Harduini would simply be a part or all of Otlinga Saxonia given to Count Hardouin.

In "A Piece of Middle English Word Geography" (ES 60, 254-60), G. Kristensson examines the bynames which are reflexes of ON bekkr, OE burna, brōc, *gotu, sīc, and strēam that appear in the Lay Subsidy Rolls from 1290 to 1350 in the six northern counties and Lincolnshire. Since no Lay Subsidy Rolls exist for Durham, other sources were used for bynames. Kristensson identifies major changes in the geographical distribution for these terms for "brook, stream" between early OE and early ME: in early OE, burna was used but then replaced by brōc except in Northumberland and northern Cumberland. Later, brok was replaced by beck in Cumberland, Westmorland, northern Lancashire, Yorkshire, and Lincolnshire, but less so in Durham. The occurrences of gote have decreased, but the occurrences of stream have increased. R. Coates argues convincingly, in "Old English steorf in Sussex Placenames" (BN 14, 320-24), that steorf in OE placenames means an unproductive place, specifically a "place with (wet) stiff soil" rather than, as has been suggested, a place where death has occurred. He supports his contention with a map showing grades of agricultural land in 1970.

O. Arngart, in "The Place-Name Oundle" (N&Q 26, 4-5), suggests that the base for this Northamptonshire place-name is OE und- with an adjectival suffix -al, -ul (ol) which meant "an inclination away or down from somewhere." Thus Undolan would mean something like "people who live away from others" or "those living farther down." In "Again, the Place-Name Oundle" (N&Q 26, 389), he grants that most adjectives in -al, -ul (ol) are formed from verbs but cites adjectives in other Gmc languages where such adjectives are not formed from verb bases. He adds in support of his interpretation of Oundle that Bromswold Forest might well have been "a natural frontier between two distinct bodies of Anglian settlers."

In "Nfr. kūch, Engl. 'key,' and the Unshifted Consonant Question" (ZDL 46, 41-55), T. L. Markey resorts to the place-name evidence with the formant kog in North Holland and in West, East, and North Friesland to derive English key from IE *ǵogh- and suggests that the term originally denoted a low protrusion above the sea. He makes a point to note that his argument provides evidence against the position taken by H. Kuhn and others about the word reflecting an unshifted k- and the presence of "unshifted" speakers.

Germanic and Its Dialects: a Grammar of Proto-Germanic, III. Bibliography and Indices (Amsterdam), compiled by T. L. Markey and others, is actually the first volume of the three-volume series to be published. The compilers argue logically that a bibliography is necessary for them to study the material for volume I. Text and volume II. Maps and Commentaries. They make no claim that the current volume is comprehensive and admit that it is drawn from earlier bibliographies as well as other sources. However, the indices provide the best single tool that a Gmc scholar can use to find access to scholarship published through 1976.

In "The Graphemic System of the Germanic fupark" (Linguistic Method: Essays in Honor of Herbert Penzl, I. Rauch and G. F. Carr, eds., The Hague), E. H. Antonsen presents an excellent distinctive feature matrix for identifying runic graphemes using the features: staff, branch, pocket, crook, interrupted, side, top, center, and bottom. He then uses this system to suggest the correct reading of some disputed runes in inscriptions on the Vimose chape, the Darum bracteate I, the Kowel spearhead, the Saude stone, the Fyn bracteate I, and the Opedal stone.

K. Schibsye's three-volume Origin and Development of the English Language (Copenhagen) is a textbook that need not cause the authors of any of the standard texts to worry. The first volume deals with phonology, the second with morphology and syntax of verbs, and the third with the morphology and syntax of substantives, adjectives, adverbs, numerals, and pronouns. While the data are factual, the format of the book does not lend itself to teaching the OE language.

b. Syntax and Phonology

M. Nowakowski's A Study in Generative Historical Linguistics; On Language Change; Some Aspects of Old English Nominalizations (Poznań, 1978), begins with a long theoretical discussion of the adequacy of various generative theories for explaining language change. The fifty-odd pages of assessment are a rather conventional discussion on the inadequacies of current (i.e., up to 1973) theories in the style of a dissertation, apt in individual remarks, but having little to do with the actual work at hand. The synchronic analysis of the OE noun compounds is formalized through sixties-type case theory and Weinreichian semantics: nominalization is similar to sentence generation; nouns are perceived as having semantically primitive characters which may acquire secondary features; sets of nouns develop field relations; metaphoric processes are understood as rules in the lexicon. The formal structure is sufficient to say some interesting things about OE compounds, but there is as little systematic information in the analysis as in the lists of the appendix. J. R. Costello's A Generative Grammar of Old Frisian (Frankfurt am Main, 1978), also does not antedate the sixties in its theoretical underpinnings, despite its 1978 publication date. His main justification for the book would be that there exists no adequate grammar of Old Frisian; a simple descriptive grammar might have done the job. The grammar presents the

structural oddities of an early sixties English grammar despite his claim that he comes to grips with other sentence types: for example, oblique cases (less object of verb) are generated as adverbial phrases. If we had equivalent grammars for other Gmc languages, we could compare the grammars. OE scholars will, however, be able to extrapolate much of a descriptive grammar from the rules because it is a serious attempt, even if the theoretical model seems to be a hindrance rather than a help.

B. Mitchell's "F. Th. Visser, An Historical Syntax of the English Language: Some Caveats Concerning Old English" (ES 60, 537-42) suggests that Visser's monumental work must be used with care in some instances: his use of a term which covers both imperative and subjunctive requires that his conclusions and examples be carefully checked; his claim for a third person plural imperative in -(i)ap arises only out of scribal confusion; the rule of personal passive construction would seem to depend on an accusative object in the active, despite Visser's putative examples to the contrary. M. Barasch, in "A Study of the Anglo-Saxon Subjunctive in the Lindisfarne Gospels" (Univ. of So. Fla. Lang. Qtly. 18, nos. 1 & 2, 16-18, 52), uses St. Matthew in the Lindisfarne Gospel to see whether the rules for the subjunctive in OE come from Lat or are independently motivated. Although the translator occasionally imitated Lat rules, he was generally motivated by the less restrictive OE use in the mood of uncertainty or doubt. H. Ogawa's "Modal Verbs in Noun Clauses after Volitional Expressions in the Old English Orosius" (SELit, 115-37) concerns three syntactic types: verbs of volition plus object clauses; equivalent nouns; combinations of beon + adjective that are equivalent. Four semantic types are distinguished: advising and commanding; permitting; praying; wishing. The high frequency of unmotivated (not for disambiguation of verb form) modal occurrences in noun clauses after verbs of volition appears to be an attempt to create finer meaning distinctions, not simply a featureless substitution for the subjunctive.

R. Lieber's "The English Passive: an Argument for Historical Rule Stability" (LingI 10, 667-88) argues that OE like ModE has both an adjectival and verbal passive, and therefore OE had a transformational passive (contra Lightfoot's claim that the transformational rule comes from the addition of NP preposing in the sixteenth century). Wasow's criteria for lexical and transformational rules apply, and reasonably clear criteria for distinguishing adjectival and verbal passives are presented from Lightfoot and Wasow. An extensive examination of both the data and methodology used by Lightfoot leads to the conclusion that the passive rule exists throughout the period and the changes are mostly a function of the simple matters of lexical item loss and case degeneration. Interestingly, Mitchell's philosophically remote caveats (above) strengthen Lieber's case even more. R. Nagucka, in "Syntax and Semantics of hātan Compounds" (Kwartalnik Neofilologiczny 26, 19-28), attempts to establish a strong relationship between OE hātan "name" or "order" and compounds like OE behātan and gehātan "promise." The stative and active specifications for the words help to establish similar syntactic and semantic behavior. For both meanings of hātan the speaker places the hearer under obligation to do something; for gehātan the speaker places himself under such an obligation. Although the concept of similar or like behavior is stretched a little, the generalizations seem strongly motivated.

R. N. Sabatini, in "The Disappearance of the Impersonal Construction in English" (SCB 39, 151-53), points out the obvious that Gk middle and Lat deponent systems are the close equivalent of the OE impersonal constructions. R. Nagucka's "A Note on ME Subjectless Sentences" (SAP 10, 49-53) uses a deep case framework

to argue that the normally associated case for subjectivalization has been absorbed into the verb to make a subjectless sentence. Such an explanation seems to be a notational variation on the deletion of cognate or understood subjects, no less or more compelling for the particular model selection. N. A. McCawley's "From OE/ME 'Impersonal' to 'Personal' Constructions: What Is a 'Subject-less' S?" (Papers from the Parasession on Diachronic Syntax, April 22, 1976, pp. 192-204) entails an argument against the autonomous syntax hypothesis because meaning and usage may be necessary to explain the linguistic change from impersonal to personal constructions. Traditionally, scholars have simply listed the verbs which did it and stated the fact that SVO word order brought an obligatory subject out of "confusion." The semantics of the verbs leads to an unvolitional/unself-controllable notion, which will be marked as different from basic transitive propositions in many languages by either reflexive, passive, or impersonal constructions. These newer semantically opaque subjects purport to be part of a Sapirian linguistic drift, but it is hard to say what explanatory power such a hypothetical and general formulation has.

A. R. Wedel's "Participial Construction in High German and West Saxon of the Eleventh and Twelfth Centuries: Latin and Germanic Differences" (JEGP 77, 383-97) compares the late WS Appolonius of Tyre to a range of OHG and MHG texts. How significant is it to say a relative clause translation of a complex postposed present participle modifier in ModE is necessary when by preposing one gets the same construction in ModG? To what extent does a positioning rule make any difference? Modern theories of grammar allow one to show the intimate relations among all three constructions: both the methodology and model make the arguments hard to judge. The period in question yields progressive, attributive, and apportional participles in HG, but the Lat participles are more diverse in function and tend to be translated as finite verbs in both the HG and late WS texts. The coordinative and relative present participles come into OE easily, but not into the HG. Both adopt a manner adverbial use of the present participle, OE an even wider range of adverbial uses. A. Bammesberger's explanation in "Zum syntaktischen Aufbau von Bedas Sterbespruch" (Münchener Studien zur Sprachwissenschaft 37 [1978], 5-9) would take the conventional single complex sentence reading of Bede's Death Song, which involves a comparative construction, and would make it into two sentences with the break at 2a. Given the highly paratactic nature of OE poetry and the particularly epigrammatic nature of the poem, one can concede to the arguments but need not be compelled by them. O. Arngart's "Adverbial Phrases with thing" (NM 80, 46-47) lists prepositional and non-prepositional ðing-phrases used adverbially for OE. The non-prepositional phrases seem to depend mostly on an instrumental indefinite pronoun plus the genitive of ðing; the dearth of further examples in ME seems to point to petrified constructions rather than the infrequent, live process suggested by the author.

A. Dowsing, in "Some Syntactic Structures Relating to the Use of Relative and Demonstrative þæt and se, in Late Old English Prose" (NM 80, 289-303), examines uses of sē, sēo, and þæt independent of noun phrase marking and finds that þæt has good reason to become unique and competitive with the relativizing particle þe. Unlike the other forms, þæt easily takes non-nominal antecedents, introduces clauses with S...V word order, is more likely to introduce subordinate clauses, and is not usually stressed. While the basic arguments seem supportable on the basis of frequency, some tenets are weakened by contrary data as, for instance, the reasonably high frequency of sē þe and sē relative clauses without clear antecedents. However, the isolation of the þæt constructions tends to support the movement toward the analytic structure of ModE. F. H. Whitman's

"Constraints on the Use of Relative Pronouns in Bēowulf" (TSLI 21, 1-16) examines three types of overtly marked relative clauses: article, particle, and article plus particle. He concludes that the selection of markers was based on metrical considerations: that is, the requirement of an unstressed syllable between the initial marker and the first stress, basically true for other dependent markers also. The exceptions are handled in a wide variety of ways, sometimes convincing and sometimes not. He gives some indication that similar forces might be active in independent clauses that begin with words like þæt. J. B. Spamer, in "The Development of the Definite Article in English: a Case Study of Syntactic Change" (Glossa 13, 241-50), uses a simple analysis of ModE noun phrases and a selective analysis of, for instance, sequential adjectives in OE to argue his version of the development of the ModE definite article from the OE demonstrative. He argues that OE adjectives have become in ModE the same class as OE demonstratives were, thereby creating a reclassification of the OE demonstratives as ModE articles. One wonders, however, in such an analysis what compulsion caused the language to maintain and even expand the demonstratives-become-determiners (including possessives à la Francis from Fries).

J. P. Stanley and S. W. Robbins, in "Going Through the Changes: the Pronoun she in Middle English" (PIL 11, 71-88), argue a psychological/sociological basis for the clear formal differentiation of she in ME. The supposedly minimal distinction among OE hē, hēo, hīe was maximized in ME by the not-well-explained arrival of [š]-forms for the feminine and the borrowing of they-forms for the plural. While rejecting the traditional psychological explanations of the rise of [š]-forms because they are not linguistic, they somehow substitute the patriarchal view of that society as the cause for the change. Ultimately, it is hard to distinguish the psychological basis of the traditional scholars (less the awkward phonological explanations) from this new account, except by the patriarchal and anti-patriarchal points of view of the scholars. The problem of she is still unsolved. B. Mitchell's "Old English self: Four Syntactical Notes" (NM 80, 39-45) exercises both the data and the terminology of four self-constructions. OE uninflected self can be appositional with nominative plural but not oblique cases. Inflections tend to represent self as an adjective or pronoun, but syntax can be used to show it as a noun. The inflectional evidence on the genitive of a personal pronoun or possessive plus self seems mixed, and the variety of forms might have their explanation in a complex of analogous formations. The dative personal pronoun plus self (source of ModE reflexives) seems to fluctuate between reflexive and dative force in the OE examples.

M. P. Peinovich's Old English Noun Morphology: a Diachronic Study (Amsterdam) is the first full-length generative study of the shift from complex OE noun inflections to relatively simple ME noun inflections. The theoretical discussion of the intersection of phonology and morphology, particularly in reference to analogy and linguistic change, leads to a grammar substantially less abstract than many generative grammars. A simple set of syntactic and gender features leads to a set of generative inflectional rules that take care of the bulk of OE noun inflections. The binary features [±oblique] (nominative and accusative as central to the sentence are non-oblique) and [±governed] (nominative and genitive as not necessarily governed by verbs or prepositions are non-governed). These two features are a by-product of transformations and the features establish a markedness hierarchy. The two features of [±neuter] and [±feminine] can easily define the three genders in typical markedness binary

representation, the majority masculine nouns being marked; each noun is inherently marked for [\pm weak]. These three features are lexical; the feature [\pm plural] also accrues to the matrix, presumably from the deep structure. These lead to a fourteen part collapsed rule for the generation of all rather stylized OE endings. A set of generative phonological rules, based on Lass and Anderson's distinctive features, accounts for most stem alterations in the tradition of The Sound Pattern of English. The ultimate argument stems from a mix of phonological and syntactic changes that lead to an examination of the traditionally attested changes in the context of the transparency principle. There is a formalization of the fact that information to which a speaker does not have access tends to get lost, but the indication of transparency or opacity still seems to be either an ad hoc or at best a post facto description rather than the putatively predictive device.

S. Biswas's "Splitting and Discontinuous Constituents in Old English" (Jnl of the Univ. of Gauhati 26-27, no. 1, 75-78) says very little of interest to scholars of OE. That OE would support discontinuous elements as stylistic variations states the obvious, and not very well. On the other hand, R. P. Stockwell's "motivations for Exbraciation in Old English" (Mechanisms of Syntactic Change, Charles N. Li, ed., Austin [1977], pp. 291-314) starts with the widely held assumptions of a progression from Gmc SOV order to ModE SVO. He postulates a sequence of five changes. First, certain verbal elements, auxiliaries, and specialized verbs are moved to the front. Second, the focused verbal elements are highlighted by prepositioning of explicit linking words like then and there. Third, the subject is topicalized to the front. Fourth, a rightward movement of nominal and adverbial elements cleans up the auxiliary and main verb separation, the so-called exbraciation of the title. Fifth, the main clause order is then generalized to subordinate clauses. He finds spotty evidence for the first stage and does not concern himself with motivations for generalization as in the fifth stage. However, the exbraciation of fourth stage leads him to discuss error as substantial innovation in language change. The "erroneous" placement of the material to the right depends on the fact that material is naturally to the right in the high-frequency single finite verb sentences and that a wide range of right-movement extrapositions, adverbs, and afterthoughts would make the right-heavy constructions typical.

V. Kohonen's "Observations on Syntactic Characteristics of Binomials in Late Old English and Early Middle English Prose" (NM 80, 143-63) analyzes 454 occurrences of immediately consecutive synonomous word pairings from the period of 1000 to 1200. The data are tabulated statistically for type of clause carrier, part of speech, position in clause, thematic structure, internal order of the binomials (based on semantic or phonological factors), and reversibility of elements. The distribution as to types of clause, parts of speech, and sentence elements is much like ModE, except for a proportionately higher incidence of verbal binomials in the OE/ME texts even though nouns are predominant in all periods. The binomials tend toward right movement in clauses as a function of "end weight" in English. Although semantic and phonological factors seem to function, there does not seem to be sufficient data for strong conclusion. P. J. Hopper's "Some Observations on the Typology of Focus and Aspect in Narrative Language" (SLang 3, 37-64) discusses a variety of foregrounding devices for narrative language in Malay, French, Russian, and OE. The Parker Chronicle is used to show the "primitive" device of word order in OE. He asserts that backgrounded information will be in SVO patterns; narrative events will be SOV; and, a change of subject will bring VSO order. He believes that OE was still

clearly a topic-language rather than a subject-language. H. L. C. Tristram's Linguistik und die Interpretation englischer literarischer Texte (Tübingen, 1978) is an attempt to show the relevance of linguistic research to literary interpretations through a text book with exercises that operates without a particular central theory of either language or literature. It could be a help in showing certain locally useful modern linguistic techniques ranging from text theory to phonological analysis that operate in immediate contexts. A very simple discourse on OE metrics, the semantics of the Exeter Book Riddle 86, the use of unspecified pronouns in Beowulf and Wulf and Eadwacer, and the relative structural complexities of Œdmon's Hymn and Riddle 86 are the connections with OE.

S. S. Kim's A History of The Vowels of Early (West Saxon) Old English (Seoul, 1977) is a "slightly revised" edition of Kim's doctoral dissertation, A Phonemic Interpretation of the Vocalic Graphemes of the Old English Pastoral Care (MS. Hatton 20), which identifies the various phonemes represented by each grapheme in the ms and the dialectal features of the ms. B. S. Phillips, in "A Natural Generative Phonology of Old English Based on King Alfred's Translation of Gregory's Pastoral Care" (DAI 39A, 4219), finds the phonological processes of retraction of [æ] before [w], leveling of unstressed vowels, monophthongization of [IE] and [i:E], [a] > [ɔ] before nasals, [I] > [y] in the vicinity of labials, change of syllabic nasals and liquids to [ə] + non-syllabic nasals and liquids, and perhaps breaking to still be productive processes under phonetic conditioning. Under morphological conditioning, the æ ~ a alternation, loss of h, and loss of -u are found to still be productive processes at this period. Perhaps more importantly, she proposes a sonorant hierarchy for OE which purports to explain vowel lengthening before liquids and nasals plus homorganic consonants and for the shortening of vowels before other clusters.

G. Kristensson argues, in "On the Evidence for Phonemic Change" (NM 80, 304-07), that inverted spellings are good indicators of phonemic mergers but not of phonemic splits or shifts. Kristensson cites examples of ME use of <ey> for [i:], and the loss of <t> in <ght> in Northern dialects to support this hypothesis. N. Kurban, in "The Evolution of the Written Standard for Late West Saxon, from the Ninth to the Twelfth Centuries" (DAI 39A, 6734), focuses on the <ea>, <eo>, <io>, <ie>, <i>, and <y> graphemes. Kurban concludes that the retraction to [a] before l plus combinations was not the result of weak stress but occurred when the vowel was followed by l and a homorganic voiced stop and preceded by a labial or velar consonant, that the traditional distinction between stable ī (<original ī) and unstable ī (<earlier īe) was not supported by mss, that the presumed rounding of ī to [y(:)] was not justified, and that the eo by breaking and the eo by back mutation did not monophthongize at the same time. Kurban's concluding chapter differentiates between a literary standard language and normalized spelling and suggests that a normalized orthography should be used in student texts.

R. M. Hogg, in "Old English Palatalization" (TPS, 89-113), examines competing hypotheses to conclude that palatalization preceded second fronting and followed breaking although the absence of breaking before [ʒ] is unexplained. He also sees no solution to the ordering of palatal diphthongization. Hogg does suggest tentatively that Gmc *g was probably a voiced velar fricative [ʒ] which palatalized to [j'] and then merged with [j] from Gmc *j.

