

OLD ENGLISH NEWSLETTER

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Editor,

Paul E. Szarmach

Associate Editors,

Carl T. Berkhout

Joseph B. Trahern, Jr.

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Editor: Paul E. Szarmach
 CEMERS
 SUNY-Binghamton
 Binghamton, New York 13901
 607-777-2130

Associate Editors:

Joseph B. Trahern, Jr.
 Department of English
 University of Tennessee-Knoxville
 Knoxville, Tennessee 37996

Carl T. Berkhout
 Department of English
 University of Arizona
 Tucson, Arizona 85721

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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 Professors Trahern and 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.

The Old English Newsletter is a refereed periodical. Solicited and unsolicited manuscripts (except for independent reports and news items) are reviewed by specialists in anonymous reports.

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A Guide to the Contents of This Issue

Twelve NEWS items beginning on	p. 3
ASE 15 (1986)	p. 13
Domesday Book Facsimile	p. 15
In Memoriam: Marie Padgett Hamilton	p. 16
Fontes Anglo-Saxonici: First Progress Report	p. 17
Sources at Kalamazoo	p. 20
1985 DOE Report	p. 21
Langland Yearbook	p. 23
Old English Studies in Japan	p. 24
Boenig on Computers	p. 32
News and Notes on Archaeology	p. 36
MRTS	p. 41
BL Harley 603 fol. 12	p. 42
1985 Old English Bibliography	p. 45
APPENDIX: Abstracts of Papers in Anglo-Saxon Studies	
Fontes Questionnaire	

I

Trahern to Edit YWOES

At its meeting of December 28 the Executive Committee of the Old English Division of the Modern Language Association unanimously approved the appointment of Joseph B. Trahern, Jr. to succeed the late Rowland L. Collins as editor of the Year's Work in Old English Studies. Trahern, who is Professor of English and Head of the Department at the University of Tennessee-Knoxville, has contributed to the Poetry section of YWOES since its establishment in 1967. He also wrote the Poetry portion of the ten-year retrospective, A Glance Backward, edited by Collins and published as OEN Subsidia 2 (1979). His essays have appeared in Anglia, ASE, JEGP, NM, SN, N&Q, ELN, Mediaevalia, and elsewhere. He is currently working with John Hurt Fisher on an edition of the Wife of Bath's Prologue and Tale for the Variorum Chaucer. With the appointment of Trahern YWOES moves to Knoxville from its original home, the University of Rochester. Readers of OEN and YWOES who would like to assist the work of reviewing by sending copies of offprints, or who have suggestions or observations on YWOES, should contact Trahern directly at Knoxville; see the masthead page (p. 1) for the full address.

II

1986 MLA in New York City

The Modern Language Association will return to New York City for its annual December meeting. Once again the Old English Division will sponsor three sessions, the maximum number allowed by the MLA Program Committee. Program Chairman Linda E. Voigts has organized the following meetings:

I. "The Exeter Book: New Views"

Presiding: Joseph B. Trahern, Jr. (University of Tennessee-Knoxville)

1. Patrick W. Conner (West Virginia University)

"Exeter and Its Books"

2. Constance B. Hieatt (University of Western Ontario)

"The Imagery and Structure of The Descent into Hell: an Antidote for 'Stasis'?"

3. Sealy Ann Gilles (New York University)

"'Ne...to' Sequences in Old English and Old Irish, with Special Attention to The Wanderer"

II. "Language Study and Old English Poetry"

Presiding: Linda E. Voigts (University of Missouri-Kansas City)

1. Daniel G. Donoghue (Harvard University)

"The Auxiliary Verb as a Syntactic Signpost"

2. Lois M. Bragg (Middle Tennessee State University)

"The Use of Dual Pronouns in Old English Poetry"

3. Geoffrey R. Russom (Brown University)

"Some Unnoticed Metrical Refinements in The Battle of Maldon"

III. "Old English Syntax"

Presiding: Edward B. Irving, Jr. (University of Pennsylvania)

1. Mary E. Blockley (University of Texas-Austin)

"Blocked Negative Contraction in Old English Verse"

2. Robert J. Reddick (University of Texas-Arlington)

"Exploring the Syntax of Old English"

3. Bruce Mitchell (Oxford University)

"Responses to the Responses to Old English Syntax"

Sessions II and III above are tentative, pending approval and support of the overall MLA Program Committee. As is the custom, the OE Division Program Chairman has asked the MLA to schedule Sessions I and II on December 28, the first earlier, the second later, and Session III on December 29. The MLA Convention Office will schedule the days and times, however, sometime this summer. The MLA is also entertaining proposals for sessions directly from the membership.

For the meeting this past December the MLA was unable to give election results for the vacant Executive Council seat. In January the MLA announced that George Clark (Queen's University) was elected to succeed the outgoing Daniel Calder (University of California-Los Angeles).

III

ISAS News

Plans for the 1987 meeting of the International Society of Anglo-Saxonists are well under way. The dates for the meeting are April 20-23, starting at 4 p.m. on the first day. The meeting will take place at the University of Toronto, which will also host the annual meeting of the Mediaeval Academy of America April 23-26. Roberta Frank heads the local arrangements committee for the ISAS meeting.

As of January 1, 1986, the Officers and Advisory Board of the Society, with their term-ending dates, are:

President:

Roberta Frank, University of Toronto (1987)

First Vice-President:

Rosemary Cramp, University of Durham (1987)

Second Vice-President:

Stanley B. Greenfield, University of Oregon (1987)

Executive Director:

Daniel G. Calder, University of California-
Los Angeles (1987)

Advisory Board:

Ashley Crandell Amos, editor, Dictionary of Old English
Peter Clemoes, editor, Anglo-Saxon England
Paul E. Szarmach, editor, Old English Newsletter

Robert Deshman, University of Toronto (1987)
David Hinton, University of Southampton (1987)
Henry Loyn, University of London (1987)
Bruce Mitchell, University of Oxford (1987)
Janet Bately, University of London (1989)
Gillian Fellows-Jensen, Denmark (1989)
Helmut Gneuss, University of Munich (1989)
Michael Lapidge, University of Cambridge (1989)
Patrizia Lendinara, University of Palermo (1989)

The Society now has a bank account in Cambridge, which should make dues payments much easier for those paying in sterling. For further information about membership (\$10 US or £8), book discounts, and activities, write to: Daniel G. Calder, Executive Director, Dept. of English, University of California at Los Angeles, Los Angeles, CA 90024.

IV

Haskins Society News

The annual business meeting of the Haskins Society Executive Council was held on November 8, 1985 at the University of Houston. The Council re-nominated Edward J. Kealey to re-fill a term on the Council. The winner of this year's Bethell Prize for the best short paper presented at the 1985 Haskins Conference was Michael E. Jones of Bates College for his "The Historicity of the Alleluja Victory."

The Fifth Annual Conference of the Haskins Society will take place 14-16 November 1986 at the University of Houston. Members of the Haskins Society who wish to present papers (twenty-minute time limit) should send a one-page abstract to Conference Director Sally N. Vaughn, Department of History, University of Houston, University Park, Houston, Texas 77004. The Haskins Society also sponsors sessions at the annual International Congress on Medieval Studies held at Western Michigan University. For the Twenty-First Congress, 8-11 May 1986, the Society organized four sessions and, as is the custom, hosted a reception with open bar.

The Anglo-Norman Anonymous is the Newsletter of the Haskins Society. Edited by David S. Spear (Dept. of History, Furman University, Greenville SC 29613) ANN features news announcements, announcements of projects and current research, book reviews and notices, and abstracts of conference papers. Vol. 4 no. 2, e.g., offers abstracts of papers given at the 1985 Haskins Conference and a useful description of the research facilities at the Huntington Library, San Marino, CA.

The officers of the Haskins Society are:

President:

C. Warren Hollister, University of California-Santa Barbara

Vice-President:

Thomas K. Keefe, Appalachian State University

Conference Director:

Sally N. Vaughn, University of Houston

Executive Secretary:

Victoria Chandler, Georgia College

Treasurer:

Charlotte Newman, Miami University-Ohio

Councillors: Bernard S. Bachrach (University of Minnesota), Edward J. Kealey (College of the Holy Cross), Robert B. Patterson (University of South Carolina), Eleanor Searle (California Institute of Technology).

V

Anglo-Saxon Glossography

A committee of Anglo-Saxonists has organized an international conference on "Anglo-Saxon Glossography" under the auspices of the Koninklijke Academie voor Wetenschappen, Lettren en Schone Kunste van Belgie in the Aedes Academiarum, Hertogstraat 1, 1000 Brussels on 8-9 September 1986. The program will consist of sessions devoted to papers and discussions, and a full-length exploration of the editorial problem of a Corpus of Old English Glosses. The conference aims to explore possibilities for a comprehensive edition of glosses. For further information write to:

Prof. René Derolez
Rozier 44
B-9000 Gent (Belgium)

Other members of the organizing committee are: Paule Mertens-Fonck (Liege), Louis Goossens (Antwerp), Xavier DeKeyser (Antwerp).

VI

Insular and Anglo-Saxon Illuminated Manuscripts

Garland Publishing Inc. has published Insular and Anglo-Saxon Illuminated Manuscripts: An Iconographic Catalogue c. A.D. 625 to 1100 (New York and London, 1986). Compiled and edited by Thomas H. Ohlgren, this reference work of 400 pp. with illustrations gives descriptions of illustrations as the title indicates, accompanied by several indexes and a "photo-bibliography." Some 227 manuscripts are treated. The volume has contributions by Carl T. Berkhout, Mildred O. Budny, John J. Contreni, Helmut Gneuss, Robert M. Harris, John Higgitt, John B. Friedman, Louis Jordan, Lister Matheson, Ann Shannon, William Voelkle, Charles Wright; William I. Bormann provided special technical assistance. ISBN 0-8240-8651-1. The announced price is \$75.

Ohlgren is planning a supplement, including addenda and corrigenda, to be published by Garland in 1987. He invites readers to send him notices of any errors of commission or omission; all such contributions will be fully acknowledged. He is further interested in hearing from colleagues who would be willing to lend him photographs of miniatures covered in the iconographic inventory. His goal is to publish in the Garland supplement all previously unpublished miniatures. Write to:

Prof. Thomas H. Ohlgren
Dept. of English
Heavilon Hall
Purdue University
West Lafayette, IN 47907

VII

OE Colloquium at Berkeley

The highlight of this year's activities sponsored by the Old English Colloquium at the University of California-Berkeley was "A Spring Symposium," 22-23 March. Roberta Frank (University of Toronto) was the 1985-86 honored speaker, giving the keynote address "Did Anglo-Saxon Audiences Have a Skaldic Tooth?" Theodore M. Andersson (Stanford University) was the Respondent to the paper, and discussion followed. Other papers were: Helen Damico (University of New Mexico), "Þrymskviða and Beowulf's Second Fight: The Dressing of the Hero in Parody"; Gayle Henrotte (University of California-Berkeley), "The Last Judgment: A Conflagration?"; Marilyn Desmond (SUNY-Binghamton), "The Wife's Lament and the Discourse of Gender"; Linda Georgianna (University of California-Irvine), "King Hrethel's Sorrow and the Limits of Heroic Action in Beowulf"; George H. Brown (Stanford University), "Solving the Solve Charm." There were panel sessions on "Old English and the Linguistics Curriculum" and on "Teaching Old English Literature" as well as reports on "Current Resources for the Study of Old English." Linda Watkins, Chair of the OE Colloquium, gave the opening greeting, while Alain Renoir offered concluding remarks.

On April 24 Daniel Calder (University of California-Los Angeles) spoke on "Expressionism and the Language of Apocalypse in the Old English Andreas." On February 20 Alain Renoir chaired a meeting devoted to the Seafarer. Victor Udwin of the Berkeley Comparative Literature Department spoke on "The Seafarer: a Landlubber's View," while Andrew Galloway of the Berkeley English Department followed with "The Anxiety of Voyaging: a Topos and a Context for The Seafarer." The Colloquium also planned a marathon reading of Beowulf to mark the end of the semester.

VIII

Conference Activity

The Medieval Association of the Midwest is sponsoring its Second Annual Conference on Medieval and Early Renaissance Art and Thought at Iowa State University 27 September 1986. The Conference theme is "Heroes and Villains." Conference planners hope to field a program featuring papers on heroism, villainy, saints, and sinners. For further information on the Second Annual Conference write to:

Prof. John McCully
Dept. of English
Iowa State University
Ames, Iowa 50011

The annual New England Medieval Conference, which features a different theme each year, will focus on "Anglo-Saxon England," October 25-26. The host campus for this year's meeting is the University of New Hampshire at Durham, NH. This year's conference plan intends to survey the various sub-disciplines studying the Anglo-Saxon era. Final arrangements for the meeting are now in progress. For further information write to the Conference organizer:

Prof. W.R. Jones
Dept. of History
University of New Hampshire
Durham, NH 03824

The Royal Historical Society and the Institute of British Geographers have announced a conference on the Domesday Book, 14-18 July at King Alfred's College, Winchester. Many major scholars will give papers, including J.C. Holt, Martin Biddle, P. Chaplais, Sally Harvey, Alexander Rumble, John Palmer, H.R. Loyn, J. Campbell, R.H.C. Davis, S.M.G. Reynolds, and C. Warren Hollister. For further information write to:

The Executive Secretary
Royal Historical Society
University College London
London WC1E 6BT

As announced in the Fall issue of OEN (p. 5), the Center for Medieval and Early Renaissance Studies at SUNY-Binghamton is holding its Twentieth Annual Conference on "The Classics in the Middle Ages." Because of the large response the conference will begin on the evening of October 16, continuing, as announced on October 17-18 as well. Of particular interest to Anglo-Saxonists is the major address by Janet Bately (University of London, King's College), "Influence of the Classics on Anglo-Saxon Literature." Other papers on Anglo-Saxon topics, tentatively scheduled at this time are: Mary Catherine Bodden (Pontifical Institute of Medieval Studies), "A Floating Core Vocabulary of Greek Terms in Early English Texts"; Michael Herren (York University), "The Fortunes of Ancient Prose Fiction in Anglo-Saxon England"; Victor Udwin (University of California-Berkeley), "The Flight of the Soul from Anglo-Saxon England to Classical Athens, by Way of Rome"; Gernot Wieland (University of British Columbia), "Alcuin's Ambiguous Attitude toward the Classics."

The Eleventh International Conference on Patristic, Mediaeval, and Renaissance Studies, sponsored by the Augustinian Historical Institute at Villanova University, will take place on October 10-12, 1986. The date is a change from the September date, announced in the Fall issue of OEN (pp. 5-6).

IX

Sources of Anglo-Saxon Literary Culture

The Project Committee for Sources of Anglo-Saxon Literary Culture met at the Twenty-First International Congress on Medieval Studies, the Medieval Institute, Western Michigan University, on May 8. The Committee discussed plans and prospects for a successor volume to J.D.A. Ogilvy's Books Known to the English, 597-1066. The specific focus was a draft document outlining a working model and description of how the SASLC volume will come to be and what it will contain. The Administrative Committee, viz. Thomas D. Hill, Thomas W. Mackay, and Paul E. Szarmach received suggestions and criticisms on how to improve the 30-page draft. Pending written comments from members of the Project Committee unable to attend, the entire project should move forward in the next year. Funding for the whole or parts of the project remains, as is to be expected, a key consideration in its overall development. The Project Committee also includes Carl T. Berkhout, J.E. Cross, Antonette diPaolo Healey, Michael Lapidge, Mary P. Richards, Donald G. Scragg, Gordon Whatley, Joseph Wittig, and David Yerkes.

Readers interested in this project should also fill out the Fontes questionnaire, which forms the last two pages of this issue of OEN. SASLC is developing in cooperation with Fontes.

X

Brief Notices on Publications

St. Cuthbert's Coffin discusses fresh evidence of both the technology and history of the coffin over 1300 years. Written by J.M. Cronyn and C.V. Horie, with an introduction by Rosemary J. Cramp, this book builds upon The Relics of St. Cuthbert, edited by C.F. Battiscombe in 1956. Recently conservation treatment was carried out on the coffin, and extensive examination was made, including analyses of the materials, construction, and dendochronolgy of the coffin. In addition to a 51-page discussion the book contains tables, figures, plates, and foldouts. The price in the U.K is £16.50, including post and packing; outside of the U.K. please send an order first to: The Chapter Library; The College; Durham DH1 3EH England. ISBN 0 907078 18 4.

The Dean and Chapter of Durham have also published The Stained Glass in Durham Cathedral (1984), a description by Roger Norris, Deputy Chapter Librarian. The 14-page pamphlet, with illustrations in color, focuses mainly on post-medieval work, but contains information about the earlier history of the Cathedral. ISBN 0 907708 16 8. The Rites of Durham (n.d.) by R.W.J. Austin is a guide to the pre-Reformation Cathedral Church and Abbey of Durham with material selected and rendered from the Rites of

Durham into modern English.

Jane Chance offers "the first comprehensive study of heroic women figures in Anglo-Saxon literature" in Woman as Hero in Old English Literature (1986). Chance investigates prose and poetry, examining the existing sources afresh and asking new questions about the depictions of women in the literature of the period. Syracuse University Press is the publisher, offering the book in cloth (\$25.00, ISBN 0 8156 2345 3) and paper (\$12.50, ISBN 0 8156 2346 1). Pp. xvii + 156.

Studies in Earlier Old English Prose (1986) is a collaborative volume of sixteen new contributions by various hands on prose within and without the Alfredian milieu. Edited with an introduction by Paul E. Szarmach, the 420-page book features the following on Alfredian prose: Milton Mc. Gatch, Ruth Waterhouse, Jennifer Morrish, Dorothy M. Horgan, Richard W. Clement, Whitney F. Bolton; and on other early prose: Mary P. Richards, Audrey L. Meaney, Elizabeth M. Liggins, J.E. Cross, Gunter Kotzor, David Yerkes, Donald K. Fry, Jane Roberts, and Szarmach. Carl Berkhout compiles a bibliography on research in early literary prose 1973-82. The State University of New York Press is the publisher, offering the book in cloth (\$39.50, ISBN 0 87395 947 7) and in paper (\$19.50, ISBN 0 87395 948 5).

Nicholas Howe's The Old English Catalogue Poems appears as Anglistica 23 (Copenhagen, 1985). After a discussion of Latin encyclopedias and their catalogues, Howe studies in four chapters such works as The Menologium, The Fates of the Apostles, The Gifts of Men, The Fortunes of Men, Precepts, Maxims I & II, Widsith, and Deor. His conclusion summarizes his defense of the special excellences of the catalogue form. ISBN 87 423 0466 0. Rosenkilde and Bagger are the publishers of Anglistica.

The Japan Science Society has published the Sophia Lectures on Beowulf (1986) by Karl Schneider. The volume, edited by Shoichi Watanabe and Norio Tsuchiya, contains Prof. Schneider's lectures delivered at Sophia University, Tokyo, in 1981, with other lectures given at Tokyo and Kyoto in 1981 and 1984. There are nine lectures, covering the major elements and issues of the poem, and four appendices on such matters as "Camouflaged Paganism" and æcerbot. The Japan Shipbuilding Industry Foundation supported publication by Taishukan Publishing Company.

J. Douglas Woods and David A.E. Pelteret have edited The Anglo-Saxons: Synthesis and Achievement (Waterloo, ON: Wilfred Laurier Press, 1986). The book contains ten essays and a bibliographical supplement. The editors each contribute an essay, with Pelteret also offering the bibliographical essay; Shirley A. Brown, the late Angus Cameron, the late Colin Chase, Rebecca V. Coleman, John Corbett, Claude Evans, Antonette diPaolo Healey, and Andrew J. Partenall are also contributors. The collection "helps to illuminate how Anglo-Saxon Society contributed to the continuity of knowledge between the ancient world and the modern

world." Pp. xii + 177. ISBN 0 88920 166 8. In paper: \$14.95 CDN, \$17.95 US.

XI

Bennett & Kerr Books

Bennett and Kerr Books is a recently established firm of antiquarian and second-hand booksellers specializing in rare and out-of-print books on the Middle Ages and the Renaissance. The owners welcome visitors by appointment, but conduct business mainly by catalogs issued three or four times a year. The catalogs contain about 1000 books on medieval art, literature, and history, generally including a fair selection of Old English material. Prices range from 5.00 to 500.00. Catalogs are sent air mail to overseas customers; Bennett and Kerr try to insure that the catalogs arrive overseas at about the same time as they arrive in Britain. Write to:

Bennett & Kerr Books
99 The Causeway
Steventon nr. Abingdon, Oxon.
OX13 6SJ
TEL: (0235) 832 587

XII

Wysiwyg and Letter-Quality

Phillip Pulsiano, presently in Rejkjavik on a Fulbright, sends the following:

If you own an IBM PC (or compatible) and a Diablo daisy wheel printer (or compatible), Microtölvan can supply you with a package that allows wysiwyg ("what you see is what you get") and letter-quality printing. The package consists of an "e-prom" chip ("erasable programmable read only memory" chip), a keyboard driver, a printer driver, and a standard 96-character European printwheel (i.e. with Icelandic characters). The package sells for \$250.00, and is available from:

Villi Sigurjonsson
Microtölvan
Siðamuli 8
Reykjavik, Iceland (TEL: 83040 or 83319)

If you are uncertain about your equipment, or if you need special design features, write in advance: the people at Microtölvan are experts, and in many cases they can tailor a package to suit your needs. Correspondence can be conducted in English.

Anglo-Saxon England 15 (1986)

The contents of ASE 15 are:

Stanley B. Greenfield, "Record of the Second Conference of the International Society of Anglo-Saxonists, at Cambridge, 19-23 August 1985."

Stanley B. Greenfield, "Wulf and Eadwacer: All Passion Pent." Proposes that his poem is about not four "characters," as customarily believed, or even three, but only two--the speaker and Wulf.

Martin Irvine, "Bede the Grammarian and the Scope of Grammatical Studies in Eighth-Century Northumbria." Demonstrates the high status accorded to grammatica by early Insular grammars (notably in the here-first-printed preface to a possibly English grammar, the Anonymus ad Cuimnanum) and by the paragrammatical writings of Bede as the pre-eminent, all-embracing discipline among the artes (and, in the process, offers a useful discussion of the chronology of the Bedan writings concerned).

Michael Lapidge, "The School of Theodore and Hadrian." Takes stock of present knowledge of the activity of these scholars in England, drawing attention in particular to the vestiges of their teaching preserved in the Leiden Glossary and some twenty-five continental manuscripts related to it (here listed with annotation and bibliography).

Patrizia Lendinara, "The Third Book of the Bella Parisiaca Urbis by Abbo of Saint-Germain-des-Prés and its Old English Gloss." After characterizing Abbo's original intention in using so much difficult vocabulary, clarifies this work's career in the schools of Anglo-Saxon England (whence most of the surviving manuscripts), including production of a Latin prose version (here first recognized for what it is) and prolific vernacular glossing (often, it is shown, translating Latin glosses which Abbo himself had supplied).

D.W. Rollason, "Relic Cults as an Instrument of Royal Policy c. 900-c. 1050." Reveals how promotion of the cults brought the kings much political kudos.

Niels Lund, "The Armies of Swein Forkbeard and Cnut: leding or lið?" Argues that the armies with which these leaders invaded and conquered England in 1013-16 were "private," not "national."

Michelle P. Brown, "Paris, Bibliothèque Nationale, lat. 10861 and the Scriptorium of Christ Church, Canterbury." Establishes that this English manuscript containing lives of the saints, of hitherto unknown origin and uncertain date, was written probably at Christ Church early in the ninth century, on the evidence of

links with the script of charters and the decoration of the Book of Cerne among other manuscripts.

M.O.H. Carver, "Anglo-Saxon Objectives at Sutton Hoo, 1985." Presents some of the first fruits of the new program of excavations, principally evidence that another large ship-burial underlies mound 2 and that a wider range of burial customs are represented on the site than has been previously supposed.

Carola Hicks, "The Birds on the Sutton Hoo Purse." Newly interprets the bird-and-duck mount on the lid as a reference to falconry, much loved sport of kings.

Daniel Donoghue, "Word Order and Poetic Style: Auxiliary and Verbal in The Metres of Boethius." Observes specific differences between the Metres and their prose model in the word order of auxiliaries and verbals, recognizes which of these usages in the verse are distinctly "poetic" (and in what respects), and considers the findings in a preliminary way against the background of poetic style generally.

Brigitte Langefeld, "A Third Old English Translation of Part of Gregory's Dialogues, This Time Embedded in the Rule of Chrodegang." Shows that a passage in the expanded version of Chrodegang's Rule was derived from the Dialogues and that the Old English translation of the Rule therefore contains a rendering of this part of the Dialogues additional to, and independent from, the versions by Werferth and his later reviser.

Bibliography for 1985. Provides systematic coverage of the year's output in all branches of study.

Index to volumes 11-15. Furnishes a comprehensive guide to this volume and its four immediate predecessors matching the indexes in volumes 5 and 10.

The seven items immediately following Professor Greenfield's record of the second conference of the International Society of Anglo-Saxonists are versions of papers read at the Cambridge meeting. [See abstracts of these papers below in the Appendix; consult the Author-Index.]

Peter Clemoes, Simon Keynes, Michael Lapidge

New Facsimile of The Domesday Book

Alecto Historical Editions has announced the publication of the Library edition of the new Facsimile of the Domesday Book. This enterprise has been undertaken at the invitation of the Public Record Office in London, where the manuscript is kept, and has been made possible by the separation of Domesday's folios for conservation and re-binding during last year. The publishers have taken this rare opportunity to reproduce every folio by an exacting process of printing which has achieved the most faithful possible reproduction of the manuscript text, even subject to close examination under the magnifying-glass.

The Library Edition has been specially designed for convenient reference, and the publishers believe that it will become the definitive publication of the manuscript for the foreseeable future. Besides the facsimile itself, the accompanying cases and books contain translations arranged column-for-column, 34 maps, and, for the first time, comprehensive indices to Domesday derived from the database recently compiled at the University of California-Santa Barbara. Here the aim has been to provide a key to the dense information contained in Domesday Book for the benefit of every historical discipline. For those institutions or individuals with access to any mainframe computer, the database itself can also be supplied for the nominal cost of replicating the tape.