"Untersuchungen zum anlautenden velaren /g/ in Altenglischen" (EASG 1978,

21-22), M. Schulz examines insular and runic script, the taxonomy of OE consonant phonemes, OE alliterative practice, a comparative analysis of closely related Gmc languages, and early borrowings from and into OE to conclude that there is no definitive answer as to whether the OE initial velar /g/ was a plosive or a fricative. He suggests, however, that the preponderance of the evidence supports a fricative interpretation but posits a change to plosive articulation around the first half of the tenth century on the basis of minority spellings and a change in the alliterative practices in poetry at that time. R. Lieber presents a case in "On Middle English Lengthening in Open Syllables" (LingA 5, 1-27) for the following linear ordering of rules in ME: Lengthening in Open Syllables, Trisyllabic Shortening, Lowering, and Tenseness Adjustment. She bases this ordering on the assumptions that short vowels in open syllables lengthened but did not tense in ME and that only long, lax vowels lowered. She concludes, based on these same assumptions, that merger occurred in the thirteenth century in the northern ME dialects of OE ī, ū, ē, and ō in short stressed syllables and ē̄, ō̄, ē̄, and ō̄ respectively.

In "Istorija perednikh ogu'lennykh monoftongov v drevneanglijskikh i sredneanglijskikh dialektakh" (Lietuvos TSR Aukštųjų Kokyklų Mokslo Darbai: Kalbotyra 29, no. 3 [1978], 56-67), A. Steponavičius argues that i-umlaut resulted in the phonemicization of /æ:/ in Anglian and Kentish dialects which already had [æ:] as an allophone of /a:/ but only in the syntagmatic replacement of /a/ with /æ/ and that it resulted in the replacement of both /a:/ and /a/ by /æ:/ and /æ/ respectively in West Saxon. Steponavičius also identifies two major dialect areas in the twelfth through fifteenth centuries: West Midland and Southwestern which kept rounded front vowels, and Northern, East Midland, and Southern which unrounded the OE front rounded vowels. In "The i-umlaut of the Old English West Saxon Diphthongs (Again)" (JL 15, 289-94), J. C. McLaughlin suggests that the diphthong height harmonization rule applies before umlaut and that umlaut operates on both segments of a diphthong. He feels that the diphthong harmonization rule was relaxed later, permitting a great deal of variation in the tongue heights of both elements of the diphthong, but especially in the second part. He also suggests that rapid monophthongization of the diphthongs in the non-West Saxon dialects was simply the result of unrounding and that in West Saxon the only feature change was from [+round] to [-round] or from [-round] to [+round]. A. Bammesberger suggests, in "Zum Vokalismus von altenglisch -nāēman" (Anglia 97, 420-28), that the form in question is the result of i-umlaut of an ā in *nām-ijan which formed by analogy using the alternate plural from nām- as a base. He adds that the form is characteristic only in texts of southern provenience.

F. Cercignani, in "Proto-Germanic */i/ and */e/ Revisited" (JEGP 78, 72-82), rejects the hypothesis that PGmc */i/ and */e/ were ever allophonic variations of the same phoneme with complementary distribution by showing that the opposition between the two phonemes was preserved throughout the prehistory of all NGmc and WGmc languages in monosyllables and in originally disyllabic forms in */-e/. In "Final *-o in Monosyllables in North and West Germanic" (Die Sprache 25, 54-65), P. H. Hollifield agrees with A. Walde that the NGmc and WGmc *-o shifted to *-u in monosyllables as well as when, as generally accepted, -o was in a syllable not bearing the accent. Hollifield suggests that whether *-u then shortened in monosyllables or not depended on later independent lengthening of monosyllables in NGmc and WGmc. In "Die westgermanischen Entsprechungen zu urgerm. *uz(-)" (BGDSL [Tübingen] 101, 30-35), A. Bammesberger points out that the r-less forms of this prefix in WGmc must come from the WGmc *ā- and the PGmc *ā- (< IE *e-).

J. Jasanoff, in "Observations on the Germanic Verschärfung" (Münchener Studien zur Sprachwissenschaft 37 [1978], 77-90), follows Lehmann in deriving Gmc *ww- and *-jj- from the sequence of *-AUHA- where A means any vowel, U means i or u, and H means "any laryngeal." However, Jasanoff assumes that laryngeals were lost without directly causing gemination and that the sequences *-Hu- and *-Hi- were metathesized between consonants in late IE; this allows him to account for many Gmc forms that appear to be exceptions to earlier formulations of Verschärfung. In ē₂ and the Laryngeal Theory" (BGDSL [Tübingen] 101, 1-29), L. A. Connolly proposes two different sources for Gmc ē₂; in nouns and adjectives, he derives it from IE *Xi while in the preterites of class VII strong verbs, he says it comes from a non-IE, Gmc eXi where X is a laryngeal. M. G. Netsetskaja, in "Areal'naia distributsiia zapadnogermaniskikh reflektsov usileniia" (Vestnik Moskovskogo Universiteta, ser. filologiya, no. 5, 49-59), posits that WGmc--ji--and--ww-- remained sequences of two consonants until the time of gemination of other consonants before i, at which time the first consonant of the pair vocalized to form a diphthong with preceding short stressed vowels. Netsetskaja uses primarily OS and OHG data to support her argument.

D. F. Stark's dissertation, "A Diachronic and Synchronic Analysis of the Old English Weak Verbs" (DAI 40A, 3275), does a generative phonological analysis of the OE weak verbs. The diachronic evidence from Gmc to OE is used, but the synchronic analysis of OE surpresses many of the historical rules like WGmc gemination because they are felt to be no longer active. He shows a change from four classes in Gmc to three in OE, still short of the two classes in ME.

J.D.C.
M.M.

3. LITERATURE

a. General and Miscellaneous

Old English Poetry: Essays on Style, edited by Daniel G. Calder (Berkeley and Los Angeles), is the outcome of a conference held at UCLA in early spring, 1977. The occasion brought together a group of renowned scholars from England and the United States, and the presentation of a variety of viewpoints and the exchange of opinions must have been most stimulating. This, at any rate, is the general effect the book makes on a reader, although -- alas -- it does not record exchanges among the participants, only the polished versions of the papers they delivered. "Style" is so large a topic that, even if the contributors adhered to it, one might well fear that the book would fall apart. This is not the case, however; there is a large stretch of common ground shared by the essays, and, beyond that, a remarkable number of cross-references among essays, so that reading the volume is a coherent and satisfying experience.

Daniel Calder doubtless deserves much of the credit for organizing the conference, and for coercing this high degree of uniformity from the conferees. And just as the conference produced this volume, so the volume produced Professor Calder's lengthy overview (Old English Poetry, 1-65) of the successive attempts to assess the style of OE poetry. This is indeed an intelligent and comprehensive essay. It is particularly successful in defining the contributions of German scholars to the study of Anglo-Saxon literature, and in demonstrating the lines of descent to critical outlooks that still find partisans. Further, so compact yet revealing a survey enforces a measure of humility, for it shows how recent has been a full and positive appreciation of OE poetry. Given both the real merit and the necessary limitations of this survey, it is perhaps churlish to complain about what it is not. This conceded, I may now murmur that Calder strikingly confines his discussion to linguistic (and, to a lesser extent, philological) approaches to style, especially among twentieth-century commentators. As a result, the insights of critics like Brodeur are discounted, and the path-breaking work of Bonjour, the monumental and exciting work of Irving, the masterful and provocative "Continuity of English Poetry" by Wrenn, and the impressive interdisciplinary approach to style by Pamela Gradon are simply left out. Despite all this, one must acknowledge that any survey, even -- or especially -- one so thoughtful as this, must have organizing principles and some consequent omissions, omissions that are bound to cause particular disgruntlements. Professor Calder's overview will doubtless make us glad for what it is, at the same time that it calls our attention to other possible angles of vision.

Stanley Greenfield's exciting essay on aesthetics and meaning (Old English Poetry, 91-110) gets at problems of interpretation, treated memorably in his book of 1972, through translation. Within the confines of sound scholarship, Greenfield urges a "liberal" viewpoint (in contrast to the essays by his fellow conferees Stanley and Leslie) on the reconstruction of meaning in our early poetry: linguistic and aesthetic claims being equal, the fact of enjoyment must take primacy over the fact of philological certainty (or uncertainty). This judgment applies particularly to the case of translation, which attempts to open the meaning of Anglo-Saxon verse to modern readers. Professor Greenfield announces five guidelines for the translator: translation should appeal to the naive and

the initiate; it should employ Alfredian flexibility in line-by-line and sense-by-sense rendition; it should use a fixed but adaptable metrical scheme; it should combine modern and OE tropes and locutions; and, it should "try to unlock the meaning hidden in OE images" without falsifying the original. Greenfield offers samples of his own translations produced on these principles, in excerpts from The Wanderer, The Seafarer, Beowulf, Judith, and Maldon, and his accompanying commentary explains how he got to where he is, both in his guidelines and in the individual verses translated.

Roy Leslie (Old English Poetry, 111-125) reassesses editorial issues raised by Sisam, Kane, Bruce Mitchell (see YWOES 1975, OEN 10.1 [1976], 30-31), and others, centering upon the factors that guide and limit interpretation, and the extent to which an editor willingly or unwittingly determines the meaning of a text. Leslie advocates a cautious approach, suggesting that the editor "is apt to take, and indeed should take, a worm's-eye view of the poem." The representative cruxes he considers, from The Seafarer, The Wanderer, and The Wife's Lament (in the latter two poems, reviewing his own choices as editor), lead to a call for editors to assimilate as much detailed and disparate knowledge as possible.

In the final essay from Old English Poetry to be noticed here (127-145), Fred C. Robinson scrutinizes the topos of variation -- what it is and how it works in Anglo-Saxon verse. He begins with a definition: variation consists of "syntactically parallel words or word-groups which share a common referent and which occur within a single clause (or, in the instance of sentence-variation, within contiguous clauses)." Professor Robinson describes two types. The first establishes the literal identity of the referent, and then produces an alternative figurative description. Robinson here expands his discussion by declaring that a statement may enlarge its meaning by connection with other figures or themes in the poem -- really another, non-syntactic type, a variation of variation, though Professor Robinson doesn't pursue this point explicitly. In the course of his argument, Robinson draws upon C. H. Whitman's pertinent analysis of the fire images associated with Achilles in the Iliad, and the parallels are both revealing and convincing. The second type of variation includes the repetition of a single word within a statement or a figure. Professor Robinson gives ten passages, nine of which have been emended as if in error. In gathering them as a group, Robinson suggests that the modern editors, not the OE scop, are in error, for this must clearly have been an accepted type of variation. The evidence in its mass compels, but the function and aesthetic appeal of this device seems generally unclear, and Robinson does not offer any extended analysis.

Ann Harleman Stewart's essay on "Kenning and Riddle" (PLL 15, 115-136) makes a subtle complement and extension to Robinson's remarks on variation. She argues sensibly and entirely convincingly that riddles and kennings depend upon a "double vision," a multiple description and context that defines and redefines the object described. Stewart tries to delimit quite precisely the elements in a compound: the base word (by metaphor) and the limiting word (by metonymy) offer coordinates that intersect and pinpoint the object. Similarly, a riddle contains an analogue (metaphoric) and a restrictive condition (metonymic) that specify the referent. Her linguistic approach opens a new and cogent path to the discussion of variation; she concludes that what delights in such forms is not so much the puzzle as the intricacy and varicosity of the world represented.

Margaret Bridges also touches upon variation as an aesthetic principle

in her essay on "Exordial Tradition and Poetic Individuality" (ES 60, 361-379). She proceeds by comparing the rhetorical prescriptions for beginning a work -- factual or fictional -- with the actual practice of OE hagiographers and poets. Bridges offers a close reading of the opening sections (ranging from 13 to 110 lines) of Andreas, Elene, Juliana, Guthlac A and Guthlac B. Her conclusion is that, while OE writers clearly made use of received conventions and learned traditions, they adapted these to their individual purposes. Moreover, she suggests that in many cases the classical formulas find parallels and analogues ready-made in the practice of Germanic oral poetry, and so again we find that our enjoyment of Anglo-Saxon writings largely depends upon the interplay of convention and variation.

Several articles deal more tangentially with rhetorical and metrical subjects. Walter H. Beale proposes a new approach to defining "Rhetoric in the OE Verse-Paragraph" (NM 80, 133-142). His descriptions center on rhythmic variation, especially parallel and contrast within the verses of a line. Beale offers no clear account of the rhetorical principles at work in such verse paragraphs. He concludes with a discussion -- only marginally connected with the remarks on rhythmic variation -- of the topos, "There is no man who. . . ." John D. Niles's essay on "The Old Alliterative Verse" (Mosaic 11.4, 19-33) is a disheveled and occasionally cagey overview of alliterative poetry. It begins with a patchy account of the origins, and attends mostly to artificial or playful modern reworkings -- poems by Lewis and Tolkien, Pound, Auden, and three miscellaneous compositions by Niles himself. At the heart of the piece are musings on the aesthetic value of alliterative verse as a chosen form as opposed to its conventional, inevitable use by OE poets. The opposition has some flaws; the musings have some merit. John Mack Simpson's article on "Sapientia et Fortitudo" (JIES 7, 113-120) discusses the portrayal of Athalsteinn in Egilssaga against the conventional pattern of wisdom and courage; at several points he uses the characterization of Beowulf (and John Leyerle's article of 1965) as a model. Finally, we may note T. A. Shippey's review of no less than eighteen books in TLS ("From Alcuin to Chaucer," 30 November, 73-74) as the Times tried to catch up after its long strike. The article has more to do with variety than with rhetorical variation, though the perspective Shippey gains by his long view and by the unlikely juxtaposition of studies and texts is at times suggestive.

Works not seen:

- Foley, John Miles. "Formulaic Befuddlement: Traditional Oral Phraeseology and Comparative Prosody." In Geardagum 3, 7-17.
- Frankis, P. J. "La₃amon's English Sources." J. R. R. Tolkien, Scholar and Storyteller, ed. Salu & Farrell (Ithaca, NY, and London), 64-75.
- Fry, Donald K. "Old English Formulaic Statistics." In Geardagum 3, 1-6.
- Kabell, Aage. Metrische Studien, I: der Alliterationsvers. Munich, 1978.
- Pilch, Herbert, and Hildegard Tristram. Altenglische Literatur. AF, 128. Heidelberg.
- Ritzke-Rutherford, Jean. Light and Darkness in Anglo-Saxon Thought and Writing. SLRAAA, 17. Frankfurt am Main, Bern, and Cirencester.
- Williams, Edith Whitehurst. "Connotative Language and Evocative Imagery in the Translation of Old English Poems: a Critique and Commentary." In Geardagum 3, 36-45.

b. Individual Poems

Jane Roberts has edited The Guthlac Poems of the Exeter Book (Oxford) with a conservative text, a detailed and useful introduction, and a helpful commentary. The glossary does not attempt to record all the forms of words, which is regrettable, but it appears both accurate and (on the basis of a cursory check) complete. While detailed review is not possible here, it can be noted that the introduction contains sections on the legend, the manuscript, the editorial history of the poems, sources, structure, organization, diction, meter, affiliations of the poets, and language. The notes in the commentary are keyed effectively to appropriate portions of the introduction. Thomas D. Hill's "The Middle Way: idelwuldor and egesa in the Old English Guthlac A" (RES 30, 182-87), examines the first of two temptations of Guthlac in terms of a structure he discovers in line 86-"eawþ him egsan, hwilum idel wuldor," suggesting that the demons invite the saint first to exult in his own austere virtue and then threaten him with immediate damnation. He notes that the first occurs when the demons lift Guthlac up, the second when he is drawn down "niper under næssas" and tempted to despair. Hill goes on to suggest that to debate whether the demons were to be seen as real or as aspects of the saint's consciousness is to miss the point, since they are an aspect of spiritual reality which impinges most significantly upon our consciousness. The poet's concern, he argues, was with a man who was not moved by temptation from the "middle way" between pride and despair, and that from the point of view of the poet the demons are indeed real. Margaret Bridges, in "Anglo-Saxon Translation and Transformation of the Anglo-Latin Vita: The Example of Guthlac B" (Études de Lettres [Univ. de Lausanne] 4th ser., 2, no. 1, 9-22), looks at the Latin Vita and the OE poem to show that the latter "extends many of the characteristics of its Latin source into a medium which itself thrives on the contrastive structural features and rhetorical devices that constitute one of the most dominant traits of the Vita." Although a number of misprints and misplaced lines interfere with the logical progression of the argument, Bridges makes an attractive case for the fact that the "OE idiom itself is congenial towards the generic features of the Vita insofar as these involve specific modes of realization and contrast." Zacharias P. Thundy, "The Potion in Guthlac B and the Tristan Romances" (Tristania 4, no. 1 [1978], 55-62), attempts to point out "similarities between the potion-motifs of Guthlac B and the Tristan romances," concluding that Guthlac B was influenced by the Tristan lore on love potions. More likely influences are pointed out in Carleton Brown's discussion of the poculum mortis motif in Speculum, 15 (1940).

In "Cynewulf's Traditions about the Apostles in Fates of the Apostles" (ASE 8, 163-75), J. E. Cross demonstrates that "almost all the details about the apostles in the poem came immediately from the full stories of the Vitae or Passiones which are still extant." Cross surveys the abbreviated, intermediary accounts of the apostles which have been asserted by others as possible sources and notes that none of them individually nor all of them collectively could have provided Cynewulf with all his factual details. Cross goes on to examine the various known sources for information used by Cynewulf concerning each individual apostle and concludes that "apart from scripture and one point, the name of the place 'Albanum' where Batholomew was martyred, Cynewulf gained all his distinctive information from full accounts of the apostles." He offers as well some appealing suggestions as to how these sources may have contributed to the pairing of apostles and to the order in which the apostles are treated in the poem. This article will be essential to

all future studies of Fates.

Robert D. Stevick's "Geometrical Design of the Old English Andreas" (Poetica [Tokyo] 9 [1978], 73-106) is far too complex for intelligent summary here. It departs from his earlier "Arithmetical Design of the Old English Andreas" in Anglo-Saxon Poetry ..., ed. Nicholson and Frese (Notre Dame, 1975), develops and discusses a number of geometric proportions connecting many of the recurring line sums in the poem, and concludes that "in the creation of Andreas its author devised and assembled a series of quantitative proportional patterns in such a way as to divide a given length (1800 lines) into a given number of segments (15 fitts) so that the lengths of segments would differ in a thorough-going way -- though not by more than half their average length (120) -- yet so as to manifest a clear design clearly executed. That design I believe to have been geometrical in both conception and production." Those without access to Poetica can see some similar methodology put to work by Stevick in "Mathematical Proportions and Symbolism in The Phoenix" (Viator 11 [1980], 95-121) -- an essay beyond the scope of this review, but a highly interesting one.

Responding to Alison Gyger's study (ME 38 [1969], 239-44), P. R. Orton's "The OE 'Soul and Body': a Further Examination" (ME 48, 173-97), compares the Exeter and Vercelli texts and concludes that the variation is not a result of oral transmission but rather that "a single written text is the ancestor of both the surviving witnesses." The arguments are illuminating. In a related article, "Disunity in the Vercelli Book 'Soul and Body'" (Neophil 63, 450-60), Orton concludes that the Vercelli poet "undertook an extremely unpromising project -- the extension of an intentionally deterrent poem which incorporates brutally realistic elements by the addition of a complementary section which must rely on persuasion through the portrayal of imaginary events and scenes for its effect." He suggests that the heavy dependence on material already to hand in the Exeter version and the earlier part of the Vercelli one suggests a separate identity for the continuator. Taken together, these two essays mount some formidable arguments concerning the relationship between the two poems and the evolution of the Vercelli text.

Following Sisam (RES 21 [1945]), A. D. Horgan, in "The Structure of The Seafarer" (RES 30, 41-49), begins by viewing The Seafarer in the light of Psalm 49, pointing out four significant correspondences which he then develops in terms of their resemblance to the Maxims of Secundus, suggesting not that the latter is a source but that the themes and motifs in the Old English poem form a familiar complex which is attested to elsewhere. At this point he defends the frequently emended wælweg, which he translates "deadly sea, sea which reduces one to the state of being a corpse." The article concludes with a suggestion of a rather detailed framework for The Seafarer which is both reasonable and quite attractive. O. S. Arngart's "The Seafarer: a Postscript" (ES 60, 249-53) offers several reflections upon his important article of some forty years ago ("The Seafarer: An Interpretation," 1937-38). He addresses four points: (1) the peregrinus motif, reasserting his belief that the poet is preaching a homily, but that he wished to persuade rather than condemn; (2) the meaning of forþon, suggesting that it means "therefore" in lines 33 and 64, "from which" in 103; (3) whether or not the poem is an allegory (he thinks it is); and (4) Seafarer and Wanderer: he sides with Cross in suggesting that the poets wrote out of a similar background, but will claim no more. Arngart reasserts what he still believes to be "the key to the real understanding of the text, namely that the poet is not speaking of one kind of seafaring life only but of two very different

sea voyages, one unhappy, the other longed-for."