The facsimile is available immediately, and the translations, maps, and indices will follow later. The price for the complete set of the Library Edition is \$5,200. The publication date has been announced as 30 June 1986; Alecto had also announced a pre-publication subscription price of \$4,300. The publishers offer a phased system of payment spread over the period of issue.

Should readers wish to examine the quality of the facsimile, they should know that folios are available for inspection in London and New York at the publisher's addresses (see below). Alternatively, Alecto will send a full Prospectus, which includes a specimen bifolium with its corresponding translation on loan for 30 days. The Prospectus may be retained in the event of subscription to the facsimile.

For further information regarding any aspect of the publication of this research tool, contact:

Douglas J. Preston
Alecto Historical Editions
347 West 57th Street
Suite 10B
New York, NY 10019

or

Henrietta Pearson
Alecto Historical Editions
46 Kelso Place
London W8 5QG

PHONE: 212-757-2849

PHONE: 01-937-6611

In Memoriam: Marie Padgett Hamilton (1895-1986)

A Remembrance by
Sigmund Eisner, Roger Dahood, and Carl T. Berkhout

Marie Padgett Hamilton, Professor Emerita of English at the University of Arizona, died in Tucson on March 26, 1986, after a long illness.

A native of South Carolina, Professor Hamilton graduated with a B.A. from Greenville Women's College in 1916. By the mid 1920's she was living in Tucson, where, except for brief absences for study and teaching, she spent the rest of her life. In 1926 she earned an M.A. in English at the University of Arizona and she joined its teaching faculty the following year. She soon returned to graduate study, however, this time at Cornell, where under the supervision of Lane Cooper she earned her doctorate in 1932. It was Cooper who saw that her talents and interests ranged well beyond her earlier specialty in American literature and drew her to the English Middle Ages. "Mrs. Hamilton," he once said, "I hope that you will save yourself for Chaucer."

In the main she did just that. In the year that she finished her degree she published "Notes on Chaucer and the Rhetoricians" in PMLA, the first of many articles on Chaucer. But she also had an expert knowledge of Old English, which she taught throughout her career, and in one notable instance she departed from the Chaucerian path: "The Religious Principle in Beowulf" first appeared in PMLA in 1946 and still circulates widely in the Lewis Nicholson anthology.

In her later career she turned her attention increasingly toward Pearl, in 1955 publishing a lauded interpretive study, "The Meaning of the Middle English Pearl." Her last published work, which appeared in 1970, three years after her retirement, was the section on the Pearl-poet in Volume II of the Severs and Hartung Manual of the Writings in Middle English.

A warm and dedicated teacher, Marie was a favorite of students, who established in her honor an annual scholarship and prize for deserving undergraduates. Her colleagues knew her as learned, gracious, and modest, a soft-spoken and generous person with a ready wit, whom they remember with affection.

Fontes Anglo-Saxonici

A Register of Written Sources Used by Authors in Anglo-Saxon England

First Progress Report

The above is a new organization which, as announced in the Fall 1985 issue of the Old English Newsletter (p. 23), has been set up after a series of open meetings in Leeds, London, and Cambridge with the aim of recording all written sources which were incorporated, quoted, translated, or adapted in texts composed, in English or Latin, in Anglo-Saxon England. Its hope is to engage the help of interested scholars worldwide. The outline of the scheme and its methods of proceeding were agreed at a meeting of the Executive Committee in Cambridge on 16 November 1985. A sub-committee for Old English and another for Anglo-Latin are now in the process of being formed, the Executive Secretary of the former being Dr. D.G. Scragg and of the latter Dr. M. Lapidge. The first tasks of these sub-committees will be to list and group the texts to be sourced, to recruit contributors, and to draw up a set of guidelines for the contributors to follow.

As work proceeds, contributions will be stored on computers in machine-readable form at Manchester University, with, it is hoped, matching storage at two universities in the United States. Eventually the whole corpus of knowledge will be printed (set to laser-comp) in normal printed book form and supplied with comprehensive indices. Parallel publication on diskette is also envisaged. The computer database will be available for consultation by Anglo-Saxonists on application to one of the storage centers. Every necessary step will be taken to give the contributors the full credit that attaches to normal publication and to protect their copyright. They will receive formal letters of acknowledgement from the Register and their names will remain attached to their entries throughout, both in the database and, of course, in the final publication. Anyone consulting the material will be required to limit his or her use of it to the research specified in his or her application and to include acknowledgment to the author of each entry drawn on in any resulting publication.

King's College, London, is planning to produce in book form and/or microfiche a full bibliography of published source studies and to assemble at the College, for consultation by all interested scholars, copies of all the works listed. The Register envisages publication of various other preliminary materials as work progresses.

The following are among the terms of reference established for the Register:

- (a) the texts to be sourced will be those works (or parts of

works) which were written, or are likely to have been written, in Anglo-Saxon England, including those by foreign authors, if they were drawing mainly on materials which they read, or are likely to have read, in Anglo-Saxon England; and works (or parts of works) which were written abroad, if their authors, whether expatriate Anglo-Saxons or foreigners, were drawing mainly on materials which they had obtained, or are likely to have obtained, in Anglo-Saxon England;

- (b) Anglo-Saxon England is defined as England up to 1066, but the Register will also record the sources of a post-1066 work (or part of a work) if it is of a type characteristic of England before 1066;
- (c) a written source is defined as the work in which the material took the form in which it was used for the text in question;
- (d) an identifiable source will be recorded whether or not it is extant;
- (e) an analogue will be recorded only if it indicates use of a written source now unknown or lost;
- (f) oral sources and book lists will be excluded.

Contributors will be asked to provide exact references to the relevant passage in the Old English or Anglo-Latin text in question and to its source, any significant supplementary information about the pre-history or subsequent history of the source, and brief bibliographical references, which will direct the user to appropriate published source studies. They will also be asked to note and provide references for every biblical quotation and paraphrase in their Old English or Anglo-Latin texts, whether taken directly from the Bible or indirectly through an intervening source.

The Executive Committee of Fontes Anglo-Saxonici comprises:

Director: Prof. P.A.M. Clemoes (Cambridge)
 General Secretary: Dr. J.M. Hill (Leeds)
 Executive Secretary for Old English:
 Dr.D.G. Scragg (Manchester)
 Executive Secretary for Anglo-Latin:
 Dr. M. Lapidge (Cambridge)
 Prof. J.M. Bately (London)
 Prof. J.E. Cross (Liverpool)
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 Prof. T.D. Hill (Cornell)
 Prof. T.W. Mackay (Brigham Young)
 Prof. P.E. Szarmach (SUNY-Binghamton)

The Committee will meet next on 1 November 1986 at Exeter College, Oxford.

Opportunities for public discussion of the project will be afforded at regular intervals. The first have been at an open meeting at King's College, London, on 24 March 1986, when the emphasis was on the study of written sources used by Old English poets, and at the Kalamazoo Congress, 8-11 May 1986. The Executive Committee will also welcome comments and suggestions addressed at any time to the General Secretary, Dr. J.M. Hill, School of English, University of Leeds, Leeds LS2 9JT, England.

Close formal liaison is being maintained with two complementary projects: the revision of Ogilvy's Books Known to the English, to be edited by Profs. P.E. Szarmach, T.D. Hill, and T.W. Mackay, and Prof. H. Gneuss' intended bibliographical hand-list of extant manuscripts written or owned in England up to 1100. Application has been made to the British Academy for funds to cover the expenses of the Register for the next two years.

As will be seen from the above, the ambitious aim of the Register is to provide a comprehensive body of information that will be of great value to Anglo-Saxonists in many disciplines the world over. It will involve both recording existing knowledge and extending it on a very large scale. The organizers therefore appeal to interested scholars everywhere to offer to contribute individually to either or both of these activities. Success in the enterprise will depend on the response.

It is important that the names of all those willing to contribute should be known at the start and that planning should be based also on full knowledge of already existing and projected source work. PLEASE COMPLETE AND RETURN THE QUESTIONNAIRE AT THE BACK OF THIS ISSUE OF OEN (the yellow perforated sheet), IF IT IS IN ANY WAY RELEVANT TO YOU. The opportunity is being taken to include in it questions of concern to Prof. Gneuss' project also. We shall be immensely grateful for your cooperation.

Peter Clemoes
Joyce Hill
Don Scragg
Michael Lapidge

Sources at Kalamazoo

Sources of Anglo-Saxon Culture, Studies in Medieval Culture 20 (Kalamazoo, MI: The Medieval Institute, 1986) is the written record of the First Symposium on the Sources of Anglo-Saxon Culture, held in conjunction with the Eighteenth International Congress on Medieval Studies at Western Michigan University, May 5-8, 1983. Edited by Paul E. Szarmach with the assistance of Virginia Darrow Oggins, the volume contains eighteen essays and five reports on research projects; it has many figures and illustrations. The essay-writers are: Thomas D. Hill, the late Colin Chase, Janet M. Bately, Mary Catherine Bodden, Joseph F.T. Kelly, J.E. Cross, Thomas H. Bestul, David R. Howlett, Patrick Wormald, Rosemary Cramp, Signe Horn Fuglesang, James Lang, Robert Deshman, Louis Jordan, John Block Friedman, Sandra McEntire, Robert T. Farrell, and Eamonn O Carragain. Cramp and Howlett join Ashley Crandell Amos, Thomas H. Ohlgren, and Helmut Gneuss in reporting on research projects in the field. The book, which sells for \$17.95 paper and \$37.95 hardcover, has 457 pages. There is an Index as well as a List of Manuscripts Cited. Order from: Medieval Institute Publications; Western Michigan University; Kalamazoo, MI 49008.

The Fourth Symposium took place on May 8-11, 1986. For abstracts of papers given at the Symposium see the Appendix below, part VII, p. A-31ff.

Plans are now underway for the Fifth Symposium, May 7-10, 1987. The tentative and preliminary schedule, subject to approval by the Medieval Institute, features seven sessions. The proposed sessions and their organizers are:

- I. Literary Sources, an open session (Thomas D. Hill, Cornell University)
- II. Liturgy (George H. Brown, Stanford University)
- III. Literature and Art (Thomas H. Ohlgren, Purdue University)
- IV and V. Archaeology, two sessions: "Celtic Perspectives" and "Urbanism in Early Western Europe: York, Hamwich (Southampton), and Continental Parallels" (Robert T. Farrell, Cornell University)
- VI and VII. Methods of Studying the Sources of Anglo-Saxon Culture: Problems and Prospects (Allen J. Frantzen, Loyola University of Chicago, and Martin Irvine, Wayne State University)

Those interested in any of the sessions should contact the organizers as soon as possible. Those interested in the Symposium generally should write to: Paul E. Szarmach, CEMERS, SUNY-Binghamton, Binghamton NY 13901.

Dictionary of Old English: 1985 Progress Report

Joan Holland
Centre for Mediaeval Studies
University of Toronto

This year the major accomplishment of the Dictionary staff has been the continuing revision of entries for the letter d. This revision is now near completion, and we are preparing for the publication of the first fascicle of the dictionary, which we plan to issue on paper with copies run off our laser printer. The editors hope to have all the revised entries in the hands of our copy-editor early in 1986. Of enormous benefit to us has been a system devised by our copy-editor, Anna Burko, to speed up the final stages of the preparation of the entries. We now have procedures in hand which allow for an efficient, accurate, and automatic system for proofreading and checking the finished entries and for sending them out to specialist readers.

In April, Antonette diPaolo Healey became Co-editor, along with Ashley Crandell Amos. In September, David McDougall and Ian McDougall joined the editorial team as Mellon editors, funded by the generous grant awarded to us last year by the Andrew W. Mellon Foundation. The additional entry-writers will ensure the faster completion of the dictionary.

In August, we were notified that the Xerox Corporation University Grants program had awarded us a grant worth several hundred thousand dollars for equipment for our computer system. The equipment includes a 300 MB file-server with back-up, four Dandelion workstations, and sophisticated software. It was installed in mid-December. The editors will use the terminals for both interactive lemmatization of the corpus (assigning spellings to headwords) and for the actual writing of the entries. The lemmatization program is already working smoothly, but the screen version of the lexicographer's desk-top is still to be designed.

Two members of the International Advisory Board visited the project this year. In April, and then again in August, Professor Eric Stanley spent time revising entries. He also wrote draft entries for two of the larger and more difficult words in the letter d. In April, Professor Fred Robinson attended a meeting of the International Advisory Board. For four months, May to September, Dr. T.F. Hoad of St. Peter's College, Oxford, visited the Dictionary under the auspices of the Visiting Foreign Scholars program. He looked at the problems of Class I and Class II weak verbs, read and advised upon our preliminary entries, and tested our computer system for word-processing.

On July 19, we were visited by the participants in the Institute on Anglo-Saxon England, sponsored by the National Endowment for the Humanities and under the direction of Professor Paul E. Szarmach. The visit to the Dictionary was one of two field trips organized by the Institute. Ashley Amos gave a talk

on the history and progress of the project to some thirty participants.

President Connell of the University of Toronto, in his address to the Presidents' Committee, noted the Dictionary's good fortune in attracting private funds and its application of computer technology. In May he invited Ashley Amos and Antonette Healey to attend a reception along with the chief executives of major corporations. The Dictionary was one of nine projects in the humanities to be spotlighted at the reception, for which we prepared both a display and a hand-out giving details of our research.

CO-EDITORS: Ashley Crandell Amos Antonette diPaolo Healey

EDITORIAL STAFF:	Sharon Butler	Anna Burko
	Joan Holland	Allison Kingsmill
	David McDougall	Elaine Quanz
	Ian McDougall	Tim Hwang (Computer Programmer)

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THE YEARBOOK OF LANGLAND STUDIES

DEPARTMENT OF ENGLISH, MICHIGAN STATE UNIVERSITY, EAST LANSING, MI 48824

Old English Studies in Japan

William Schipper, International Christian University (Tokyo)

Tadao Kubouchi, University of Tokyo

This seems an especially fitting time to present a survey of Old English studies in Japan. For one thing, in December, 1984 the Japan Society for Medieval English Studies held its inaugural meeting at Meiji Gakuin University, Tokyo, and announced its new journal, Studies in Medieval English Language and Literature, whose first issue will appear early in 1986. This same year will be the eightieth anniversary of the arrival in Japan of John Lawrence (1850-1916), lecturer in English Language at Tokyo Imperial University (now Tokyo University), who introduced the study of Old English to Japan. Since then, the discipline has steadily grown to the point where today many universities and junior colleges in the country have at least one member on their English teaching faculties whose specialty is Old English or the history of English, even if he (or she, for many are women) teaches it only occasionally.

English language study in Japan has a long history, beginning within two years of the reopening of Japan to the West in 1854.¹ Indeed, from that time until 1883 English was the medium of instruction in all subjects at Tokyo Imperial University.² But Old English studies did not really begin until the 1906 appointment of John Lawrence as lecturer in English language, a position left vacant by the 1904 death of Lafcadio Hearn. Lawrence had studied both at the University of London (B.A., 1890; D. Litt., 1893) and at Oxford (B.A., 1898), reading Germanic and comparative philology with scholars such as Joseph Wright and Henry Sweet.³ He also studied for a time at Berlin under Julius Zupitza. Before coming to Tokyo he taught in the University of Prague and at Bedford College, London, where he became a close friend of W.P. Ker. Lawrence's appointment at Tokyo was in English language, and it was fortuitous that his training was in Germanic philology. His lectures included Beowulf, the Eddas, Greek, Latin, Old French, and Gothic, as well as Shakespeare and Milton.⁴ Upon Lawrence's death in 1916, his place was filled by Sanki Ichikawa (1886-1970), one of his best students, and it is in part Ichikawa's students, and their students in turn, who have brought the study of Old English to its present level.⁵

The other scholar influential in promoting Old and Middle English scholarship was Junzaburo Nishiwaki (1894-1982). This extraordinary individual studied at New College, Oxford, in 1922-25, where he came under the influence of the new aesthetic movement led by Eliot, Pound, and others, and read Old English with H.C. Wyld. Upon his return to Japan he was appointed Professor of English at Keio University. In that position he

provided an international dimension for the Japanese modernist movement, both through his personal example as poet and through his teaching and writing, becoming an inspiration to poets, critics, and scholars alike. He also laid the groundwork for Old and Middle English studies at Keio. Under his professorship Keio achieved the high standard of scholarship in English literature it still maintains today.⁶ Thus, it was through the successful teaching of Lawrence (and his student Ichikawa) and Nishiwaki that Old English studies were first established in Japan.

Old English scholarly activity in Japan is, as elsewhere, manifested first of all in publication. A recent bibliography of articles and books on medieval English published in Japan or by Japanese scholars through June 1982 lists some 585 items on Old English alone, not including reviews and items in the history of the English language.⁷ Unfortunately for Western scholars, many of these items were published either in Japanese or, when in English, in Japanese journals with limited circulation; they are thus, with few exceptions, largely inaccessible. The range of articles covers the entire Old English corpus, with Beowulf, not surprisingly, accounting for the largest number (222 items), and the Anglo-Saxon Chronicle, surprisingly perhaps, the next largest (56 items). Only Beowulf has received extensive attention from a literary point of view, while the remaining texts, including Ælfric's and Wulfstan's, have received mostly linguistic and philological attention. To judge by numbers alone, the most prolific writers have been the late Professor Fumio Kuriyagawa from Keio University, with numerous papers on Beowulf, and Professor Shigeru Ono, from Tokyo Metropolitan University, with essays on Old English language and on Ælfric. But many younger scholars are proving to be active writers as well, and the published scholarship will certainly increase rapidly as these younger members of the academic community become more established.

Another area in which research prospers is in graduate studies. At this level there is considerably more individual supervision of students than at the undergraduate level, since the number of students is relatively small.⁸ The topics most often examined at the M.A. level are mainly linguistic or philological: phonology, morphology, syntax, or semantics. Often candidates limit their investigation to an exhaustive analysis of single authors or closely related texts, and later extend their subject to other writers and texts. Frequently the substance of the thesis is later published in a series of articles.⁹ The Ph.D. degree, on the other hand, is not usually a requirement for an academic teaching position, and hence the M.A. is much more common than a Ph.D. as a terminal degree. It is therefore not really strange that in the past fifty years Japanese universities have conferred fewer than ten doctorates in Old English. More commonly, a promising candidate will continue as a graduate student beyond the M.A., but without ever writing the dissertation. In recent years a few students have also travelled abroad to obtain doctoral degrees at American or British universities.

A third area of Old English research involves overseas study. Both the language barrier and the physical distance separating Japan from the West at times have caused the Japanese to feel somewhat isolated. Moreover, few Japanese universities grant sabbatical leave, nor is it a simple matter to arrange a leave of absence. Indeed, the prohibitive cost of travelling abroad, along with the high cost of living in those countries where Old English scholars are most likely to do research, makes such ventures difficult. Yet a growing number of Japanese scholars do travel abroad for research, sometimes at their own expense, but more often with some support. Probably the most common fellowships for study abroad are awarded by Monbusho (Ministry of Education) and the Japan Society for the Promotion of Science. In addition, the British Council gives fellowships for study at English universities, while under the Fulbright act funds are available for study in the United States. Most of the scholars who go abroad do not merely conduct research on their own, but also take advantage of personal supervision from specialists. Oxford or Cambridge is the usual choice in Britain;¹⁰ in the United States, scholars have gone most often to Harvard (where the Harvard-Yenching Institute offers fellowships as well), to Yale, or to the University of Michigan (in part because of the facilities offered by the Middle English Dictionary); more recently the University of Toronto has become a mecca, largely because of the library and computer facilities of the Dictionary of Old English. In this way Japanese scholars have increasingly been making their way to Europe and North America to take advantage of superior library facilities and other resources. Japanese scholars have also benefitted from contacts with Western scholars who come to Japan. The same organizations that make travel abroad possible, as well as some other ones, have provided funds for foreign scholars to visit Japan. In this way, to mention only a few visitors, Peter Clemoes of Cambridge gave a series of lectures in 1977, the late Angus Cameron came in 1980, Raymond Tripp and Karl Schneider visited in 1981, and most recently Bruce Mitchell toured Japan in 1984. The enthusiastic audiences these visitors attracted gave clear evidence of the healthy state of the subject in Japan.¹¹

Like their colleagues abroad, Japanese scholars probably spend more time teaching and supervising students than doing research. In that respect, the scope of Old English studies is somewhat more limited than it is in the West, since the Japanese themselves teach introductory English language courses more than anything else. Most students receive their first, often only, exposure to Old English in a course on the history of the English language, since all majors in English language are required to take such a course, most often given in Japanese, during their third or fourth year.¹² It is also possible, though unusual, for advanced students to take a seminar entirely devoted to Old English. The subject is otherwise taught most frequently at the graduate level. During the academic year 1983-84, the last for which information (admittedly incomplete) is available, fewer than fifteen universities offered graduate courses specifically

devoted to Old English, and even fewer offered more than one course.¹³ In addition, many universities offered graduate seminars in the History of English, though these seminars generally were not limited to Old English alone. Without exception they are attended by only a few students, albeit students who are exceptionally dedicated, hardworking, and knowledgeable. These graduate courses are both "teaching seminars," providing an introduction to Old English and explorations of current issues in the field.

There are several institutions that should be singled out for their success in fostering the study of Old English, along with some societies and journals that include Old English within their scope. Founded in 1969 by Professors Fumio Kuriyagawa (1907-78) of Keio University, Kikuo Miyabe (1915-81) of Tokyo University, and Michio Masui of Hiroshima University, the Centre for Mediaeval English Studies at the Komaba campus of Tokyo University is unique in Japan in that its foundation is the result of a cooperative effort by a number of universities. Professor Miyabe's private library, augmented by Professor Kuriyagawa's collection of microfilms and facsimiles of medieval English manuscripts, became the nucleus of the Centre's research library upon Miyabe's death. The Centre functions as a research facility only, not as a teaching unit. Among its other activities it publishes a semi-annual Newsletter and serves as a meeting place for special seminars. It has also undertaken a project involving Old English keyword studies, using the computer-based Old English corpus compiled by the Dictionary of Old English project, and it publishes the results of this work in a series of irregular bulletins.

Keio University, one of the oldest and most prestigious private universities in Japan, does not have a research institute specifically devoted to Old English studies.¹⁴ Yet its Department of English has long been active in the field, thanks largely to the efforts of the late Professor Junzaburo Nishiwaki and his student Kuriyagawa who, among his other achievements, was the first translator of Beowulf into Japanese.¹⁵ A somewhat younger institution strong in Old English Studies is Tokyo Metropolitan University, founded shortly after World War II. In 1953 Shigetake Suzuki, one of Ichikawa's students, became the university's first Professor of English Language. He was later joined by Professor Shigeru Ono and in 1967 was succeeded as professor of English language by Professor Tamotsu Matsunami (now retired from Tokyo Metropolitan, and professor at Aoyama Gakuin University in Tokyo). Today there are two full and two associate professors specializing in Old English at Tokyo Metropolitan.

Japan's oldest literary society devoted to English studies is the English Literary Society of Japan, founded in 1928, when the Tokyo Imperial University English Literary Society, itself founded in 1917, expanded to become a national society.¹⁶ The ELSJ regularly includes Old English among sessions at its annual meeting, and three times a year publishes Studies in English

Literature in one English and two Japanese numbers. One journal well known abroad is Poetica: An International Journal of Linguistic-Literary Studies, founded in 1974 by Professors Kuriyagawa, Miyabe, and Masui.¹⁷ In the past dozen years it has published numerous essays on Old English, always in English, by distinguished Japanese as well as overseas scholars. Another organization, the Japan Society for Medieval English Studies, though officially only a year old, replaced two older groups that had been meeting for many years. Its journal, Studies in Medieval English Language and Literature, edited by Professor Ono, is about to publish its first issue. The first conference of the society's eastern branch, held in July 1985 at Komazawa University, Tokyo, included several papers on Old English topics. Much Old English work is also published in bulletins and small journals issued annually by many Japanese universities. These journals, similar to the Jahresberichten of German universities and having a circulation limited mainly to Japan, provide a valuable forum for younger scholars to publish their work.¹⁸

As already noted, Old English scholars in Japan often feel somewhat isolated from their colleagues in the West. Nevertheless, they are not only eager to bridge the gap, but they have been doing so quite successfully, and in growing numbers. The Japanese have been represented on the Advisory Board of the International Society of Anglo-Saxonists, and have participated at the Society's two meetings held so far, in Brussels (1983) and in Cambridge (1985). The Japanese preference for the study of the Old English language, more so than for literary or historical study, may be explained in part from their fascination with their own language, which, in the popular imagination, seems entirely unlike any other language in the world, and has a reputation for being formidably difficult to learn. Japanese in its written form is extremely complex and takes even Japanese students all of their grammar school and high school years to master, and then only through constant memorization. All of this assures that the Japanese are far more conscious of "language" than Western people tend to be. Moreover, though there are no linguistic similarities between Old English and Japanese, there are some interesting cultural parallels between medieval England and medieval Japan, explaining to some extent the Japanese interest in the former. Finally, the enthusiasm of Japanese scholars, as shown in their societies, journals, meetings, and seminars, shows that the study of Old English in Japan, far from being an esoteric exercise, is a fruitful discipline that is just beginning to mature.¹⁹

NOTES

1. What follows is based largely on Nihono eigaku hyakunen [One Hundred Years of English Studies in Japan], ed. Kochi Doi et al., 4 vols. (Tokyo: Kenkyusha, 1969). Volume 4 contains extensive chronologies.

2. Tokyo University, founded in 1790 as the Institute for

Japanese and Chinese Studies, was renamed "The University" in 1869, after the Departments of Physics and Chemistry and an Institute of Medicine were added. It was renamed several times, becoming Tokyo Imperial University in 1893 to distinguish it from the newly-founded Kyoto Imperial University. The designation "Imperial" was dropped in 1946. The College of Humanities, comprising the various literature departments, as well as history and philology, was founded in 1886 (though Sanskrit has been taught from 1885). The first language of instruction in all fields was Dutch; then it became English until 1883 when, as a result of a complete revision of the university's organization, Japanese became the language in which all courses were taught.

3. Lawrence's dissertation, Chapters on Alliterative Verse, was published in London in 1892, while he was Lector of English in the University of Prague.

4. See Yoshio Terasawa, "Seeds Sown by John Lawrence," Gakunai Koho [University Gazette (Tokyo University)], no. 600 (May, 1983), 6-7. Sanki Ichikawa, writing about his teacher's knowledge of Icelandic, reported that "he could translate skaldic poetry extemporaneously" (Nihonno eigaku hyakunen, II, pp. 268-79). See also "John Lawrence," in Kenkyusha Dictionary of English Philology, ed. Sanki Ichikawa (Tokyo: Kenkyusha, 1940).

5. Ichikawa's personal library, assembled during his tour of Europe and America from 1912 to 1916, included portions of Henry Sweet's and W.W. Skeat's libraries. Most books in Ichikawa's collection published before 1820 were stored at the University of Tokyo and were destroyed in the fire which followed the great earthquake of 1923. The remainder of the collection, which had been kept at Ichikawa's home, became part of the University Library upon his retirement. See Catalogue of the Library of Sanki Ichikawa (Tokyo: privately printed, 1924).

6. For this information we are indebted to the Times obituary of Nishiwaki, published June 19, 1982, and reprinted in Eigo Seinen [The Rising Generation], October, 1982.

7. A Bibliography of Publications on Medieval English Language and Literature in Japan, ed. Yoshio Terasawa et al. (Tokyo: Centre for Mediaeval English Studies, 1983).

8. Titles of M.A. theses in medieval English presented to Japanese universities are listed annually in Mediaeval English Studies Newsletter, published twice a year by the Centre for Mediaeval English Studies.

9. Most Japanese universities require their students to write a senior or B.A. thesis during their graduating year. Old English is sometimes chosen, though topics in the history of English or in Middle English are more often selected at this level.

10. Keio University now maintains a permanent flat in a Downing College building for the use of the Keio Downing Fellow.

11. This information was compiled from various issues of the Bulletin of the Society for Medieval English Language and Literature, Tokyo. This society and the Society for Medieval English Language and Literature, Kansai (i.e., the part of Japan that includes the cities of Kyoto, Kobe, and Osaka) were absorbed by the new Japan Society for Medieval English Studies in 1984 (cf. p. 24 above).

12. It is important to keep in mind that English is taught as a foreign language in Japan. Usually only those whose first language is not Japanese lecture in English. Most other courses in English language or literature are given in Japanese.

13. These figures are taken from the Medieval English Studies Newsletter, nos. 11 (December, 1984) and 12 (July, 1985); the lists published there were based only on information supplied voluntarily, and thus are not complete. One must remember that there are more than a hundred universities, as well as 83 colleges in the Tokyo area alone. Though English is taught at all of them, some forty universities and twenty-five colleges have English departments. When two-year junior colleges are included, the number of post-secondary institutions rises to well over 1000 in Japan. (These figures were kindly supplied by the statistics department of the Ministry of Education.)

14. Keio was founded in 1857 as a private school for Dutch studies. During the later 1860's it became a school for English studies, and later yet it was turned into a full-fledged university.

15. Funio Kuriyagawa, trans., Beowulf and the Fight at Finnsburg (Tokyo: Iwanami Shoten, 1941). Most of the Old English poetic corpus is now represented in Takeichi Hazome's Japanese alliterative verse translations of two-thirds of Old English poetry under the title Koeishi Taikan [Old English Poetry: An Anthology in Japanese Translation] (Tokyo: Hara Shobo, 1985).

16. Cf. Nihon eibugakkai gojunen shoshi [A Short History of the English Literary Society of Japan] published by the society in

1978. The admirable compendium British Studies: A List of Societies in Japan (Tokyo: British Council, 1983) should be amended on this point. The first president of ELSY was Professor Ichikawa.

17. Poetica had as its predecessor a journal called Anglica, which published twenty-nine issues between 1950 and 1968. It was sponsored by the Anglica Society of Kansai University in Osaka.

18. We should also mention here the academic bookshops in Tokyo, which provide an invaluable service in automatically bringing to Japan new books in the field, though sometimes in limited numbers. Among these are Kitazawa Books, Sanseido Books, Maruzen Books, and Kinokuniya Books.

19. We are grateful to Profesors Paul E. Szarmach, Yoshio Terasawa, Shigeru Ono, Eichi Kobayashi, and Carl T. Berkhout for reading and commenting on earlier drafts of this paper.

Italic 12-Icelandic:

_____ \$ _____ !"#\$%&'()*+,-./0123456789:;<=>?
 @ABCDEFGHIJKLMNPOQRSTUVWXYZ[\]^_`abcdefghijklmnopqrstuvwxyz{|}~
 ÇüéääàâçêëèìíîËÄÉæÆôöðùüÿÖÜø£¥₩ƒáíóúñÑæœ¿_~½¼i«»ãßÀÁÂÃÄÅÖÊËÌÍÎÏÐ
 ýþ±°µµÐÝÐ@¶|'''_~ø¹²ôðóð³ûü _____

Courier 10-Greek:

_____ ¡ _____ !"£\$%&'()*+,-./0123456789:;<=>?
 \$ABCDEFGHIJKLMNPOQRSTUVWXYZ[°]^_`abcdefghijklmnopqrstuvwxyz._'"
 _èΚΒΓΔΗΘΛΜΝΠΟΡΥΩΑιλωââëëîôç_άέήϊΈΞäîI_ηθξ_ςüύναβζστφχψ_ΈΗ_ΤΟΥΩΆΥ
 δεζÖκμÏοπρσώτυφχψ-ê±½öüüÿç_A _____

The way to call up any of these characters is to determine the equivalent number on the standard font and type it. Thus p is ALT-193, ö ALT-191, p ALT-201, and ð ALT-199. IBM provides a table of character and number equivalents. The only omission is 3, accomplished, of course, with ease by subscripting 3. Note that many of the symbols are absent in these arrays, replaced usually by underlines (except for the paragraph symbol in the Icelandic-supporting fonts and iota and capital A in the Greek-supporting font).

Advantages of this printer should be obvious--the inexpensiveness of the fonts, the wide range of characters, the attractiveness of printed copy, the reliability of the manufacturer and consequent availability of supplies. Icelandic-supporting fonts, by the way, are exotic enough merchandise to generate unusual looks from salespersons at computer stores and even IBM Product Centers, so I would suggest placing orders through the IBM Direct number (1-800-IBM-2468). The disadvantage is that the graphics symbols, not the p's, ö's and so forth, appear on the screen--a minor disadvantage in my estimation that has not yet occasioned my imposing on my systems-programmer acquaintance to alter my program to generate them. The advantage not yet evident from what I have said is that the Quietwriter has slots for two fonts; thus one can, say, switch between Courier and Italic or insert Greek passages at a command from the

computer. The use of this, especially when one is preparing camera-ready copy, is obvious.

My word-processing program is Microsoft Word; any IBM compatible program should be able to run the Quietwriter without great difficulty. I conclude with a passage from Beowulf done on the three fonts now available:

Courier 10 Icelandic:

Ða wæs on healle heardecg togen
 sweord ofer setlum, sidrand manig
 hafæn handa fæst; helm ne gemunde,
 byrnan side, þa hine se broga angeat. . . .
 Hroðgar mæpelode, helm Scyldinga:
 'Ne Frin þu æfter sælum! Sorh is geniwod
 Denigea leodum. Dead is Æschere,
 Yrmenlafes yldra broþor,
 min runwita ond min rædbora. . . .'
 (1288-1291; 1321-1325, Klaeber)

Prestige 12-Icelandic:

Ða wæs on healle heardecg togen
 sweord ofer setlum, sidrand manig
 hafæn handa fæst; helm ne gemunde,
 byrnan side, þa hine se broga angeat. . . .
 Hroðgar mæpelode, helm Scyldinga:
 'Ne Frin þu æfter sælum! Sorh is geniwod
 Denigea leodum. Dead is Æschere,
 Yrmenlafes yldra broþor,
 min runwita ond min rædbora. . . .'

Italic 12-Icelandic:

Ða wæs on healle heardecg togen
 sweord ofer setlum, sidrand manig
 hafæn handa fæst; helm ne gemunde,
 byrnan side, þa hine se broga angeat. . . .
 Hroðgar mæpelode, helm Scyldinga:
 'Ne Frin þu æfter sælum! Sorh is geniwod
 Denigea leodum. Dead is Æschere,
 Yrmenlafes yldra broþor,
 min runwita ond min rædbora. . . .'

News and Notes on Archaeology

Robert T. Farrell

Cornell University

Sutton Hoo

There is a great deal going on in the archaeology of the early Middle Ages, with Sutton Hoo one of the most productive sites. Those who wish to keep in touch with developments at Sutton Hoo have a series of new publications available to them. The Bulletin of the Sutton Hoo Committee has been mentioned in these pages [OEN 18.2 (Spring, 1985), 8]; a subscription to this publication will make it easy to keep in touch with the progress of the excavation and with the various seminars and conferences in which Sutton Hoo has played a major part. For further information write to:

Sutton Hoo Research Trust
Burlington House
Piccadilly
London W1V 0HS, England

Reports on Sutton Hoo also appear regularly in Birmingham University Field Archaeology Unit; Martin Carver, chief excavator of Sutton Hoo and editor of this annual report, has his academic base at Birmingham. For further information on this publication write to:

Andrew Brooker-Carey
Birmingham University Field Archaeology Unit
P.O. Box 363
Birmingham B15 2TT, England

Those interested may also join the Sutton Hoo Society: the cost is £5.00 per year, £50.00 for life. Write to:

Mike Weaver, Esq.
16 Upper Moorfield Road
Woodridge, Suffolk

The membership price includes a subscription to Saxon, a regular newsletter on the Sutton Hoo project as a whole. It would be appropriate to include an extra £3.00 to cover costs of international mailing; the entire project is on a very restricted budget, some £65,000 in the 1984-85 fiscal year. As the summary of work on the project given below will show, the yield for this funding is very great.

Mound 2--Another Ship!

In 1938 Basil Brown attempted to dig what is now known as Mound 2, but he had at least two collapses of the unstable material of which the mound is composed. He thought he had found a small vessel, but it now seems that a conventional ship of considerable size lies within the mound. Good results in stabilization were achieved by spraying surfaces with Vinamul, a PVA (plastic) compound, which seemed to hold up both in damp weather and in rain. Shoring with timbers was also used.

The breadth of the project is very great indeed. There has been a surface feature survey, results of which are being correlated with previous site plans and the metal detector survey; fieldwalking has yielded 5,300 plotted finds, neolithic and Bronze Age through late medieval. In the third volume of the Sutton Hoo publication Bruce-Mitford commented on the curious fact that only one pottery object was found in association with the great ship-burial. It is even more perplexing to discover that no Anglo-Saxon pottery came to light in the fieldwalking at Sutton Hoo. M.A. Newman's review of the broad survey of the site concludes:

To set the site in its regional context, an area 30km x 20 km (with Sutton Hoo at its centre) was selected, and the distribution of prehistoric settlements and finds was analysed, with particular emphasis on the physical characteristics of the area. The results showed the site to be an unusual one: its exposed position, unpromising soils and distance from a usable water supply showed it to be atypical of the "average" favoured site in any pre-Saxon phase. It was also found that out of several hundred sites in the study area, it was the only one to show evidence of activity in all the major pre-Saxon phases. The seemingly domestic nature of the site, combined with its very high quality of feature preservation, must make the likelihood of discovering preserved early prehistoric structures quite good. The absence of a well-excavated domestic site using Collared Vessels has recently been noted by Dr. Ian Longworth (1984); here again, if excavated, the site could provide valuable data. Taking the site as a whole, tracing the development of a site probably associated with a stock-raising economy on a dry location will provide valuable comparative data for analysing results from the wetlands sites.

(Bulletin of the Sutton Hoo Research Committee, 3[1985], 15)

The place-names in the area are of very great interest, as P. Warner points out:

The historical investigation has established one

important fact, that the events which took place at Sutton Hoo in the early seventh century had a profound and lasting effect on the landscape and on the subsequent development of settlement in the area. The discovery of two or three heathen place-names may not seem to be of such significance that an entire thesis should be based upon them. But when it becomes clear exactly how rare these names are in southern England and how important they are in relation to a site such as Sutton Hoo, their significance begins to become apparent. That these heathen place-names should fit into a vacuum of ecclesiastical development is truly remarkable. These place-names say something about the latter-day function of the cemetery and have a direct bearing on our understanding of the excavations. The frequency of minor Scandinavian place-names in the Deben valley, such as Stokerland and Eyke, is of no less concern when considering the later functions of the site, which may have continued as a place of burial and even as an enclave of heathen worship as late as the ninth century.

(Bulletin of the Sutton Hoo Research Committee, 3 [1985], 18)

In this writer's opinion, the apparent long delay of the progress in Christianity in the area may well indicate a closeness with Scandinavia, where Christianity did not triumph early. On its own, this parallel would not count for much, but as the bilateral cultural exchange between East Anglia and Scandinavia is supported by a wealth of material evidence, one class of evidence supports the other.

There were Sutton Hoo seminars at Cambridge and the University of East Anglia, which, unfortunately, will NOT be published. M.O.H. Carver provides summaries of them in Bulletin 3 (1985).

Publications--Now Soon to Appear, and Rediscovered

David M. Wilson has brought out a new account of the Bayeux Tapestry with Thames and Hudson. It has first-rate plates, and an up-to-date bibliography. Volume II of The Corpus of Anglo-Saxon Stone Sculpture has just come out (February, 1986); Richard Bailey and Rosemary Cramp are the authors. There are 174 entries, with 690 photographs, and 12 line drawings. This volume is particularly important because it covers both the Gosfoprth abd Bewcastle Crosses. The price is £55. See p.10 above for word on the new publication on the Cuthbert Coffin. A cache of a very important classic publication has turned up: a number of copies of C.F. Battiscombe's The Cuthbert Relics are available through the Dean and Chapter of Durham Cathedral.

The Conference on early Irish art (500-1200), held at Cork in 1985, will be published shortly. There are 25 papers, including contributions by such scholars as Carl Nordenfalk, Robert Stevenson, and James Graham-Campbell. The price is just \$18.00, plus \$1.80 for postage and packing. Write to:

Royal Irish Academy
19 Dawson Street
Dublin 2, Ireland

Early information on two important museum exhibits are available. The British Museum will have a large-scale exhibit of early Irish art in 1989, and a very ambitious Anglo-Saxon exhibit, dealing primarily with pre-tenth century materials, will take place in 1991. More details on these exhibits will be given in News and Notes as they become known.

Visitors to the British Museum will have much to enjoy on the early medieval front, even before these great events. The collection--including Sutton Hoo--is now housed in some 56 display cases in Room 41. The exhibit is broadly based, covering material from the late classical period through 1100. It is particularly useful to have South Russian, Hungarian, Slavic, and Latvian comparative material available in the same room. The exhibit balances quality, quantity, and spread of material very well indeed, making it possible to get an overview in some depth in a couple of hours. There are a number of information sheets available in the room, literally for pennies, which provide more information than the captions and brief texts provided with the exhibits.

Archaeological Fieldwork in 1984

(After S.M. Young's "Medieval Britain and Ireland in 1984,"

Medieval Archaeology, 29 [1985], 158-230)

ENGLAND

St. Andrew's Churchyard, Dacre. A substantial pre-Conquest cemetery was found, in association with a pre-Conquest circular wooden building. Dacre appears to have been a "substantial pre-Conquest religious site." An important site came to light in the London borough of Hammersmith and Fulham, at the King's Head Pub, 4 Fulham High Street. A ditch, which underlay Victorian flats, yielded plant remains dated 570±80. This appears to be "the first evidence of occupation between the end of the Romano-British settlement and the acquisition by the Bishop of London c. A.D. 704." At King's Sarnborne in Hampshire, evidence of middle/late Saxon iron smelting and probably also glass-working was found. It is likely that there was extensive Saxon settlement in the area. At the Angel Hotel, Bell Street, Romsey, Hampshire, the first archaeological evidence of a channel known as the Shit

Lake was found:

Far from being a channel associated with the abbey it appears that it was open in the late Roman Period; evidence from the excavations conducted in 1982 on a site 50m to the S. of the Angel suggests that it dates back at least into the Bronze Age. This stream course appears to have formed the boundary to the Roman and middle/late Saxon settlement as well as the Abbey.

A final Hampshire site, 146-49 St. Mary Street, Southampton, yielded a number of unusual finds in a late Saxon well, including a bone from a small dog, and an entire articulated skeleton of a red deer. At Alciston, West Sussex, an apse made of finely cut chalk blocks was discovered; it is probably pre-Conquest.

A very significant site came to light at Wharram Percy in North Yorkshire, Croft 6W at Site 78:

Findings included at least two possibly Anglo-Scandinavian bone combs, and pottery from all periods between Roman and post-medieval. This occupation probably forms part of the same settlement as Site 70 (Medieval Archaeology, 28 [1984], 249). If future finds confirm that this Romano-British farm continued in use into the Scandinavian period, it will suggest that village nucleation was incomplete at the latter time. It may also explain why the village boundary kinks at this point, probably to follow the Romano-British farm enclosure.

Peel Castle, Island of Man, yielded a number of pre-Norse, early Christian graves. Study of the bones (most of which were in poor condition) "has revealed an individual at least 6 ft. 11 in. tall and a microcephalic who reached old age, implying a society prepared to look after its handicapped members."

SCOTLAND

New excavations will begin at Whithorn (Dumfries and Galloway) in summer 1986, but at Bruce Street some interesting finds were made in 1984:

A vallum abutted by a midden associated with Anglian artefacts including Northumbrian coins of the 8th and 9th centuries; a water-logged stake-walled building (possibly pre-12th century); graves, a post-hole, paving and burnt soil associated with an Anglo-Norse belt buckle of the 10th or 11th century, graves associated with early medieval pottery and drains, structural remains and cultivation furrows associated with post-medieval and recent artefacts.

MRTS

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Vol. 33 ISBN 067-9 208 pp. \$15.00

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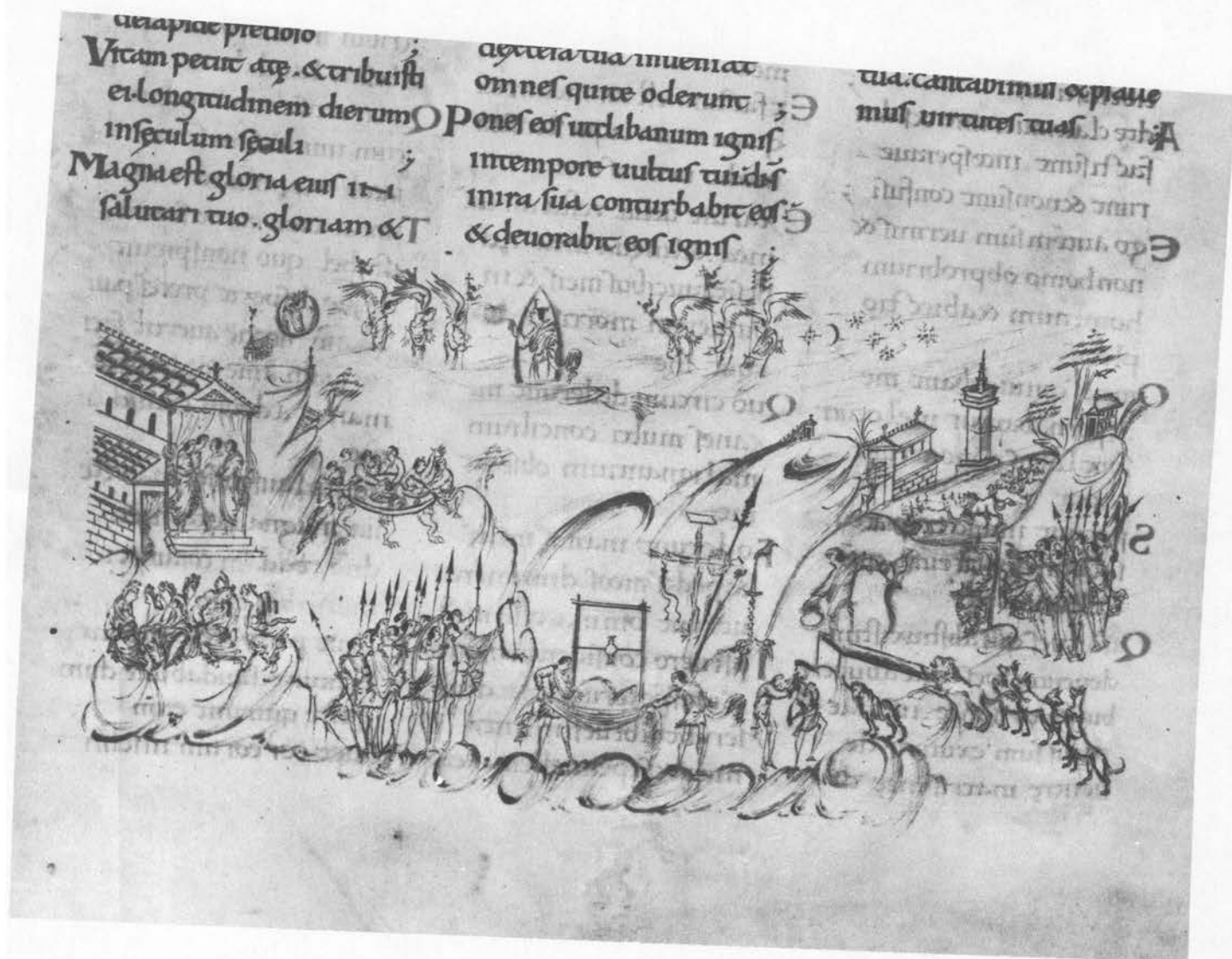
London, British Library MS Harley 603, fol. 12

The Harley Psalter (c. 1015-25), the earliest of three English copies of the Utrecht Psalter (c. 820), contains a remarkable series of 117 colored outline drawings, illustrating in literal, visual imagery the textual matter of Psalms 1-67, 101-43.

The photograph on the right reproduces the miniature on the lower portion of fol. 12; it depicts various verses from Psalm 21(22), Deus, deus, meus, which has been considered by many commentators to be a prophecy of the Crucifixion of Christ. The iconographic description is adapted from my book, Insular and Anglo-Saxon Illuminated Manuscripts: An Iconographic Catalogue (New York: Garland Publishing, Inc., 1986), p. 166.

In the right foreground, the Psalmist, standing in a coffin (21:16, "and thou hast brought me down into the dust of death") and holding two vessels (:15, "I am poured out like water"), complains to God (:2, "O God, my God, look upon me"), who, flanked by six angels and a personification of the sun and symbols of the moon and stars (:3, "I shall cry by day, and thou wilt not hear: and by night, and it shall not be reputed as folly in me"), blesses the congregation (:23, "I will declare thy name to my brethren"), standing on the steps of a tabernacle on the far left. Surrounding the coffin are bulls, dogs, lion, and unicorn (:13-14, :21-22). Two men dig at the base of the coffin with mattocks (:17, "They have dug my hands and feet"). In the center foreground, a candlestick with burning candle (:15, "My heart is become like wax melting in the midst of my bowels"), and empty tree-trunk cross with the Passion instruments (:17-18, "the council of the malignant hath besieged me," etc.), and a machine for casting lots with two men dividing a garment (:19, "They parted my garments amongst them: and upon my vesture they cast lots"). To the lower right, a woman with bare breasts (:10, "My hope from the breasts of my mother"). On the left, a group of women with infants (:24-25), and above another group eats at a round table (:27, "The poor shall eat and shall be filled").

Minor stylistic differences and coloration aside, the miniature is a very close copy of fol. 12 of the Utrecht Psalter (reproduced as plate xix in E.T. Dewald, The Illustrations of the Utrecht Psalter (Princeton: Princeton University Press, 1933)). The most significant change, however, is the Anglo-Saxon artist's substitution of a tree-trunk cross for the plain cross in the exemplar. Composed of an upright with lopped, protruding branches and a cross-piece with branches extending to the viewer's left, the tree-cross, as I will argue in a forthcoming article, is another Anglo-Saxon iconographic innovation, revealing a syncretic blend of received tradition (Christian Latin legends of the lignum vitae) and local tree lore, which is closely associated with the cult of Woden. For a description of Harley 603 and a Bibliography, see Elzbieta Temple, Anglo-Saxon Manuscripts 900-1066 (London: Harvey Miller, 1976), pp. 81-83.



London, British Library MS Harley 603, fol. 12

Photo: by permission of the Warburg Institute

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10. RESEARCH FORTHCOMING OR IN PROGRESS

a = article, chapter, or review

b = book or monograph

d = doctoral dissertation

IP = in progress

C = completed

TBP = to be published in/by

Acker, Paul (Brown Univ.): OE Saints in the South English Legendary, aIP.

Anderson, Earl R. (Cleveland State Univ.): The Battle of Maldon: a Reappraisal of Possible Sources, Date, and Theme, TBP Brown et al.; Linguistic Approaches to Expressiveness in OE Poetry, aIP.

Bately, Janet (King's College, Univ. of London): Criteria for Date and Authorship: Consideration of Some Mercian / West Midland Texts, aIP.

Berkhout, Carl T. (Univ. of Arizona): Anglo-Saxon Studies in the Age of Shakespeare, aIP; The "Saxon Writ" of Henry III, aC.

Biggs, Frederick M. (Cornell Univ.): Insular Eschatology in the OE Christ III, dIP (dir. Thomas D. Hill); Edition of Christ III, bIP.

Blockley, Mary E. (Univ. of Texas): Blocked Negative Construction in OE Verse, aIP.

Bloomfield, Morton W. (Harvard Univ.; Cambridge, Mass.): Deor Revisited, TBP Brown et al.

Bosse, Roberta Bux (Southern Illinois Univ. at Edwardsville): see under Hinton.

Bragg, Lois M. (Middle Tennessee State Univ.): The Use of Dual Pronouns in OE Poetry, aIP.