In "The Imagery of The Wanderer" (Neophil 63, 291-96), S. L. Clark and Julian N. Wasserman examine the imagery of enclosure and binding in the first part of the poem and the open ruin in the second, suggesting a parallel yielding of the speaker of the compact gnomic verses of the first section to the more rhetorical and calmer snottor on mode in the latter part. John P. Hermann's "The Wanderer, 45-48" (Explicator 37, no. 3, 22-23), reviews the debate over ms wegas, concluding that whether the form represented wegas, "waves," or wegas, "ways," both meanings are implicit. Tim D. P. Lally, in "Thought and Feeling in The Wanderer" (In Geardagum 3, 46-54), states that his "assumption about The Wanderer is that we share a recognizable response to it, that an acknowledged part of this response is unmediated by history ... and that the unmediated part is to some degree an expression of feeling." The article concentrates on lines 1-5 of the poem and contains some sensitive remarks on the diction and syntax of those lines which should contribute to a better understanding of the poem even for those who, like me, are not fully persuaded by the author's principal assumption.

Audrey L. Meaney, in "The ides of the Cotton Gnomic Poem (ME 48, 23-39), looks at the social connotations of the word, suggests its association with magic and secrecy, and concludes that "the ides, embodying by her immodest and antisocial behavior man's inherent distrust of woman, epitomizes "'natural disorder' -- a disorder that is still [quoting Hill, N&Q, Dec. 1970] 'part of God's providential order.'" Loren C. Gruber's "Hwær Cwom Andgiet: Translating the Maxims" (In Geardagum 3, 55-65) attempts to supply "epistemological insight into the subtle and widening discrepancy between form and new content, that is to say, into new uses of old forms" to provide the key to translating the Maxims. He offers some useful new perspectives on how the bið- and sceal-gnomes function and examines the "seeming platitudes in lines 71-80" of Maxims I "in the context of ontological transition, in which a growing rationalism has made nature visible but has not yet made the archaic participative experience of nature inaccessible," with good results. Unfortunately, the continuity and the effectiveness of the argument are damaged by misprints and by the failure to key three consecutive footnotes to the appropriate points in the text.

Pierre-Eric Monnin, in "Poetic Improvements in the Old English Meters of Boethius" (ES 60, 346-60), demonstrates convincingly that the versifier of the OE Boethius has, at least on several occasions, made some genuinely poetic improvements -- "not only can the choice and distribution of mere fillers tighten up and balance some of the meters, but the addition of an image, or of specific details, brings more unity, or local colouring, into the verse adaptation." Monnin concentrates on Meters 5, 9, 19, 20, and 27, but draws examples from several of the others, noting that the poet's development of traditional themes or modes serves to deepen the meaning of the prose original; and he points to several instances of subtlety in the use of sound patterns. Since the author identifies this excellent article as a chapter from a recent dissertation on the Meters, we can, perhaps, look forward to more from him on the subject.

In "The Heroic World: Icelandic Sagas and the Old-English Riming Poem" (PCP 14, 51-58), Alexandra Hennessey Olsen challenges the prevailing view that the theme of the poem is the contrast between youth and age (both of man and the

world) and asserts instead that it "argues for the validity of the Christian experience by juxtaposing all things of value in the heroic, pagan Germanic world which betray their possessor with the things of value in the Christian world which do not pass away." She notes, with examples from Njals Saga, Egils Saga, Skalla-Grimssonar, and others that "the bipartite structure of the poem is similar not only to those of the Wanderer and the Seafarer but also to those of many Old-Norse sagas which juxtapose the heroic and the Christian worlds." The comparisons are useful ones, and the new perspectives they offer on the structure of the poem are highly enlightening.

Gary Rubin, in "MS. Integrity: Lines 3a-4b of The Ruin (Neophil 63, 297-99), reads hreoorge torras as "ruinous [are] the towers," and translates line 4 "the frost overwhelmed the plundered towers, the frost in the mortar," suggesting that ms hrim geat torras berofen is hypermetric.

Arguing against Claude Schneider (ASE 7 [1978]), Stephen Morrison, in "OE cempa in Cynewulf's Juliana and the Figure of the Miles Christi (ELN 17, 81-84), says that Metodes ceman (l.383) is based in the context of the image complex of Ephesians 6:11-20 (supported by haligne scyld and gæstlic guðreat in 386-7) and, like Cristes ceman in Guthlac, is an expression of the Miles Christi figure. William A. Schweiker, III, in "The Soteriological Program of Christ" (In Geardagum 3, 75-87), assumes (against prevailing opinion) a single author for the poem(s) and attempts to demonstrate that the poet "used both an orthodox Christology, as recorded in the Nicene Creed, and the heretical Pelagian doctrines of man, as it emphasized human free will and the conscious choice to seek salvation, to form a unique soteriological program." Many of the alleged examples of possible Pelagianism appear to me to come from passages in which the poet is closely paraphrasing Gregory or from passages reminiscent of similar adaptations of Ambrose elsewhere in the poetic corpus.

Emily Jensen offers an attractive reading of Wulf and Eadwacer in "Narrative Voices in the Old English Wulf" (ChauR 13, 373-83). At its center is the suggestion that the entire lament is addressed by the female narrator to her lover, Wulf, and that eadwacer, carrying both the senses "guardian of property" and "watchmen of happiness," is an ironic double entendre, inasmuch as Wulf has failed her in both of these areas. This is a novel but clear-headed and intelligent reading of the poem which makes no extra-textual assumptions. It is possible to quarrel with some of the translations and with at least one of the grammatical assumptions in the essay, but to do so does not damage materially the reading which Jensen provides.

L. Whitbread's is the latest attempt to identify Joshua and Tobias in "Andreas Lines 1513-16" (N&Q 26, 297-98). He suggests that they are Iesu the high priest and Tobijah of Zachariah 6:10-11.

J.B.T.

Among the poems of the Junius Manuscript, only Exodus elicited more than a passing nod in 1979. In "Die syntaktische Analyse von Exodus 1-7a" (Festgabe für Hans Pinsker, Richild Acobian, ed., Vienna, pp. 6-15), Alfred Bammesberger concentrates on the complex structure of the opening lines. Although Bammesberger's syntactic analysis yields few new conclusions, his discussion is the most detailed to date. For example, to my knowledge he is the first to offer specific evidence that secgan (7a) may be taken as a passive infinitive. Bammesberger's overall reading of the syntax can be understood from his translation: "We have learned that far and near over the earth the decrees of Moses were proclaimed to men, glorious word-laws for the generations of men, an improvement of life after death for each of the blessed in heaven, long-lasting counsel for each of the living." The interpretation is coherent but not definitive. Among other things, Bammesberger does not give a cogent reason for rejecting Edward B. Irving, Jr.'s view (recently supported by Stanley R. Hauer in his Univ. of Tennessee diss., 1978, pp. 116-18) that Moyses (2b) is the accusative subject of secgan (7a). Clearly, the syntax in these lines is ambiguous and will lend itself to more than one reading; the problem is less one of grammatical analysis than of literary interpretation. Stanley B. Greenfield, in "Exodus 33a: ingere, A New Suggestion" (N&Q 26, 296-97), proposes that the unique MS form should be emended to ingehere "native -- or immense -- host," in reference to the Egyptians. Greenfield's reading is somewhat more plausible paleographically than ungeare, "recently, soon," to which the MS is usually emended; on the other hand, ungeare (as ungeara) is a known OE word, while Greenfield's ingehere is unrecorded. Since both emendations make sense in the context, there seems to be no decisive reason to choose one over the other. The three new non-biblical correspondences observed by J. R. Hall in "The Old English Exodus and the Antiquitates Judaicae: More Parallels" (ASNSL 216, 341-44) are that both Josephus and the Exodus poet portray the Israelites trapped between the sea and the Egyptians and filled with despair, that both authors depict Moses as actually striking the water with the rod, and that both remark that no Egyptian messengers returned from the disaster. Hall suggests that the third parallel provides the best evidence to date that the Exodus poet knew the Antiquitates because, unlike the several other non-biblical details common to the two works, the messenger motif is apparently of rare occurrence. D. R. Letson's chief purpose in "On the dægweorc of the Old English Exodus" (ELN 16, 195-98) is to defend MS dægweorc from emendation to dægword (Krapp, Irving). Unlike other scholars, Letson does not take deop ærende (519a) as a variation on halige spræce (518b), but as the beginning of a new sentence: Deop ærende dægweorc nemnað, "The deeds of that day relate a message of deep significance." Letson's is an able defense of the MS reading but not the only recent one. In his 1977 edition, Peter J. Lucas, following Campbell's Addenda to Bosworth-Toller, reads Dægweorc ne mað, "i.e. the significance of the exodus events has become known" (p. 142); and in his dissertation (cited above), Hauer proposes Dægweorc nemnað, "They [i.e., Moses' rædas 116b] relate the day-work(s)" (p. 285). Which interpretation is best will depend upon one's understanding of the larger context.

The scholarship accorded other Junius 11 poetry includes a note on Genesis B, an essay on aspects of Daniel and Christ and Satan, and one that touches upon three of the four Old Testament poems from a cultural perspective. In "Genesis B, ll. 777b-789b" (The Explicator 37, no. 4, 20-21), Robert Emmett Finnegan points out that sinhiwan, used twice here in reference to the fallen Adam and Eve, may possess a sense in addition to "married couple," its usual meaning.

Since the compound's first element suggests syn(n), "sin," and the second hiw, "kind, color," sinhiwan may be construed as "those touched or coloured by sin, those whose nature is sinful." The double meaning fits neatly: Adam and Eve are "joined to each other in marriage and in sin as well." Finnegan's point can be strengthened by noting that the poet applies sinhiwan to the couple only after their fall. Lucas's "On the Incomplete Ending of Daniel and the Addition of Christ and Satan to MS Junius 11" (Anglia 97, 46-59) contests the view advanced by R. T. Farrell in his edition that no lines are missing from the end of Daniel. After reviewing the bibliographical evidence on the make-up of the last quire of the MS, Lucas examines the final page of Daniel as we have it, then discusses the poem's literary structure. Although some of his points are open to question and he ignores some of Farrell's arguments, Lucas does show convincingly that when the "literary evidence is considered in conjunction with the evidence from the manuscript there can be no reasonable doubt that the ending of Daniel is lost." In the last part of his article, Lucas attacks Hall's claim that the editor of Junius 11 probably planned from the outset to include Christ and Satan in the codex. Lucas contends that most of the folios containing the poem originally comprised an independent folded booklet that was incorporated into the MS sometime after the copying of the Old Testament poems. Finally, Jesse Laurence Greene considers "Indo-European Social Tripartism in Book I of the Cædmonian Paraphrase" (JIES 6 [1978], 263-78). According to Greene, the evidence in the Junius poems of social tripartism -- the functions of sovereignty, military leadership, and fecundity -- "shows the early English in a state of transition from Germanic, and thus, Indo-European, institutions, to Christian ones." Greene's analysis is either trivial or rests on mere assertion. On the one hand, he belabors the obvious, launching a full-scale argument to show that the Junius poets depict God, often in Germanic terms, as the sovereign, and that the Exodus poet portrays God and Moses as military leaders; the crucial question of whether these characterizations may derive directly from Scripture receives almost no discussion. On the other hand, it would take more evidence than Greene is able to provide to support his claim that the appearance of ravens and wolves in Exodus somehow endows God with the attributes of Woden, that the biblical rod with which Moses divides the sea in the poem is "a close counterpart to the thunderbolt of Þórr, the second function of the Germanic deity," or that Satan in Genesis B illustrates the third function of social tripartism, "fecundity, with its correlates: prosperity, health, long life, peace."

In a painstaking study, The Old English Metrical Psalter: An Annotated Set of Collation Lists with the Psalter Glosses (New York & London), Sarah Larratt Keefer contends that the Psalter poet frequently relied upon OE interlinear glosses of the Latin psalms in making his metrical paraphrase. Keefer's investigation is limited in scope, covering fewer than half of the metrical psalms, and many of the individual parallels are insignificant (e.g., the translation of videbo, domini, and fac as, respectively, geseo, drihten, and do). Yet anyone able to make it through Keefer's ponderous methodology will probably agree that the cumulative evidence does support her argument, including the point that the Psalter poet drew upon both Vespasian and Regius psalter-glosses. In addition, Keefer clarifies in certain instances the complex relationships among the psalter-glosses themselves. She concludes her study by speculating that the OE Psalter was composed at Winchester in 966-75 and that it was commissioned by King Edgar to be recited at court. Although this specific argument rests on some tenuous assumptions, Keefer's research strengthens the general opinion that the Psalter is a product of the Benedictine Revival.

There are four new articles on The Dream of the Rood. In "The Dream of the Rood: A Dilemma of Supra-Heroic Dimensions" (Études de Lettres [Univ. of Lausanne], 4th ser., 2, no. 1, 3-7), I. J. Kirby concentrates on the irony that the cross is Christ's retainer yet must be the means of his death. The point has been made before (by, e.g., M. L. del Mastro in ABR 27 [1976], 171-86) but perhaps never more pointedly than in the present essay. Most noteworthy is Kirby's portrayal of the particular kind of opposition that the cross must raise against Christ: "Like the warrior engaged in single hand-to-hand combat without weapons, and who wears down his opponent through passive resistance to his powerful embrace, until his strength ebbs, so the cross ... must not bow, bend or break, but stand fast until it has gained the battle it would gladly lose." Thomas J. Napierkowski offers a reading of the poem in "A Dream of the Cross" (Concerning Poetry 11, no. 1 [1978], 3-12). Although it does little to advance our understanding, Napierkowski's study is valuable as a synthesis of the most widely-held views on the poem (this despite the fact that he cites only two pieces of previous Rood scholarship). Prefaced by Kennedy's translation of The Dream of the Rood, the essay may confidently be recommended to non-professionals intrigued by what Napierkowski says is "likely the best religious poem in the language." Charging that modern scholars sometimes misvalue or misunderstand medieval literature by failing to perceive the spirituality informing the works, John H. Cleland, in "The Art of The Dream of the Rood" (Faith & Reason 5, no. 2, 3-25), seeks in a small way to redress the grievance by examining the cross's comparison of itself with Mary (90-94). "The net rhetorical effect of the artfully constructed analogy," a technique which Cleland views as harkening back to the Graeco-Roman literary tradition, "makes Mary the human analog of the Cross in the objective work of Christ's redemption of mankind, with both serving as physical and spirit-filled instrumentalities of the work." Probably few even unbaptized medievalists will disagree with Cleland's analysis, nor with his argument that a major point of contact in the analogy is the Christ-like obedience that both the wood and the woman displayed in cooperating with the redemption. But Cleland is incorrect in thinking, as a glance at Bernard F. Huppé's The Web of Words would show (pp. 101-2), that the theology of the comparison has gone unnoted till now. Easily the most significant of the four essays on the poem is Ute Schwab's "Das Traugesicht vom Kreuzesbaum: Ein ikonologischer Interpretationsansatz zu dem ags. Dream of the Rood" (Philologische Studien: Gedenkschrift für Richard Kienast, U. Schwab & E. Stutz, eds., Heidelberg, 1978, pp. 131-92 [+ plates]). Schwab's treatment is, as usual, far-ranging and learned. She begins by presenting a newly edited text of the poem, together with a translation, then discusses detailed parallels between the crucifixion scene in the Dream of the Rood and the scene elsewhere, with special attention to the visual arts. Among her most important findings are that the image of the warrior Christ is a Christian commonplace, owing nothing to secular Germanic tradition; that cross-inscriptions often employ the kind of contrast, antithesis, and paradox found in the OE poem; that crosses set upon jeweled globes may explain the poet's reference to jewels æt foldan sceatum (8a); that gold and jeweled reliquaries containing a blood-stained fragment of the true cross are the source of the dreamer's statement that through the gold he was able to perceive blood on the cross; and that both the Ruthwell Cross and the Dream of the Rood were influenced by Byzantine traditions. Although Schwab overstates the case for Byzantine influence, her research affords an excellent background against which to view the poem. Two of her points -- that the poet seems to have been acquainted with crosses mounted on globes and with reliquaries holding a piece of the true cross -- agree with the independent findings of Annemarie E. Mahler (Speculum 53 [1978], 441-59; reviewed in

YWOES - 1978). The major weakness in Schwab's analysis (as in Mahler's) lies in literary interpretation. For example, in arguing against Germanic influence in the portrayal of Christ as a warrior, she does not consider the reasonable possibility that the poet exploited both secular and Christian traditions.

Students of The Battle of Maldon have two distinguished new studies to consider, each stressing the poem's heroic ethos but from different points of view. In "God, Death, and Loyalty in The Battle of Maldon" (J. R. R. Tolkien, Scholar and Storyteller, M. Salu and R. T. Farrell, eds., Ithaca, New York, and London, pp. 76-98), Fred C. Robinson argues that the poet is able to establish a proper context for dramatizing the magnitude of heroic sacrifice by depicting a world in which neither victory nor personal salvation is assured for Christian warriors. Contending that loyalty is central to the heroic action, Robinson demonstrates that the Viking messenger's intermingling of the second person singular and plural pronouns can be explained as an attempt to drive a wedge between Byrhtnoth and his men, that the speeches of the English in lines 209-60 are arranged to emphasize the value placed upon loyalty by warriors of diverse backgrounds, and that the importance of loyalty in Maldon derives from its function as the principle uniting Anglo-Saxon society. Robinson's interpretation of the heroic conflicts with George Clark's in "The Hero of Maldon: Vir Pius et Sireneus" (Speculum 54, 257-82) on a crucial point: Robinson endorses the notion that Byrhtnoth blundered in allowing the Vikings to cross the causeway unmolested, whereas Clark's whole point is that Byrhtnoth acted properly. "The poem," says Clark, "leaves no room for doubt on the cause of the English defeat, and that cause was not Byrhtnoth's chivalry, folly, or pride. According to the poem many of Byrhtnoth's men fled and their flight decided the outcome of the battle." After examining the poetic text and historical sources to show that the English had a reasonable chance of winning the battle even after the enemy crossed, Clark mounts a four-pronged attack against the usual interpretation of lines 86-90. First, Byrhtnoth's contemporaries did not consider him a man flawed by pride but, as the Vita Oswaldi puts it, a "vir religiosus et timens Deum." Second, if he were to do his duty and stop the Vikings, Byrhtnoth had no choice but to engage them: the poet's remark that Byrhtnoth yielded the enemy landes to fela (90a) "may refer, with some exaggeration born of the poet's affection for Byrhtnoth or his memory, to that necessary withdrawal preceding the battle which claimed the hero's life." Third, the Vikings did not deceive Byrhtnoth in gaining safe passage; ongunnon lytegian (86a) refers, instead, to the Vikings' recognition that the English leader could not really refuse their request for open battle. Finally, the ofermod (89b) attributed to Byrhtnoth does not, in this heroic context, indicate sinful pride but high-spiritedness, a sense supported elsewhere by Florence of Worcester's translation of ofermodig as animoissimus. It is hard to imagine a more forceful exoneration of Byrhtnoth than Clark's; yet, I am not sure that the argument succeeds. For one thing, Clark's attempt to reduce the responsibility for the defeat to a disjunction -- to contend that the fault must lie either with Byrhtnoth's decision or with the flight of the disloyal fighters, but not both -- seems to over-simplify the nature of historical causality. Moreover, even if the disjunction itself be accepted as valid, it seems more likely that the poet was logically inconsistent than that he did not intend to criticize Byrhtnoth in lines 86-90, for which Clark's analysis appears to be less an explanation than an explaining away, a gallant attempt to avoid reading the passage in its most natural sense. Clark has contributed to our understanding of the poem, however, even if his main point is rejected. He is correct in arguing that lines 86-90 have been inflated in importance out of

proportion and that the poet apparently admired Byrhtnoth -- a hero who "chose battle, lost, won the heartfelt praise of his own and later ages, and deserves the praise of ours."

Other heroic poems also claimed attention. Herbert Koziol translates The Battle of Brunanburh and The Death of Edward in "Zwei Gedichte der Sachsenchronik" (Festgabe für Hans Pinsker, 109-13). The occasional liberties that Koziol takes with the OE seem justified by his success in recreating the stylistic features of the original lines. A different kind of license, with different results, is assumed by Lamar York, who, in "A Reading of Widsith" (M 20, 325-31), imagines the poem's genesis. At the evening fire a monk in his cups begins to recite a list of kings and their tribes. "But another monk laughs jokingly to the others to 'hearken to the old "far journeyer" there.'" The would-be scop decides to take the name as a persona, and, as a diversion from daily chores, subsequently expands his poem, drawing upon thulas and folk-stories heard in childhood, knowledge of sacred and secular history acquired in the monastery, and personal interest and experience. Although evidence to support or refute York's romantic account of Widsith's origin and composition is inaccessible, the poem itself suggests that its author did not proceed as casually as York imagines. D. R. Howlett's plausible argument (Est 55 [1974], 505-11) that Widsith possesses thematic, semantic, geographical, and numerical balance gives reason to suppose that the poem was not the product of a neophyte's sporadic rumination but the deliberately planned and executed work of a sophisticated poet who, as Howlett believes, knew the "rigid shapes of Latin hymns and pattern poems."