Brown, George H. (Stanford Univ.): An Anglo-Saxon Petrine Charm in British Library MS. Harley 585, aC; OE Poetry as a Medium for Christian Theology, TBP P. R. Brown et al.; The Monastic View of Discretion in the Writings of Bede, aIP; Bede's Prose Style, aIP; Bede the Venerable, TBP G. K. Hall (Twayne).

Brown, Phyllis Rugg (Univ. of Santa Clara): Guthlac B: Ardent Teacher and Slow Student; with Georgia Ronan Crampton and Fred C. Robinson, ed., Modes of Interpretation in OE Literature (Festschrift), TBP Univ. of Toronto Press.

Budny, Mildred (Downing College, Cambridge): "Reading" and "Writing" Inter-

lace, bIP; St. Dunstan and His Role in the Arts in Anglo-Saxon England, TBP Boydell and Brewer; see also under Ohlgren.

Butler, Marilyn Sandidge (Iowa State Univ.): The Revisions of Ælfric's Grammar by the Tremulous Hand, aIP.

Calder, Daniel G. (UCLA): Figurative Language and Its Contexts in Andreas: a Study in Medieval Expressionism, TBP Brown et al.

Clemons, Peter (Emmanuel College, Cambridge): "Symbolic" Language in OE Poetry, TBP Brown et al.

Conner, Patrick W. (West Virginia Univ.): The Structure of the Exeter Codex, TBP Scriptorium; Exeter and Its Books, aIP.

Crampton, Georgia Ronan (Portland State Univ.): see under Brown.

Cross, J. E. (Univ. of Liverpool): Identification: Towards Criticism, TBP Brown et al.

Davey, William (Univ. of New Brunswick): The Commentary of the Regius Psalter: Its Main Source and Influence on the OE Gloss, TBP MS.

Donoghue, Daniel (Harvard Univ.): Auxiliaries as a Test of Style in OE Poetry, dIP (dir. Fred C. Robinson, Yale Univ.); Auxiliary and Verbal in The Metres of Boethius, TBP ASE.

Earl, James W. (Fordham Univ.): Beowulf and the Sparrow, aIP.

Frank, Roberta (Univ. of Toronto): Mere and sund: Two Sea-Changes in Beowulf, TBP Brown et al.

Frantzen, Allen J. (Loyola Univ., Chicago): with Charles L. Venegoni, The Desire for Origins: Rationalism, Discourse, and Anglo-Saxon Studies, bIP; with C. L. Venegoni, The Desire for Origins: an Archaeological Analysis of Anglo-Saxon Studies, TBP Style.

Frese, Dolores W. (Univ. of Notre Dame): Poetic Prowess in Brunanburh and Maldon: Winning, Losing, and Literary Outcome, TBP Brown et al.

Fulk, R. D. (Indiana Univ.): The Meaning of Unferth's Name, aIP.

Gneuss, Helmut (Univ. München): King Alfred and the History of Anglo-Saxon Libraries, TBP Brown et al.

Hall, J. R. (Univ. of Mississippi): William G. Medlicott (1816-1883): an American Book Collector and His Collection, aC; Textual Readings of Beowulf, 1817-1832, aIP.

Handelman, Anita (Univ. of Tulsa): The OE

- Poetic Theme of Death by Drink, aIP.
- Harris, Richard L. (Univ. of Saskatchewan): A Biography of George Hickes, bIP; The Correspondence of George Hickes and His Collaborators on the Thesaurus, bIP.
- Hickey, Raymond (Univ. Bonn): On Syncope in OE, aC.
- Hieatt, Constance B. (Univ. of Western Ontario): The Imagery and Structure of The Descent into Hell, aIP.
- Higgitt, John (Univ. of Edinburgh): The Latin Inscriptions on the Ruthwell Cross, aIP; The Iconography of St. Peter in Anglo-Saxon England, aIP; The Series of Initials Associated with the Vellum Patches in the Vespasian Psalter, aIP.
- Hill, Thomas D. (Cornell Univ.): The Cross as sigebeacen--and the Presence of Nations: Two Thematic Patterns in the OE Elene, aIP.
- Hinton, Norman (Sangamon State Univ.) and Roberta Bux Bosse: Cynewulf and the Apocalyptic Vision, aC.
- Hoad, T. F. (St. Peter's College, Oxford): Developing and Using Lexicographical Resources in Old and Middle English, aC; The Etymology and History of OE dwellan and dwellian, aIP.
- Irvine, Martin (Wayne State Univ.): Anglo-Saxon Literary Theory Exemplified in OE Poems: Interpreting the Cross in The Dream of the Rood and Elene, aC.
- Irving, Edward B., Jr. (Univ. of Pennsylvania): Crucifixion Witnessed, or Dramatic Interaction in The Dream of the Rood, TBP Brown et al.
- Kröll, Norma (Quincy, Mass.): Beowulf: Keeper of Human Polity, TBP MP.
- Lawson, Carl (Univ. of Manchester): Edition of Five Anonymous Homilies from MS. Cotton Faustina A.ix, dIP (dir. D. G. Scragg).
- Leinbaugh, Theodore H. (Univ. of North Carolina): The Alfredian Boethius in Ælfric's Lives of Saints: a Reconsideration, aIP; The Sources of Ælfric's Easter Sermon: the History of the Controversy and a New Source, TBP N&Q.
- Lendinara, Patrizia (Univ. di Palermo): The Vision of Leofric: a New Edition, Translation, and Commentary, bIP.
- Lutz, Angelika (Univ. München): Historische Phonotaktik des Englischen, bIP.
- Mackay, Thomas W. (Brigham Young Univ.): The Composition of Bede's Vita Sancti Felicis, aIP.
- McKillop, Larry N. (Univ. of Alberta): The Literary Function of the Creation and Fall of the Angels in the OE Genesis A, aIP.
- McKinney, Philip R. (Michigan State Univ.): The OE Words for "hand" in Legal, Hagiographic, and Literary Texts: a Semantic-Field Study, dIP (dir. M. T. Tavormina).
- McNamara, John (Univ. of Houston): The Rhetoric of Speech Acts in The Battle of Maldon, aIP.
- Mellinkoff, Ruth (Los Angeles): Serpent Imagery in the Illustrated OE Hexateuch, TBP Brown et al.
- Nelson, Marie (Univ. of Florida): The Battle of Maldon and Juliana: the Language of Confrontation, TBP Brown et al.
- Newlands, Carole E. (Cornell Univ.): Vergilian Influence on Alcuin's "O mea cella," aIP.
- Obst, Wolfgang (Univ. Augsburg): Der Rhythmus des Beowulf: eine Akzent- und Takttheorie, TBP Carl Winter.
- Ohlgren, Thomas H. (Purdue Univ.): Ten Unpublished Anglo-Saxon Miniatures, with Commentary, aIP; with Mildred Budny, Insular and Anglo-Saxon Illuminated MSS: Photographic Supplement, bIP.
- Page, R. I. (Corpus Christi College, Cambridge): ed., The Companion to Anglo-Saxon England.
- Pàroli, Teresa (Univ. di Roma): La nascita della letteratura anglosassone, aIP.
- Pope, John C. (Yale Univ.; New Haven): Beowulf 505 gehedde, and the Pretensions of Unferth, TBP Brown et al.
- Reddick, Robert J. (Univ. of Texas at Arlington): Reconstructing OE Syntax, aIP.
- Remley, P. G. (University College, Cork): The Latin Textual Basis of Genesis A, aIP.
- Renoir, Alain (Univ. of California at Berkeley): OE Formulas and Themes as Tools for Contextual Interpretation, TBP Brown et al.
- Richman, Gerald (Suffolk Univ.): Artful Slipping in OE, TBP Neophilologus; Possible Slipping in the Finnsburg Episode, aIP.
- Riedinger, Anita (Connecticut College): Andreas and the Formula in Transition, aIP.
- Rissanen, Matti (Helsinki): On the Use of sum in OE, TBP Brown et al.
- Roberts, Jane (Univ. of London): Aspects of Metre in Christ III, aIP.
- Robinson, Fred C. (Yale Univ.): Medieval Poems in Their Manuscript Context, aIP; see also under Brown.
- Russom, Geoffrey R. (Brown Univ.): Some Unnoticed Metrical Refinements in The Battle of Maldon, aIP.
- Schendl, Herbert (Univ. Wien): OE æl "fire"--a Ghost-word? TBP NM; gelendon mid æscum--

- a Problematic Reading in Ælfric? aC.
- Schipper, William (International Christian Univ.): A Worksheet of the "Tremulous" Worcester Scribe in CCCC 178, TBP Anglia; Orthography and Dialect in C.U.L. MS. Ii.1.33, aC; The "Tremulous" Scribe and the "Ælfric" Manuscripts, aIP.
- Scragg, Donald G. (Univ. of Manchester): "The Devil's Account of the Next World" Revisited, aC; English Sources of the Vercelli Book, aIP.
- Speirs, Nancy (Univ. of Toronto): Hermeneutic Sensibility in the OE Exodus, dIP.
- Stanley, E. G. (Pembroke College, Oxford): Notes on the Text of the OE Genesis, TBP Brown et al.
- Stevens, Elizabeth (Univ. of Toronto): A Semantic Study of the OE Adjective cræftig and Its Compounds, dIP.
- Strauss, Jürgen (Univ. Trier): Linguistische Datenverarbeitung im Bereich Älterer Sprachstufen des Englischen, bIP; Prototype Theory and OE Poetry, aIP.
- Surber, Nida (Univ. de Genève): The Vocabulary of Exchange in OE and ON Poetry, dIP (dir. P. B. Taylor).
- Suzuki, Seiichi (Univ. of Texas): Syllable Theory and OE Poetry, aC.
- Szarmach, Paul E. (SUNY at Binghamton): Cotton Tiberius A.iii, arts. 26 and 27, aIP; Pembroke College MS. 25, arts. xciii-xcv, aIP; Two Notes on the Vercelli Homilies, TBP ELN; Ælfric, the Prose Vision, and The Dream of the Rood, aC.
- Schichler, Robert L. (SUNY at Binghamton): The Beasts of Beowulf, dIP (dir. Paul E. Szarmach).
- Taylor, Paul B. (Univ. de Genève): Insulting Epithets in Beowulf, aIP; Etymological Style of OE Poetry, aIP.
- Thompson, Pauline (Univ. of Toronto): The Vocabulary and Significance of Illness in OE Saints' Lives, dIP.
- Tripp, Raymond P., Jr. (Univ. of Denver): Did Beowulf Have an "Inglorious Youth"? aC; Expostulation and Reply: Beowulf's Heroic Answer, aC.
- Venegoni, Charles L. (Loyola Univ., Chicago): see under Frantzen.
- Waterhouse, Ruth (Macquarie Univ.): How Cuthbert Pours Cold Water on Source Study, TBP Parergon.

ABBREVIATIONS

AB	Analecta Bollandiana
AHR	American Historical Review
AION	(Naples) Istituto Universitario Orientale, Sezione germanica, Annali
AntJ	Antiquaries Journal
ArchJ	Archaeological Journal
ASE	Anglo-Saxon England
ASNSL	Archiv für das Studium der neueren Sprachen und Literaturen
ASSAH	Anglo-Saxon Studies in Archaeology and History
BAM	Bulletin des Anglicistes Médiévistes
BN	Beiträge zur Namenforschung
CCM	Cahiers de Civilisation Médiévale
CHR	Catholic Historical Review
CMCS	Cambridge Medieval Celtic Studies
DAEM	Deutsches Archiv für Erforschung des Mittelalters
DAI	Dissertation Abstracts International
EA	Etudes Anglaises
EASG	English and American Studies in German
EHR	English Historical Review
ELN	English Language Notes
ES	English Studies
FS	Frühmittelalterliche Studien
HZ	Historische Zeitschrift
IF	Indogermanische Forschungen
JBAA	Journal of the British Archaeological Association
JEGP	Journal of English and Germanic Philology
JEH	Journal of Ecclesiastical History
MA	Medieval Archaeology
MÆ	Medium Ævum
MLQ	Modern Language Quarterly
MLR	Modern Language Review
MP	Modern Philology
MS	Mediaeval Studies
N&Q	Notes and Queries
NM	Neuphilologische Mitteilungen
OEN	Old English Newsletter
PQ	Philological Quarterly
RB	Revue Bénédictine
RES	Review of English Studies
SAP	Studia Anglica Posnaniensia
SBVS	Saga-Book of the Viking Society for Northern Research
SM	Studi Medievali
SN	Studia Neophilologica
SP	Studies in Philology
TLS	Times Literary Supplement
YES	Yearbook of English Studies
ZAA	Zeitschrift für Anglistik und Amerikanistik
ZDA	Zeitschrift für deutsches Altertum und deutsche Literatur
ZVS	Zeitschrift für vergleichende Sprachwissenschaft

APPENDIX

Abstracts of Papers in Anglo-Saxon Studies

In each Spring issue the editors of OEN publish abstracts of papers in Anglo-Saxon Studies given at various conferences and meetings in the previous year, i.e., June to May. The success or value of this feature depends on the cooperation of conference organizers and session chairmen, from whom the editors hope to receive conference information, abstracts, and confirmation that papers were given as announced. Since the editors cannot publish what they do not receive and publication requirements preclude any attempts to look back beyond the year immediately preceding, the editors ask for the cooperation of all concerned to ensure the flow of information to all Anglo-Saxonists. For this appendix of abstracts, the editors must issue the caveat that not all abstracts of papers given at the conferences mentioned below were available. Typically, OEN covers the meetings listed here by soliciting abstracts, but for other meetings OEN must rely on the organizers. Abstract should not exceed one page, double spaced.

An Author-Index follows.

I. The Second Meeting of the International Society of Anglo-Saxonists, hosted by Cambridge University, August 19-23, 1985:

NOTE: papers are arranged in alphabetical order by surname of the presenter

Janet M. Bately (University of London King's College)

"On the Development of Written Prose in Early Old English"

"Old English prose was called into being by a decision of Alfred, king of Wessex"; "There seem to be valid objections to accepting Alfred's claim to prosaic paternity"; "King Alfred is scarcely the father of English prose, as he used to be called ...but his delight in literature gave great impetus to writing in English prose." A number of recent pronouncements such as the preceding are discussed in this paper, as are the claims put forward on behalf of a growing number of works for composition south of the Humber before the tenth century.

Nicholas Brooks (University of Birmingham)

"The Formation and Structure of the Mercian Kingdom"

The Mercians (OE Mierce, Latin Mercii) took their name from

their role as a frontier people settled in the Middle Trent valley. Both archaeology and fragments drawn from annals of very uncertain value hint at an early-sixth-century eastern origin for this "Anglican" settlement. Until the reign of Penda (d.655), however, there is little evidence that the Mierce were any more significant than any of the tiny Midland peoples recorded in the "Tribal Hidage." Penda's snowballing military career made them a major power: but conflicting dates for the beginning of his reign reflect his fluctuating fortunes in contact with different neighbors. The "Tribal Hidage" records English peoples characterized by the suffix -sæte ('settlers'): the Wreocansæte, Pecsæte, Elmedsæte, Cilternsæte, and Arosæte; ninth-century charters add the Tomsæte, Pencersæte, and Magansæte, and seemingly smaller -sæte groups are known along the Welsh border and the line of Offa's dyke. These names indicate the organization and reorganization of "march" areas at various times in the seventh and eighth centuries and stress that the Mercians continued to be a frontier people. At least by the ninth century, the larger of these areas were administrative territories with clear boundaries organized under ealdormen for military, judicial, and fiscal purposes. An important series of ninth-century immunity charters enables us to reconstruct the exercise of noble and royal power in these districts through the levying of food-rents and the provisioning both of the king, his household, and his agents, and of the ealdorman and his. The systematic exercise of these rights had become all the more important as the Mercian kingdom had grown; the king's visits became less frequent, and power had to be shared with the nobility. Despite the immunities usually supposed to be inherent in all bookland, only the most prestigious Mercian churches in the ninth century secured freedom from these heavy secular burdens and then only at a punitive price in gold and land. The development of the Mercian coinage reflects the need to convert the royal income into less perishable forms of wealth as the kingdom grew. The Mercian nobility can be studied primarily through the witness-lists of Mercian royal diplomas, but only from c. 770, when secular ranks first regularly begin to be noted, can the prosopographical approach pay dividends. It is then possible to get some idea of the number of Mercian ealdormen at one time, of the pattern of their careers, and of the much smaller group of important men regularly in the king's presence; above all, we learn of the succession of single ealdormen who from the reign of Offa to that of Ceolwulf II headed the lists of lay witnesses and whose function may be compared to that of the Frankish mayors of the palace. Only occasionally can we establish the family links of landed responsibilities of the Mercian ealdormen, but there are hints that, as in tenth- and eleventh-century England, their territories varied as accidents of political fortune and family history altered the opportunities and the pressures for royal patronage. At the level of aristocratic politics, we should not expect fixed boundaries in the Mercian kingdom.

Michelle Brown (London)

"The Book of Cerne in its Southumbrian Setting"

The Book of Cerne (Cambridge, University Library, Ll.1.10) is in many respects a suitable starting point for a consideration of Southumbrian art, displaying diverse influences, yet so far defying firm attribution to any one center. The variety of textual sources apparent in this devotional work has already rendered it the object of much attention, but the complexity of the compilation with its thematic unity and intimately related decorative scheme reveals a sophistication previously unexplored. Through an examination of Cerne's decoration, script, and text, this paper seeks to provide an indication of the artistic and cultural currents at work in Southumbria in the pre-Viking age, to establish the manuscript as an original early-ninth-century Southumbrian compilation, and to assess its relationship to other works of the period.

Ronald E. Buckalew (Pennsylvania State University)

"Latin Loanwords in Old English Manuscripts:
the Case of Ælfric's Grammar and Glossary"

Ælfric's Grammar and Glossary is a treasure trove for the lexicographer. Besides the many and unusual native words and derivatives, there are a great many loanwords in varying degrees of assimilation. Of particular interest are those which contribute to the grammatical terminology, because they occur in Old English sentences with valuable contextual and inflectional clues to their status and meaning and because they exhibit a wide variety of kinds of borrowing, including full words, hybrids, loan-formations, and semantic loans. Being more fully attested than any other Old English work, the Grammar and Glossary provides us with abundant manuscript evidence of the status of such words, especially grammatical (gender assignment and use of English inflections on originally Latin stems) and palaeographical (the practice in eight of the extant manuscripts of using a different script to write Old English from the one used to write Latin). By seeing how each scribe wrote a loanword or hybrid, such as part or undeclinendlic, each time it occurs (whether in insular, caroline, or mixed script), comparing the patterns for particular words according to the scribe and manuscript, analyzing the overall practice and consistency of individual scribes, and considering the dates, provenance, and relationships of the manuscripts, it is possible to discover a great deal about the status of various loanwords over a long period and wide area. Use of the distinction of scripts and its results may sharpen our conception of the nature of this and other texts and enlarge our knowledge of the vocabulary of Ælfric and his time.

Patrick W. Conner (West Virginia University)

"The Exeter Book: One Ms. or Three Booklets?"

The Exeter Book, as we now have it, is not the volume envisioned by the scribe who wrote it. The Exeter Book we now have is an assemblage of three earlier manuscript booklets. The first booklet runs from the present beginning of the manuscript in the "Advent Lyrics" to fol. 52v after which some part of the ending of "Guthlac" has been lost; the second booklet runs from 53r, the mutilated beginning of "Azarias," to 97v, which ends with the first eight words of "The Partridge," the only part of that poem which has been preserved. The third booklet begins with the homiletic fragment traditionally associated with "The Partridge" on 98r and runs through all of the riddles to the present end of the manuscript. These three booklets can be distinguished from one another on the basis of six manuscript features: (1) the scribe's habits of ligaturing or not ligaturing long-s with t, p, or wyn; (2) the nature and quality of both the "insular" and "continental" membrane used in the manuscript's construction; (3) the proportions of the three forms of the letter y, which differ in the second booklet from the proportions used in the first and third booklets; (4) the variation of initialing techniques, which show the greatest control in the first booklet and the least control in the second booklet; (5) variations in ruling techniques in which reruling across the recto occurs in the first and third booklets, and across the spread in the second booklet; (6) the distribution of drypoint drawings, which even seem to have been encouraged in the second booklet, are absent in the first booklet, and are hidden in the third. Taken together, this data suggests that the Exeter Book consists of three separately planned booklets, containing three different collections of poetry. Because several of these features are shared by the first and third booklets, and because the initialing techniques seem to confirm an ongoing development of the manuscript style, it is likely that the second booklet was copied first, the third booklet was copied second, and the first booklet was copied last.

John McN. Dodgson (University College London)

"New Old English Words from Place-Names"

The study of English place-names has discovered a repertoire of place-name elements, in the definition of which we may discern, or may be persuaded to discern, words not recorded in the literary lexicon of Old English. The salvage of lost vocabulary from names is sometimes a process near to invention inspired by enthusiasm or despair. But the results deserve a regard, for invention and discovery are closely allied, and new Old English words are hard to find elsewhere: try these, OE *huder, or *wiccan-boded.

Walter A. Goffart (University of Toronto)

"Bede and the Abasement of Bishop Wilfrid"

Bede's Ecclesiastical History and the Life of Wilfrid pay special attention to Wilfrid's disputed accession to the see of York and to the Anglo-Saxon mission in Frisia. A comparison of the two accounts illustrates Bede's determination to belittle Wilfrid. Bede began to deprecate the great bishop long before writing the History. His verse Life of St. Cuthbert (before 710) shows him already displacing Romanism of Wilfrid's kind with examples of Irish asceticism and holiness; he continued to do so. The traditional opinion that Bede disliked Wilfrid has tended of late to be increasingly tempered. It should, on the contrary, be intensified. Bede's beguiling images of a serene and holy English past lend conviction to what, beneath the surface, is often a sharply focussed polemic.

Stanley B. Greenfield (University of Oregon)

"Wulf and Eadwacer: All Passion Pent"

Recent attempts to substitute a grieving mother for the impassioned woman lover usually seen in the speaker of the Old English lyric known as Wulf and Eadwacer seem to me misplaced: their argument that there are more such mothers than lovers in Old English literature and cultural remains seeks to impose a generic norm that tends to diminish the diversity of that literature. My reading of the poem suggests that the speaker is indeed a woman, one whose love affair with the outlaw 'Wulf' is threatening to dissolve. There is no "husband": she somewhat ironically called Wulf eadwacer 'protector of (her) happiness,' who bears responsibility for their love-union, which is metaphorized as the hwelp as well as 'their song together.' Thus, there is no "child" in the poem either.

Thomas D. Hill (Cornell University)

"The 'Variegated Obit' as an Historiographic Motif
in Old English Poetry and Anglo-Saxon Historical Literature"

There are sixteen obits--elaborated accounts of the deaths of the patriarchs--in the Old English poem Genesis A. In contrast to the Bible in which each death is recorded with the simple phrase "et mortuus est," the Genesis A-poet elaborated upon each death and never repeated himself exactly. This is obviously a conscious stylistic choice--no poet can say exactly the same thing differently sixteen times unless he tries. I identify these obits as "variegated obits"--for want of a better term. The Genesis A-poet was not alone, however, in believing that obits should be elegantly variegated. In the early sections included by Symeon and Durham in the Historia Regum and now thought to be by Byrhtferth of Ramsey, there are some thirty

"variegated obits"--thirty different circumlocutions for expressing the concept that a given individual died. It is thus possible to identify a specific stylistic device which the Genesis A-poet and Byrhtferth shared. The remainder of the paper is concerned with the origins and implications of this stylistic device and with other occurrences of it, particularly in Beowulf.

David A. Hinton (University of Southampton)

"Metalwork and Wealth South of the Humber
in the mid-Saxon Period"

The wealth at the disposal of some individuals in seventh-century southern England is well known from such sites as the barrows at Sutton Hoo and Taplow, but the evidence is less clear-cut after the practice of grave-good deposition dwindled. Stray finds continue to be made which show that precious metal, particularly silver, was widely available, and excavations of urban and rural sites are now producing representative assemblages. These finds suggest that personal wealth was considerable and indicate, as the contemporary coinage does, that a favorable balance of trade was generally enjoyed.

Martin Irvine (Wayne State University)

"The Scope of ars grammatica in Eighth-Century Northumbria:
the Significance of the Anonymus and Cuimnanum and Its Sources"

The commentary on Donatus' Ars maior known as the Anonymus and Cuimnanum, a treatise composed in an insular center at the end of the seventh century and preserved in one manuscript (St. Paul in Carinthia, Stiftsbibl. 2/1), is one of the most fascinating documents for the intellectual history of the early Middle Ages. Although Prof. Bernhard Bischoff is preparing an edition of this treatise, little work has been done on its historical and cultural implications. The preface to the commentary provides an explicit and systematic account of the scope and methodology of grammatica in the context of monastic culture. The preface also supplies valuable evidence that a corpus of anonymous compilations and introductions to grammatica, preserved in grammatical collections copied on the continent, was circulating in the center in which the Anonymus worked. When considered together, these treatises provide a clear picture of those aspects of grammatica which go beyond pedagogy and the elementa to the level of exegesis, reading, and the study of literary texts. This paper will treat the sources and contents of the Anonymus's preface on the liberal arts and address the larger historical and intellectual issues raised by the conception of grammatica presented by the author. Grammatica was not simply an "influence": it provided an indispensable network of presuppositions and discursive practices that defined and constituted the literate monastic community. The discipline provided the requisite first principles for dealing with texts on

any level: how to read, how to correct, how to interpret, how to evaluate. The preface to the Anonymus and Cuimnanum reveals many of the working principles of the text-centered culture that made up Anglo-Saxon monastic life.

Simon D. Keynes (Trinity College, Cambridge)

"A Kingdom Divided: England 957-59"

Unlike his more illustrious brother Edgar, King Eadwig (955-59) does not stand high among the tenth-century kings of England. He has acquired a reputation as one whose debauchery on the occasion of his coronation feast was a disgrace to his station; who actively opposed the monastic reform movement, and appropriated land from the church; and whose incompetence as a ruler soon precipitated a revolt by the Mercians and the Northumbrians, leading to the division of the kingdom in 957 and the establishment of Edgar as king north of the Thames. This view is largely based, however, on the earliest Life of St. Dunstan, written c. 1000, and on later sources which elaborate the same themes; but, since Eadwig certainly fell out with Dunstan and sent him into exile, a Life of the saint could hardly be expected to provide impartial evidence for the life of the king. The question arises, therefore, whether other evidence puts the reign of Eadwig in a different light. A remarkable aspect of Eadwig's reign is the sheer quantity of his surviving charters: taken individually the charters do not seem to tell us much; but when examined collectively, they transform our understanding of the political situation in the later 950's. Some consideration will be given to the historical significance of the sixty-plus (surviving) charters issued by King Eadwig in 956, but the main object of the present paper is to focus attention on the circumstances of the division of the kingdom in 957. Analysis of the charters issued in the period 957-59 produces evidence that is difficult to reconcile with the received view of the division as simply the outcome of a revolt against King Eadwig; indeed, it suggests that the division would be better characterized as a political settlement arranged from the outset with the agreement of all parties and that its roots lay not in the personal failings of King Eadwig, but elsewhere.

Michael Lapidge (Cambridge University)

"The School of Theodore and Hadrian"

We know from Bede that the school established in late-seventh-century Canterbury by Archbishop Theodore and his colleague Hadrian was one of outstanding excellence and attracted students from all over England. Some of these students were, in Bede's opinion, among the most learned men in the England of his time. The present paper seeks to throw light on the school of Theodore and Hadrian: by examining, firstly, the intellectual concerns of Theodore as known from the few surviving writings

which may be attributed to him; and, secondly, by seeking to identify reflexes of their teaching preserved in continental glossaries. Some of Theodore's writings are well enough known, but it is suggested in this paper that several early Anglo-Latin rhythmical poems may be attributed to Theodore himself or to a close follower, that some medical recipes preserved in a manuscript from Sankt Gallen may be his, and that it may be possible to trace the creed composed by Theodore which was recorded in a ninth-century library catalog from Lorsch. Concerning the continental glossaries as reflexes of Theodore's and Hadrian's teaching: using the Leiden Glossary as a basis for discussion, some attempt is made to show how it and a number of closely related glossaries preserve glossae collectae which are apparently copied from books expounded by Theodore and Hadrian and therefore to ask what books were studied under their supervision and how. Finally, in order to illustrate the proposition that it may yet be possible to identify the very texts and manuscripts glossed by Theodore and Hadrian, two chapters of the Leiden Glossary and its congeners are examined in some detail: those based on a collection of canons/decretals, and those based on the Regula S. Benedicti.

Patrizia Lendinara (University of Palermo)

"The Third Book of the Bella Parisiaca Urbis
by Abbo of Saint-Germain-des-Pres and Its Old English Gloss"

A certain 'Descidia Parisiaca polis' which can be safely identified with the work of Abbo of Saint-Germain-des-Prés, now commonly known as the Bella Parisiaca Urbis, is listed among the books given by Æthelwold to the monastery of Peterborough. We will never be able to know if Æthelwold's gift corresponds to any of the surviving manuscripts of Abbo's poem--though probably it does not--but the inventory gives evidence of the popularity of his work in England. In this paper the genesis and successive fortune of Abbo's poem will be taken into consideration, and a new assessment of the value of the Bella Parisiaca Urbis provided. This is a necessary step to the understanding of the reasons for the success of his poem--though limited to the third book--in England, witnessed by the number of English manuscripts containing the Latin text and by the Old English gloss to the prose-version of this little, intriguing work.

Henry R. Loyn (University of London)

"England South of the Humber during the Seventh, Eighth, and
Ninth Centuries: What Are the Issues?"

The principal themes that interest the historian are identified, and questions relating to continental parallels and contacts are discussed. Problems touched on include the "sub-Roman" nature of early Anglo-Saxon England, the older antithetical approach to Celtic and Roman elements in the story

of the conversion to Christianity, and the validity or non-validity of the approach sometimes called "evolutionary." The main concerns are matters relating to government, the church, and the language.

Niels Lund (Havdrup, Denmark)

"The Armies of Swein Forkbeard and Cnut"

It has often been claimed that in the ninth century, Viking Raids were private ventures whereas in the late tenth and early eleventh centuries they had become state enterprises, the kings of Norway and Denmark turning against Britain the full military potential of their kingdoms, at their disposal by royal right. If this could be established, we should know a lot more about the organization of the kingdoms of Olaf Tryggvason, Swein Forkbeard and Cnut than we know otherwise. There are good grounds, however, for thinking that the armies of these kings were recruited and organized in the same way as those of their predecessors, i.e., as private warbands of the lið type. These grounds emerge from a study of the role of Thorkel the Tall and of Cnut's election by the fleet after Swein's death, as well as of runic inscriptions indicating that Cnut attracted followers from outside Denmark. At present, it is impossible to say when the expeditio obligation was introduced in Denmark and by whom. It is tempting to take it back to Harold Bluetooth or even to Godfred, both of whom undertook impressive building works or mobilized great forces on an apparently national scale; but without careful consideration, we should not exclude the possibility that these achievements were based on other infrastructures.

Stewart Lyon (Guildford, Surrey)

"Trends in Anglo-Saxon Minting South of the Humber
in the Ninth Century"

The coinage of broad silver pennies, begun in Offa's reign, was continued by Cenwulf at mints in Canterbury, Rochester, London, and East Anglia. Following his death, the rise of Wessex, the decline of Mercia, and the resurgence of East Anglia are clearly evidenced by the subsequent development of this coinage, though little minting took place in Wessex itself--as witness the lack of any coinage in the name of Æthelbald. The Viking attacks of the third quarter of the century are reflected in a major revival of Mercian minting under Burgred, together with a large increase in the moneyers of the Wessex kings and, in both cases, a severe debasement of the silver. Its fineness was restored by Alfred and Ceolwulf after Edington, and some years later the weight of the Anglo-Saxon penny was raised substantially to a level close to the Carolingian standard. Thereafter, Alfred, in association with Guthrum Athelstan, adopted the Carolingian (and East Anglian) practice of avoiding portraiture

on the coinage. The final years of Alfred's reign saw the virtual suspension of minting in Kent and London, perhaps from the economic effects of a recorded plague. Instead, Winchester and, it seems, Chester emerged as the dominant mints (the latter in Alfred's name, not Ealdorman Æthelred's) with a few minor mints detectable elsewhere in Wessex and West Mercia. Before the turn of the century, the Danes of East Anglia established a coinage invoking the sanctified martyr king Edmund.

Éamonn Ó Carragáin (University of Cork)

"The Roman Liturgy and the Ruthwell Cross"

The "Christ over the Beasts" panel on the Ruthwell Cross refers at once to Psalm 90:13 and to the Canticle of Habbakuk, in which Christ is recognized "in medio duorum animalium." These two texts were sung together only on Good Friday at the hour of Christ's death. Calvary is represented three times on this side of the Cross: not only in this panel but in the Agnus Dei above and the Paul and Anthony panel below. In all three cases, Calvary is represented in eucharistic terms--fittingly, as an oriented altar, if temporarily placed at the Ruthwell Cross, would have been positioned before this side. But the other side of the Cross is concerned with the "scrutinies"--ceremonies which catechumens underwent in the final weeks of Lent--and with the spring equinox which was vital in determining Easter (Crucifixion and Annunciation on 25 March). As neophytes received baptism and confirmation, together with the eucharist, the Easter vigil, a unified liturgical statement can be seen to underlie the iconography of the Cross. This begins at the foot of the (originally) east side, the 25 March images leading to the "scrutiny" sequence (De Ceco Nato, Mary Magdalene, Bethany, and the archer/preacher); it culminates in the eucharistic imagery of the (originally) west side. The Ruthwell Crucifixion poem, on the narrow sides of the Cross, is seen to tell the events of Good Friday directly in terms of the eighth-century liturgical re-enactment of these events, as prescribed in Ordines Romani XI, XXIII, and XXIV (processions to Santa Crux in Hierusalem at 3 p.m. on Good Friday, and adoration of the cross leading to the eucharist, the mass of the Presanctified). Attention to its possible liturgical functions reveals the unity of the Ruthwell Cross, which might have been erected as part of the catechizing activities of Bishop Pehthelm, first Anglo-Saxon bishop of Whithorn (731-35).

D. W. Rollason (University of Durham)

"Relic-Cults as an Instrument of Royal Policy, c. 900 - c. 1050"

The interest of the kings of later Anglo-Saxon England in the cult of relics arose no doubt in part from piety; but it seems also to have been based on the importance of relics and relic-cults as instruments of royal policy. Firstly, the collection and donation of relics could increase royal prestige

and symbolize political status. Thus, the great Exeter relic-collection attributed to King Athelstan provided a tangible demonstration of the king's power, as also did his receipt of relics from Hugh the Great and from the fugitive clerics of Dol. The removal of northern English relics to the south in the course of the campaigns of Edmund and Eadred was likewise a symbol of power. Secondly, relics played a role in oath-taking, ordeals, and manumissions. The powers ascribed to them and their popularity with the laity made them potentially a means of reinforcing the processes of royal government. The need to control popular cults, however, may have induced the kings to intervene more closely in canonizations and translations of relics. Thirdly and finally, particular relic-shrines seem to have had particular appeal for the kings by virtue of the political significance of the religious communities which possessed the relics. The best examples are Glastonbury and the community of St. Cuthbert. The relic-cults of the former had territorial associations throughout the south-west peninsula, whilst the patron saint of the latter was a powerful focus of political dominance in the North. Indeed, the association between the kings of later Anglo-Saxon England and St. Cuthbert is one of the most striking aspects of their policy toward Northumbria.

William P. Stoneman (University of Toronto)

"Victorian Perceptions of the Death of Harold"

During the reign of Queen Victoria, a surprisingly large number of works depicting the finding of the body of Harold after the Battle of Hastings were exhibited at the Royal Academy. The number was, in fact, so large that Punch sighed with relief in 1847 when F. R. Pickersgill painted "The Burial of Harold" for one of the chambers of the new Houses of Parliament: the magazine congratulated the public on the burial of the last of the Anglo-Saxon kings and expressed the wish that "British artists would leave off finding his body anymore, which they have been doing, in every exhibition, for these fifty years." In literature, too, Harold was a subject of keen interest. In 1848, Edward Bulwer Lytton's Harold: the Last of the Saxon Kings appeared, and in 1877 Tennyson's verse drama Harold was published. This group of artistic works is described, and its reception in Victorian England examined; so too is its relation to scholarly activity of the time, represented by the works of Kemble, Skeat, and Wright, among others. Suggestions are made as to why Anglo-Saxon England, in general, and the death of Harold, in particular, appealed to the Victorians.

Hanna Vollrath (Bruhl, West Germany)

"Ecclesiastical Synods from the Time of Theodore to the Danish Invasions"

In times of mainly oral communication such as the early

Middle Ages, the title of archbishop might just be an empty decoration without function in the life of the church and society; on the other hand, provincial synods meeting with some regularity provide evidence that the hierarchical organization of the church was a living reality. It is shown that before the Danish invasions, ecclesiastical synods, quite distinct from the witenagemot, met regularly in the province of Canterbury not only for the promulgation of royal grants, as M. Deanesly maintained, but also to discuss general church matters.

Martin G. Welch (University College London)

"Paganism and Christianity in Seventh- and Early-Eight-Century Sussex: A Reassessment of the Archaeological Evidence"

The fact that new burial rites and indeed new cemeteries became established during the seventh century in Anglo-Saxon England has long been recognized. E. T. Leeds termed it the Final Phase of pagan burial, but others have seen it as Christian or proto-Christian. The dating evidence for such burials is principally restricted to Kent in the form of coins accompanying the dead. Outside Kent, there has been a tendency to adopt the dates provided by Bede for the conversion of any individual kingdom or province as the earliest probably for such a cemetery in any particular region. Sussex, together with the Isle of Wight, was the last kingdom to be formally converted in the 670's and 680's, and a new cemetery complex at Apple Down, near East Marden in West Sussex, whose excavation is still in progress, has the potential to tell us something about the impact of conversion in one community there. There are at least two cemeteries present on the chalk ridge of Apple Down. One is a seventh-to-eighth-century Final Phase burial ground, and the second a short distance to the north is a late-fifth-to-seventh-century mixed rite cemetery: cremation burial continues side by side with furnished inhumations throughout the existence of this earlier cemetery; and two separate finds of fire-damaged metal objects, a sword mount and a group of small buckles, imply that cremation continued there into the second half of the seventh century. This is significant, for cremation was a pagan rite which the church can be expected to have combatted, whereas its attitude to furnished inhumation burial was apparently ambivalent. There is as yet no independent dating for the nine excavated Final Phase burials on Apple Down, but the earlier cemetery may well span most of the seventh century with cremation perhaps continuing up to the decades of conversion and possibly even a little beyond. This important gap in the archaeological record of the South Saxons and their immediate neighbors in East Hampshire can at last be filled, between those cemeteries representing hamlet-sized communities, which seem to have come to an end at the beginning of, or early in, the seventh century (e.g., Alfriston, Highdown, Droxford, and Horndean) and the Final Phase cemeteries (e.g., Jevington). Potentially, this site on Apple Down may permit the archaeologist to witness the impact which conversion

to Christianity in the last third of the seventh and the first half of the eighth century had on the burial practices of a Saxon pagan community.

II. The Tenth International Conference on Patristics, Medieval, and Renaissance Studies, the Augustinian Institute, Villanova University, September 1985:

NOTE: papers chosen from various sections and presented here in alphabetical order by author

Paul Acker (Brown University)

"Some Old English Gate-Crashers:
Grendel and Satan, Andrew and Christ"

In what is probably the best-known scene in Old English literature, Grendel crashes the wild party at Heorot, bursting open its doors at a touch, and wolfs down his customary warrior before meeting his match in Beowulf. The scene has not previously been viewed intertextually or, to adopt the terminology of oral-formulaic theory, as part of a "theme of gate-crashing" shared by other Anglo-Saxon poetic narratives.

In Andreas, the apostle Andrew is sent to rescue Matthew from prison, where the cannibalistic Myrmidons have stashed him and their other unwilling dinner guests. Andreas opens the door to the prison at a touch; the action is expressed in terms strikingly similar to Grendel's gate-crashing. But the scene also strongly recalls Christ's harrowing of hell, especially as recounted in the Easter Blickling Homily, in which Christ travels to the gates of hell, bursts them open, and frees the imprisoned souls of the virtuous. Readers have not picked up on Andrew's imitatio until recently, in part because the typological meanings are obscured in comparison with the Greek, Latin, and Old English versions. In all of these, Andrew makes the sign of Christ's cross, and the prison doors open immediately; Christ's symbolic presence is strongly indicated. But in Andreas, Andrew does not make the sign of the cross, and the doors open at a touch--þurh handhrine haliges gastes--where the agent is perfectly ambiguous between the Holy Ghost and "the holy guest," as Andrew is called elsewhere. The poet, who like Caedmon may have been paraphrasing his source from memory, seems to have gone his own way here under the influence of both a theme of gate-crashing and a customarily less allegorical mode of story-telling.

The differences in thematic approach between Beowulf and Andreas are effectively bridged in Juliana, where the title heroine is thrown in prison and soon visited by Belial. Like Beowulf, she grasps her antagonist's hand as no one else had ever done before. If we recall that Christ before harrowing hell

first wrestled Satan from his throne, then we will have little trouble identifying the figural echo here, a kind of anti-harrowing. Since few earthly saints had the opportunity to wrestle Satan on his own turf, the early hagiographers often had Satan send champions to attack God's defenders, with predictable results. As in Andreas, however, the harrowing motif is transformed in ways that suppress allegorical resonances while conforming to the gate-crashing theme. Unlike her Latin counterpart, the Old English Juliana does not make the sign of the cross before wrestling her opponent and does not toss him onto a dung-heap once she has vanquished him--she lets him slink off, like Grendel, to his gloomy abode.

For Andreas and Juliana, then, the poetic translators' deviations from their sources are illuminated by comparison with Beowulf, which traditional chronology would place as the earliest of the texts. But does the comparison work the other way round? Can Grendel's attack be viewed as an anti-harrowing? Like the devil in Juliana, Grendel presumes to visit an opponent who will outmatch him. Like Andrew and Christ, he has a way of making doors spring open at a touch. Unlike Christ, his powers stop short of usurping his adversary's throne--the contrast with Christ provides another possible solution to the notorious gifstol crux.

Allegorical meanings in Beowulf have often been adduced and probably more often denied with howls of methodological anguish. If such meanings are present, the Beowulf-poet never signals them in the direct and obvious way of allegories of the high Middle Ages, and we may well wonder if critics are importing their expectations from that later, more developed form. But the obscuring of typology in Andreas and Juliana suggests that Old English poets may have avoided an explicitly allegorical mode, preferring instead a mode that might be called thematic. Instances of a theme might have suggested or been suggested by other instances, but it will usually be quite difficult for modern readers to know which other instances were intended. The problem is further compounded by our lack of a precise chronology of Old English poems.

In the end, Anglo-Saxonists will probably still have to follow their critical noses in this matter, rooting out patristic or pagan analogues according to their predilections. And yet, in so doing, perhaps we are not so very different from our predecessors. Anglo-Saxon audiences in different times and places probably sorted out the intertextual tangle in different ways, some of them perceiving Satan in Grendel, and some of them nodding sagely when this new hero Jesus proved as good a wrestler as Beowulf.

Karen Ferro (SUNY-Stony Brook)

"A Case for the De-emendation of the Old English
Riming Poem"

In 1922, W. S. Mackie published an edition of the Old English Riming Song ["The Old English Rhymed Poem," JEGP, 21 (1922), 507-19] because, as he explains, "a sufficiently conservative text has not yet been established" (507). Sixty-three years later, it still has not. Mackie's own contained twenty-four emendations; the Krapp and Dobbie edition of the Exeter Book [The Anglo-Saxon Poetic Records, Vol. 3 (New York: Columbia University Press, 1936)] emends this poem twenty-five times: Ruth P.M. Lehmann's article/edition finds the text at fault forty-two times ["The Old English Riming Poem: Interpretation, Text, and Translation," JEGP, 69 (1970), 437-49]; and O. D. Macrae-Gibson, the most recent editor of the Riming Song [The Old English Riming Poem. (Cambridge: D.S. Brewer, 1983)], returns to Mackie's conservative twenty-four emendations, though few, of course, of the same ones.

But I share the concern Mackie had voiced in 1922, for my first observation when I began working with the poem was that the text had been emended for reasons I could not justify. The Riming Song is recorded in folios 94a through 95b of the Exeter Book facsimile [The Exeter Book of Anglo-Saxon Poetry: A facsimile edition with introductory chapters by R. W. Chambers, M. Forster and Robin Fowler (London: 1933)] show a beautifully clear hand on pages devoid of crowding or smudges or any other marking that might render the manuscript difficult to read. In addition, every word in the poem but one exists in a form whose use has been legitimized by its having been recorded in Bosworth-Toller's Anglo-Saxon Dictionary. In short, the poem does, for the most part, make sense as it stands. But its editors, however, have emended the text because, as it exists in the manuscript, the poem conforms neither to their grammatical, metrical, nor semantic expectations.

And so, I have given the poem if not its last then certainly its most conservative editorial makeover. I have all but fully restored the manuscript's language. Doing so certainly does not clarify all of the poem's obscurities; it does, perhaps, even contribute a few more, for the poem is highly metaphorical. But I think that being true to the original text reveals a consistent train of thought running throughout the poem, a train of thought quite different from the usual explications. Though the speaker of the poem talks about the ephemeral nature of this life and the permanence of the heavenly reward, as most critics note, he does so as a function of an epiphanic process. The metaphors and allusions in the opening lines of the poem establish the speaker as a king who is trying to understand the nature of his kingship, or his place in the world. When he understands what his kingship means, he also comes to an understanding of the dynamic relation-

ship among the powers of a man, of wyrd, and of the Measurer.

In this presentation, I will briefly explain how the most common of the textual emendations foster the conventional reading of the poem. But I will devote the focus of my discussion to a comprehensive critical analysis, which shows that the Riming Song's sometimes idiosyncratic use of phrase and meter warrants paying close attention to, for they provide the key to understanding a poem that is unconventional in more than its use of rhyme.

Edwin N. Gorsuch (Georgia State University)

"Emotion and Mentality in Bede's Historia Ecclesiastica"

The analysis of emotional expression as a methodological tool for historical interpretation has been problematic. Certainly Johan Huizinga's The Waning of the Middle Ages was a pioneer effort in recognizing the emotional dimension in historical interpretation; and Lucien Febvre's A New Kind of History suggests some ways in which due recognition can be given to the emotional portions of the historical record. Methodological development in this area of inquiry, however, has been slow. This paper attempts to contribute to the methodology for considering the emotional dimension in historical interpretation by systematically analyzing emotional content in Bede's Historia Ecclesiastica by using both the methodological suggestions contained in Paul Piehler's The Visionary Landscape and recent findings relating to Bede's exegetical concerns. The method of analysis involves paying close attention to the definition of persons, actions, and settings as a means of understanding characteristic emotions. Emotions, themselves, receive definition as interpretations of felt experience. Important, too, is the understanding that the manner in which the mentality receives its definition is dependent on the total consciousness of the past as represented in first Bede's informants, and then in the historian himself. The data his human sources selected as meriting preservation, and the way it was formulated prior to Bede's use of the material, is an important component in the historical consciousness manifested in the work. It is also worth emphasizing that this consciousness was infused with a biblical imprint that is reflected on almost every page of the narrative portions of the history. This takes the form of interpreting events allegorically and as following patterns that were laid down in the Bible. Use of this methodology permits a sharper understanding of the eighth century mentality as it receives expression through the emotions that inhere in Bede's Historia Ecclesiastica.

Lawrence Martin (University of Akron)

"The Venerable Bede on the Senses of Scripture"

The Venerable Bede, whose death 1250 years ago is being commemorated this year, is most familiar today as an historian, the author of The Ecclesiastical History of the English People. In his own time, however, and throughout the Middle Ages, Bede's fame rested more on his exegetical works. It is unfortunate that Bede's scriptural commentaries have been so neglected by modern scholars, a neglect which has been caused by an unsubstantiated judgment that Bede's exegetical works are monotonous, derivative, and excessively allegorical. This false generalization is, I think, largely attributable to a volume published in 1935 to commemorate the 1200th anniversary of Bede's death, and it consequently seems appropriate to celebrate the 1250th anniversary by issuing a modest correction.

My paper is based upon four of Bede's New Testament commentaries, two of these from early in his career and two quite late. I argue that Bede showed an unusually perceptive awareness of the problem of the various senses of the scriptures and that his works demonstrate his conviction that different sorts of scriptural problems require different approaches on the part of the interpreter. It is simply not true that Bede just allegorizes all the time with reckless abandon. On the contrary, he shows a concern with the literal sense that is quite unusual in his day, and, moreover, he systematically keeps his readers informed about what sense of the scripture he is concerned with at a given moment and when he is moving from a literal approach to a more symbolic reading. I first discuss a couple of passages in which Bede offers an extended discussion of the problem of the various senses of scripture, and after that, I outline the various technical terms and constructions which Bede used as clues to his readers concerning his hermeneutic stance relative to a scriptural passage under discussion.

III. The Nineteenth Annual Conference, "The Bible in the Middle Ages: Its Influence on Literature and Art," Center for Medieval and Early Renaissance Studies, SUNY-Binghamton, October 18-19, 1985:

NOTE: papers chosen from various sections and presented here in alphabetical order by author

Alger N. Doane (University of Wisconsin-Madison)

"Tropological Narrative in Genesis B"

Building on the insight of Jane Morgan Barry, namely that the devil who appears to Eve in the form of an angel of light is a projection of her own guilty mind, this paper analyzes the narrative action of Genesis B to show how it presents the theme,

"we all sinned in Adam." But the poem not only shows it: it makes it happen again. The unfolding of the action and dialogue forces the audience not only to see Eve's choice as past event or foregone conclusion, but to confront and reenact it by a present, real act of choice. Each member of the audience must "see" with Eve and the devil or "see" with Adam or God. There are no other rational alternatives. The intelligible structure of events, tropological at the core, brings all readers into the poem as actors, as co-participants in the moral process of decision, projected from the first fall to the present textual dilemma: snake/devil/angel. Thus, choice is not only central to the rationale of the poem's internal action, but the central activity of the reader of Genesis B as well.

Robert T. Farrell (Cornell University)

"Bible, Apocrypha, and Liturgy: Toward an Understanding of the
Ruthwell Cross"

The Ruthwell Cross is arguably the most important artifact to have come down to us from early Christian England. The sculpture is extraordinary, so much so that a number of distinguished scholars have dated it to the Romanesque, though the piece is actually seventh or eighth century. The cross--as it was first erected--had on it twenty panels of figure sculpture, ten on the east and west faces of the cross head, and ten larger-scale panels on the shaft. Each of the larger panels of sculpture is surrounded by a descriptive inscription in rustic capitals, which elucidates the meaning of the panel. There has been some controversy about the figures, the inscriptions, and the spiritual meaning of the cross as a whole in recent years. This paper reviews the religious meaning of the cross, as it relates with the Bible, the Apocrypha, and the liturgy as it was practiced in eighth-century England. In this paper I present not only my own views, but also those of my collaborators in a project which is directed at the Ruthwell and Bewcastle crosses, most particularly those of Gerald Bonner, Eámonn Ó Carragáin, and Rosemary Cramp. There are many new perspectives on the cross, including its relationship to sacred text and liturgy.