In "Nochmals zum ags. Waldere neben dem Waltharius" (BGDSL [Tübingen] 101, 229-51 and 347-68), Ute Schwab views the Latin poem as a morality epic, somewhat akin to the Psychomachia, in which Waltharius is a miles christianus fighting opponents who, while not allegorical figures, are identified with evil. Waldere is strongly Christian as well and may have been influenced by the Latin poem. On the other hand, Waldere is more heroic in theme and technique than Waltharius, with the most notable difference between the two works being the role of the woman. In the OE poem, Hildgyth is a full partner of Waldere and at the center of the conflict; in Waltharius, however, Hildgunt is essentially non-heroic and claims less narrative importance. This and other differences lead Schwab to conclude that, although the Anglo-Saxon poet may have borrowed details and the Christian perspective from the Latin story, it was not his main source. At the end of her essay, she reprints the text of the OE poem from her edition, and offers a translation. The major feature of Arne Zettersten's Waldere: Edited from Royal Library, Copenhagen, Ny Kgl. S. MS. 167b (Manchester and New York) is the facsimile reproduction of the folios under ultra-violet light on pages facing the edited text. Although yielding no dramatic discoveries, Zettersten's examination of the MS is the most authoritative to date, often confirming or qualifying previous readings. The one weakness in the new text is that sometimes the punctuation accorded Fragment I does not accurately reflect the sense or syntax: insert a comma after twe3a (9b), sohtest (18b), and sohtest (20b), and omit the comma after ætstealle (21a). Zettersten's textual notes are competent but -- even granting the restrictions of the Manchester OE series -- overly brief (pp. 23-28). For a detailed account of historical collation and a more comprehensive discussion of cruxes, users of Zettersten's text will be obliged to consult the earlier editions of Norman, Dobbie, and Schwab. The present edition is more than adequate, however, as an introduction to Waldere.

Besides summarizing previous scholarship on the poem and MS, Zettersten includes a comprehensive (though not complete) bibliography through 1976 and a full glossary. Unfortunately, this short edition is marred by several typographical errors, two of which in the OE text are unnoted in the list of errata: in Fragment II, close the quotation after onette (10b), and for Wæst (14a) read Hwæt. The reader should also carefully note the second entry in the errata, which corrects the mislabeling of the fourth plate; otherwise, Zettersten's discussion of the order of the folios will make little sense (pp. 7-8).

In exhorting uninitiates to "Let the Riddles Be Your Key" (New Letters 45, no. 1 [1978], 107-12), William M. Ryan recommends riddle-verse as the best way to gain entrance into OE literature (so too Crossley-Holland, cited below). On the delights of OE, Ryan writes with commendable hyperbole: "With moderate effort the outsider can have an aesthetic experience like a visit to Artic [sic] ice-cliffs after years in the fertile British Isles, can hear long-obsolete word-music that once was the poetry of many peoples, lines strongly woven of consonant patterns ringing, hissing, moving fluidly in turn, in the most intricately varied succession of rhythmic types." Ryan likes the riddles as a starting point because most are short and because the challenge of solving them should prove attractive to the inquiring mind. He goes on to celebrate Craig Williamson's recent edition as a thorough and entertaining scholarly work, flawed only by occasional lapses in prose style. Michael Alexander's rendering of "Seven Old English Riddles" (Agenda 17, no. 2, 6-9) seems to have lost something in translation: I count only six riddles (1, 2, 5, 11, 14, and 15). (Could it be that the bookworm, escaping from riddle 47, forswealg wera gied sumes?) In these translations, excerpted from his forthcoming book on the riddles, Alexander effectively employs an alliterative four-stress line and usually manages to stay reasonably close to the OE. Kevin Crossley-Holland, in The Exeter Book Riddles (Harmonsworth), prefaces his translation with introductory remarks on the riddle genre, OE riddles, the Exeter Book, and Anglo-Saxon culture. The introduction, geared to the general reader, is attractively presented, as witness the opening sentence: "The business of naming began with the Creation; the business of deceiving followed soon after, in the Garden of Eden." Crossley-Holland renders seventy-five poems in the main part of the book (many published earlier in various places) and another sixteen in the notes, leaving the rest untranslated. Like Alexander, he uses an alliterative four-stress line but with less consistency and force, and is more prone to let knowledge of the solution guide translation. But Crossley-Holland's verse is readable, and his notes on individual riddles sensible and sensitive, containing literate observations that scholars as well as other readers should find worthwhile. Richard Wells begins his study of "The Old English Riddles and their Ornithological Content" (Lore&L 2, no. 9 [1978], 57-67) with a brief survey of the several riddles referring to birds or bird-flight. He devotes the main part of his essay to four riddles, solving 7 as mute swan (instead of whistling swan or, simply, swan), 57 as blackbird, 8 as nightingale, and 24 as jay or green woodpecker. (I have converted Wells's numbers, taken from Tupper's edition, to the more usual enumeration of Krapp and Dobbie.) The solution to riddle 57, the only new one offered by Wells, seems defensible; in the other cases, he strengthens the argument for choosing the answer that he endorses from among competing alternatives. The essay is flawed, however, by misprints, confused and confusing translations, and carelessness in citing previous scholarship. In "Proposed Restoration in Riddle 48" (In Geardagum 3, 91-93), Gregory K. Jember argues that MS hringende an torht ne (1b-2a),

subjected to various emendations over the years, should be taken as it stands. He regards hringende as a participle used substantively (rejecting a division between hring and ende), takes an torht as an adverbial phrase (citing Beo. 618b: on lust, etc.), and understands ne as the negative particle (instead of the ending to torhtne). Translate lines 1-3: "I have heard of a thing ringing for men, clearly, propitiously, but not without tongue, though it never cried out loudly with voice or with strong words." The reading makes sense of the MS in the immediate context, yet it is difficult to reconcile Jember's notion that the object "rings" and possesses a tongue with the poet's statement in line 5 that the object spoke silently. In "Sound as Meaning in Old English Charms, Riddles, and Maxims" (The Twenty-seventh Annual Mountain Interstate Foreign Language Conference, ed. Eduardo Zayas-Bazán and M. Laurentino Suárez; Johnson City, TN [1978], pp. 122-28), Marie Nelson seeks to show "some of the ways that sounds themselves, apart from their participation in the arbitrary collocations we call words, can carry meaning." Thus, for example, in riddle 28, for which Nelson accepts the solution tortoise-shell harp, the sound patterns imitate the scop's performance; in "The Nine Herbs Charm" the poet employs words having /st/, a consonant sequence connoting "resistance," to help invest his remedies with power against evil; and in the Maxims the poet's repeated use of the same syntactic pattern suggests that the world is governed by knowable rules and laws. The difficulty with this kind of analysis, as Nelson seems to acknowledge in her second last paragraph, is the risk of falling into mere subjectivity. Her point that the "Nine Herbs" poet describes stune in words approximating the sound of the herb's name (stane, stond, stunað, wiðstunað) is perceptive, revealing ascertainable artistry in the verse. To hear in the aural patterns of riddle 28 an imitation of the scop's performance, however, is quite a different matter. Seventy years ago Frederick Tupper heard in the lines the threshing of barley (prompting Moritz Trautmann to marvel at Tupper's ability to distinguish the sound made by threshing barley from that of threshing anything else); and recently Heidi and Rüdiger Göbel have identified the sound effects as simulating the rhythm of hammers shaping a sword (SN 50 [1978], 185-91). Since the Göbels' solution to the riddle is convincing, their analysis of the onomatopoeia is probably correct: the meaning of the sounds depends upon the meaning of the words.

James B. Spamer, in "The Old English Bee Charm: An Explication" (JIES 6 [1978], 279-94), argues that the charm is intended to control a swarm, not to prevent one. Although this interpretation, contrary to what Spamer implies, is quite common, his discussion of apiculture, folk magic, and social ritual provides perhaps the best context so far for understanding the charm. Some aspects of Spamer's analysis, however, are questionable. For example, in interpreting the introductory lines as a defense against the theft of a swarm by, specifically, a rival beekeeper, Spamer ignores the inclusiveness of the diction. Again, he pre-scinds from the evidence in contending that sigewif implies an association between the bees and pagan wood-spirits. The most enlightening part of Spamer's analysis comes in his discussion of the second half of the charm, in which he compares the throwing of dirt over the swarm with the Germanic rite of casting earth over kinsmen to remind them of their obligations. This reading clarifies the comparison between bees and men in the last two lines. In a useful appendix, Spamer supplies the text and a translation of the OE and OHG bee charms, and of sect. 58 of the Salic Law. In "Un incantesimo del læceboc" (AION 21, filologia germanica [1978], 7-16), Patrizia Lendinara examines a charm against swelling in which the officiant, maintaining silence throughout, is to puncture the swollen flesh with a stick

inscribed with his name, let the blood flow over the writing, throw the stick into running water, and stand over the patient (Cockayne, Leechdoms, II, 104). Lendinara supplies a context for the charm by considering others with similar characteristics and by discussing each element (e.g., the water) in light of the principles of practical magic. The same author assists the study of prose and metrical charms in Latin and OE by compiling "Gli incantesimi del periodo anglosassone: una ricerca bibliografica" (AION 21, filologia germanica [1978], 299-362). Lendinara divides the work into five areas, the last four of which are organized chronologically: I. a list of individual charms and their MS sources (124 entries); II. facsimilies and catalogues (nos. 1-4); III. editions (nos. 5-65); IV. translations (nos. 66-82); V. criticism (nos. 83-208). She annotates all entries in section I with regard to editions and most entries in sections III-V with regard to the charms treated, sometimes adding a brief remark on the author's approach. Cited are works (including dissertations and reviews) published through 1978, but the effective cut-off date is 1976 since some publications in 1977 and in 1978 are not to be found; otherwise, there are no major omissions among the OE entries. The only significant defect in the bibliography is the lack of full cross-referencing and a comprehensive index. A reader interested in a particular charm who knows, or knows how to find, the MS in which it appears will readily be able to locate editions of it in section I, but from that point he will have to search throughout the rest of the bibliography for pertinent scholarship. By listing under each charm cited in section I the numbers of all subsequent entries dealing with the charm, Lendinara would have enhanced the usefulness of a tool that is, even as it stands, a valuable contribution to OE studies.

J.R.H.

Works not seen:

- DeRoo, Harvey. "Two Old English Fatal Feast Metaphors: ealuscerwen and meoduscerwen." ESC 5, 259-61.
- Letson, D. R. "The Old English Physiologus and the Homiletic Tradition." Florilegium (Carleton Univ., Ottawa), 1, 15-41.
- Sims-Williams, Patrick. "'Is It Fog or Smoke or Warriors Fighting?': Irish and Welsh Parallels to the Finnsburg Fragment." BBCS 27 (1976-78), 505-14.
- Tripp, Raymond P. Jr. "The Dialectics of Debate and the Continuity of English Poetry." MSE 7, no. 1, 41-51.

J.B.T.

c. Beowulf

The relationship of the poet's Christianity to traditional Anglo-Saxon culture drew more direct scholarly interest this year than it has for two decades. The question has always engaged Beowulf critics, of course, but this year's comments seem less concerned with polarities and allegories and more with philology and philosophy.

Indicative of the trend is J.D.A. Ogilvy's "Beowulf, Alfred, and Christianity" (Saints, Scholars and Heroes, M. King and W. M. Stevens, eds., Colledgeville, MN, I, 59-66; hereafter referred to as King and Stevens). The point of the article is that attitudes and assertions ordinarily identified as Christian in Alfred ought not to be seen as pagan in Beowulf (e.g., p. 65). For example, to Ogilvy there is an essential identity between Alfred's notion of the difference between Providence and wyrd and that implied in Beowulf (Compare the OE Boethius XLI, 3, p. 144, lines 16-20 in Sedgefield's edition and Beowulf 572-3). For both Alfred and the Beowulf poet wyrd operates "in affairs in which man's will is free" (p. 60). Analyzing many of the same loci in Beowulf, Jon C. Kasik ("The Use of the Term 'Wyrd' in 'Beowulf'," Neophil 63, 128-35) comes to very different conclusions. At the time of Beowulf's composition the concept of wyrd was in a process of evolution, in which the pagan idea of fate was weakening while the Christian God was taking on some of fate's characteristics. While the text of the poem is dealt with clearly and responsibly, the necessary historical evidence for the thesis is not presented.

John M. Hill ("Beowulf, Value, and the Frame of Time," MLQ 40, 3-16) sees little direct evidence for such distinct value systems in Beowulf. Defending the traditional view that the hero is noble and admirable throughout the poem -- against several important recent commentators -- Hill argues that the time of the poet and his story is one and continuous and that the sense of doom surrounding the end of the poem is neither absolute nor ironic. The other side of the same debate is defended by Sarah Stanbury Smith ("Folce to frofre: the Theme of Consolation in Beowulf," ABR 30, 191-204) who sees an ironic contrast between the secular sort of comfort Beowulf is able to provide and the deeper significance of the Christian values which the poet and his audience share. Thus, while "Beowulf shows himself to be a kind of consolatory exemplum, embodying in thought, word, and deed commonplaces of Latin consolation literature" (p. 198) his "frofor is consistently shown to be limited by his paganism" (p. 201). Similarly, W. F. Bolton ("Boethius and a Topos in Beowulf," King and Stevens, I, 15-43) interprets the poem as a moral tragedy in which the hero, in Boethian terms, commits himself to Fortune's sphere. This is "doubly tragic," for Beowulf "can neither predict nor determine the future. He believes, wrongly, that he can be a cause and thus bring things to pass; and that if they do not come to pass, he has failed" (p. 38).

Even more firmly convinced of Beowulf's moral culpability, and hence of the ironic character of the poem's end, is A. J. Bliss ("Beowulf, Lines 3074-3075," J.R.R. Tolkien, Scholar and Storyteller, M. Salu and R.T. Farrell, eds., Ithaca, New York, and London, 41-63). Translating the lines in question: "In the past he had not at all seen and understood the gold-bestowing favour of God more clearly [than he did now]," (p. 58) Bliss concludes that just as Beowulf's "arrogance led him into the error of attacking the dragon single-handed, so his avarice led him to forget that the granting of wealth to men is the prerogative of God alone" (p. 63). Though one may decline to identify this description of

avarice with Beowulf or even with Hrothgar's warning (but cf. Bliss's discussion on p. 62), still the close, complex analysis of the text of the poem, upon which the argument is based, deserves careful attention.

F. Anne Payne ("The Danes' Prayers to the 'gastbona' in Beowulf," NM 80, 308-14) sees pagan elements as more opposed than assimilated to the hero's character. Frequently interpreted as monkish interpolation, the poet's remark concerning the Danes' recourse to pagan practices is seen as entirely consistent with the rest of the poem. Moreover, the same state of mind is recapitulated in the mental attitude of the Geats at the end, an attitude which "destroys all possibility for heroism, for freedom, for the commitment the poet found most beautiful: man's strong, courageous and unswerving struggle against his own monsters, which is the final test of the heroic imagination" (p. 311).

For Robert Emmett Finnegan ("Beowulf at the Mere [and Elsewhere]," Mosaic 11, no. 4 [1978], 45-54) evil is to be found not so much in the hero or in pagan superstition, but in the society with which Beowulf becomes increasingly entangled as the poem progresses. This explains why his combats become at first more difficult and finally fatal, for he has exchanged spiritual for material armor: "With the failure of the best of men of his time to overcome the dragon, the society which he as king represents is judged and found wanting" (p. 54). As have all the articles discussed to this point, James W. Earl's ("The Necessity of Evil in Beowulf," SAB 44, 81-98) also concerns "the moral significance of our tale" (p. 95). By analysis of the poet's symbolic use of the goldhoard, the magic sword, and the monsters, Earl uncovers "the truth which the whole poem illustrates," that is, the teaching "that worldly success is only temporary, or perhaps even illusory" (p. 82). Likely to be overlooked by those more concerned with semantics and lexicography is a very interesting appendix (pp. 96-8) on wan and a series of reflections on the component of compulsion and necessity in nyd and scaft.

One of two articles concerned with structural analysis in the strict sense is John D. Niles's "Ring Composition and the Structure of Beowulf" (PMLA 94, 924-35). Following a methodology established for classical poetry by Cedric Whitman and others, Niles sees a chiasmic patterning much like that identified earlier by Constance Heatt and by H. Ward Tonsfeldt, though -- to the author's mind -- more comprehensive than the former and clearer than the latter. The conclusion is that Beowulf contains a balance of similar and opposed pairs which is too consistent to be coincidental. The article ends with a chart analyzing the whole poem according to "ring composition." A second structuralist study, though less focused than Niles's, is André Crépin's "Wealhtheow's Offering of the Cup to Beowulf: a Study in Literary Structure" (King and Stevens, 1, 45-58). Here, a brief passage (lines 607-645) is described variously with respect to rhetorical, narrative and symbolic structure and then compared with the five other banquet scenes in the poem. The results are inconclusive.

The most difficult article to categorize, and at the same time the year's most thought-provoking, is Peter Clemoes's "Action in Beowulf and Our Perception of It" (Old English Poetry, D. G. Calder, ed., Berkeley, 147-68), the implications of which, I suspect, challenge some fundamental assumptions of traditional literary criticism and of some kinds of structuralist analysis. Clemoes's thesis is that "Old English poetic narrative does not have what I would call 'audience perspective'" (p. 147). For Beowulf this means that "movement is

not identified as a detachable, outward concept" but "merely identifies action as part of the doer," belonging to him "as an innate, inherent attribute" (p. 155). One paradoxical result of this identification between action and doer is that action itself becomes submerged. Another is that "a person's actions constitute his identity" (p. 161), partly because a "man's character is what others think of his actions" (p. 162). Finally, Beowulf itself "is not devised for observation from any particular direction" but, like the beadurofes becn at poem's end, is a "sign of a man brave in battle" and "a token of deeds done" (p. 167).

Another intriguing attempt to define the character of the Beowulf poet's literary imagination, though with less comprehensive implications, is Stanley B. Greenfield's "The Extremities of the Beowulfian Body Politic" (King and Stevens, 1, 1-14). Greenfield is arguing two propositions: 1) "that references to the literal physical extremities of hands and feet and heads in Beowulf resonate with the concept of thaneship, a concept central to the poem's meaning; and 2) that Beowulf's three great fights ... move hierarchically from the literal and emblematic extremities represented by hands and heads to the centers of the body and body politic respectively" (p. 2). In the course of establishing the argument, Greenfield adds a third category to those of thane and anti-thane, king and anti-king, previously suggested, in conceiving of Beowulf and Grendel's mother as avenger and anti-avenger.

The only study of Beowulf's sources to be reviewed this year is Ruth Mellinkoff's work on Grendel's literary ancestry ("Cain's Monstrous Progeny in Beowulf: Part I, Noachic Tradition," ASE 8, 143-62). Essentially, this is a further specification of work done most recently by Nillo Pelto and by Robert Kaske relating the description of Grendel's lineage in Beowulf to the apocryphal Book of Enoch. Recent isolation of a separate Noah tradition within the Book of Enoch -- an identification made possible by the Dead Sea discoveries -- has strengthened the case, and Dr. Mellinkoff cites many interesting parallels. Part II promises to develop the topic further.

Three articles deal directly with the character or function of Unferth. Aage Kabell ("Unferð und die dänischen Biersitten," Arkiv för Nordisk Filologi 94, 31-41) argues that Beowulf scholars have paid insufficient attention to a point made by Heyne, Gummere, and Eliason that Unferth's verbal attack on Beowulf should not be taken seriously since he was probably performing a formal court function. Unfortunately, Kabell adds little to the discussion beyond exhortation and some striking special pleading (e.g., the troublesome line 587, "ðu þinum broðrum / to banan wurde" is probably not so bad as it sounds: "Es ist z. B. möglich, dass er seine Brüdern zu spät zu Hilfe gekommen ist ..."). Peter Jorgensen ("The Gift of the Useless Weapon in Beowulf and the Icelandic Sagas," Arkiv för Nordisk Filologi 94, 82-90) discriminates two layers in the Unferth tradition, an "evil counsellor" and an Unferth II, who gives Beowulf Hrunting after the poet "had decided to protect from blemish the royal escutcheon" (p. 89). Jorgensen assumes a Scandinavian original and then attempts to deduce "the proto-Germanic Urform" on the basis of many parallels, drawn principally from the sagas. Thalia Phillis Feldman ("The Taunter in Ancient Epic: The Iliad, Odyssey, Aeneid, and Beowulf," PLL 15, 3-16) compares Thersites, Antinous, Drances, and Unferth. Interestingly, she concludes that "of all the provocateurs Unferth knows and serves his own courtly function best" (p. 16) because his spite is more quickly brought under control.