Sylvia H. Horowitz (SUNY-Binghamton)

"A Summary of 'The Swords in Beowulf and Biblical Exegesis,
or Beowulf, Unferth, and Hrunting: Two More Interpretations"

Looking for the sentence inside the sense of the Unferth-Hrunting business in Beowulf, this paper sees an analogy between Unferth and the Jews, who were God's champion warrior and spokesperson before Christ. Beowulf is like Christ who uses the Jewish "weapon" (power; monotheism and the Bible), but it alone is not enough to effect the cleansing that is needed. When Beowulf throws down his failed weapon in the mere and has no care about his life, he is like Christ accepting crucifixion. Directly as a result of this act, Beowulf suffers under the

fierce attack of Grendel's mother, analogous to Christ's suffering on the cross. He is then afforded by God a great new strength with which to cleanse the mere--analogous to Christ's harrowing of hell. Passages from Caesarius of Arles demonstrate that the Jews were thought to be fratricidal and filled with jealousy. The useless Hrunting is "stið and stylecg," suggesting 'stiffnecked' a common epithet of Jewish stubborn pride. The giant mere-sword compares with Goliath's sword taken by David, allegorized by Bede as people and ideas serving Satan, turned to good by Christ at the harrowing of hell and by Christians afterward. The melting of the sword's blade suggests Christian humility, death and rebirth, in contrast to the stiff Hrunting.

A modern, esoteric reading of the same events sees Unferth (and the medieval figure of the Jews) as representing that aspect of human nature which opposes the mystical quest.

Angelika R. Howard (Essex Junction, VT)

"Six Outline Illustrations in the Bayeux Tapestry
and their Imagery"

Six scenes in the Bayeux Tapestry share several common denominators: They enhance the understanding of the contiguous illustration by means of imagery and allegory, and they are stitched in outline, rather than being filled with embroidery. This suggests comparison with the English Outline Style from Winchester, or with Canterbury copies of the Utrecht Psalter (tenth-twelfth centuries). The manner of narration of the Bayeux Tapestry (chivalric epic or illustration of the Golden Rule) disagrees with Victorians' statement of grossness because of nudity. Bible characters are represented naked, and five scenes are biblical, the other foreshadows Invasion. I discuss biblical themes and their relation to the tapestry.

Thomas W. Mackay (Brigham Young University)

"Bede and the Codex Amiatinus"

In the justly celebrated Codex Amiatinus, we have the earliest extant complete Latin Vulgate Bible. Copied by 716 in Wearmouth-Jarrow, it has offered a text which is reliable and close to Jerome's Vulgate. Writing contemporaneously at Jarrow was the renowned exegete and historian, the Venerable Bede. My paper will analyze the nature of the biblical text in Bede's New Testament commentaries, especially that on the Apocalypse. Inasmuch as Laistner has already established that Bede used some four differing Latin texts of Acts, in addition to the bilingual (Greek and latin) Laudian Acts, we ought also to determine the extent to which Bede's citation of New Testament passages corresponds to the text of the Amiatinus. The issue of text is particularly acute for the Apocalypse since Bede's two major

sources, Tyconius and Primasius, utilized a pre-Vulgate, North African version of the Old Latin Bible. Curious, indeed, is how Bede's citation of the scriptural lemma is normalized to the Vulgate in the numerous manuscripts--save the two eleventh-century manuscripts at Durham. But in his running commentary, where he was much more free to range through his sources and to quote or paraphrase them, his scriptural quotations are sometimes at variance with the lemmata. In fact, they are from the Old Latin, though most frequently the quotes accord with the Vulgate of the Amiatinus. The range of Bede's texts helps to elucidate the nature and richness of the library at Jarrow. But is also provides a caution against the notion that the great and monumental text of the Bible at a monastery was the source for medieval exegetes.

Karen J. Quinn (Huntington, NY)

"The 'Gifts of Men' and the Letters of St. Paul to the Churches at Rome and Corinth"

This paper advances the thesis that the poet who wrote the "Gifts of Men" in the Exeter Book knew the Pauline epistles and that he used the Germanic form which we know by the Norse name of "i-prottir" to translate the sense of the passages in the Pauline letters to Rome and Corinth, which deal with the gifts of the spirit into terms which a Germanic audience could understand. It argues that the Introductory section of the poem (lines 1-88) positions the reader or hearer so that he will perceive the various "gifts" which follow as an equivalents to the Pauline gifts of the Spirit, namely prophecy, apostleship, speaking in tongues, and so forth. The gifts which the poem mentions are further fixed in this context by the concluding group of gifts which are those of the cleric. All the "gifts of men" listed are thus set in a context which makes them, like the gifts of the cleric, ways of serving God. The concluding section of the poem, in ring composition format, reiterates the beginning statements that no man has all gifts and that all men have some, and thus all men are bound to praise God. It states that in distributing gifts among men God thus distributes his "duguð," his troop of retainers widely among men.

IV. The Annual Meeting of the Modern Language Association of America, Chicago, IL, December 27-30, 1985:

Session 68: "Beowulf"

Mary A. Parker (New York University)

"Reflections of Early Christianity in Beowulf"

The question of Christianity and secularism in Beowulf is most often approached as a dichotomy: Is the poem a secular heroic epic to which a Christian veneer has been later and somewhat inexpertly added, or is the Christianity an integral part of the work, perhaps even the basis for understanding the poem in terms of Christian allegory? A new unity emerges, however, when we realize that the culture reflected in Beowulf is consistent with the picture of Anglo-Saxon society that can be drawn from studies of its historical, archaeological, and linguistic remains.

Historical evidence, especially from Bede's Ecclesiastical History and Anglo-Saxon literature like saints' lives, shows the slow, uncertain spread of Christianity in England. It also provides a basis for responding to hypotheses about the level of Christian education available to the Beowulf-poet and the likelihood of his having been exposed to the range of classical and patristic literature some critics see reflected in the poem. Archaeological remains show that the burial practices described in Beowulf, including cremation, ship, and mound burial, co-existed in England well into the seventh century. Far from being a Christian re-inventing a heathen past, the Beowulf-poet can be seen as capturing the several ways his culture treated the dead at the crucial period of conversion. Word studies show the level of influence that Christianity had on the language, even in traditional poetic expression. For example, building on words for the king or leader, the poet described God as a leader who was better and more powerful even than the hero of his epic.

In this historical and linguistic context, Beowulf depicts a society moving toward a new value system while preserving its traditions and adhering to an heroic code of behavior that was well-developed before the advent of written laws. Rather than being an heroic poem confused and adulterated by interpolations of Christian material, Beowulf is the most reliable source for understanding both the process and effects of conversion in England.

Raymond P. Tripp, Jr. (University of Denver)

"Revaluing the Currency: Money in Beowulf"

There is a lot of gold in Beowulf, but little agreement about the poet's attitude toward it. Some hold that the gold is cursed, and the ultimate source of the hero's damnation; others hold that the need for gold precipitates an endless round of feuds; and still others hold that gold was the symbol of a man's genuine worth. The answer to this dilemma lies in the poet's language, which reveals considerable monetary sophistication. Specifically, the poet's wordplay on such words as scotenum (1026a), on account of coins, which is to say, money, usually emended to scēotendum, in front of the marksmen, āht (2314b), wealth, but usually taken only as at all, gescēat (2319b),

stuffed with money, but usually read only as darted (back to), æht again (2957b), wealth, goods, but usually read only as terror, and mēde (2146a), value paid out, as well as value received, all suggest a subtle ambiguity about altruistic heroic service and indicate that terror and treasure went hand in hand, but also hand to hand, and that money was not unimportant even among heroes.

Session no. 125: "Indo-European Continuities and Divergences"

Alexandra Hennessey Olsen (University of Denver)

"Indo-European Oral-Formulaic Tradition and Anglo-Latin Prose"

Modern scholars often imply that the history of literature is one of divergence--both diachronically through time and synchronically between language groups in a particular period--rather than one of continuity. In contrast to those scholars who argue that in Anglo-Saxon England, vernacular traditions evaporated at the introduction of the Latin language and the tradition of Christian Latin letters, I suggest that the vernacular traditions not only survived in the monasteries, but affected the Anglo-Latin prose as well as the Old English poetry composed therein. In this paper, I discuss the Whitby Life of Gregory the Great, arguing that the episode in which Gregory flees from Rome after having been elected Pope shows influence from the Indo-European oral-formulaic type-scene known as "The Hero on the Beach."

Session 228: "Old English Literature and Related Disciplines"

Allen J. Frantzen and Rebecca Thomas (both of Loyola of Chicago)

"Friendship and King Alfred: The Consolation of Philosophy
and The Soliloquies"

In any catalogue of King Alfred's favorite themes, friendship would have to rank high; only the need for good government and the pursuit of wisdom seem to figure more prominently in his works. We find Alfred's elaborations on friendship in his translations of Boethius and Augustine especially significant, for in both he makes claims for the power of friendship that far exceed claims made by the Latin authors. In the Consolation Alfred uses friendship to construct social analogies about political loyalty; in the Soliloquies friendship provides the basis for a broad theological justification of the king's power. Alfred's use of friendship as a means of reinforcing his own rule should be seen as something other than a disinterested application of a good idea. Alfred appears without question to have been an idealist; but his extensive use of friendship to construct social, political, and theological analogies suggests that he also understood friendship as an institution useful to the establishment and reinforcement of royal authority. His interest

in this topic cannot be separated from the social change which his translations and educational reforms attempted to initiate.

Ronald E. Buckalew (Pennsylvania State University)

"An Unpublished Grammatical Compilation as the Main Source
of Ælfric's Grammar"

In the foreword to the 1966 reprint of Zupitza's 1880 edition of Ælfric's Grammar and Glossary, Helmut Gneuss justified the reprinting by noting that certain prerequisites to a thorough revision of the text were still lacking, particularly the analyses of the manuscript relationships and of the precise form and treatment of the Latin source. For my EETS edition, I have been working out the manuscript relationships as well as adding some previously unknown texts to the stemma. And about the time the reprint of Zupitza appeared, two monograph-length studies of the sources of the Grammar were published in Italy by Bolognesi (1965, 1967) and by Paroli (1967-68). Both provide useful, detailed comparisons of the Grammar with a number of the texts in Keil's Grammatici Latini. Evidence exists that among the ultimate sources were at least several works of Priscian, both Artes of Donatus, Sergius' commentary on Donatus, and Isidore's Etymologies. But careful comparison of the Grammar with the Excerptiones de Prisciano, an unpublished compilation and conflation of Latin grammars known only from Anglo-Saxon manuscripts of Ælfric's time (Ker 2 & 371), reveals that it alone was Ælfric's chief source. With the exception of some brief passages or citations, all the sources which Bolognesi and Paroli claimed for the Grammar can be found to be combined here in Latin in the same way they are combined in Old English in the Grammar. Though Ælfric always adapted his sources, the indebtedness here runs from the overall structural pattern to specific statements and word lists.

What makes the recognition that Ælfric used the Excerptiones as his chief immediate source even more exciting, however, is the extent to which small, puzzling details of the Grammar can often be explained by it, such as the comments on monetary units at the end of the Grammar, the explanations of classical names, and errors like the presence of calcar in a list of words ending in -al. The implications of this discovery of Ælfric's chief immediate source also go beyond the Grammar. There is evidence that to the bulk of the material, which Ælfric got from the Excerptiones, he added bits from other works, such as the Bible and even the Anglo-Saxon Chronicle. But as with his use of homiliaries for many of his sermons, Ælfric seems to have had a narrower range of immediate primary sources than we might otherwise suppose.

With the identification of the Excerptiones de Prisciano as Ælfric's chief source for his Grammar, we are now in a much stronger position to analyze the Grammar both textually and

stylistically. As the Grammar was one of Ælfric's major works and possibly his most popular, such advances in our knowledge of it can significantly improve our understanding of Ælfric and the language and literature of Anglo-Saxon England.

Session no. 363: "Old English Poetry"

Robert E. Bjork (Arizona State University)

"Sundor æt rune: The Voluntary Exile of the Wanderer"

Critics generally agree that The Wanderer follows the development of a troubled soul from the eardstapa (6a), who laments his exile, to the snotter on mode (111a), who turns from his personal problems to a universal, eschatological vision bespeaking an absolute hope. The thesis of this paper, centered as it is on the phrase sundor æt rune (111b), is a modification of the generally held view: the wanderer participates fully in the social and cultural traditions of his age even in his exile; rather than being totally undesirable, his solitude represents part of the bond between him and his culture since exile is an accepted (even expected) part of Anglo-Saxon life. The poem does move between the eardstapa or anhaga (1a)--and the thoroughly conventional social situation he finds himself in--and the snotter on mode, but the wise man sits significantly apart in meditation, deliberately rejecting the social structure that has given rise to his pain. In so doing, he paradoxically and voluntarily seeks a more complete isolation from society than the one that seemed to be his nemesis at the start of the poem, thus transforming his path of exile from his greatest torment into his greatest consolation. An examination of the function of wyrd (5b, 15b, 100b, 107a), of the "imagery of silence" (13-14, 17-19, 70-72, 112-14a), of various literary genres (gnome [5b, 10 ff.], history or legend [80-87], homily [92-95a]), and of the establishment and resolution of logical discontinuity (e.g. 9b-12, 32-33, 65-69a) in the poem substantiates the thesis.

Mark Allen (University of Texas-San Antonio)

"Typology and Illustration: The Flood Sketches
of the Junius Manuscript"

The illustrations that accompany the Flood section of Genesis A derive as many of their details from the tradition of typological commentary as they do from the Old English poem or the Biblical account. The typology of baptism--discussed by Augustine, Bede, and others--and a thematic contrast between justice and mercy dominate the sketches, both manifested in such iconographic details as the crowned Deity, the haloed Deity, Christ as doorway, and Noah as Christ as steersman. The presence of the six-winged seraphim and the malevolent, fluked leviathan of Revelation align the flood narrative with the second, apocalyptic deluge of flame, another type of baptism. The tricameral

ark of p. 66 represents the Church--as Isidore says, "Arca enim ista Ecclesia demonstrabat"--and it rides the spiritual danger of the beast, bearing the eight survivors of mankind, numerologically representing the mystical number of salvation and punning on the etymology of Noah as "rest" and "remnant." Such details, and others, attest to the richness of the typological imagination and the subtlety of Anglo-Saxon art.

Katherine O'Brien O'Keeffe (Texas A&M University)

"The Developing Textuality of Cædmon's Hymn"

Cædmon's Hymn, the earliest documented oral poem in Old English, is the corpus' best attested text, preserved in two manuscript environments, two dialects, and seventeen manuscripts. The Hymn's transmission in Latin manuscripts of the Historia Ecclesiastica and in the West Saxon translation allows comparison of differing graphic conventions for formatting Latin and Old English verse and provides evidence of the developing textuality of an Old English poem.

In eighth-century manuscripts of the HE written in England, verse is formatted spatially according to the complexity of verse form. Capitalization, lineation, and punctuation are variously used to distinguish hexameter lines, distichs, and alphabetic epanalepsis. Such practice becomes conventional in the following centuries, and the eleventh-century Latin manuscripts are highly consistent in layout for verse. Evidence indicates that graphic cues helped the reader work through the lines of Latin verse. There was, however, no counterpart for this in the written record of Old English poetry.

In the Latin manuscripts of HE, Cædmon's Hymn travels as gloss to the text. Its textual transmission is highly stable despite the various lines of descent for the host texts. In the West Saxon translation, however, Cædmon's Hymn shows seven grammatically and semantically appropriate variations in the nine lines of the text. This startling difference suggests that the Hymn in the Old English environment was read differently, was more "oral" than "textual." Punctuation practice (a visual cue) reinforces this idea. The Latin paraphrase is copiously and consistently pointed while the Old English is lightly and idiosyncratically pointed. Variable conventions for writing in each language argue that Old English poetry was read with different techniques than Latin. Evidence would suggest the existence of a transitional stage between pure orality and pure literacy.

V. The Old English Colloquium, "A Spring Symposium," University of California-Berkeley, March 22-23, 1986:

Helen Damico (University of New Mexico)

"Prymskviða and Beowulf's Second Fight:
The Dressing of the Hero in Parody"

The dressing and girding of the "hero" motif appears three times in Beowulf. The motif's first appearance is in variation--as an "undressing" passage just prior to Beowulf's fight with Grendel--and its last is ellipsized, with the narrative focus being primarily on the construction of Beowulf's shield. The motif appears in its expanded form in lines 1441b-1464, where the poet emphasizes the outfitting of Beowulf in preparation for his struggle with Grendel's mother. The passage is striking in its use of personification. Each item of clothing is described and singled-out for its protective function: the broad mail-shirt "knew how to protect his bone-house"; the shining helmet, his head; and the "borrowed" sword would know how to perform an act of courage to protect the hero. The helmet moreover has the additional attribute of being wondrously worked by a smith, and inset with jewels. Thus girded, Beowulf is prepared for battle, and enters the realm of the giantess, from where he emerges victorious, bearing his booty, the head of Grendel and the ealdsweord eotenisc 'the ancient giant sword.' Certain features of this "dressing" motif, as well as those of the second fight itself appear in a parodic mode in Prymskviða.

The central situation of Prymskviða deals with the repossession of a valuable stolen object, Þorr's hammer, and the pivotal stanza's delineate the "dressing and girding" of Þorr is Freyja's dress: his preparation for battle with the giant, Þrymr. The moment is comic, and the hero is much discomfited. He is afraid of the charge of cowardice as he is outfitted in a woman's skirt instead of a byrnie, a neatly arranged headdress instead of a helmet, and rattling keys instead of a sword. In addition, he is protected by the jewel--Brisinga men, the handiwork of the dwarves. Thus girded in his borrowed identity as the love and battle-goddess, he enters the realm of the Giants, prepared for battle. He grasps his hammer which he discovers after some time in the giant's hall, slaughters Þrymr and his ancient sister, and returns to the land of the Æsir, bearing his battle booty, his famous hammer.

There are other resemblances. In both works, the dressing scene is preceded by an assembly scene, and the cause for the convention is the theft of a precious object: Grendel's mother has penetrated the hall to steal the "famous" hand and arm of Grendel, and Þrymr has crossed the boundary of the land of the Æsir to steal Þorr's metaphorical hand and arm, his hammer. In both instances, the offending party is a "giant," and the final struggle is against two antagonists, although the slaughter of

the enemies is reversed: Porr first kills Prymr and then the ancient sister, whereas Beowulf cleaves Grendel's mother in half before he decapitates her son. Finally, the booty which Beowulf brings back from the Giant's mere is no ordinary weapon: it is magical, and as valuable as is the hammer of the thunder god.

The relationship between Beowulf and Prymskviða on the "dressing of the hero" motif is one more indication of the interrelationships between Beowulf and Old Norse prose and poetry. It further suggests a parodic connection between Porr and Beowulf, for like the thunder god who occasionally has difficulties with his hammer, Beowulf is troubled consistently with the breaking and the malfunctioning of his swords.

Marilynn Desmond (SUNY-Binghamton)

"The Wife's Lament and the Discourse of Gender"

The "Wife's Lament" is voiced by a woman--a textual and grammatical fact that has occasionally disturbed the modern reader into emending the feminine endings of a pronoun and two adjectives in order to silence the marginal female voice of the speaker and recuperate the text into the "central" voice of Anglo-Saxon experience--that of the male. Like other exiles, the wife can only describe her position in language that denotes her identify within the social framework of her world--a highly organized, patrilinear world that relegated women to a specific position, in which women enjoyed definite economic and legal protections. An examination of the terminology for husband and marriage shows this speaker's manipulation of the language of elegy to express her position as "other" in her culture.

Linda Georgianna (University of California-Irvine)

"King Hrethel's Sorrow and the Limits of Heroic Action
in Beowulf"

Beowulf's long speech delivered on the headlands immediately before he fights the dragon, rather than being simply a psychological study of hero's old age, serves to distance the audience from Beowulf's more immediate heroic concerns. Not only does this rambling speech itself delay the fight with the dragon, but the story of Herebeald's unaccountable death and the reactions of his father King Hrethel, which is central to the speech, also concerns the sorrow and death of a heroic king for whom heroic action is delayed endlessly. Here delay, in addition to being a matter of style and structure, emerges to become a subject of the narrative, suggesting that the poet's interests may not lie solely in fostering what Klaeber calls "true epic movement." On the contrary, in the story of King Hrethel's sorrow, and in the second part of the poem generally, the poet seems intent on disengaging his audience from the forward movement of the heroic story in order to suggest the limits of heroic action and perhaps of heroic narratives as well.

VI. The Annual Meeting of the Mediaeval Academy of America, the University of New Mexico, April 17-19, 1986:

NOTE: papers chosen from various sections and presented here in alphabetical order by author

Carl T. Berkhout (University of Arizona)

"Anglo-Saxon Studies in the Age of Shakespeare"

Despite several modern efforts to associate Shakespeare with William Lambarde and perhaps other Elizabethan Anglo-Saxonists--efforts ultimately based on forged signatures--there is yet no reason to believe that Shakespeare had any direct connection with these antiquaries or with the early study of Old English. It was, however, within a year or so of Shakespeare's birth that the serious study and collecting of Old English manuscripts began. An aspect of this study and collecting that deserves further scrutiny is the tendency of the early antiquaries to mark up, touch up, rearrange, or otherwise do some physical tampering with the manuscripts that came into their hands. In particular, there are good reasons to suspect that the readable text on the defective fol. 179 (182) of the Beowulf manuscript, involving lines 2208-2252, is in the hand of the antiquary Laurence Nowell, who, in or about the year 1563, did his textual and aesthetic best to recover the intentionally erased text on this folio. The pattern of linguistic errors and scribal discrepancies, along with other physical indications, strongly suggests that the final scribe of this folio was not Scribe B or any other Anglo-Saxon. It is not reasonable to suppose that the folio might have been freshened up in the post-Conquest or Middle English period. It is very reasonable, however, to suspect Nowell. It is certain--and provable--that he had the opportunity, the ability, the inclination, and the motive to freshen this page while he was in the service of William Cecil. Although the evidence for this argument remains circumstantial, this evidence is considerable and so far passes all tests of arguments against it. We must seriously consider the possibility that one of the most crucial passages in our most important Old English literary text comes to us only through a good but imperfect scholar at work in the age of Shakespeare.

Thomas Cable (University of Texas-Austin)

"Old and Middle English Prosody: Transformations of the Model"

In a ten-year project that is nearing completion, I have surveyed the history of early English prosody from its origins in the seventh century to what is often called the alliterative revival of the fourteenth century. A large part of the problem has been to determine exactly which elements are the building blocks and to distinguish these from superficial features. One might contrast this investigation with architectural history,

where studies of evolution deal with technical innovations of elements that are tangible and familiar--for example, the thinning of Norman walls by means of ribbed vaulting, pointed arches, and hidden buttresses, and the further developments that followed the innovation of the flying buttresses (as in Jean Bony, French Gothic Architecture of the 12th and 13th Centuries [1983]). But studies of medieval English poetics have been thwarted by the uncertainty about what the essential elements are. Was there continuity between Old and Middle English poetry? Can we speak of a "strong-stress" tradition? Was the poetry spoken? Was it chanted? Was the final -e pronounced? Did some syllables bear significant secondary stress? Was alliteration structural? Did the Gawain-poet use any of the rhythms of the Beowulf-poet? Did Chaucer use any of the rhythms of the Gawain-poet?

In the draft of my book entitled "The English Alliterative Tradition," I argue answers to all of these questions. For an 18-minute paper I propose to focus on certain technicalities in the Gawain-poet that can be comprehended in oral presentation and which have far-reaching implications. The Gawain-poet composes in three distinct styles: the alliterative long line, the line of the Gawain wheels, and the Pearl rhyming line. Understanding his practice in its various styles provides a key to understanding the surprising three-way overlap among Old English meter, Middle English alliterative meter, and Chaucer's iambic pentameter. From all of this emerge certain generalizations about rhythm in all periods of the English language.

Stanley B. Greenfield (University of Oregon)

"The Architectonics of Bede's Historia Ecclesiastica"

From its diversified contents, in particular those of Book V, one might conclude that Bede's Historia is no more than a sequence of episodes put together haphazardly and approximately chronologically. But a synoptic view of the five books as a literary structure suggests that it can be analyzed in terms of three major patterns or schemes: (1) an historical progression, in which biblical prophecy is fulfilled in the events of English history; (2) a biblical correspondence, where the movement from Genesis to Revelation is paralleled in the Historia's presentation of major themes; (3) a movement in emphasis from the earthly realm to the heavenly, as the events of English history unfold. Each of these patterns contributes to the cohesiveness of the work, logically ordering the five books and providing a rationale for Bede's incorporation of so much heterogeneous material, especially in Book V. With respect to each of these schemes, Book V takes its place as an appropriate resolution.

If this analysis has validity, these schemes may be further viewed as corresponding, respectively, to the literal, the allegorical or typological, and the anagogical levels of medieval

exegesis. And Bede's avowed purpose in writing his history--to provide spiritual guidance for individual Christians in this life, would correspond to the tropological level. Such a reading tends to support Roger Ray's assertion that the Historia is "historiography largely nourished on biblical exegesis"; but it further suggests that it has a structure, or series of structures, that guide its superficial episodic appearance and fuse its apparently discontinuous details into a literary whole.

Marijane Osborn (University of California-Davis)

"The Seventy-Two Gentile Nations and the Lid of the Franks Casket"

Three of the four sides of the Franks Casket contain seventy-two runes in the inscriptions and the picture-labels, an exactitude contrived with some care. This number, having a scriptural basis and appearing several times in other Old English texts, reveals the purpose of the casket, clarifies the theme of the whole, and leads to a recognition of the picture on the lid.

Anita Riedinger (Connecticut College)

"Andreas and the Formula in Transition"

This paper is an interpretive formulaic analysis of Andreas that focuses on the apparent anomalies effected by the Old English poet's fusion of Latin "source" and Germanic poetic tradition. It demonstrates a methodology whereby the isolation and identification of discrete compositional elements reveal the poet's intentions; we watch the poet building his poem, and are therefore better able to interpret both the meaning and the artistry of this controversial saint's life. This paper argues that the Andreas-poet deliberately manipulates both formulas and traditional formulaic concepts in order to fashion a new, Christian hero and that in the process the poet aids in the dissipation of the OE oral-formulaic and thematic tradition.

Paul E. Szarmach (SUNY-Binghamton)

"Ælfric as Exegete: Approaches and Examples
in the Study of the Sermones Catholici"

Ælfric of Eynsham continues to be a figure whose prose style merits the special attention of literary scholars, but his achievements as an interpreter of the Bible have been neither fully described nor validly assessed. Indeed, the late Beryl Smalley does not accord Ælfric any great stature. In this paper, I consider Ælfric and his attempts to explain the sacra pagina. The homiliaries offered Ælfric Latin models, and the few works of prescriptive advice could offer cold and impractical counsel; but his reliance on authorities, sometimes in conflict in their own interpretations, required him to choose and weigh alternatives.

For Ælfric, the act of "translation" from the Fathers into the vernacular could be no slavish rendering. With select examples, I suggest how Ælfric developed de facto his own working hermeneutic.

Paul B. Taylor (Universite de Geneve)

"Some Uses of Etymology in Reading Medieval Germanic Texts"

A close scan of names and words for Germanic gods and monsters reveal etymologies which inform literary ideas and forms. These words identify conceptions of the bonds between artifacts (treasure and tool), nature (seasonal cycles as well as the "natures" of gods and men), and both potential and real hostility to art and nature. Conceptions of evil, for example, are identified in the etymologies of words for these things as either excess or deficiency, or a wasting or destroying of generative force. The vocabulary of early Germanic literature, particularly Old English and Old Norse, comprises a code for understanding essential conflicts between productive and destructive elements in social and natural orders. Though it is open to question whether or not these etymologies and etymological associations are realized by performer/author and his audience, it can be shown how they inform the structure of Medieval Germanic art.

VII. The Twenty-First International Congress on Medieval Studies, the Medieval Institute, Western Michigan University, May 8-11, 1986. As in previous years dating from 1983, the Institute and CEMERS at SUNY-Binghamton co-sponsored a Symposium on the Sources of Anglo-Saxon Culture, whose abstracts are here presented first, followed by the abstracts for various other sessions as received from participants.

Fourth Symposium on the Sources of Anglo-Saxon Culture

Session 4: "Anglo-Saxon Literature and Art"

Mildred Budny (Downing College, Cambridge)

"'Reading' and 'Writing' Interlace"

Anglo-Saxon and Hiberno-Saxon interlace has long aroused interest on account of its intricacy, mystery, and frequent excellence of conception and execution. The extensive corpus survives upon monuments of various media (ranging from decorated manuscripts and metalwork, through carvings in stone, bone, ivory, wood, and other materials, to embroidered textiles) and on various scales. Recently "interlace structure" that is, the interlaced order of words or motifs--has come increasingly (although not universally) to be recognized as a compositional

aspect of Old English and Anglo-Latin texts, paralleling the patterns of interlace which decorate numerous works of art.

To be sure, reading types of interlace in (or into) a text generally involves different skills and methods of recognition than those required for "reading," as it were, patterns of interlace in works of art--as did writing or "writing" these differently verbal and visual forms of interlace in the first place. Yet, interlace patterns in forms of art on the one hand and interlace structure in words on the other hand share certain approaches or preoccupations with respect to both the shape and the style of the works in which they are embodied or embedded, as they constitute a fundamental feature of Anglo-Saxon casts of mind and modes of expression and perception. They serve as a major element in the aesthetics of the period, and thus any means of deciphering them any more fully offers greater access not only to principles of design as such and to the styles adopted or created by individual craftsmen, centers, schools, and artists of many kinds, but also to the principles and the practices of Anglo-Saxon life and art.

This paper examines the phenomenon of Insular interlace, particularly in what might be called the "classical" period of fullest bloom (extending from the seventh to the ninth centuries), and particularly in manuscripts, which contain by far the greatest amount of interlace. A fresh method of analyzing patterns of interlace is offered: in contrast to existing modes of analysis, which treat the patterns either as rope-like arrangements or as arbitrarily detached segments, it views the patterns as wholes, in terms of the interplay between figure and ground. Moreover, it takes into account the ways in which they were constructed, as indicated by patterns left uncompleted and by the grid marks or Punktschema visible within many patterns. As a result, it is possible in some measure to discern how the patterns were "written," as part and parcel of a highly calligraphic discipline, and also to decipher how they might be--and might have been--"read."

John Higgitt (University of Edinburgh)

"The Function of the Latin Inscriptions on the Ruthwell Cross"

The cross at Ruthwell was unusual among the early medieval crosses in Britain and Ireland in adding a verbal element to the principal, pictorial message of its sculpture. This paper examines the content and physical form of the inscriptions in Latin which surround the panels with figure subjects on the broad faces of the cross. The legible texts on the present south side of the lower stone have been taken directly from the Gospels of Luke and John; those on the north side appear to have been composed specifically for use on the cross. On the south side the inscriptions recall the biblical origins of the scenes and perhaps therefore the liturgical contexts in which these passages

were read. On the north side the two substantially legible inscriptions contribute meanings which would not be fully explicit in the unaccompanied pictorial images. The layout and physical relationship of the inscriptions to the sculpture will be discussed, as will the exceptions to the normal arrangement of text around the panels. Certain sections of the texts are highlighted by their positioning. Differences in the planning of the inscriptions of the present north and south faces can perhaps be related to the contrasting natures of their texts.

What do such verbal texts contribute to the figures and scenes that they accompany? Why were such inscriptions not more common? How legible were these inscriptions? Who was meant to read them? The use of Latin and difficulties in disentangling the layout might be thought to restrict their function to being aids to contemplation for the learned and leisured. Recent discussions of medieval literacy have, however, suggested that the less learned and the illiterate could also participate, at least indirectly, in the meaning of written texts.

Thomas H. Ohlgren (Purdue University)

"The Tree-trunk Cross in The Dream of the Rood"

Offered as work in progress, this paper examines the textual and iconographic analogues to lines 28-77 of The Dream of the Rood, in which the personified tree-cross, speaking in the first-person, relates how it was cut down in a forest, fashioned into a gallows-tree, and later used as the cross for the crucifixion of Christ. As Michael Swanton and others have noted, the legends of the cross in the Middle Ages were legion, but none of the more popular traditions--the lignum vitae, the invention of the true cross, and the green and the dry cross--fit the specific details of the poem.

After surveying some of the cross legends in Latin and vernacular sources, I offer some iconographic parallels in manuscript illustration to the type of the tree-cross depicted in The Dream of the Rood. Of the five Anglo-Saxon miniatures, three are what I would call the "Dream of the Rood type," and one of them clearly proves that the English artist substituted a tree-trunk cross for the plain, rectangular cross in the continental manuscript from which he was copying. While I am not suggesting that the artistic representations are the actual sources for the cross in the poem, I will argue that both the text and the images must share a common source, which is also reflected in several cross riddles in the Exeter Book.

To understand the deep structure or iconology of these texts and images, we must consider the concretizing imagination of nominal Christians who still retained a memory of pagan tree worship. In sum, I propose to show that the tree-trunk cross is yet another example of Anglo-Saxon syncretism.

Session 36: "Archaeology"

David Whitehouse (Corning Museum of Glass)

"Anglo-Saxon Attitudes: The View from the South"

This paper explores the archaeological evidence for contact (both direct and indirect) between England and the Mediterranean in the Anglo-Saxon period. In particular, it reviews the English evidence for late- and post-Roman long-distance exchange, in the form of table ware and amphorae; for the arrival of objects de luxe, such as the silver plate from Sutton Hoo, presumably as diplomatic gifts; for the spread of Christianity following the mission of Augustine, and for contacts between England and the continent, maintained by churchmen, pilgrims and craftsmen employed by the church. Finally, it discusses a number of English objects found in Italy.

Robert T. Farrell (Cornell University)

"Sources of Anglo-Saxon Culture: the Northern Perspective"

It is probably safe to say that the two most clearly perceived dates in regard to the Germanic influence on England are the mid-fifth century, when Rome abandoned England, and Germanic kings were called in to "protect" the civil inhabitants of that Roman colony, and the end of the eighth century, when the Vikings first struck major monastic and civil centers in England and on the Continent. Research over the past several decades had shown how the earlier Germanic wave--which was sometimes inclined toward piracy and raids, sometimes toward settlement--was indeed a very complex phenomenon. Quite a few Germanic warriors had come to England as soldiers in the service of Rome, and many of these had come to England much earlier than the fifth century.

The situation regarding the relations between Scandinavia and England in the period 500-800 are equally complex, but the student of literature, and to some extent those interested in history and culture, labor under a greater disadvantage. It is well known that Bede mentions Angles, Saxons, and Jutes as the original Germanic settlers in England, but in a less well-known section of the Ecclesiastical History, he mentions a much larger series of tribes who took part in this movement.

By and large, historical and archaeological research prove Bede was accurate in his placement of peoples, but his account is augmented and further clarified by recent research. Paradoxically, the Sutton Hoo ship burial, which is vitally important for the understanding of the sixth and early seventh centuries, has been a source for obfuscation of the age, as some distinguished archaeologists and literary critics have mis-used the evidence of that excavation by making the equation:

Sutton Hoo = History = Beowulf

This paper is intended to provide an overview of recent research, which shows that the contacts between England and Scandinavia begin earlier than the mid-fifth century, and extend through to the Norman conquest. Put simply, this paper puts forward the notion that England and Scandinavia had an active exchange throughout the entire early medieval period, as part of a community of interest and exchange in the entire North Atlantic littoral. The Viking raids were but one facet of the exchange, best known because bad news always has a higher prominence.

Session 70: "Anglo-Saxon Hagiography and Its Sources"

Roger D. Ray (University of Toledo)

"Rewriting History: Bede's Lives of St. Cuthbert"

The rewriting of history already inscribed in an available text is more characteristic of Christian historiography than of pagan, in no small measure because of the powerful precedent set by the four Evangelists. But the inventional assumptions underlying this activity, even in the New Testament, were pagan; their fountainhead was the rhetorical theory of Aristotle and Isocrates. These assumptions arrived in Barbarian Europe partly through the survival of Greco-Roman rhetorical theory, partly through biblical commentation, and partly through the unremitting practices of them in the most typical and beloved form of early medieval historiography, the saint's life. In this paper I want to discuss these inventional premises with reference to a famous example of barbarian hagiography, Bede's lives of St. Cuthbert. The three works in question, two in prose and one in verse, present us with many of the recurring features of medieval rewritings, like the opus geminatum. Yet, I intend to stress the apparent importance of an underrated aspect of the western tradition of rhetorical historiography: the more purposeful works, whether The Peloponnesian War or the Gospel of Luke, were written to be read aloud, to an audience which was never entirely a fiction. Thus, I shall centrally argue that Bede rewrote an already written life of St. Cuthbert at least partly because he wanted to heighten its impact in public oral performance.

Thomas W. Mackay (Brigham Young University)

"The Composition of Bede's Vita Sancti Felicis"

Since much attention has been drawn to Bede's historical and, more recently, exegetical works, it is also appropriate to examine some of his minor writings. One of Bede's earliest compositions was his Vita Sancti Felicis, the major source for which was a collection of six poems by Paulinus of Nola.

Bede's interest in hagiography, natural for his monastic life, included writing a life of Cuthbert in prose and one in verse, retouching a poorly translated text of the life of

Anastasius Persa, and preparing a prose Vita Sancti Felicis. He also included many stories of the English saints in his monumental Historia Ecclesiastica, and saints' lives underlie his Martyrology. In his brief prose Vita Sancti Felicis, Bede demonstrates both his breadth of reading by his vocabulary and mode of composition and his familiarity with literary style by dealing sensitively with Christian Latin poetry.

Another facet of his account of Saint Felix is the ease with which he intertwines scriptural references, whether or not Paulinus had alluded to the passage. Bede is independent of his sources in his use of scriptures, and the actual text he cites doesn't always coincide with the Vulgate or with the Codex Amiatinus, which was produced at Wearmouth-Jarrow in the last decade of the seventh century. In fact, one reference in the Vita Sancti Felicis comes from a Celtic Latin manuscript of Matthew.

But Bede's literary artistry extends far beyond using literary and scriptural sources. As a grammarian, he is keenly aware of rhetorical devices, and he seems to enjoy word-play. This verbal sensitivity also influences the actual structure of some events. When Felix is freed from prison, Bede carefully but unobtrusively overcomes, in precisely the same order, the negative aspects of imprisonment which he had previously recounted. Furthermore, his transitional statements tie together the various elements of the story. Throughout the Vita, Bede relies upon verbal references internal to the prose life itself to unify the account.

Finally, as Bede notes in his prefatory remarks, he writes in a pure and simple style ("sancti confessoris historiam planioribus dilucidare sermonibus"). In his Vita Sancti Felicis, Bede refrains from any idea of open conflict with demons or other characteristics of a more flamboyant saint's life, such as Athanasius' life of Saint Anthony. Both style and content mark Bede's Vita Sancti Felicis as a work written with judgment and discretion, directed at common readers, and free from any taint of personal qualities not appropriate to the saint himself.

David R. Townsend (San Diego State University)

"Continuity and Transformation in the Lives of St. Birinus"

The hagiography of Birinus, the West Saxon missionary bishop of Bede's Historia Ecclesiastica III.7, follows a pattern exemplary of shifts in the social setting, religious concerns, and aesthetic intentions of English saints' lives from the eleventh to the thirteenth century. The early documents of the saint's veneration are sparse and suggest a cult reliant in large part on the transactions of a cohesive society, unassisted by elaborate literary supports. The late eleventh-century life extant in about half a dozen manuscripts, including Bodleian

library, Digby 39, provides a literary focus for the cult under pressure from the Norman newcomers. This pressure is reflected in the handling by the author of issues of secular versus spiritual power and authority: he sets the prestige of Christian Rome against that of the city's pagan past, and the spiritual dominance of Birinus against the temporal power of Cynegils, the West Saxon king whom he converts. The style of the life reflects the rhetorical taste of the eleventh century and suggests communal reading and moral interpretation.

The verse life by Henry of Avranches, dedicated to Peter des Roches, bishop of Winchester, is a reworking from the 1220's of the previous vita. Though Henry remains for the most part quite close to his source, his version introduces a new rhetorical sensibility whose ornament implies more aesthetic and less thoroughly hortatory concerns, while the cultural tensions of the late eleventh-century model are allowed to recede somewhat. What emerges is a new hagiography, seen already in the twelfth century in authors such as Reginald of Canterbury, directed still principally to a clerical audience, but with a view to declaration as much as to edification and approaching more closely the "secular scripture" of romance.

Session 104: "The Sources of the Vercelli Book"

Donald G. Scragg (University of Manchester)

"English Sources of the Vercelli Book"

Our knowledge of the development of the sermon as a genre in English is patchy. The earliest collection of texts generally called homilies is the Vercelli Book of the later tenth century. We know that the Vercelli scribe put together his collection from a range of books or individual pieces, and it would be helpful to our understanding of the earlier history of the homily to know more of the nature of his sources. By looking at homilies or sets of homilies with close textual links with the Vercelli Book, it is possible to show that other scribes had access to the same range of material, perhaps the same books in the same library, both in the tenth century and well into the eleventh. It is also possible to learn more about those parts of his source books which the Vercelli scribe decided not to copy, either by picking up references to items no longer extant or by showing that he included only part of a set. Finally, by recognizing that some of the earliest surviving homilies themselves consist of selections from yet earlier vernacular works, it may be possible to outline a body of homiletic prose antedating that which actually survives.

Thomas D. Hill (Cornell University)

"The Cross as Sigebeacen and the Presence of the Nations:
Two Thematic Patterns in the Old English Elene"

The question of the relationship of the Old English Elene with its known sources is a more complex one than has sometimes been thought. One element implicit in the Latin source, the theme of the Cross as a sigebeacen, a victory bringing token, had significant implications for a Germanic poet since such beacenu were celebrated in Germanic poetry and heroic legend. The initial conversion of Constantine involves the exchange of one such beacen for another and in elaborating this motif throughout the poem, Cynewulf specifically Germanicized a Latin hagiographic theme.

Another Germanic element of the poem is one which Cynewulf specifically seems to have added to the legend. Historically, Constantine fought Roman legions when he experienced his vision; the Latin legend suppresses this detail and defines Constantine's enemies as specific and famous Germanic peoples. To the three nations celebrated in the legend and implicit in the trilingual inscription on the Cross, the Romans, Greeks, and Jews, Cynewulf implicitly adds a fourth, the Germanic peoples on the margin of the empire whose conversion will be the ultimate victory of the Sigebeacen of the Cross.

Session 139: "Literary Sources"

Fred M. Biggs (Cornell University)

"Insular Eschatology and the Old English Christ III"

I would like to challenge A. S. Cook's assertion that Christ III is modeled on the Latin hymn "Apparebit repentina dies magna Domini," and instead propose that it relies heavily on a tradition of insular eschatological homilies. These homilies, either Latin texts in insular manuscripts or works in Old and Middle Irish, provide not only sources for particular passages, but also an explanation for some of the larger structural difficulties of the poem. For the sake of this paper, I will limit my specific examples to the opening passage of Christ III.

James W. Earl (Fordham University)

"Beowulf and the Sparrow"

A striking feature of Bede's account of the conversion of Northumbria is the casual secularism of Coifi's speech and that of Edwin's counsellor. Coifi's religion is clearly in decline and powerless; and the parable of the sparrow-flight may be comfortable with Germanic religious attitudes, but it contains no religious image or thought. Moreover, it is not at all

conformable with a Christian vision, although the counsellor implies that it is: he expects Christian knowledge will simply expand and clarify the image, without actually changing it. By its nature, however, the hall in a winter storm is an inappropriate image of the Christian understanding of life. Oddly, Bede does not object to this error, or complete the counsellor's implied argument that the new religion will replace the image with a new one, but in fact calls the counsellor's speech divinus admonitus.

Bede's account is our firmest testimony on the state of Anglo-Saxon paganism on the eve of the conversion, and it tells us what we might have guessed from the lack of other evidence: that the missionary Church had not so much to compete with a native religion, as to fill the secular vacuum left by its near disappearance. The legacy of this native secularism can be felt in the gnomic wisdom and the realism of the vernacular poetry. In particular, Beowulf opens with a rather exact poetic rendering of the parable of the sparrow, in the story of Scyld Scefing, whose destination is as mysterious as his origins: men ne cunnon. The narrative of his glorious life and funeral contains no religious image or thought. The poet's restraint here and throughout the poem would indicate he is describing the native secular vision with much the same leniency as Bede in his account.

Joseph Harris (Harvard University)

"The Most Important Source of Deor"

Kemp Malone was not at his perspicacious best when he wrote of the refrain to Deor: "No sources for the refrain need be sought." For in addition to the simple literary-historical interest a source provides, especially in the source-poor secular verse, the refrain is the most important element in any reading of Deor; and a source, while not equivalent in meaning to the OE line itself, would at least establish parameters, the limits of interpretation. B. J. Whiting and Archer Taylor recognized the refrain of Deor as a variant of a proverb that appears in modern English as "This too shall pass (away)," and in Taylor's material the saying is usually attributed to Solomon. Thus, a source of sorts was already known, thought not to Anglo-Saxonists, but the two folklorists left all the important questions unanswered: ultimate source; medieval variants; age of the attribution to Solomon; evolution; and especially, the significance for Deor scholarship. The ultimate source seems to be in Solomon's Book of Wisdom: Transierunt omnia illa (tamquam umbra etc.) (Wisdom 5:9). The medieval variants (some 16 different sayings in Hans Walther from some 27 different sources) appear in the present or future: e.g., Omnia transibunt (more fluentis aequae); Omnia pretereunt (in celis, equore, terra . . .). The formal evolution of the saying therefore seems tolerably clear, though the relationship of (oral) proverb and (learned) sententia is

not; and it is striking that the association with Solomon appears at both ends, biblical and modern, of the evolution. If the Solomonic connection can be assumed for the time of Deor, a series of tenuous hints and theories concerning the ring of Solomon (Hauck, Beck, de Vries) fall into place, but for Anglo-Saxonists the most significant result of this source identification will be the destabilization of the structure of received and Boethian interpretation of Deor. Instead of misfortunes that pass away, we seem to have a cross-section of life's joys and sorrows embodied in exempla of power, art, and love--the most permanent human institutions, according to our worldly wishful thinking--about which the poet makes a comment equivalent to: omnia transibunt.

Session 174: "Treatises: Guides to Interpretation"

Allen J. Frantzen (Loyola University of Chicago)

"The Social Significance of Anglo-Saxon Penitentials"

The role of penitentials in medieval society has never been satisfactorily analyzed. Scholars either dismiss handbooks of penance as harsh, overly schematic, and obscene (a decidedly outdated view), or speculate inconclusively about their applicability to the workaday world we imagine medieval folk to have inhabited. For several reasons the social significance of the penitentials needs to be explored outside the framework of ecclesiastical legislation (discipline) and pious expression (devotion) presented by recent studies. Social significance involves more than the legislation of morality and training in prayer and acts of piety; it also includes the developing power of written law, and all that attends the invention of written codes of conduct and their publication among an unlettered populace. The penitentials themselves reflect concern for the level of literacy of those to whom they apply (those knowing Latin, or only their own language, those who could read, and so forth). The objective of this analysis is not to contribute to the debate about penitentials as manifestations of social control, but to see them in the context of a developing body of written law.

Patrick O'Neill (University of North Carolina-Chapel Hill)

"The Old English Gloss of Eadwine's Psalter:
Its Cultural Evidence"

The so-called Eadwine (Canterbury) Psalter contains the latest copy of an OE Psalter translation into the Latin (Roman) text as an interlinear gloss in the mid-twelfth century. Because of its corrupt phonology and inflections and its perceived dependence on the earlier OE glossarial tradition, the Eadwine gloss has been dismissed as beyond linguistic analysis and as a derivative. These judgments, however, are premature and based on

incomplete evidence. For one thing, the Eadwine gloss contains translations independent of the main OE glossarial tradition, some of them written in contemporary twelfth-century English; for another, it betrays evidence of dependence on a variety of sources which, taken together, tell much about what vernacular works were available and used at Canterbury in the mid-twelfth century. In sum, the Eadwine gloss offers important evidence about the survival of Old English culture at Christ Church Canterbury a century after the Norman Conquest.

Other Sessions

Session 18: "Beowulf"

Geoffrey Russom (Brown University)

"Grendel's Home in Hell"

In this paper on Beowulf, I attack the familiar theory, first proposed by W. W. Lawrence, later endorsed by Chambers and Klaeber, that "inconsistencies" in the description of Grendel's abode testify to its derivation from a "waterfall troll" setting like that of Grettissaga. The supposed inconsistencies vanish, I argue, if we take a closer look at the rare form firgen, wrongly understood by Lawrence and others as "mountain." Discussion of this form and its cognates by comparative philologists indicates that its root sense was not "mountain" but "folded wasteland," a stretch of hilly or mountainous territory with a topography unsuitable for agriculture, which would therefore never be cleared of trees. I posit a rather coherent landscape of wooded ridges, steep but not necessarily very high, extending as headlands out into a fen on the margin of the sea. Similar settings would have existed in Anglo-Saxon England, for example, in the vicinity of the Wash.

In the remainder of the paper, I argue that, in addition to its naturalistic coherence, the Grendel abode represents a widespread Old English conception of Hell. The monsters' home does not merely resemble Hell, as most now believe, but actually lies within Hell (cf. line 101b, in which the poet appears to say so quite directly). Tolkien and many others seem to have been misled by a presupposition that Grendel and his mother, who must be destroyed by physical means, and who "die," could not be otherworldly creatures (though the poet calls them devils in 1680a). A brief look at some early Germanic and Christian texts shows that this presupposition is quite false.

James R. Hall (University of Mississippi)

"Textual Readings in Beowulf, 1817-32"

Thanks to the Thorkelin transcripts--each done less than sixty years after Cotton Vitellius A.xv was damaged by fire in

1731--there is evidence for two thousand letters since gone from the Beowulf manuscript. Although the Thorkelin transcripts are and will remain indispensable for establishing the text of the poem, they are not impeccable witnesses. Most notably, they disagree on over a hundred lost readings (including several instances in which one transcript has a reading where the other transcript has none). My paper will illustrate that many discrepancies between the Thorkelin transcripts can be resolved by assembling (for the first time) evidence from five early nineteenth-century witnesses, each of whom examined the manuscript when it was more complete than now: John J. Conybeare's original collation of 1817-20 (more comprehensive and accurate than the posthumously published version of 1826), Frederic Madden's unpublished collation of 1824, N. F. S. Grundtvig's collation of 1829 (incorporated in his edition of 1833). Further, some of these scholars afford evidence for a dozen letters or signs of abbreviation not found in the Thorklein transcripts and no longer in the manuscript.

Session 19: "Old English Literature"

Thomas N. Hall (University of Illinois-Urbana)

"Christological Confession and the Lyrical Sequences
of Christ II (ll. 712-43) and the Descent into Hell (ll. 76-132)"

This paper is a comparative study of two passages from poems in the Exeter Book which outline the major phases of Christ's redemptive mission. Lines 712-43 of Christ II, modeled on Gregory the Great's Ascension Homily 29, recount the "six great leaps" of Christ's career: His Incarnation, Nativity, Crucifixion, Death, Harrowing of Hell, and Ascension. The passage draws upon an extensive tradition dating back at least to the early third century whereby Christ's life may be conveniently summarized in terms of five or six or seven significant events, each an important moment in the traditional Heilsgeschichte.

Although no other Old English poem alludes to the leaps series as a whole, a similar passage appears in the second half of the Descent into Hell, constituting a more elaborate sequence in two parts. First, following an encomium to Christ in his second speech, John the Baptist delivers four apostrophes to the angel Gabriel, the Virgin Mary, Jerusalem, and the Jordan River--figures generally interpreted here as symbols of the Annunciation, Nativity, Ascension to the Heavenly City, and Christ's Baptism. After this carefully ordered series appears a lyrical address to Christ in praise of nine other images associated with His life and mission: His Incarnation, childhood, wound, Resurrection, mother Mary, angels, Jerusalem, Jordan River, and Baptism. Like the great leaps series in Christ II, this series proposes a model for human imitation of Christ, culminating in an exhortation to baptism as the proper means of initiating a spiritual pilgrimage. In slightly different fashion, these two

passages organize the major creedal aspects of Christ's mission around contrasting synecdochic images of the Redemption: for Christ II, the Ascension; and for the Descent into Hell, the Descent.