Dealing with one of Beowulf's smaller but less tractable loci, Norman E. Eliason ("Beowulf's Inglorious Youth," SP 76, 101-08) reinterprets lines 2177-89 to refer to Hygelac rather than his nephew. One effect of this reading is to make lines 2444-62, the old man's lament, more consistent since it too can be taken to refer to Hygelac, and a glorious beginning can once more be assumed for the hero. James W. Earl ("Beowulf's Rowing Match," Neophil 63, 285-90) apparently reached the same conclusion Fred C. Robinson and Karl Wintersdorff had done in 1974 and 1975 respectively, concerning the meaning of swimman and Beowulf's prowess in the water. Anyone not already convinced by Robinson and/or Wintersdorff might look at this article.

E. G. Stanley ("Two Old English Poetic Phrases Insufficiently Understood for Literary Criticism: bing gehegan and seonob gehegan," Old English Poetry, D. G. Calder, ed., Berkeley, 67-90) offers a caveat of broader application than the narrowly focused title might suggest: "Exact understanding of words in their context is a necessary prerequisite for literary criticism; and often we lack that understanding for Old English" (p. 90). The phrases examined are from Beowulf, lines 419-26, and Phoenix, lines 491-94, and Stanley demonstrates that the legal and ecclesiastical contexts we often provide for those lines lack any support in surviving Old English texts. A grain of such skepticism, I feel, would have strengthened Caroline Brady's long and useful article, "Weapons' in Beowulf: an Analysis of the Nominal Compounds and an Evaluation of the Poet's Use of Them" (ASE 8, 79-141). Basing herself on C. L. Wrenn's dictum, "There are, of course, no synonyms, strictly so-called in O.E. poetry" (quoted on p. 81 from Beowulf with the Finnsburg Fragment [London, 1953], p. 80), Dr. Brady seems sometimes more anxious to provide a suitable context than hard evidence will really bear, and archaeological material, particularly that from Sutton Hoo, is applied to precise meanings in a way that is only more difficult to believe than to refute (e.g., see pp. 86-7). Similarly, Claude Lecouteux ("Der Drache," ZDA 108, 13-31) collects much interesting material related to words for dragon and serpent but so heavily weighted on the side of Middle High German that one doubts its usefulness for OE or even Norse material.

No such methodological carelessness characterizes the work of Hans Schabram ("Stonc, Beowulf 2288," Festgabe für Hans Pinsker, R. Acobian, ed., Vienna, 144-56), who draws together evidence from the OE Bede, from the Cambridge and Paris Psalters, and from the Vespasian and Junius interlinear glosses to demonstrate that the older interpretation of stonc from atincan, meaning "smell" (trans) or "sniff" instead of the currently more popular "spring," "leap," "move rapidly," or "hasten" is well supported in OE texts, contrary to common editorial opinion. Similarly, John P. Hermann ("Beowulf, 2802-08," The Explicator 37, no. 3, 24-5) is on solid syntactical ground when he suggests that feorran in those lines be translated "from afar" rather than simply "far." The difference has significant implications, which Hermann points out.

Finally, an article of fundamental interest is Nicolas Jacobs's "Anglo-Danish Relations, Poetic Archaism and the Date of Beowulf: A Reconsideration of the Evidence" (Poetica [Tokyo] 8 [1977], 23-43). After briefly examining many well-known commonplaces used to date the poem (e.g., wundini golde at 1382, unigmetes at 1792, etc.), the major portion of the study is devoted to evaluation of historical evidence for and against the widely-held opinion that a poem so laudatory of Danes could not have been written once Viking raiding became constant in 835. The conclusion reached is that evidence exists for friendly relations

between Englishmen and Danes in England in nearly every kingdom and period of the ninth and tenth centuries. The way this important conclusion is reached makes absorbing reading.

Works not seen:

- Bologna, Corrado, ed. Liber Monstrorum de Diversis Generibus.
Nuova Corona, 5. Milan: Bompiani, 1977.
- Holloway, Betsy M. "On Translating Beowulf." In Geardagum 3, 66-74.
- Loganbill, Dean. "Time and Monsters in Beowulf." In Geardagum 3, 26-35.
- Mertens-Fonck, Paule. "Structure des passages introduisant le discours direct dans Beowulf." Mélanges de philologie et de littérature romanes, offerts à Jeanne Wathelet-Willem. Ed. Jacques De Caluwe. Liege, 1976-78. III, 433-45.
- Reynolds, William. "Heroism in Beowulf: a Christian Perspective." Christianity and Lit. 27, no. 4 (1978), 27-42.
- Tripp, Raymond P., Jr. "On 'Post-Editorial' Editions of Beowulf." In Geardagum 3, 18-25.

C.C.

d. Prose

Editions that significantly enlarge the tools available for the study of OE prose deserve first place in these surveys, and the survey of work published in 1979 must begin with discussions of the publication of a major body of work and an edition of a single sermon. A new edition of Ælfric's two series of sermons for the church year has long been desired, and the fulfillment of the wish has begun with the appearance of the text of the Second Series in an edition by Malcolm Godden (EETS SS, 5). The new edition retains Benjamin Thorpe's unfortunate title, Catholic Homilies, rather than respecting Ælfric's careful distinction between homilia and sermo in his prefaces and his own title: Liber sermonum catholicorum anglie in anno secundo. The First Series, edited by Peter Clemoes, is to appear shortly; and a third volume with general introduction, discussion of sources, commentary, and glossary is being prepared jointly by Clemoes and Godden. In light of this scheme, Godden's introduction is restricted to the textual history of the Second Series. The copy text of the edition is Cambridge, University Library, MS Gg. 3. 28 (K), the only surviving "authoritative copy"; but Godden has chosen not to follow Thorpe by printing the manuscript's appendix of other materials by Ælfric, which I believe were intended to enhance the usefulness of the Second Series (or of Gg. 3.28 as a volume containing both series), as a pastoral, preacher's handbook. Godden distinguished two recensions of the Series, using the term loosely, for the process of revision was hardly systematic and the evidence of the later stages is quite widely scattered. The date, 992, proposed by Sisam and accepted by Clemoes and Pope seems difficult to Godden, and he argues that the older suggestion, 995, is to be preferred and is allowable in light of the likely obit. of Archbishop Sigeric and the reference in the preface to Viking raids. The text, which retains the manuscript pointing and capitalization, is set forth clearly and (to judge from a limited sampling) accurately. Textual notes and the apparatus allow one to follow the development of the texts, although it is to be regretted that Godden has chosen not to reprint expansions already in print (notably in Pope's Supplementary Collection) so that the full evidence would have been available in a single volume. Whatever the reservations here noted, Godden's edition is a significant step forward for students of the greatest of the Anglo-Saxon sermon writers and prose stylists, and one looks forward eagerly to the completion of Clemoes and Godden's project on the Sermones catholici.

The Old English Version of the Vision of St. Paul has been edited by Antonette di Paolo Healey in Speculum Anniversary Monographs 2 (1978). The OE Visio, homiletic in form, has been discussed extensively by Rudolph Willard and others and was first edited in 1974 by A.M. Luiselli Fadda (SM 3 Ser. 15, 482-95; rpt. as VIII in her Nuove Omelie Anglosassoni della Rinascenza Benedictina [Florence, 1977]). The coincidence of the work of Healey (begun as a Toronto dissertation) and Fadda is unfortunate, but it is good to have Healey's excellent edition with a full and very interesting introduction. Healey's description of the rationale of the curious and important manuscript which contains the OE vision (Bodleian, Junius 85-86) is now the best treatment in print, and the discussion of the literary history of the Visio Pauli usefully summarizes a complex secondary literature and makes significant contributions to the study of the relation of the OE to the Latin textual tradition. Healey's discussion of the language of her text places it quite firmly in a Kentish provenance and shows that its vocabulary was not influenced by the Winchester reformers' efforts

to standardize the prose vocabulary, and there is an expert discussion of influences upon the text from other OE literary traditions. Healey shows clearly that fol. 2 of Junius 85 was intended by the compiler as part of the sermon on fols. 3-11--the Visio adaptation. Thus, it seems to me unfortunate that she elected not to include fol. 2 in her edition. Nevertheless, the edition, with Latin on the facing pages, and the notes are well executed and may stand as the standard reference.

A number of papers on OE sermons were published in 1979. By far the most important is D. G. Scragg's "The Corpus of Vernacular Homilies and Prose Saints' Lives before Ælfric" (ASE 8, 223-77), an invaluable research tool for students of the sermon texts. Scragg attempts both to isolate the portion of the corpus that can be considered to antedate Ælfric by surveying all homilies (broadly defined) not attributable to Ælfric or Wulfstan and to establish sigla for manuscripts containing anonymous homilies comparable to the Clemons-Pope sigla for Ælfric. The article contains, in addition to the central manuscript survey, a table comparing Scragg's with earlier systems of sigla and a summary list of all the anonymous homilies, following Cameron's list and noting also major editions and the manuscript distribution. The paper is, thus, a dense and technical one which can only be evaluated in detail by the very few scholars who have worked closely with a broad range of homiletic manuscripts. It contains important suggestions for the course of future research on the anonymous sermon literature which are vital for anyone working on these materials, however; and it makes conclusions about the tradition of sermon-writing in England before 990 that must forthwith be incorporated in both scholarly and classroom surveys. Briefly summarized, these conclusions are that (despite the unsettled issue of the provenance of the Blickling Book) the extant evidence points almost exclusively to a narrow tradition centered at Canterbury and based upon a limited range of Latin sources. Whether there was in fact homiletic writing elsewhere is a matter Scragg suggests be tested by linguistic analyses of the texts.

A pseudo-Augustinian sermon beginning "Remedia peccatorum," in a variant form with the incipit "Misericordia, fratres, peccatorum est remedium," was shown in 1976 to be the source of Ælfric's Second Series sermon for the First Sunday of Lent. The author of the earlier article, Wolfgang Becker, now shows in "The Manuscript Source of Ælfric's Catholic Homily II 7--A Supplementary Note" (ME 48, 105-06) that the textual tradition known both to Ælfric and to the writer of Napier XLIX is that now known in Latin only in MS Salisbury Cathedral 9 (s. xii). D. R. Letson's "The Form of the Old English Homily" (ABR 30, 399-431) attempts commendably to comprehend the historical context of Anglo-Saxon preaching. Despite grave bibliographical shortcomings which make the history seem far clearer than it almost certainly is, the article offers intelligent observations about three structural types of OE sermons. Michael J. Cumings argues that "Napier Homily 55 and Belfour Homily 10 on the Temptations in the Desert" have one source in common (NM 80, 315-24).

Four authors have addressed aspects of the Alfredian literature. Janet Bately published two papers on the Anglo-Saxon Chronicle, both stemming from research for her forthcoming edition of the OE Orosius. "World History in the Anglo-Saxon Chronicle: Its Sources and Separateness from the Old English Orosius" (ASE 8, 177-94) disputes Hodgkin's belief that most of its information on world history in the Chronicle was derived from Orosius and shows that the major source was the Chronicon of Isidore. "Bede and the Anglo-Saxon Chronicle" (Saints, Scholars

and Heroes 1, 233-54) establishes that the original West Saxon Chronicle drew on Bede's Epitome at the end of the Historia Ecclesiastica but not on HE itself. Both articles contain important information on the dating practices (regnal years, anni mundi, anni Domini) of the Anglo-Saxon historians and chroniclers. The spelling, Geoweorþa, of the name of the Numidian king, Iugurtha, in the OE Orosius is the subject of E. G. Stanley's contribution to J. R. R. Tolkien, Scholar and Storyteller: "Geoweorþa: 'Once Held in High Esteem'" (pp. 99-119). Stanley argues in what is an important contribution to OE onomastic studies that the name is not so much a puzzle of orthography as an example of word play for the purpose of characterization. The emendation offered by T.A. Shippey in "Wealth and Wisdom in King Alfred's Preface to the Old English Pastoral Care" (EHR 9, 346-55) seems obvious but runs counter to the entire modern textual history: namely, that the direct quotation of persons reflecting on the loss of the wisdom and wela of the ieldran should end at afterspyrigean. The rest of the passage, formerly treated as part of the quotation, thus becomes comment on the present, deprived situation.

Finally, I turn to a miscellaneous group of studies of OE prose. It is the traditional view that the herbals copied in Anglo-Saxon England were of little use both because their texts were not adequately understood and because botanicals prescribed and illustrated were often not recognizable in the illustrations and not available in northern Europe. Linda E. Voigts challenges these assumptions in "Anglo-Saxon Plant Remedies and the Anglo-Saxons" (Isis 70, 250-68). In fact, she argues, the herbal texts were treated to enhance the utility of their texts and ease of reference. Drugs were acquired by exchange; and climate having been milder in the early Middle Ages, herbs that do not now thrive in England could have been cultivated by the monasteries that produced the OE herbals. There are a number of OE rubrics in Latin liturgical manuscripts which have not had adequate scrutiny. R. I. Page has now ferreted out a number of these, thought by Ker, Fehr and others to be illegible owing to the fading of red pigments, in "Old English Liturgical Rubrics in Corpus Christi College, Cambridge, MS. 422" (Anglia 96 [1978], 149-58). One of Page's rubrics treats the unction of the sick and the rest belong to a lengthy office of baptism. In another of a series of articles which anticipate a new edition, J. E. Cross reviews the sources on the "Popes of Rome in the Old English Martyrology (Arca: Classical and Medieval Texts, Papers, and Monographs 3, 191-211). He finds that, with the exception of one minor detail, the information on the popes in the Martyrology "was available by the time of Bede" and the "relevant versions of some of the legends ... somewhat before 850 A.D." The Toronto Old English series has published an edition of B.L. MS Stowe 2, The Stowe Psalter by Andrew C. Kimmens, the first new edition since John Spelman's Psalterium Davidis Latino-Saxonicum vetus of 1640. Probably written in the scriptorium of the New Minster, Winchester, in the third quarter of the eleventh century, the ms also includes twelve glossed canticles and the beginning of the "Pater noster." The edition, intended to provide a reliable source for the editors of the Dictionary of OE, is reproduced from copy prepared on a compositor; and the apparatus is in consequence intentionally minimal. Mechthild Gretsch has continued her studies of the OE Benedictine Rule with an article on the Wintaney version, "Die Wintaney-Version der Regula Sancti Benedicti: eine frühmittelenglische Bearbeitung der altenglischen Prosaübersetzung der Benediktinerregel" (Anglia 96 [1978], 310-48) and a supplement to the reprint of Arnold Schröer's edition of the Wintaney RSB (Tübingen, 1978).

Works not seen:

Dissertations are omitted in this survey.

- Berghaus, Frank-Günter. Die Verwandtschaftsverhältnisse der altenglischen Interlinearversionen des Psalters und der Cantica. Palaestra, 272. Göttingen, 1979.
- Garmonsway, G. N., ed. Elfric's Colloquy. Exeter Medieval Eng. Texts, Exeter, 1978.
- Haga, Shigenori, ["Letter of Alexander the Great to Aristotle: A Translation and Notes."] Bull. of the Akita College of Economy 21 (1978), 20-47; 22 (1978), 85-108 [In Japanese].
- Remly, Lynn L. "Ars Praedicandi: Poetic Devices in the Prose Homily Vercelli X." Mid-Hudson Language Studies, I. Poughkeepsie, 1978. pp. 1-16.

M.McC.G.

4. ANGLO-LATIN AND ECCLESIASTICAL WORKS

1979 was an important year for Anglo-Latin studies. Vying for first attention in this review are a two-volume Festschrift in honor of Professor C. W. Jones, Saints, Scholars and Heroes, edited by Margot H. King and Wesley M. Stevens (Collegeville, MN), and several important publications on Aldhelm. I give pride of place to the abbot of Malmesbury and bishop of Sherborne who (unlike Bede, upon whom much of the work in the Jones Festschrift is centered) has suffered gross neglect in modern scholarship.

Aldhelm's prose has never been translated; and the accomplishment of the feat is a major event in Anglo-Saxon studies, as anyone who has tried his hand at Aldhelm's Latin will know. Fittingly, the task has been undertaken by two scholars whose studies (with those of Michael Winterbottom) have already considerably advanced understanding of Latin style in Saxon England. The title of the published translation, Aldhelm: The Prose Works, by Michael Lapidge and Michael Herren and the modest claim that it is only a "crib" on Ehwald's monumental edition of 1919 in Monumenta Germaniae Historica belie the scholarly significance of the translators' work. The volume is important not only for its Englishings but also as an up-dating of Ehwald, with important reviews of the life of Aldhelm and the canon of his writings. Indeed, the poetic canon is herein significantly revised. There is also a list of emendations to Ehwald's text and an exhaustive bibliography. In the translation of the "Epistola ad Acircium," the metrical treatise and the Enigmata are deleted. The prose De virginitate, with a suggestive introduction by Lapidge, and the letters complete the corpus of genuine prose, but two charters, both imitative of Aldhelm, are translated in an appendix. Aldhelm's position as the "first medieval Latin poet who composed long tracts of quantitative verse and was not a native speaker of Latin" is stressed in an article by Lapidge, as is the tradition Aldhelm began of writing handbooks on Latin metrics for non-native writers and students. The chief focus of "Aldhelm's Latin Poetry and Old English Verse" (CL 31, 209-31), however, is on interplay between OE and Latin prosody in Aldhelm's own work: Lapidge shows quite convincingly that Aldhelm used both alliteration and formulas in a manner that must almost certainly have arisen from his knowledge of native poetic techniques. Unless major objections can be raised to this thesis (which seems to me to err only by being too deferential to the notion that formulaic verse cannot be literary), the paper seems a major contribution to the study of Latin and English prosody in the early Middle Ages. François Kerlouégan makes a distinct contribution to studies of Aldhelm and also of Gildas and the hisperic verses with "Une Liste des Mots communs à Gildas et à Aldhelm" (EC 15 [1976-78], 553-67). Normally, those who wish to prove the inauthenticity of Gildas stress the likeness of his vocabulary to Aldhelm's. Kerlouégan, however, not only affirms the linguistic likeness of Gildas and Aldhelm, but also demonstrates that both are similar to the Hisperica Famina. This does not suggest that Aldhelm wrote Gildas but that all three works "are witnesses to the same literary tendencies, which were much alive in the Islands in the 6th and 7th centuries and of which the Hisperica Famina represent an academic adaptation..." (p. 567, my trans.). He means by this, if I understand correctly, that the three works are what Lapidge and others would call "hermeneutic" rather than "hisperic" in style. "Rhetoric and Symbolic Ambiguity: the Riddles of Symphosius and Aldhelm," Peter Dale Scott's contribution to the Jones Festschrift (1, 117-44) contrasts Aldhelm as an imitator with his model and finds the later enigmatist's work betrays a new approach to poetry which is at once less rhetorical and more allusive.

and symbolic (or figural). The paper is based on sensitive readings but seems critically overblown.

As one would expect, the Jones Festschrift, Saints, Scholars and Heroes, contains a number of interesting papers on Bede. In "The Art of Bede: Edwin's Council" (1, 191-207), Donald K. Fry argues that the imagery of the sparrow flying through the hall in HE II.13 was suggested by Psalm 83 (Vulg.). This proposition, of course, would undermine our faith in what has often been regarded as the most reliably pagan image in Anglo-Saxon writing; but in view of Bede's monastic profession and position as a biblical exegete, Fry's reasonable suggestion ought not to be too surprising. Calvin B. Kendall offers a study of Bede as rhetorician: "Imitation and the Venerable Bede's Historia Ecclesiastica" (1, 161-90). There are two levels of imitatio or mimesis at work, he suggests: the hagiographically based recording of lives modeled on Christ and use of the Scriptures as a model for writing. Bede's grammatical teaching, according to Margot H. King in her paper "Grammatica Mystica: a Study of Bede's Grammatical Curriculum" (1, 145-59), was "purely vocational in purpose," being designed to undergird the comprehension of Scripture within the monastic framework of work and devotion. Taking up Gerald Bonner's call for a closer study of the relation of Bede's commentary on the Apocalypse to the work of the Donatist churchman, Tyconius, Thomas W. Mackay, in "Bede's Biblical Criticism: The Venerable Bede's Summary of Tyconius' Liber Regularum" (1, 209-21), argues that, although he knew Tyconius's commentary on the Apocalypse, he did not directly know the Liber regularum with its seven rules for biblical interpretation which he cited in his preface. These he had only at second hand from Augustine's summary in De doctrina christiana.

Publications on Bede in 1979 were by no means confined to the Jones Festschrift. Paul Meyvaert's "Bede and the Church Paintings at Wearmouth-Jarrow" (ASE 8, 63-77) reviews the evidence far more closely than any earlier study. He argues persuasively that Benedict Biscop imported panel paintings of modest size but impressive numbers. J. Gribomont's "Saint Bede et ses Dictionnaires Grecs" (RB 79, 271-80) examines in greater detail than earlier studies the nature of Bede's reliance in the De orthographia on the Latin-Greek glossary of Philoxenus and the Greek-Latin of "Cyril." He believes Bede had a version anterior to Philoxenus as now known in extant manuscripts. Joel T. Rosenthal, in "Bede's Ecclesiastical History and the Material Conditions of Anglo-Saxon Life" (JBS 19, 1-17), attempts "to read Bede's text as though he had been a sociologist or an economic anthropologist." He recognizes the hazards of this undertaking and, working carefully, proffers a number of interesting readings and observations. "La Tradizione celtiche nella Polemica antipelagiana di Beda" by Vito Lozito (Romanobarbarica 3 [1978], 71-88) presents interesting arguments that Bede made strong connections between the Pelagianism and the liturgical non-conformity of the Celtic church -- connections that are reflected especially in his exegetical writings. In the same journal (pp. 297-332) Paolo Siniscalco reviews Bede's teaching on the ages of history ("Le Età del Mondo in Beda"). Brian Stock and Edward A. Synan edit "A Tenth-Century Preface to Bede's De temporum ratione" (Manuscripta 23, 113-15) which survives in two continental mss and was written by one Aganus, perhaps the bishop of Chartres of that name.

A paper on "Byrhtferth and the Vita S. Ecgwini" by Michael Lapidge (MS 41, 331-53) is presupposed by the studies reported last year on the later hagiographical writing about Ecgwine. Lapidge here places the earliest vita, in B. L. MS Cotton Nero E.1, squarely amongst the writings of Byrhtferth of

Ramsey with the life of St. Oswald in the same ms, already attributed by Lapidge to Byrhtferth in an article in ASE 4 (1975). This paper makes considerable advances in the definition of the peculiar characteristics of the hermeneutic Latin style of the monk and pedagogue of Ramsey. Susan P. Millinger's study of "Liturgical Devotion in the Vita Oswaldi" (Saints, Scholars, and Heroes 1, 239-64) emphasizes the elements of liturgical ceremony and monastic devotion in the Vita as a major preoccupation of the author and as a hint at the centrality of this aspect of the reformer's life in the memories of him at Ramsey.

In an article entitled "The Significance of the Frankish Penitentials" (JEH 30, 409-21), Allen J. Frantzen, who is working toward a major study of penitential literature in Anglo-Saxon England, challenges the thesis of Rosamond McKitterick (née Pierce) that the penitentials as introduced on the Continent from Ireland and England were ephemeral and hated in the Frankish church in the eighth and ninth centuries. Frantzen emphasizes the changes wrought in penitential manuals by Frankish churchmen -- changes most clearly seen in the lack of continuity between Irish and earlier Anglo-Saxon penitentials and those introduced via Frankish sources to England in the tenth century. It seems to him that Frankish criticism of the penitentials did not prevent their appropriation and reform, often by the critics themselves. In this judgment he is surely correct.

A few miscellaneous papers remain to be noted. "Martyrologium excarpsatum: a New Text from the Early Middle Ages" is John McCullouch's contribution to the Jones Festschrift (2, 179-237). The work is largely an edition of the text, which occurs in two manuscripts with strong computistical components and is related to the so-called Martyrology of Bede. Wesley M. Stevens's "Computistica et Astronomica in the Fulda School" (ibid., 2, 27-63) does not really touch Anglo-Saxon matters, but it is an extremely helpful discussion of the function of computistics and astronomy within the framework of a curriculum based on practical studies in grammatica, computistica, and cantica. A posthumous article of Robert E. McNally, "'In nomine Dei summi': Seven Hiberno-Latin Sermons" (Traditio 35, 121-43), publishes seven Latin sermons of a catechetical nature that seem to have been written by one of the "insular peregrini" before the Carolingian reform. These Latin pieces are of interest because they are early witnesses to the tradition of catechetical preaching in Ireland.

Works not seen:

- Simonetti, Giuseppina. "Osservazioni sul testo di alcuni passi della Historia Ecclesiastica di Beda." Sicilorum Gymnasium n.s. 29 (1976 [1979]), 403-11.
- Winterbottom, Michael, ed. Gildas. The Ruin of Britain and Other Works. Arthurian Period Sources, 7. Chichester: Phillimore, 1978.

5. MANUSCRIPTS AND ILLUMINATION

This year a number of items deal with individual manuscripts and several include editions. W. C. Hale has completed a dissertation at the University of Pennsylvania involving "An Edition and Codicological Study of Corpus Christi College, Cambridge, MS 214" (DAI 39A, 6142). This eleventh century text of Boethius's De consolatione philosophiae has both Latin and Anglo-Saxon glosses as well as construe marks. Hale establishes that the presence of the construe marks along with other features of the glosses indicate that this was a school text complete with pedagogical aids. In "Ireland and Rome: the Double Inheritance of Christian Northumbria" (Saints, Scholars and Heroes, M. King & W. M. Stevens, eds., Collegeville, MN, I, 101-16), Gerald Bonner looks in detail at the two parts of a manuscript of the four Gospels -- the majority of which now forms Durham MS A. II. 17, a smaller portion Cambridge, Magdalene Pepsian MS 2981. This book is a product of both the Hiberno-Northumbrian tradition (in its first part) and that of Wearmouth-Jarrow (in its second). Notes and corrections to the text indicate that the two parts were joined by the time it came to Durham in 995. The first part may well have been written at Lindisfarne and have accompanied the congregation of St. Cuthbert during the years of wandering after Lindisfarne. The second may have been borrowed at Lindisfarne or acquired during the wandering. As a product of both Lindisfarne and Wearmouth-Jarrow, then, the manuscript symbolizes the double inheritance of Northumbrian Christianity from Irish and Roman traditions.

Lawrence T. Martin examines "The Earliest Versions of the Latin Somniale Danielis" (Manuscripta 23, 131-141). He is particularly concerned with B. L. MS Harley 3017, a hitherto unedited ninth-century version of the text, of which he gives a careful description before comparing it with the two printed editions. Finally, he provides the text of the Harley version. Vossian manuscript fragment Lat. F. 96A contains "A Ninth Century Account of Diets and Dies Aegyptiaci," of which Heather Stuart provides an edition (Scriptorium 33, 237-44). Because of damage, this fragment has hitherto been inadequately edited. In preparing her edition Stuart has used ultraviolet light and has compared the manuscript with two parallel texts she has found. All of this, however, represents "only the first steps towards reclaiming Voss. Lat. F. 96A, and placing it within its proper tradition."

Using Clare College, MS 30 as his basis David Yerkes has published for the first time the Latin text of a variant version of "The Chapter Titles for Book I of Gregory's Dialogues" (RB 89, 178-82). Although most manuscripts of the Dialogues divide Book I into twelve chapters, there is a late insular tradition which gives thirty-five titles. Henceforth, then, the presence of these thirty-five titles can be used as an argument for positing a manuscript's English origin or provenance. In a short note, "MS Hatton 42: Another Manuscript Containing Old English" (N&Q 26, 8), P. J. Lucas points out that this manuscript has an Old English gloss on fol. 49r and should, therefore, be added to Ker's catalogue of manuscripts containing Anglo-Saxon.

Two authors have examined Anglo-Saxon charters. Dorothy Whitelock discusses "Some Charters in the Name of King Alfred (Saints, Scholars, and Heroes, I, 77-98). She gives detailed reasons for positing that three charters (BSC nos. 564, 567, 568) -- previously dismissed as forgeries by almost all authorities -- are indeed copies of genuine charters. These texts come from Wilton, Malmesbury

and Glastonbury and bear similarities which make it highly unlikely that they could have been independently forged. Adding these three to the corpus of authentic charters from Alfred's reign is important "for they shed light on his dealings with his lay followers, and they have implications concerning the drafting of charters in his time." Anglo-Saxon Charters, II: Charters of Burton Abbey (London) contains P. H. Sawyer's edition of thirty-eight charters from Burton-upon-Trent. All of these were copied in part in the thirteenth century into a quire which forms a portion of MS Penrarth 390 in the National Library of Wales at Aberystwyth. In his introduction, Sawyer discusses the charters, the foundation of Burton Abbey, and Wulfric who was the founder. The texts follow the format of the series, clearly and elegantly presented.

In a particularly lucid essay, Paul E. Szarmach looks at the work of "The Scribe of the Vercelli Book" (SN 51, 179-88) and concludes that this man is "a mechanical, sometimes careless scribe." After establishing that the scribe followed several exemplars from different linguistic sources and that some of them must have been both difficult and corrupt, Szarmach notes that the Vercelli scribe did not actively correct and that he tended to make errors of the eye. This conclusion must, moreover, serve as a warning to those who attempt to interpret individual texts in the collection. In the "Dream of the Rood," for example, it becomes less likely to conclude that this is a scribal pastiche. In general, critics should take into account possible scribal errors of eye in this manuscript rather than errors of judgment.

In an authoritative study, R. W. Hunt has provided "Manuscript Evidence for Knowledge of the Poems of Venantius Fortunatus in Late Anglo-Saxon England" (ASE 8, 279-95). He looks at four hitherto unnoticed items from the late tenth and eleventh centuries -- one manuscript, two fragments, and an anthology -- and shows that these represent three different strains of text. One, Pembroke College MS 312C, probably comes from the same family of poems as that used by Wulfstan the Cantor. After the eleventh century, however, there are no surviving manuscripts of poems of Fortunatus apart from the hymns (with one exception: Oxford, Bodleian Lib. MS Bodley 331). Hunt concludes "That no manuscript should have survived from the eighth century, when the poems were known to be available, but that there should be survivals from the period following the reintroduction of the poems in the tenth century is a pattern familiar from texts of other authors." In an appendix, Michael Lapidge examines "Knowledge of the poems in the Earlier Period." Since no direct manuscript evidence remains, Lapidge notes possible quotations and paraphrases. He surmises that in the early eighth century Fortunatus's poetry was not established as part of the Anglo-Saxon school curriculum although it was certainly known in some south-west centers. In Northumbria Bede knew the poem De Virginitate at least and there is other evidence to suggest that this poem circulated separately in Northumbria.

Mary P. Richards looks at "Innovations in Ælfrician Homiletic Manuscripts at Rochester" (AnM 19, 13-26). By examining in chronological order a group of four manuscripts she establishes that conscious revisions were made in later Ælfrician manuscripts to help educate the unlettered clergy. What we find, then, is a series of Ælfrician homiletic collections modified for the priests serving at Rochester. The surprising feature of these collections is the uniqueness. Richards concludes that this feature can be related to the attempt at Rochester to establish a see fully independent of Canterbury.

"The Lorsch Gospels: Facsimile in the University of Miami Library" (The Carrell 19, 1-16) is a slight piece which Eleanor Riley originally gave as a talk at the University of Miami library. She describes the history of this Gospel book, the text, its hand and illustrations. She then looks at the illustrations in the context of the Court School style and is especially detailed in her discussion of the illustrations of Christ and the evangelists.

One article deals with antiquarian interest in Anglo-Saxon manuscripts. In "The Laurence Nowell Manuscripts in the British Library" (Brit. Lib. Jnl 5, 201-202), Retha M. Warnicke notes that Laurence Nowell who transcribed medieval chronicles was not the Dean of Lichfield as most historians have suggested, but was his cousin. Nowell was exiled during Mary's reign and when he went abroad he gave his manuscript to William Lambard with permission to dispose of them as he pleased. Ultimately the British Museum acquired them.

Works not seen:

- Berghaus, Frank-G. "The Validity of Various Methods of Automatic Clustering in Discovering Manuscript Relationships." Revue de l'Organisation Internationale pour l'Etude des Langues Anciennes par Ordinateur 1 (1978), 1-24.
- Martin, Charles B. "Anglo-Saxon Diplomatics: an Introduction to Sources." SCB 39, 140-42.
- Watson, Andrew G. Catalogue of Dated and Datable Manuscripts c. 700-1600 in the Department of Manuscripts, The British Library. London. 2v.

J.P.C.

6. HISTORY AND CULTURE

a. General Works

Under the general editorship of Theodor Schieffer, we have a new compendium-history, *Europa in Wandel von der Antike Zum Mittelalter (Stuttgart). The book is admirable for its range and depth, though the way in which periods and topics of special interest are divided is somewhat confusing. A listing of three chapter-headings will give the reader a clearer notion of the problem. Under "Die neue europäische Staatenwelt" we have

Das Byzantinische Reich (641-717)
 Neue Kräfte in Osteuropa
 Das byzantinisch-langobardische Italien (568-751)
 Das merowingische Frankenreich (561-687)
 Das Westgotenreich in Spanien (507-711)
 Die keltischen Völker (5.-11. Jahrhundert)

Aside from this problem, the book is certainly a very useful compendium.

Paetow's *Guide to the Study of Medieval History, first published in 1917, revised in 1931, is now available in a "revised and corrected edition" (Kraus Reprint Company, \$55.00). The book is staggering in its range and inclusiveness, and still useful as a general reference, but its price keeps it out of range of most academic buyers.

David N. Dumville surveys "The Ætheling: a Study in Anglo-Saxon Constitutional History" (ASE 8, 1-33), and concludes:

In Anglo-Saxon England there seems to have been no regular institution of 'the designated heir' (the reign of Edward the Confessor might have ended very differently if there had been); all the æthelings would be eligible for succession, though the reigning king would doubtless make every effort to ensure that his preferred candidate succeeded. The question of eligibility aside, it must be emphasized again that in England in the eleventh century, as in the sixth, the eventual arbiter in matters of succession was the sword.

Barbara Kanner provides an interesting series of interpretive Bibliographical essays on *The Women of England from Anglo-Saxon Times to the Present (Hamden, Conn.).

Shiela C. Dietrich surveys "Women in Anglo-Saxon Society" (32-56), and wisely sets her focus on primary materials. Her piece is generally well-done, and is provided with an arresting conclusion:

If a well-born English woman of the late medieval or early modern period had looked back on her Anglo-Saxon ancestor, she would not have seen a "Golden Age" for women...but she probably would have seen there much to

*Books and articles marked with an asterisk were published in 1979 but were not included in the OE Bibliography for 1979.

envy. Certainly living conditions would have been a trifle more 'rustic'; but she would have seen her Anglo-Saxon counterparts possessing rights, exercising alternatives, and wielding power that she could barely attain in the best of circumstances.

Marc A. Meyer writes on "Land Charters and the Legal Position of Anglo-Saxon Women" (57-82). He points out that of the 1,875 land documents in Sawyer's charters, about seven percent mention women as grantees or donees. Meyer, therefore, concludes:

Even though these women were few in number and limited to the upper aristocracy, it is nevertheless significant that bookright increased their status and legal capacity by expanding the sphere of their legal activities and by permitting them to manage and administer their property if they chose to do so.

James Campbell provides a most wonderfully informative and witty account of "The Church in Anglo-Saxon Towns" (The Church in Town and Countryside, Studies in Church History 16, 119-135). He shows how some sedes Episcopas were centered in towns, others simply in important places. "Centers of authority for units of government of 'small shire' ... or for multiple estates." Early monasteries such as Monkwearmouth-Jarrow must have been bigger than many towns. When in the late Saxon period such places as Winchester were built up, the ecclesiastic centers within them must have been virtually "towns within towns." Campbell reminds us that the important religious centers within most towns were not Benedictine foundations, but rather ministers or secular priests. The number of parishes, and of churches in late Saxon England was staggering; Norwich had 49 churches and chapels around 1086. These churches were not large, as Campbell tells us; "One at Winchester was thirteen feet by sixteen." Churches served as centers for ordeals, perhaps as centers for the law, and for such commercial transactions as the establishment of weights and measures. Most churches could be bought and sold, and "may often have been in the nature of family businesses." Pluralism was well established; Regenbald was in service to the Confessor yet held twenty churches, not the least of them Bray.

On the Irish front, the Right Reverend R. P. C. Hanson writes on "The Date of St. Patrick" (BJRL 61 [1978], 60-77). He suggests that Patrick is better dated to the first rather than the second half of the fifth century for a number of reasons: 1) the language of his letter; 2) his failure to speak of any trouble in his native land; 3) his attitude toward education; 4) his notion of solidi; and, 5) his father title of decurio, which is interpreted as a title not to be used in Britain after 410.

A new *Atlas of Ireland, which contains much that is of the greatest interest to early medievalists (Irish National Committee for Geography, £45), is now available to us. Information on climate, settlement, town origins and field patterns are all included.

M. P. Brooks mounts a spirited attack against Peter Sawyers's concept of the small size of Viking armies in "England in Sixth Century: The Crucible of Defeat" (Transactions Royal Historical Society 29, 1-20). He cites evidence to show that both the literary accounts, the strategies of these armies and their subsequent impacts imply large numbers. This debate will not be over, it would seem, for some considerable time.

Two studies deal with later history and biography. Valerie I.J. Flint suggests that Geoffrey of Monmouth not only parodied his own society, but also contributed to twelfth-century monastic reform by upholding human rather than celibate values. ("The Historia Regum Britanniae of Geoffrey of Monmouth: Parody and Its Purpose" [Speculum 54, 447-68]).

In "Recent Writing about Anglo-Norman England" (British Studies Monitor 9, 3-22), Edward J. Kealey finds the trends important and surprising. He finds that archaeological research on earlier periods has greatly enriched this field, and that the "really novel subject of inquiry" has been urban studies. The article is useful, and certainly ends on an upbeat note:

All in all, the recent progress in Anglo-Norman studies is a great success story. When I began this summary I honestly did not remember so much had been accomplished in so short a time. Now I wonder how earlier students ever managed without some of these recent documentary collections and analytical monographs!

W. H. C. Frend provides a stimulating account of the early Roman church in England under the title "Ecclesia Britannica: Prelude or Dead End?" (Jnl of Ecclesiastical Hist 30, 129-144). To the end of the fourth century, the literary evidence indicates a church "that conformed to the western pattern of doctrine and discipline." The fifth-century picture is more interesting still:

Christianity in Britain in the early part of the fifth century continues the same pattern as before. Its clergy put a high premium on literacy, to judge from Patrick's ideas. In some towns it was a vigorous movement, capable of sustaining a defence of Pelagianism and bishops of the calibre of Fastidius, whose works, c. 420, On the Christian Life and On Preserving Widowhood, were addressed to Fatalis, a British woman, and were regarded by the pro-Pelagian Gennadius of Marseille (c. 490) as 'sound and godly teaching'. Pelagianism itself was a vigorous intellectual movement which fits well with the determination of the Romano-British civitates to defend themselves regardless of and, indeed, despite Honorius's orders from Ravenna. Direct connection between the mood of defiance that inspired the British rejection of Roman laws and administrators and the reforming, self-reliant teaching of Pelagius and his colleagues, may be suggested rather than proved. The contrast, however, between the self-reliance of the Romano-British and the passivity of some of their north Italian counterparts, is evident at this time. These latter were influenced by fatalistic teaching of bishops concerning the inescapability of the approaching Judgment.

Unfortunately, Frend seems to conclude that the old tradition was a matter of reminiscence by the time of St. Augustine's landing.

There is a very useful article for students of early medieval literature, somewhat masked under the title *"A Hundred Years of Finnish Folklore Research: A Re-Appraisal" (Folklore 90, 141-52). Lauri Honko provides not only an account of folklore, but also an extremely useful guide to the literary study and cultural backgrounds of the Kalavala. To ignore this survey whilst dealing with the sweep of heroic literature during the early medieval period would be a great loss.

b. The Vikings: Materials of Special Interest, 1979-80¹

While public interest in the Vikings is still high, readers of YWOES may well have need for the very latest materials for teaching and research in this field. Two volumes must clearly stand at the head of the account: James Graham-Campbell's Viking Artifacts: A Select Catalogue (British Museum, 1980, £45) and the series of essays published by David Wilson under the title The Northern World (Abrams, N. Y., 1980). The word catalogue summons up two images in this reviewer's mind: exhaustive accuracy and dryness of text. To describe Graham-Campbell's excellent volume in these terms would be unfair in the extreme. The black and white photographs are generally first-rate; although a dozen color photographs would have immensely enriched the book, their price would have been very high indeed. Coupled with the pictures are detailed descriptions. The uniformity of these two elements is very useful, particularly since a list of literature is appended. As for most readers, occasional use of line-drawings would have been extremely helpful in making clear the details of the ornament. Graham-Campbell has very wisely adopted a six-stage dating sequence, which avoids attempts at more precision than is possible, and also the problems associated with typological dating. The central division are EVP (eighth to late in the ninth century), MVP (ninth to second half of the tenth century), and LVP (second half of tenth to beginning of the twelfth century), with the expansion of the short forms being Early, Middle and Late Viking Period. The book and the artifacts are divided into ten sections under such headings as daily life, transport, art, and religion. The bibliography is extensive and virtually exhaustive. It seems to me that though a hundred dollars (in round figures) is a heavy investment, this book is an absolute necessity for all who have a serious interest in Viking studies. It goes without saying that it should be in every college library, whether a research institute, or small liberal arts institution.