The passages may also be seen in a wider tradition of medieval creedal formulas, some very rigid and others allowing a loose, more adaptable form as in the later pseudo-Dionysian-style meditation on the Passion. In the Old English period, both kinds of formulas appear in the writings of Gregory the Great, Bede, Alcuin, and Anselm. To cite a much earlier precedent, the pattern of such formulas is evident in the ill-defined creedal formulas of the New Testament psalms known as kerygmatic or Christological confessions. These carmina Christi (such as those found in I Timothy 3:16 and Philippians 2:6-11) may well have been borrowed from liturgical formulas in the first-century Church and enumerate various stages of Christ's life possibly for catechismal purposes. In this essay, I examine the passages in Christ II and the Descent into Hell as lyrical adaptations of such Christological formulas within the wide tradition and the effective use which the Old English poets make of it.

John McNamara (University of Houston)

"The Rhetoric of Speech Acts in The Battle of Maldon"

Scholars have long recognized the rhetorical nature of much of The Battle of Maldon. The speeches of both Viking invaders and English defenders are clearly rhetorical set-pieces, and the poem as a whole may well have been intended to serve a rhetorical purpose in the reign of Ethelred, either to reassert traditional heroic virtue in the face of invasion or, as has been suggested recently, to comment ironically on the failure of the heroic code. My paper carries rhetorical analysis of the poem much further by using the theory of language as speech acts, which has been developed by J. L. Austin and John Searle, and concentrating particularly on those speech acts known as illocutions.

As distinguished from other acts performed in speech, illocutions are social acts or, even when done in private, always involve some kind of performance. In Maldon, illocutions include the acts performed in boasting, threatening, deceiving, rallying, praying, reminding, censuring, encouraging, and the like. Sometimes these acts are performed in the speeches of characters, such as Byrhtnoth's famous speech defying the Vikings (45-61), while at other times such acts are performed by the poet-narrator, as in approving of Offa's loyalty in dying by his fallen lord (294). In these cases, as well as many others throughout the poem, the very acts performed in the illocutions imply certain social relations and values for these acts to be what Austin and Searle call "felicitous." Byrhtwold, for example, "wæs eald genēat" (310) and thus stood in a social relation to the younger warriors required for him to perform the

illocution described as "beornas larde" (311), teaching them the stern code of the heroic age. Likewise, the poet-narrator assumes a certain social relation to his audience in performing the act of interpreting the young man's release of his hawk to go to the battle (9-10). Such acts are given quite full analysis in my paper, concentrating on their functions as illocutions.

But even more interesting is the finding, through this kind of analysis, that certain speech acts can be placed in "variation" with physical actions. It is obvious that warrior-retainers are censured for not matching words with deeds (e.g., 198-201), and it is equally obvious that others are praised for living up to their earlier words (e.g., 211-32). But we can go much further (than previous scholarship) in showing how the word(s) used to indicate what illocution is being performed often stands in that syntactical and figural relation called "variation" to some physical action--for example, Byrhtwold's speaking is in variation with heaving up his shield and shaking his spear (309-10). Thus, not only is his speech an action to be performed, but his physical movements become themselves "speech acts," or to be perhaps more precise, they become parts of the general act of linguistic signification being performed. A new "grammar" emerges in which speech, as illocution, is a form of action, and physical action becomes a "part of speech."

Mary Eva Blockley (University of Texas-Austin)

"Bede's Death Song 2b: 'fiddling about the ponne'"

The phrase that gives this paper its sub-title is another philologist's summary description of Bruce Mitchell's syntactical researches, which have appeared this past year as his long-awaited and magisterial Old English Syntax. The ponne that appears in many manuscripts of Bede's Death Song receives no special comment in Mitchell's nineteen-hundred-page book, but some of the points he makes with respect to other texts shed light on the controversies surrounding the interpretation of this particular instance of the notoriously ambiguous ponne, which may function as a comparative, as an adverb of time, or as a conjunction. The publication in the same year of A Microfiche Concordance to Old English: The High-Frequency Words by the editors of the Toronto Dictionary of Old English makes it possible at last to compare the syntax of Bede's verses with all similar constructions in the full range of Old English texts, both prose and verse, that have survived. These two great and compendious resources make it possible to come with renewed certainty to some conclusions about how Bede's poem, one of the oldest of Old English texts, can be interpreted.

Session 44: "The Medieval Translator's Craft"

Brian Shaw (University of Western Ontario)

"Poetry: The Old English Phoenix and its Source"

Much Old English poetry and prose is the direct result of translation, and the quality runs from the rather pedestrian material found in The Junius Manuscript to the often-praised works of Cynewulf, whose originality shines through the translation and adaptation of material. As well, the Alfredian translations are often cited as examples of the reworking of Latin originals which transcends mere competence both for its clarity and for its innate beauty and strength of language.

The Old English Phoenix has, on the other hand, received little attention and tends to be dismissed as a translation to which a moral has been appended (probably by a dusty monk with neither talent nor understanding) to produce a rather bumbling, if quaint, example of translation at its ebb. Yet, a careful examination of the manuscript divisions in light of the Latin source reveals a carefully worked out structure displaying a balanced rhetorical pattern based on a well-conceived and expertly achieved chiasmic structure in which the translated portions are phrased and ordered in such a way as to prepare both thematically and verbally for the expansion made by the poet.

As a result of the expertly crafted poem, the author demonstrates a fine sense of the potential of translation and adaptation at its finest and so merits the honor of being considered a true adherent of the Cynewulfian school.

Session 85: "Beowulf, Critical Method, and Theory I: A Forum on New Directions"

Nancy Lenz Harvey (University of Cincinnati)

"Beowulf: What the Monsters Say"

If one wonders why the poet concentrates on Beowulf's conquests of Grendel, the dam, and the dragon, the answer must be that these monsters serve a special function--that only these monsters demonstrate something about Beowulf and his fights that is impossible for the other antagonists. The purpose, here, then, is to examine the function of these three monsters in the poem.

Partial answer is that the monsters make good story: they are dramatic. Moreover, while a hero embodies the strengths and hopes of his nation, the adversaries represent the reverse. Thus, the familiar conflict of good and evil can be glossed not only in the individual episodes but also in the relation of episode to episode. The story is then like all myth:

speculative and problem-reflecting (Levi-Strauss). And that leads to a consideration of the role of metaphor and symbol--which, of course, need not always be recognized as metaphor or symbol in order to harrow, frighten, or instruct. Grendel, for instance, dominates Heorot and its landscape as his mother dominates her underwater den, and the dragon flies the air, breathing fire. The monsters thus connote elemental forces and dangers. Here Langer's Philosophy in a New Key is helpful: "the human response [is] . . . a constructive, not a passive process . . . [and] symbolization is the key to that constructive process (p. 32) . . . Symbolization is the essential act of mind" (p. 45).

The monsters exist as fitting protagonists. When, for instance, Grendel attacks Heorot or the dragon burns Beowulf's hall, they strike not only at the "heart" and nurture but also at the "heart" and "hearth" of a society that depends upon communion and community--in comitatus itself--for survival. The relation between characters and events is both cosmic and elemental, social, and individual, fantastic, and temporal. In the earlier instance, the hall is saved; later when the hall is destroyed, it brings with it the displacement and death of its hero and his people. Even here, Beowulf becomes an embodiment of his people.

Session 193: "Medieval Sermon Studies I"

Lawrence T. Martin (University of Akron)

"The Two Worlds in Bede's Homilies: The Biblical Event and the Listener's Experience"

The preacher's task is to relate the past world of his biblical text and the present world of his listeners' own experience. One way to accomplish this is to make frequent specific reference to the concrete realities of the listeners' daily life, as we find, for example, in the sermons of Caesarius and to some extent in those of Gregory the Great. Bede's homilies almost never have such concrete references, and yet Bede was concerned with bridging the gap between the world of his biblical text and the world of his listeners' (or readers') own existential experience. My paper will deal with how Bede attempts to bridge this gap.

Bede frequently places his listeners inside the biblical story, generally using some type of first-person construction. For example, in preaching on the story of how the women at the tomb were first confused and then comforted by the angels, Bede says: "This is now happening invisibly in our situation." He goes on to equate the women's confusion with his listeners' anxious awareness of being unable to find Christ fully in this life, and the comfort brought by the angels with the comfort that is about to be found in the eucharistic celebration. Bede seems to be aware of the danger such a technique presents--the danger of losing sight of salvation history and turning the gospel

events into mere moral lessons--for he is careful to often bring the listeners' attention back to the historical sense of the biblical passage under discussion. Also, the terminology which he generally uses in introducing such a theme seems to show that he regarded this sort of approach not simply as bringing out the tropological sense of the text, but as a legitimate extension of the typological exegesis used in the liturgy.

In many cases, Bede emphasizes the relatedness of the two worlds by stylistic devices, including:

a. Syntactic juxtaposition of parallel clauses, the first referring to the world of the biblical story and the second to the world of the listeners' experience.

b. A type of wordplay called "centonization" (P. West, Amer. Benedictine Rev., 1972) in which highly distinctive words or phrases from the exposition part of the homily (the world of the biblical reading) are repeated in a sort of fugue-like pattern in the exhortation part of the homily (the world of the listener).

Pamela Clements (College of Charleston)

"Maxims and Proverbs in Ælfric's Homilies"

Maxims I and II, the Old English riddles and charms, and certain anomalous works like A Dialogue of Solomon and Saturn have been identified as members of the genre wisdom literature, which has received much critical attention in recent years. Moreover, the maxim and proverb, two of the basic "units" of wisdom literature, have been found in many other Old English poems, in which they perform a variety of functions: rounding off completed segments of discourse; emphasizing a point; in dialogue, acting as a technique of diplomacy; and in series, creating an incantatory poetic effect. An examination of Ælfric's Catholic Homilies and Lives of Saints reveals that the maxim and proverb are found not only in Old English poetry, but in well-wrought Old English prose as well.

As an accomplished homilist, Ælfric uses maxims and proverbs, among other rhetorical devices, to perform many of the same functions in his sermons as they do in the poems. Given his knowledge of the Bible and of classical rhetoric, it is likely that his use of the maxim form is intentional. Ælfric uses maxims freely and variously. His frequent use of maxims with attached explanatory clauses indicates that he may have chosen to use elaborate sententia form as well as the more concise proverb and maxim. He occasionally provides a maxim to summarize an argument or to emphasize the meaning of a scripture passage or exemplum. Maxims also create distance between Ælfric and his audience, especially when it consists of his equals or superiors--groups of bishops, noblemen, even the King. He also

uses brief commonplace-sounding proverbial statements to compel audience assent. He is alert to the possibilities of these wisdom components in suggesting the force of truth. A study of Ælfric's use of maxims and proverbs in his sermons adds to our understanding of the importance "wisdom literature" had for the Anglo-Saxons and provides further evidence for Ælfric's mastery of rhetoric.

Session 205: "Adornment and Ornament in the Middle Ages"

Mildred Budny (Downing College, Cambridge)

"Anglo-Saxon Embroidery: The Origins of Opus Anglicanum"

Only a few survivors remain of the very numerous embroideries produced in Anglo-Saxon England and mentioned in documentary and literary accounts, in texts as diverse as saints' lives and wills. The sources make it clear that the art of embroidery was both widely practiced, by women of all stations, and highly prized. It was used to embellish clothing, hangings, and other cloths of many kinds, both ecclesiastical and secular.

The tradition of Anglo-Saxon embroidery extended into the Anglo-Norman period (along with many other Anglo-Saxon techniques, crafts, and arts) and laid the foundations for the highly renowned opus Anglicanum of the later Middle Ages. This paper surveys the corpus of surviving Anglo-Saxon embroideries, from the magnificent Maaseik embroideries to the compelling Bayeux Tapestry, and sets it in its context as a notable chapter in the history of ornament and adornment in the Middle Ages.

Session 247a: "Early Germanic Language and Literature"

R. D. Fulk (Indiana University-Bloomington)

"The Meaning of Unferth's Name"

In recent years, the meaning and etymology of the name Unferð have been much disputed. Several scholars have suggested that the second element of the name ought to be associated with the noun ferhð 'soul, spirit, mind; life,' rather than with the frið 'peace,' as used to be assumed. Others have proposed that the reading hunferð of the Beowulf manuscript ought to be allowed to stand and that alliteration of initial h- with a vowel is permissible. The conclusion to a detailed study of the name and the character must be that neither these proposals nor the traditional interpretation of the name as 'not-peace' is very plausible. Rather, on the basis of comparative philological evidence, the initial vowel ought to be assumed long, and the name to represent a normal Germanic hero's name. The point is of some significance in the context of Beowulf criticism, since the generally accepted interpretation of the name as 'not-peace' is the strongest evidence for didactic intent in the poem. If the

name is simply a normal Germanic hero's name and does not mean 'not-peace,' this information should have an important effect on our understanding of the poet's intent and the degree of freedom he can be supposed to have felt to depart from his legendary source or sources, creating entire scenes and characters.

Session 252: "Visionary Literature of the Middle Ages II"

Kenneth Florey (Southern Connecticut State University)

"Self and Community in the Dream of the Rood"

Implicit in much of Anglo-Saxon poetry is the emotional value of community relationships for the individual. In the "elegiac canon," individuals, stripped of their communal relationships on earth, often turn to thoughts of the afterlife where eternal community exists. The Dream of the Rood differs from many elegiac poems in that the dreamer appears resigned to his state of earthly isolation; indeed, at the end of the poem, he appears to prefer it. In the dreamer's vision, however, the rood presents powerful images of Christian community and draws the dreamer subtly into that community. The cross's depiction of the crucifixion involves an imagistic portrayal of communal and anti-communal forces.

Session 258: "Old English at Worcester: The 'Tremulous' Scribe"

William Schipper (International Christian University, Tokyo)

"The 'Tremulous Scribe' and the Ælfric's Manuscripts"

The 'tremulous' Worcester scribe--so-called because of the varying degrees of trembling in his handwriting--is one of the best-known glossators of English manuscripts during the late twelfth and early thirteenth centuries. His output is staggering: N. R. Ker lists some 20 manuscripts which he annotated or into which he copied texts, and others may yet come to light. These represent copies of nearly every extant Old English text, among them the two oldest copies of King Alfred's translation of Gregory's Pastoral Care, a translation of Bede's Ecclesiastical History, the Old English Benedictine Rule, and Ælfric's homilies. The last-mentioned group is the one I would like to discuss in this paper. It comprises five manuscripts preserved in the Bodleian Library, Oxford (Hatton 113, 114, 115, 116, Junius 121) and two in Cambridge (CCCC 178 and 198).

More than 15 of Ælfric's homilies are preserved in as many as three of these manuscripts at once, thus permitting a collation of the glosses to these texts. Such a collation reveals some important things about the scribe's activities and his method of glossing. He does not gloss mechanically or copy the glosses from an exemplar. Instead, he shows considerable sophistication in his glossing, sometimes returning to a passage

and entering several equivalents, in Latin or in English, over a period of time. He sometimes corrects the text where he finds it defective as well. This man's activity over several decades thus reveals that a reading knowledge of Old English had not disappeared by the thirteenth century, as is sometimes suggested. Moreover, this particular scribe used his Latin and English glosses to make the Old English texts comprehensible, not just to himself, but to a larger audience as well, and his work is thus an important witness for the continuing significance of these writings.

Marilyn Sandige Butler (Iowa State University)

"The Revisions of Ælfric's Grammar by the Tremulous Hand"

Although past studies of the Tremulous Hand have overlooked this work, we can derive a lot of information about the scribe and the study of language at Worcester at that time from his version of Ælfric's Grammar and Glossary. The scribe shows most clearly in this work his skill as a scholar and a teacher.

He retains in his version of the Grammar the larger structure of Ælfric's text, beginning with definitions of letters, moving through eight parts of speech, and ending with nineteen divisions on style. His Glossary too follows Ælfric's order, with eight classifications of terms. However, numerous changes improved the movement and precision of the language, producing a less repetitious and more exact text, which would be easier for a teacher to work from.

Within some sections of the Grammar, he reordered items to make them easier for young students to remember. In the noun sections, for example, he reversed the order within items to place the two Latin forms together, with the English gloss following. Ælfric's text contains a lot of intentional redundancy, mainly through reclassification of the same nouns under new criteria and glossing of the same word each time it occurred. The Tremulous Hand abridged the work to omit most of the unnecessary glossing, and he seems to have carefully chosen certain Latin entries to omit also. In the Grammar, these are mainly those we can assume were by then in common use in religious communities and, thus, familiar to his pupils. Less frequently, he reduced nominal phrases to key words. In the Glossary, he omitted the fewest terms from the section on daily life and the most from the sections on natural history.

Most of his additions to the text either sharpen a grammatical point or define one of Ælfric's terms. The scribe generally did not omit English words no longer in use, but as we might expect, he glossed them.

By far the greatest change in the work is the updating of the language. However, as is typical of this period, there is

little consistency in orthography or inflectional endings. Still, there are only a handful of true errors in this carefully written text.

Session 282: "Churches Great and Small in Saxon and Norman England"

Karen Jolly (University of California-Santa Barbara)

"Manorial Churches in Late-Saxon England"

The late tenth-early eleventh century was a significant period in the development of the English church because of the emergence of the nascent parish churches, as yet unorganized. The growth in the numbers of local, small, and usually privately owned churches in this time period led to many social and economic developments, visible in such diverse documents as Domesday Book, royal laws, reformers' letters, and church canon law, as well as in archaeological evidence. These local churches, founded on manors by lords or tenants, served the inhabitants of the manor and vill by providing a new focus for the community and establishing a new, closer relationship with Christianity in the form of a building and a priest. The social role this building and priest played is the topic of this paper.

The growth of these "proprietary churches" in late Saxon England has been well established through both archaeological and documentary evidence. Although usually founded by the landowner, these churches were designed to serve the inhabitants of the vills. The building was frequently the center of the community, while the priest was economically a member of the class of villeins, working the land beside them. However, the priest and his church had a connection with the larger world through the church hierarchy. Even though there was not yet a consistent parochial system linking local churches to the bishops' dioceses, there was an attempt, through laws and canons, to define the relationship of these proliferating local churches and the older, more well-established minsters. Moreover, churchmen influenced by the tenth-century monastic reform were seeking to reform and bring under control this growing body of clergy who were not part of a religious community by reiterating church laws about clergy training, character, and attendance at synods. The dual pressure on the local priests from proprietors and church authorities is visible in problems of their training, selection, and ordination.

The local priests and churches served as a meeting ground between the ecclesiastical and royal attempts to create a unified, reformed Christian kingdom and the daily practice of Christianity by people who were far removed from these official centers. While on the one hand these local priests were far below the standard set by their superiors, they were still the only local representation of that spiritual power to their parishioners. An intimate relationship existed between these

priests and their congregations, visible in church architecture. These priests adapted their scanty knowledge of Christian ideas and practices, especially the power of the mass, to the daily needs and problems they shared with the inhabitants of rural villas in late Saxon England, as evidenced in such popular religious practices as the Anglo-Saxon charms.

Session 296: "Studies in Anglo-Saxon England"

Janice B. Klein (University of Pennsylvania)

"The Archaeology of Asser's Life of Alfred"

One documentary source of potential value to the historical and archaeological study of ninth-century Anglo-Saxon England is a Life of King Alfred, thought by many to be a first-hand account by Asser, a Welsh cleric called to Alfred's court in 866. It is a combination of an annalistic account of historical events and a detailed narrative of Alfred's life. There are, however, a number of problems with the Life, which have been used to suggest that the work is not a contemporary ninth-century account but a later eleventh-century one. Many classes of evidence have been used to examine the authenticity of the Life: historical, literary, textual, and paleographic. Until now, however, one class of evidence, archaeology, has been ignored. The archaeological record provides much information about the material culture of Anglo-Saxon England. A comparison of certain statements in the Life with excavated evidence may allow for the detection of anachronisms and shed light on the true date of the Life. Three major categories of evidence, which are both described in the Life and are known from the archaeological record, are examined: various types of site, including royal residences, monasteries, fortified areas, and towns; economic evidence concerning animal resource utilization, industry, and trade; and building techniques and domestic arrangements.

Lesley J. Abrams (University of Toronto)

"Glastonbury Abbey and Anglo-Saxon Somerset"

Glastonbury Abbey is best known for its legends, from Joseph of Arimathea and St. Patrick to King Arthur. In the Middle Ages, it was a major monastic establishment, one of the wealthiest in England, an educational center and a well-known place of pilgrimage. During the Anglo-Saxon period, it had a particularly close association with the king, and one of its greatest abbots, St. Dunstan, went on to lead English monasticism through a crucial period of reform.

Glastonbury's local identity has been less fully explored than its national and international aspect. It was a major landlord in Somerset, with holdings spread widely throughout the varied landscape of that large Wessex county. It was also the

mother church of the surrounding area, a status that must have been threatened by the establishment of the bishopric at nearby Wells in 909. These two roles, landlord and mother church, were not static, and analysis of how they changed reveals not just Glastonbury's fortunes, but tells us much about the history of the county itself.

A corpus of Anglo-Saxon charter material survives, which, although patchy in its coverage, nevertheless provides a great deal of information on Glastonbury as a landlord from the time of King Ine to that of Edward the Confessor. The charters allow us not only to map Glastonbury's economic reach and compile histories of many of its manors, but also to uncover suggestive material concerning its relationship with other monastic establishments in the county, with the bishop, and with the king. Chronicles and hagiography, along with topographical and archaeological data back up this study of Glastonbury's tenurial and ecclesiastical lordship in Anglo-Saxon Somerset.

AUTHOR-INDEX TO ABSTRACTS

- | | |
|--------------------------------|--------------------------------|
| ABRAMS, Lesley J., A-52 | CLEMENTS, Pamela, A-47 |
| ACKER, Paul, A-13 | CONNER, Patrick W., A-4 |
| ALLEN, Mark, A-24 | DAMICO, Helen, A-26 |
| BATELY, Janet M., A-1 | DESMOND, Marilyn, A-27 |
| BERKHOUT, Carl T., A-28 | DOANE, Alger N., A-17 |
| BIGGS, Fred M., A-38 | DODGSON, John McN., A-4 |
| BJORK, Robert E., A-24 | EARL, James W., A-38 |
| BLOCKLEY, Mary Eva, A-44 | FARRELL, Robert T., A-18, A-34 |
| BROOKS, Nicholas, A-1 | FERRO, Karen, A-15 |
| BROWN, Michelle, A-3 | FLOREY, Kenneth, A-49 |
| BUCKALEW, Ronald E., A-3, A-23 | FRANTZEN, Allen, A-22, A-40 |
| BUDNY, Mildred, A-31, A-48 | FULK, R. D., A-48 |
| BUTLER, Marilyn S., A-50 | GEORGIANNA, Linda, A-27 |
| CABLE, Thomas, A-28 | GOFFART, Walter A., A-5 |

A-54

GORSUCH, Edwin N., A-16

GREENFIELD, Stanley B., A-5, A-29

HALL, James R., A-41

HALL, Thomas N., A-42

HARRIS, Joseph, A-39

HARVEY, Nancy Lenz, A-45

HIGGITT, John, A-32

HILL, Thomas D., A-5, A-38

HINTON, David A., A-6

HOROWITZ, Sylvia, A-18

HOWARD, Angelika, A-19

IRVINE, Martin, A-6

JOLLY, Karen, A-51

KEYNES, Simon D., A-7

KLEIN, Janice B., A-52

LAPIDGE, Michael, A-7

LENDINARA, Patrizia, A-8

LOYN, Henry R., A-8

LUND, Niels, A-9

LYON, Stewart, A-9

MACKAY, Thomas W., A-19, A-35

MARTIN, Lawrence, A-16, A-46

MCNAMARA, John, A-43

Ó CARRAGÁIN, Éamonn, A-10

O'KEEFFE, Katherine O., A-25

O'NEILL, Patrick, A-40

OHLGREN, Thomas H., A-33

OLSEN, Alexandra H., A-22

OSBORN, Marijane, A-30

QUINN, Karen J., A-20

PARKER, Mary, A-20

RAY, Roger D., A-35

RIEDINGER, Anita, A-30

ROLLASON, D. W., A-10

RUSSOM, Geoffrey, A-41

SCRAGG, Donald G., A-37

SCHIPPER, William, A-49

SHAW, Brian, A-45

STONEMAN, William P., A-11

SZARMACH, Paul E., A-30

TAYLOR, Paul B., A-31

THOMAS, Rebecca, A-22

TOWNSEND, David R., A-36

TRIPP, Raymond P., A-21

VOLLRATH, Hanna, A-11

WELCH, Martin G., A-12

WHITEHOUSE, David, A-34

FONTES ANGLO-SAXONICI

A REGISTER OF WRITTEN SOURCES USED BY AUTHORS IN ANGLO-SAXON ENGLAND and

PROFESSOR HELMUT GNEUSS'S PROJECTED BIBLIOGRAPHICAL HAND-LIST OF EXTANT MANUSCRIPTS WRITTEN OR OWNED IN ENGLAND UP TO 1100

QUESTIONNAIRE

Please complete and return **as soon as possible** to Dr Joyce Hill, School of English, University of Leeds, Leeds LS2 9JT, England. It will be most helpful if all replies are received well before the Executive Committee meets on 1 November 1986.

1. **Name**

Status

Address

2. **Have you published any work (including editions)**

(a) concerning written sources used for a particular text or group of texts which was composed in Anglo-Saxon England

in (i) English

or (ii) Latin

or (b) concerning any of the manuscripts (including fragments) recorded in Helmut Gneuss's 'Preliminary List' in **Anglo-Saxon England** 9 (particularly on the text, history, handwriting, codicology or decoration of these manuscripts)?

Please give references and if necessary answer on a separate sheet.

If possible, please send an offprint of each item you list under part (a) for incorporation in the King's College Archive. It will be received most gratefully.

3. (a) Have you any work (i) completed but unpublished, (ii) in progress or (iii) contemplated (please indicate which), of the kinds referred to in question 2? Please specify the sourced text(s) or the manuscript(s) concerned.

- (b) If you have mentioned source work under part (a) of this question, would you be willing, if invited, to make it available to the **Fontes** register in the form which will be prescribed in the guidelines you would receive and with the guarantees of your copyright described in the present progress report?

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