Dr. Wilson's book has a sub-title, which explains its range: "The History and Heritage of Northern Europe 400 - 1100." Both by design and felicitous selection of contributors, this book is a perfect complement to Graham-Campbell's Artifacts. Else Roesdahl and Wilson provide valid accounts of expected topics, the former "the Scandinavians at Home" and the latter "the Viking Adventure." But there are very full accounts indeed of "The Celtic Contribution" (by James Graham-Campbell) and "The Northern Slavs" (by Joachim Herrmann). For those interested in the continuity of impact of Scandinavian culture, Joran Mjoberg writes on "Romanticism and Revival."

There are also accounts of early Germanic religion and culture, the Germanic tribes in Europe and the Anglo-Saxon settlement of England. With Wilson's collection and Graham-Campbell's catalogue to hand, one can be confident of an overview of "the Viking Question" that is both deep in knowledge and far ranging.

Dafydd Kidd collaborated with Graham-Campbell on what might be described as a poor man's, or popular account of the general impact of the Vikings (The Vikings, \$22.95). The book is not exclusively limited to the exhibit, and is in

¹It should be noted that "Viking" is a term which resonates negatively, and is wildly over-extended in range. It would be far better to consider the full and often positive impact of the Scandinavian peoples on the early Medieval world, and to coin a term that could gain general acceptance.

and of itself a handsome account, very well illustrated with a wide range of illustrations in color. Yet another Graham-Campbell book is a very handsome introductory volume on The Viking World (\$25.00), which is of very great usefulness because the Vikings are treated under distinctive chapter headings, which are rather like "state of the art" summaries. R. I. Page contributed the chapter on runes and writing, and Dr. Sean McGrail of the National Maritime Museum (London) the piece on the construction of Viking ships. As a text in an introductory undergraduate course dealing with the Vikings, this book would be ideal. In the last of the books in this grouping, we have a newly-illustrated version of David Wilson's The Vikings and Their Origins. Though the text is unchanged from the later versions of the small format publication, the new version is indeed valuable for its new format and very rich plates. The older, smaller book works well and is still available at \$3.95.

There are two important papers in Studies in Scandinavian History and Pre-History (vol. 1), New Directions in Scandinavian Archaeology (National Museum of Denmark, 1978).

Lotte Hedeager writes on "A Quantitative Analysis of Roman Europe north of the Limes (0 - 400 A.D.)" and "The Question of Roman Germanic Exchange" (197-216), and also on "Processes towards State Formation in Early Iron Age Denmark" (217-223). Her partial conclusion in the first paper is as follows: "In Scandinavia the down-the-line distribution of Roman Pottery accords well with the proposition that it reflects a primary area of Roman activity and a contact zone with Germanic peoples." Her conclusion in "Processes towards State Formation" is sufficiently important to cite in full:

In Danmarks Oldtid Brøndsted connected the migration of the Jutes with a supposed invasion of Danes from the east, based on an historical myth.... It may now seem that the core of historical truth in this myth was the formation of the first 'kingdom' or 'state' which for a period of some generations unified Eastern Denmark. It would also seem reasonable if the Eastdanish Kingdom had attempted to extend its power farther to the West, an attempt which failed. But this can hardly have had any direct connection with the later migrations. Indirectly, however, a new development had been triggered off. A new military and political state of affairs had been established, which in several cases may have stimulated suppressed tribes to migrate. Thus from the Roman Iron Age, it seems reasonable to add this factor along with over-population and ecological degradation, as a possible cause of migration.

On the literary front, a handsome new four-volume edition Norges Kongersager, a celebration edition, was given to us in 1979, revised under the general editorial supervision of Finn Hødnebe and Hallvard Magerøy (Oslo, Gylderdal Norsk Forlag). The texts are beautifully presented in a striking format, and the photographs, illustration and line-drawings in the texts are first-rate. In sum, we have a handsome edition which provides a useful perspective on early Scandinavia.

James Graham-Campbell provides us with yet another useful tool on the Vikings in a nicely designed and informative wall map, Saxon and Viking Britain, the first in a series under the title Discover Britain, to be published for the Council on British Archaeology. Sites are key-coded (primarily pagan burials, later burials, etc.). The map is also neatly color coded, so that Anglo-Saxon, Viking,

and Celtic sites can be told at a glance. This map will not only be useful for scholars, but it will also serve as a first-rate aid for teaching. In addition to the map, there are brief and neatly packed accounts of major topics in Dark Age studies such as Anglo-Saxon industry, Viking weapons and warfare, and the all-important Celto-Viking Isle of Man.

Another useful tool in cartography is the new two-sheet edition of Roman Britain (Ordnance Survey). Even though the information on the sites reflects conservative opinion, numerous additions have been made on the basis of aerial photography. Even minor features such as watchtowers are shown, and temples and shrines receive detailed treatment.

David M. Wilson provides us with a fascinating study of "Civil and Military Engineering in Viking Age Scandinavia" (Paul Johnstone Memorial Lecture, Occasional Lecture #1, National Maritime Museum, London, 1978, £40). The survey covers not only ships, the most obvious Scandinavian achievement, but also a variety of other kinds of work. The bridge at Ravning Enge is of great interest, a structure 1 kilometer long, and 5-6 meters wide. The bridge is built on exactly square piles, each 1 ft. square (*i.e.*, the earlier foot of 11.6 in.), and was so neatly surveyed and constructed that the placing of timbers "can easily be forecast by the excavator over a considerable distance." The Kanhave Canal cuts through the island of Samsø, north of Fyn. The cut is 1.25 M. deep, 11 M. broad, and 1 Km long. Parts that went through the sandy stretches were stabilized by planks of oak. One surprise in Wilson's survey is that the large sections of the Danevirke are attributed to the ninth-century King Gotfred by the Frankish annals under the entry for the year 808. Dendrochronology shows that the structure must be dated c.737, some one hundred and twenty-five years earlier. In sum, the evidence Wilson adduces gives ample support to his conclusion: "the people who many consider as piratical rabble were in fact effective and serious leaders, sometimes with technical abilities hitherto largely ignored or unknown." Wilson's "Economic Aspects of the Vikings in the West Archaeological Basis" is a useful, informal, and provocative account of a problem for which solutions are yet to be discovered, but for which the indications of this initial research are exciting. We can look to a more developed version of this opening statement in due course.

While it is useful in providing a central focus on what was almost certainly the best-organized Scandinavian "state," Klaus Randsborg's The Viking Age in Denmark is not of the first importance. The organizing principles are not clear, and the illustrations are generally lifeless. Randsborg provides an account of an exciting age which is hard to read, and at times even lulls the reader to drowsiness. I can recall no other book on the Vikings which accomplishes this difficult feat.

In Fortiden Foreteller (Oslo, ed. Sverre Marstrander and Thorleif Sjovald), the University Museum of Oslo marks 150 years of its history (1829-1979). A number of important objects in the collections are beautifully illustrated and discussed by officers and curators of the Museum. Charlotte Blindheim discusses, *inter alia*, the Hoen hoard of 850-900; Ann Stine Ingstad deals with a fragment of cloth from Haugen, Westfold, and relates it with the Oseberg ship tapestries; Martin Blindheim provides a new account of the gilded copper vane from Heggen Church, once a ship-standard. The book provides a wonderful opportunity for armchair browsing in a collection that is of the first importance.

On the Irish side, Howard B. Clark strikes down many an assumption in Viking studies in his lucid and compelling study of "The Topographical Development

of Medieval Dublin" (Jnl of the Royal Soc of Antiquaries [Ireland] 109 [1977], 29-51). He studies the early history of that city, with a particular emphasis on the place in pre-Viking times. His careful study yields startling results:

Our conclusion must be that by the eighth century two settlement clusters had evolved on either side of the river Poddle. Ath Cliath was a farming and fishing community, possibly dependent upon a nearby stronghold and certainly controlling the ford and major routes. Dubhlinn was an ecclesiastical or quasi-ecclesiastical community ruled by bishops and/or abbots and may have acted as a magnet for craftsmen to settle in the immediate neighborhood.... Thus, the notion of Dublin being a creation of the Vikings must needs fall to the ground.

With regard to the Viking Kingdom of the Islands, C. D. Morris gives preliminary reports on a number of small sites on Birsay, Orkney, in Durham and Newcastle Archaeological Reports II (1978). The small sites have now been linked into a "major project of large-scale excavation and survey" which is literally snatching up information before storms destroy the sites. Three of the four sites under excavation were devastated by Hurricane Flossie on 16/17 September of 1978. The detailed report can be obtained from the University of Durham.

In "Reluctant Settlers in a Hostile Land," (Geographical Magazine 403-10), Ian Morrison not only restates participation of Scotland in a sea community, with close links to Scandinavia, but he makes the far more important point that we have not paid sufficient attention to crannogs, dwellings set in the midst of lakes. These were of great popularity in Scotland from the fifth to the seventeenth centuries. Morrison and his colleagues discovered twenty of these in Loch Aare alone. His contention that such sites are of the greatest importance for archaeology is surely well supported, since land sites are frequently described, crannogs rarely.

Finally, Helge Ingstad addresses "Fredtjof Nansen and Vinland Research" (Nansen Memorial Lecture for 1977, Universitetsforlaget [Oslo], 1978). He provides a brief review of his explorations of the L'Anse aux Meadows site, the excavation side of which was reviewed in this journal last year. Several new studies and reports on this topic will be available soon, including Ingstad's own massive treatment of the background of the arts and the saga evidence.

R.T.F. (with F.J.)

7. ARCHAEOLOGY AND NUMISMATICS

a. Roman and Saxon Britain

In these days of increasing publication costs and journals backed up with many years of worthwhile pieces, it is a distinct pleasure to welcome a new periodical to the field. The title of the new venture is *Anglo-Saxon Studies in Archaeology and History (ASSAH), and it is edited by Sonia Chadwick Hawkes (Institute of Archaeology, 34-36 Beaumont Street, Oxford), David Brown (Ashmolean Museum, Oxford), and James Campbell (Worcester College, Oxford). The first volume covers a broad range of subjects from a brief cautionary note on an Aquitanian buckle-plate to a hefty and refreshing long piece on "Anglo-Saxon Kemble" by Raymond A. Wiley of Syracuse. While several journals have unusually long lead-time, ASSHA is to be published as often as there is good material to fill it. The first volume runs over 260 pages and has numerous illustrations: it can be obtained for £6.50, post free throughout the world. ASSHA will in due course, I think, be of such a standard as to vie with honors against the already distinguished ASE. Nine studies in all are included in the first volume, with Professor Evison's account of "The Body in the Ship at Sutton Hoo" a real bombshell. She studies the burial area in the Sutton Hoo ship, compares the finds, details and orientations found there with other important Anglo-Saxon and Germanic burials, and makes a case I consider to be very strong indeed for a coffin which originally contained a body and burial goods. The only detail in her case that I find disquieting is her postulation of a coffin that measured 10' 8" x 5' 6", an immense sort of container for a dead king and his treasures. Her accomplishment is all the more admirable and remarkable because she did not have available to her the entire array of evidence discussed by Dr. Bruce Mitford and his colleagues when preparing the definitive publication.

The other studies in the volume are of more restricted range, but useful nonetheless. Colin Smith studies "Romano-British Place Names in Bede," and concludes that when Bede does go beyond toponymic information "he sometimes goes well beyond the mere perfunctory." Margaret Jones writes a post-excavation note on the very important Romano-British and Anglo-Saxon site at Mucking, and puts forward the interesting notion that the rather miserable sod houses at Mucking are frontier architecture, alike to our American nineteenth-century sod dwellings. Mucking can therefore be viewed as "one of the historians natural points of entry, serving as centers into which immigrants poured and from which intensive settlement progressed."

British Archaeological Reports offer three studies of the first importance for us this year. P. J. Casey edits a series of papers on *The End of Roman Britain which arose from a conference in Durham in 1978. In "Roman-Saxon Attitudes," S. Haselgrove cites Myres's views of 1936 on the dangers of studying the void which exists between Roman Britain and Saxon England, and sets out the two biased stances from which this period has been studied, the pro-Empire Romanist view, and the pro-Saxon Germanic Noble Savage view. She holds that we need more evidence on the nature of "fringe" Roman culture, more on the literary remains of the period, plus a more open-minded approach to the archaeology. Only these changes will permit an advance from the current dismal state of

*Books and articles marked with an asterisk were published in 1979 or earlier, but were not included in the OE Bibliography for 1979.

uncertainty. It is interesting to see how Haselgrove's paper is nicely complemented by Dr. Catherine Hills's survey of "The Archaeology of Anglo-Saxon England in the Pagan Period" (ASE 8, 297-329). Dr. Hills questions the theory of Dunning and Hawkes, who put forward a theory that German mercenaries of the late 4th and early 5th centuries can be precisely placed. On the other hand, Hills suggests that "at some stage sufficient equilibrium existed between Roman and Anglo-Saxon for them to agree to divide the land by treaty, much as, centuries later, Alfred and Guthrum divided the whole of England between Anglo-Saxon and Dane." To return to the Casey volume, there are two discussions of the coin evidence, and two on pottery. In the first, "Roman-Saxon Pottery: an Alternative Interpretation" (103-111), John Gillam argues that such ware was not "custom-made to suit the taste of Germanic soldiers." In other words, it is not "in any sense a hybrid between Roman and Saxon Pottery." Michael Fulford goes further, and holds that there is "no significant technical nor stylistic connection between Roman-British and Saxon Pottery." ("Pottery Production and Trade at the End of Roman Britain: The Case against Continuity," 120-133). Instead, he sees 400-410 as the beginning of the end for trade and industry, which pushes the whole chronology of the settlement back half a century. Romanitas had a chequered existence in the British Isles; Leslie Alcock sees no continuity or contact between it and early historical Scotland. Wendy Davies sees very significant influences of Roman culture in the entire Medieval period, both in land-holding and estate boundaries, in a study of "Roman Settlements and Post-Roman Estates in South-east Wales." In a study of "Roman Materials from Hillforts" Ian Burow makes a case for "the continuing use of Roman pottery into the later fifth and sixth century at Cadbury Congressbury hillfort," a site often associated with Arthurian materials. Michael E. Jones makes a good case ("Climate, Nutrition and Disease: an Hypothesis in Roman-British Population, 231-51," for a population of three to four million in Roman Britain, because of "The positive influence of hygiene and public-order, coinciding with an era of favorable climate and most significant of all, a period largely free from epidemic disease... ." Finally, in an illuminating and often amusing account under the title "Meanwhile in North Italy and Cyrenaica ..." (253-272), R. S. O. Tomlin gives an account of other areas in which barbarians came into contact with late classical society, which throws a good deal of light on what may well have happened in England.

It is with a lively sense of admiration that I turn to Bruce Eagles's two-volume account of *The Anglo-Saxon Settlement of Humberside (BAR British Series 68). The area he surveys including Lindsey and the East Riding of Yorkshire and its margins, and in some six hundred pages Eagles covers a survey, history, place-names, and all aspects of the archaeology. In general, he sees important indications of continuity from the Roman to the Saxon period, both in Lindsey and in the East Riding, but he is quite cautious about carrying sparse indications too far. A summary conclusion runs as follows:

At York and in the East Riding...there are strong grounds for supposing that the earliest Germanic settlers were troops, presumably accompanied by their families, acting on Roman orders. There is no hint of any comparable organization in Lindsey, nor of the presence of some troops, even in Lincoln itself.

Insofar as patterns of settlement can be discerned, Eagles posits that

Early Anglo-Saxon society, by its essentially rural nature, may have adapted itself to take advantage of the existence of numerous Roman-British farms, still in working but now without their traditional markets.

Indeed, it is possible that in the sixth century the Anglo-Saxons themselves were providing new outlets for the produce from former Roman-British estates, by now integrated into a new system of taxation supporting the thegns and itinerant royal courts.

Philip Rahtz has produced the long-awaited account of *The Saxon and Medieval Palaces at Cheddar (BAR British Series 65). His assessment of the importance of the site is as follows: "Cheddar can rank...as a site which would have been chosen in any ideal world of research-oriented archaeology." Why is this so? First of all there is evidence of a continuity of occupation on the site from the Roman period through to the Angevin period. From the standpoint of those primarily interested in Anglo-Saxon Affairs, Cheddar provides a diachronic parallel for the splendid Northumbrian court at Yeavering, published last year. While Yeavering shows the achievements possible at an early level, Cheddar gives us a rich sequence from the tenth century onward, important not only for scale and grandeur but also for significant advances in construction technique. Perhaps the most interesting features on the site are a sequence of one-level aisled halls, some of which were almost certainly of such a scale as to be demonstrations of royal state. This type of hall is hard to parallel in European contexts, which favored two-story structures. Interesting too is the technology of these buildings:

As timber construction increasingly freed itself from the limitations imposed by depending on the soil itself for stability, buildings became easier to construct and erect, lasted longer and required less and less carpentry to be done on them in the course of erection, as opposed to prefabrication in the yard. The long sequence of buildings at Cheddar indicate how, gradually, timber frameworks became more efficient, so that new methods penetrated to lower social levels where costs were an important consideration... ."

b. Scandinavia

Under the general editorship of Ulf Näsman and Erik Wegraeus, we are given an account of *Eketorp: Fortification and Settlement on Öland, Sweden (Stockholm, 1978). The site is of great importance for Dark Age studies, since both Öland and Gotland were immensely rich in the pre-Viking period and beyond. This particular village provides not only a wide range of Solidi, but also the very important bronze plates which are closely allied to certain of the decorations on the Sutton Hoo helmets, and the magnificent gold collar from Farjestaden, close in design and function to two similar pieces from Västergötland. These pieces seem to indicate that Eketorp was in contact not only with Western (Geatish) Sweden, but also with a much larger north sea community which included eastern England. Our perspective on the nature of trade and contact in pre-Viking Scandinavia is rapidly changing, and even pillars of the establishment are shifting perspectives, as the following item shows. Once again, Dr. Bruce-Mitford provides reflections on the ship burial which has fascinated us all for so many years. His comments in *The Sutton Hoo Ship Burial: Reflections After 30 Years (University of York, Medieval Monograph Series 2) are of particular interest to students of literature, because he implies that C. L. Wrenn's claim that Sutton Hoo was as important as Thorkelin's transcripts and the first printed edition of the poem is justified. But it is hard to see why Bruce-Mitford says this. It is important that he changes his views on the East Swedish connection for Sutton Hoo; at long last, Dr. Bruce-Mitford thinks that such parallels as the helmet dies from Öland indicate that "helmets like those from Sutton Hoo and Vendel were not being manufactured exclusively (if indeed at all) in Uppland, that is, in the territory of the Svear-north of Lake Mälaren, where they have mostly been found, but also much further north, in the Baltic, on the island of Öland. It raises the question whether the helmets found in the boat graves of central Scandinavia, and particularly of the Uppland area, are not perhaps spoils of war, captured by warriors of the south. Or perhaps the weapons of Svear and Geatas are the same, made by the same itinerant craftsman." Bruce-Mitford concludes that all "solutions" can only be reached after the other mounds at Sutton Hoo are excavated, and that "we will find, in the grave field, clues to the earlier history of the dynasty and the value of the East Scandinavian link," ending thus as an upbeat, "poised for a fresh advance" on the Sutton Hoo-Beowulf-East Anglia front. Let us hope that the recovery of this new information can be accomplished before the second millennium.

The publications of the York Archaeological Trust are a model for the presentation of archaeological work. As is evident from the 1978 studies (The Work of the York Archaeological Trust 1978, P. V. Addyman, Gen. Ed.; Annual Publication, Yorkshire Philosophical Society, 1978), the finds are carefully described and accompanied by informative maps, illustrations, photographs and graphs. The four studies done in 1978 are: Riverside Structures and a Well in Skeldergate and Building in Bishophill, by M. O. H. Carver, S. Donaghery and A. B. Sumpter; Selected Pottery Groups A.D. 650-1780, by Jane Holdsworth; Roman Finds from Skeldergate and Bishophill, by Arthur MacGregor; and The Analysis of Archaeological Insect Assemblages: A New Approach, by H. K. Kenivard.

An even more important series of papers is to be found in CBA report #27, edited by R. A. Hall, Viking Age York and the North (CBA, 1978). P. V.

Addyman introduces the volume, and the list of contributors and the range of their contributions are both distinguished and impressive. Writing on the "sources for the History of Viking Northumbria," P. H. Sawyer stresses that "no contemporary manuscript of any pre-Conquest Northumbrian chronicle or charter has survived," but that we can glean a good deal all the same, from St. Peter's York and the Durham community of St. Cuthbert. Most importantly, he concludes "It is now necessary to reconsider the interpretation of the Scandinavian settlements and to explore the possibility that the Vikings were conquerors rather than colonists." Again, Sawyer stresses how Scandinavian overlords were often welcomed by such worthies as the archbishop of York, "because they helped preserve the traditional independence of Northumbria from rule by Southerners." Alfred Smyth sets out a useful chronology for Northumbria in the ninth and tenth centuries and J. T. Lang, surveying "Anglo-Scandinavian sculpture in Yorkshire," holds strongly for their Englishness: "The range and inventiveness of Anglo-Scandinavian sculpture in Yorkshire, its stylistic development within a relatively confined area, and its dependence on local sources, so often Anglian ones, all underline the distinctiveness of this flourishing art form. It is unjust to the sculptors to see the carvings as insular reflections of mainstream Scandinavian art; and, the closer the scrutiny of the stones, the less applicable become the Viking art style labels of Borre, Mammen and Jellinge." This is a clear statement of one side of a controversy that will be with us for quite some time. A. King writes a balanced account of "Gauburgh pasture, Ribbleshead" which none have interpreted as a "Viking" farm. Though the farm need not be Scandinavian, King quite rightly concludes that the excavation was "a rare breakthrough, focusing the minds of archaeologists and historians on marginal land use in the North East." Michael Dolley's account of "The Anglo-Danish and Anglo-Norse coinages of York" concludes with a quip that makes his thrust perfectly clear: "To put it in terms which the majority of the Anglo-Danish population would certainly have understood, York knew on which side its bread was buttered -- or should we say smørred?!" This cosmopolitan community wanted peace -- for trade -- despite differences in race and politics. Space prevents samplings of the other excellent papers, so I close with the comment that this is an entirely admirable volume, providing reports that are concise, well illustrated and accurate on a site of the first importance.

In an important and seminal study, James Graham-Campbell studies "The Initial Impact of the Vikings on Irish Art" (Saga Book of the Viking Society XX [1978-9], 42-48). His thesis in essence is that Viking art had a productive influence on Irish art, and that Henry's catastrophic view of this relationship cannot be entertained as warmly as it has been. A similar argument is made by Christopher Morris in "The Vikings and Irish Monasteries," Durham Univ Jnl 71, 175-85.

In "Viking Race Courses" (Jnl Eng Place-Name Society 10 [1977-8]), Mary Atkin examines sites with place names derived from Old Norse "hestr," horse, and "skelð." She finds evidence that these places provided open-air meeting places for neighboring wapentakes for which Roman roads provided access and the race course itself. These names, therefore, imply a Roman road. She suggests that other elements such as "plega," a playing place, and "wraena," a station, may be worth investigating for such meeting places and Roman roads.

In "Scandinavian Place Names and Appellatives in Norfolk/Flitcham" (Namm ok Bygd 67), Karl Inge-Sandred presents a study of the medieval field names

of Flitcham and finds that though the major names do not evince Scandinavian elements, the medieval field names, many of which have been lost, do. This suggests that there was Scandinavian influence here not evident in the surviving place names. Furthermore, though these names are not a direct guide to the extent of Scandinavian settlement, "when such a variety of Scandinavian words were taken over, there must have been settlement in some numbers in the areas around."

In "Place Names and Settlement in the North Riding of Yorkshire" (Northern History 14 [1978], 19-47), Gillian Fellows-Jensen reviews the effect of waves of settlers, Celts, Romans, Angles, Vikings, and Normans, had on the place-names of the North Riding of Yorkshire. He holds that place names have been incautiously used as evidence for settlement patterns. Fellows-Jensen argues, for example, that the elements "bý" and "thorp" are unreliable indicators of Viking reclamation and more probably represent the renaming of parts of larger states that were broken up by the Norman conquerors.

c. General Works

We start with brief accounts of two books which by their titles would seem to be of great usefulness: Lloyd Laing's Celtic Britain (New York), and Lloyd and Jennifer Laing's Anglo-Saxon England (London). Though handsomely illustrated and in a good series, the combination of overstatement and downright error in both these books makes them works to be used by experts, with caution, rather than the general introductions they were intended to be. It is a pity to see works with so great a potential turn out as virtually useless for the audience for which they were intended. On a more positive note, it is a very good thing that we now have available in one place the selected papers of Meyer Schapiro on Late Antique and Early Christian Art (New York, \$25.00). His papers on the Ruthwell Cross, on the Leningrad Bede, and on various aspects of Celtic and Continental art are essential to any who are interested in the cultural contexts and contacts of the Anglo-Saxons.

M. L. Parry provides us with fascinating, yet tantalizing evidence for the early medieval period in his *Climatic Change: Agriculture and Settlement, (Hamden, Conn., 1978). The survey he provides of the disastrous effects of even a slight temperature differential in the later middle ages is extremely enlightening; some 21% of what is now deserted moor in Scotland was acceptable farmland circa 1200, the end of a 200-year warm period. Unfortunately, the information for our period (400-1100) is scant. In his Preface, we hear of "a farm in central Norway which has been abandoned three times since it was established in A.D. 400." Would that he had located it, for there is good but not overwhelming evidence for "a greater frequency of severe winters, especially over the period 600-800" (p. 65), a trend which would be "consistent with increasing aridity of the sub-tropical desert margin in North Africa and the increased frequency of dry summers in southern Europe." It seems that a careful analysis of palaeoenvironmental evidence of Saxon and Scandinavian sites may well produce important evidence for two important early medieval phenomena: a) The gloom in England around the Millennium; b) The causes for Viking movement westwards, from the Norwegian fjords.

Warwick Rodwell provides a handy little illustrated account of *Excavations and Discoveries at Wells Cathedral. Anglo-Saxon eighth-century graves were excavated, and the traces of the tenth-century cathedral were found,

as well as a good deal of evidence for Saxo-Norman construction under Bishop Giso (1061-88). One of the walls contained a large fragment of an early tenth-century tombstone with foliate decoration. Most interesting of all are the preliminary investigations of the tombs of the Anglo-Saxon Bishops. All of these worthies were "over sixty years of age, and extremely arthritic, when they died. One had a severe cut on the skull, possibly from a blow from a sword" (p. 16). This booklet is well written, and packed with useful information, a credit both to the author and the Friends of Wells Cathedral who published it -- a far cry from the insipid and sometimes inaccurate publications available at some ecclesiastical centers. Mr. Rodwell's closing projection and assessment is exciting: "The potential of the cathedral and city to yield a fascinating and detailed history of ecclesiastical and secular life in the Anglo-Saxon and medieval periods is unrivalled in Somerset and must rank among the most important in England."

Andrew McCall's *The Medieval Underworld is a lively and rambling account of sin, robbery, prostitution, and homosexuality (inter alia) from the Dark Ages through to the Renaissance. While one can gather information on the earlier period only by reading through the whole, this book is worth the effort.

Christopher Taylor's *Roads and Tracks of Britain is an intelligent introduction to the importance of roads for British history and archaeology. The book is meant for general reading; it has no footnotes or bibliography. But it contains many useful observations. Through a large assortment of detailed maps, Mr. Taylor shows how ancient roads indicate the trade-routes of prehistoric British people, the pattern and policy of Roman conquest, and the ways roads affected the development of medieval towns and trade. However, the book offers much less information on the Anglo-Saxon period than the others because, as Mr. Taylor points out, knowledge about the landscape of Britain during this time still eludes modern scholarship.

In "The Road Network of Medieval England and Wales" (Jnl Historical Geography 2 [1976], 207-221), Brian P. Hindl provides a fascinating reconstruction of medieval roadways using Roman roads likely to be in use in the Middle Ages, the Gough and Mathuo Paris maps, royal itineraries of John, Edward I and Edward II, and likely missing links. The result provides some idea of what the medieval road system looked like, though an incomplete one. The author hopes to improve his model by population and commercial studies to determine where roads ought to have been, by the more local itineraries of bishops, and by the observations of archaeologists in the field.

In "Anglo-Saxon Landscapes of the West Midlands" (Jnl of Eng Place-Name Soc 11 [1978], 3-23), Della Hooke explicates how boundary clauses in West Midland charters suggest what the topography of the land was. The use of such terms as hlaw, leah and haga in "burial site" forest clearing, enclosure for a deer park, add detail about the land and its management to the basic information supplied by place-names. Twelve maps help to illustrate Hooke's paper.

Desert fens and fastnesses are extremely important as contexts for Anglo-Saxon saints and monastic houses, and represent the sort of milieu in which Grendel and other such untydras would be quite at home. Sir Harry Godwin writes a fascinating but brief study of *Fenland: Its Ancient Past and Uncertain Future (Cambridge, 1978), which gives many important perspectives on the use and ecology of this area throughout history. From Mesolithic times, settlers

appreciated the combination of pastoral, farming and fishing that the area provided. From early in the Medieval period hemp (Cannabis sativa) was a favorite crop, not for potheads, but rather as a material for rope. The well-known woad with which the Celts who fought against Caesar decorated themselves was also an important product throughout the Anglo-Saxon period and beyond.

Another nature study, this of *Epping Forest: The Natural Aspect (Essex Naturalist 2) destroys a long-cherished myth: Epping and its cognate forests are in fact twelfth-century creations in the main, rather than ancient places. In fact, naturalists are hard-pressed to determine the "natural" state of the forest in any way.

Marine archaeology in England is coming of age, and it is with pleasure that we note the publication of a major survey of the field in Keith Muckleroy's Maritime Archaeology (Cambridge, 1978). The recent tragic death of this distinguished scholar whilst on excavation is a great loss to us all.

Although only a small number of the photographs in the second edition of *Medieval England: An Aerial Survey, by M. W. Beresford and J. K. S. St. Joseph (Cambridge), are of early medieval sites, the book is extremely important for all who wish to attempt to reconstruct the early medieval past. The study is an expertly composed sampler of the kinds of evidence that aerial photography can reveal, and is thus of great importance for all who seek to gain some conception of the evolution of the English landscape and town shape.

Three extremely useful tools come to us from the Council for British Archaeology. The first is a densely-packed, well-written ninety-nine page booklet, *Archaeology in Britain (1978). Fionna Roe gives us a *Guide to University Courses in Archaeology and J. J. Corbishly an *Archaeological Resources Handbook for Teachers, which is a gold-mine of resources, sites, and books.

Colin Platts' Atlas of Medieval Man is an extraordinarily handsome and well-written book, one which should be of great help to us. Its bits on the Bayeux tapestry and its cognates are of interest, and Mr. Platts' treatment of such items in the context of world culture is intensely interesting. But in this beautiful volume, the middle ages begin at the millennium. Thus, a book that in its design would have been of the greatest interest to Anglo-Saxonists is only of peripheral importance.

Alan E. Day, in *Archaeology A Reference Handbook (London, 1978), provides a useful and interesting alphabetical survey of books, institutions, administrative bodies and items of general interest in the field of archaeology. It is a useful work of reference, and is informal enough in style to make it useful for browsing.

David Kennett's Anglo-Saxon Pottery (Aylesbury, 1978), is a handy, well-illustrated introduction to an important but singularly unattractive body of evidence on which the monumental work has already been done by J. N. L. Myres.

John H. Williams provides us with a handsome volume on St. Peter's Street Northampton: Excavations (Northampton Development Corporation). There is a great deal of interesting evidence for the Middle Saxon period, during which Northampton served as a focal point for the Early and Middle Saxon sites in the area. The church has cognates in Monkwearmouth, or so the evidence of

these technologically sophisticated mortar mixers found tends to indicate.

Susan M. Pearce provides us with a study of the fascinating border country of the southwest in The Kingdom of Dumnonia (Padstow, 1978). Such a survey is timely and useful, and provides a survey of the recent important archaeological works in the area by Rahtz, and others; literary and biographical sources are covered as well.

For those interested in Bede, Rosemary Cramp's brief survey of, and introduction to *Bede Monastery Museum is a handy booklet to have. It gives full details not only on the display in the restored eight-century Jarrow Hall which houses the exhibit, but also a concise account of all materials connected with Wearmouth-Jarrow. There are models of the houses on the Jarrow site, and excellent accounts of the splendid stained glass found on the site, which have been re-made into windows. The most remarkable of these is the central panel showing a figure, put together sometime between 685 and 800, and thus the earliest such stained glass piece in England. Copies can be obtained from the publishers, St. Paul's Jarrow Development Trust. It is a pleasure to note here that the exhibit has just been awarded a prize as the best-presented collection of the year.

d. Early Material

George Kossack and Joachim Reichstein provide us with an interesting series of essays on *Archaeologische Beiträge chronologie der volkerwanderungszeit (Bonn, 1977). Scholars from the continent, Scandinavia, and England all responded to a request from E. Bakka of Bergen, who sought new perspectives on the chronology and nature of contact and exchange in the late classical and migration periods. It will be remembered that N. Åberg, as early as 1953, proposed a northern coastal culture linking England, German and Dutch coasts, and Scandinavia, as early as the late fourth century. Hayo Vierk sees close relations between English and Scandinavian metalwork in the period, and would hold that, because of this, cultural relations between the two areas can be more sharply drawn.

Sonia Chadwick Hawkes, in "Die Anglo-sächsische Invasion Britanniens," pp. 71-84 in Sachsen und Angelsachsen, Hamburgisches Museum für Vor- und Frühgeschichte in Hamburg (Hamburg, 1978) provides a convenient, brief, and up-to-date survey with good bibliography, covering the beginning to the mid-sixth century.

Dorothy Charlesworth produced an account and survey of "Roman Carlisle" (Archaeol Jnl, Royal Archaeology Institute, 135 [1978], 115-37). She concludes that Carlisle was not "an insecure, jerry-built town," but rather a center with substantial store buildings, in which civilians as well as the military flourished in the Roman period.

M. C. McCarthy's "Carlisle" (Current Archaeol 6) is a very general introduction to the archaeological work now in progress at Carlisle. Its main virtue is that it emphasizes the potential for discovery in this site. Information about pre-Roman culture, civil life under the Romans, and medieval conditions may be forthcoming.

e. A Continental Coda

Volker Bierbrauer proposes that we re-date the Rupertus cross from Bischofshoferr, and view it as a monument of the first half of the eighth century, thus making it "Ein insularer Denkmal der northumbrischen Renaissance" (Archaeologischer Korrespondenzblatt 8 [1977], 223-229). It seems that he strains corollary materials. Rosemary Cramp's excellent 1965 paper on "Early Northumbrian Sculpture" is pressed far too hard, and the conclusion of the piece depends on the Hexham School, the Ormside Bowl and Ruthwell and Bewcastle being very firmly early in order to press the date of the Rupertus cross to pre-750. This may be convenient, but the evidence is hardly conclusive.

The important continental trading site of Dorestad is treated in an item missed in 1978, which is a splendid pictorial presentation (Spiegel Historiel: Maandblad voor geschiedenis Archeologie [April, 1978]). Every aspect of this site is given interesting, accurate coverage, and the publication is well illustrated. Travellers in the area should be aware that a brand-new museum has just been opened.

In *"Coprolites: Preliminary Results of the Investigation of Prehistoric Feces from Westfriesland" (Berichten van de Ryksdienst voor het Oudheidkundig Bodewonderzoek[1976], N. A. Paap writes to "call attention to the possibilities of the systematic study of these common mobilia, which are often discarded, or when collected, studied only cursorily." It is indeed amazing how much in the way of diet and disease are revealed in this study, and we must look to the extension of it in early medieval studies as a whole.

R.T.F. (with F.J.)

4. ANGLO-LATIN AND ECCLESIASTICAL WORKS

The number of works on the Anglo-Latin literature published in 1978 and requiring notice here is comparatively small. Among the most interesting is the lone paper on hagiography, itself a byproduct of the recent flurry of interest in Byrhtferth of Ramsey and the canon of his writings. A post-Conquest life of Ecgwin, bishop of Winchester and founder of the monastery at Evesham is edited and discussed by Michael Lapidge in "Dominic of Evesham, Vita S. Ecgwini episcopi et confessoris" (AB 96, 65-104), and the range of "The Medieval Hagiography of St. Ecgwine" is further discussed in an article I have not been able to see (Vale of Evesham Hist. Soc. Research Papers 6 [1977], 77-93). Dominic revised the earlier life of Ecgwin by Byrhtferth to suppress the "hermeneutic" style and to add accounts of miracles involving the saint which had occurred since the completion of Byrhtferth's Vita.

Several items touching on liturgy ought to be mentioned. Nearly thirty fascicules of the series "Typologie des Sources du Moyen Age Occidental" have now been published at Turnhout in Belgium for the Institut d'Etudes Médiévales of the Université Catholique de Louvain under the direction of Léopold Genicot. This extremely useful series has not received adequate notice in YWOES but is to be commended, especially to those interested in the evolution of liturgical books. Two useful additions to the series appeared in 1978: Jacques Dubois, Les Martyrologes du Moyen Age Latin (fasc. 26), and Cyrille Vogel, Les "Libri Penitentiales" (fasc. 27). It may be regretted by students of Anglo-Saxon England that vernacular texts are not treated in these monographs, although Vogel does touch on the Irish penitentiales. Both studies provide expert guidance on the development of the genres, to the sources, and to the secondary literature, however; and each touches on insular texts and writers of importance in the generic history, notably Bede. Dubois with Geneviève Renaud has also published an Edition pratique des Martyrologes de Bède, de l'Anonyme lyonnais et de Florus (Paris, 1976). Raymond J. S. Grant's Cambridge, Corpus Christi College 41: the Loricæ and the Missal (Costerus, 17) has, as the title suggests, two parts, both of which treat marginalia in this ms of the OE Bede, one of the books given by Leofric to Exeter. The first treats charms and the verse Solomon and Saturn, suggesting that the selection of the marginalia "is not as random as is normally thought but is to a great extent determined by a unity of interest in texts with Irish connections and dealing with what Professor Willard...termed 'ecclesiastical fiction'" (p. 26). The liturgical marginalia, he concludes, comprise a major excerpt from a collection of mass texts which can be associated with the Missal of Robert of Jumièges and Corpus MS 422 (the Red Book of Darley). CCC 41 may be associated with Winchester, New Minster, Grant believes; and the marginalia seem to antedate Leofric's possession of it. Despite its unfortunate style (books printed from copy-ready typescript are evidently not copy-edited), this paper makes a number of interesting and potentially important arguments about eleventh-century liturgical manuscripts. Anselm's prayers have sometimes been regarded as examples of a new, more affective strain of medieval piety. Thomas H. Bestul, studying "St. Anselm and the Continuity of Anglo-Saxon Devotional Traditions" (AnM 18 [1977], 20-41), remarks, however, on a notable continuity with the piety of Latin prayers preserved by the Anglo-Saxons. Some late manuscripts even combine Anselmian materials with prayers from the pre-Conquest tradition.

Whether the tradition represented by both Anselm and the prayers is to be regarded as peculiarly Anglo-Saxon or as European is, it seems to me, a question left more open than Bestul would like to do.

Bede is, as usual, the subject of a number of publications, some of which require mention. Calvin B. Kendall, who recently edited Bede's De schematibus et tropis for CCL 123A, shows in "Bede's Historia ecclesiastica: the Rhetoric of Faith" (Medieval Eloquence, ed. J. J. Murphy, 145-72) that Bede's knowledge of rhetoric -- and especially of the theory of figures -- informs the great history throughout. This is a lucid and learned paper in which expert knowledge of the history of rhetoric is drawn upon so that the depth of Bede's learning in respect to rhetorical figures is made clear without exaggeration or evasion of the fact that knowledge of classical rhetoric was limited in the age of Bede. In "Easter Cycles and the Equinox in the British Isles" (ASE 7, 1-8) Kenneth Harrison argues that Bede's hostility to the British rested in part on the fact that the 84-year cycle they used to compute the date of the vernal equinox was observably erroneous. In "Intentio Moysi: Bede, Augustine, Eriugena and Plato in the Hexaemeron of Honorius Augustodunensis" by R. D. Crouse (Dionysius 2, 137-57) there is allusion to Bede's Hexaemeron in the context of the history of medieval hexaemeral writing and the remarkable contribution of the elusive Honorius.

Works not seen:

- Abraham, Lenore. "Bede's Life of Cuthbert: a Reassessment." Proc. of the PMR Conference 1 (1978 for 1976), 23-32.
- Brooke, Christopher N. L. "Alcuin." Friends of York Minster Annual Report 49, 13-24.
- Godman, Peter. "Mabillon, Ruinart, Gale et l'Eboracum d'Alcuin." Revue Mabillon 59, 254-60.
- Ó Carragáin, Éamonn. "Liturgical Innovations Associated with Pope Sergius and the Iconography of the Ruthwell and Bewcastle Crosses." Bede and Anglo-Saxon England. Ed. R. T. Farrell. Oxford, 1978, pp. 131-47.
- Wetherbee, Winthrop. "Some Implications of Bede's Latin Style." Bede and Anglo-Saxon England. Ed. R. T. Farrell. pp. 23-31.

M.McC.G.

