

OLD ENGLISH NEWSLETTER

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General correspondence regarding OEN should be addressed to the Editor. Correspondence regarding Year's Work in Old English Studies and the Annual Bibliography should be sent to 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

Thirteen NEWS items beginning on	p. 3
In Memoriam: Julian Brown, Morton W. Bloomfield	p. 14
ISAS 87	p. 16
Sources at Kalamazoo	p. 18
1986 DOE Report	p. 19
<u>Fontes Anglo-Saxonici</u> : Second Report	p. 22
<u>Handbook of Teachers</u>	p. 24
Ansaxnet	p. 25
Computer Assisted Learning	p. 26
OE and Wordperfect	p. 28
Bibliographic Utilities	p. 31
OE Language Studies	p. 34
News and Notes on Archaeology	p. 46
Gosforth Cross	p. 50
1986 Old English Bibliography	p. 53
APPENDIX: Abstracts of Papers in Anglo-Saxon Studies	
Glossography Questionnaire	

I

1987 MLA in San Francisco

The Modern Language Association will move to San Francisco 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 Edward B. Irving, Jr. has organized the following meetings:

I. "Aspects of Oral Tradition in Old English Poetry"

Presiding: George Clark (Queen's University)

1. Alexandra Hennessey Olsen (University of Denver)

"Andreas, Oral Tradition, and Arator's De Actibus Apostolorum"

2. Seth Lerer (Princeton University)

"The Hero as Reader in the Old English Daniel"

3. Gail Berlin (Indiana University of Pennsylvania)

"Concepts of Narrative in Old English"

II. "Beowulf: Critical Contexts"

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

1. George Clark (Queen's University)

"Tolkien and Consequences"

2. Nicholas Howe (University of Oklahoma)

"The Geographical 'Digressions' of Beowulf"

3. John D. Niles (University of California-Berkeley)

"Toward an Anglo-Saxon Oral Practice"

III. "Old English Short Poems: Three Ways In"

Presiding: Katherine O'Brien O'Keefe (Texas A & M University)

1. Betsy Bowden (Rutgers University)

"A Folkloristic Perspective on the Exeter Book Riddles"

2. Sarah Lynn Higley (University of Rochester)

"Storm and Mind in Anglo-Saxon Poetry: A Hard Lesson"

3. Carol Braun Pasternack (University of California-
Santa Barbara)

"Traditional Dynamics and The Wanderer"

II

American Notes and Queries

The English Department at the University of Kentucky is getting ready to publish a new series of American Notes and Queries under the new title ANQ (A Quarterly Journal of Notes, Short Articles, and Reviews). Kevin Kiernan cordially invites all Anglo-Saxonists to submit items such as textual notes, short bibliographical essays, word studies, etc. Write to:

Prof. Kevin Kiernan
Dept. of English
Univ. of Kentucky
Lexington, KY 40506

III

Pilgrim Books

Paul G. Ruggiers, formerly editor of the *Variorum Chaucer*, has become publisher of Pilgrim Books, which is now looking to publish monographs in the fields of Medieval Literature, Comparative Literature, Film, and Literary Theory. (Pilgrim Books has also widened its scope to include early Twentieth Century Literature.)

Only four-to-six volumes per year are published by Pilgrim Books. Publication procedures are the usual ones: review by peers in the field, with recommendations for rewriting where called for. Once a manuscript is accepted, publication can be expected within a year of the time of review. Although Pilgrim Books has published collections of essays, the publishers are mainly interested in well-written monographs. Write to:

Pilgrim Books
P.O. Box 2399
Norman, Oklahoma 73070 Phone: 405-360-5658

IV

MEDIÄVISTIK:
A Call for Papers

A new international journal of interdisciplinary medieval studies is being planned in Stuttgart. Mediävistik will be devoted to the study of the Latin Christian occident between the fifth and the sixteenth centuries. The journal will publish articles based upon the application of methods and on the evaluation of sources, which traditionally are considered to belong to different medievalist disciplines. The editors, therefore, strive to publish such articles as evidencing the use of methods pertaining to at least two medievalist disciplines.

Authors are requested to submit papers in English, French, Italian, or German to:

Professor Dr. Peter Dinzelsbacher, Editor
(or Privatdozent Dr. Harald Kleinschmidt, Assistant Editor)

Abteilung Historische Verhaltensforschung
Universität Stuttgart
Friedrichstrasse 10
D-7000 Stuttgart 1
West Germany

V

Journal of English Linguistics

The Journal of English Linguistics publishes articles and reviews of books on topics from the modern and historical periods of the English language. In the past JEngL has included work on subjects ranging from Old and Middle English to modern English grammar and American dialectology; topics from comparative studies, language contact, and other such fields, but with particular relevance for the study of English, have appeared in its pages. Since vol. 17 (1984), the new editors have given the journal a new look with computer-generated copy, have striven for a new balance between historical and modern articles and reviews, and have expanded the board of Consulting Editors to reflect improved coverage of scholarship on English conducted outside North America.

Volume 19 of JEngL (1986) has just recently been completed. This is a memorial volume in which both numbers are devoted to essays by colleagues of Raven McDavid, a frequent contributor and Consulting Editor for JEngL from its inception in 1967 until his death in late 1984. Among the essays (which focus especially on topics related to McDavid's interests) are articles of interest to Anglo-Saxonists, such as Sherman M. Kuhn's "Old English macian, Its Origin and Dissemination" and Hans F. Nielsen's "On

the Origins of Emigrant Languages with Special Reference to the Dialectal Position of Old English Within Germanic."

For more information on JEngL, write to:

William A. Kretzschmar, Jr., Editor
Journal of English Linguistics
 Park Hall, University of Georgia
 Athens, Georgia 30602

VI

Paleography Seminar

Among the summer offering of the 1987 Consortium for Austro-Bavarian Studies is a seminar in Latin Paleography to be held in Admont and Vornbach, conducted by Dr. Wesley M. Stevens, Professor of History at the University of Winnipeg. The seminar will include: an introduction to the reading of Latin manuscripts with both classical and medieval contents, practice with a variety of letter forms, and the deciphering of stenographic abbreviations and suspensions in Carolingian scripts. Enrollment in the seminar is limited to six; directed studies may be requested with the professor. Information about credit for undergraduate work will be sent on request. Tuition may vary according to student status and credit hours elected. The cost estimate for tuition, room and board is \$2,225 US (DM 3,960). The application fee is \$50. Write to:

Dr. H. F. Edwards
 Department of Humanities
 Wayne State University
 Detroit, Michigan 48202 Phone: (313) 577-3055

VII

A New M.A. in Anglo-Saxon Studies at University College London

University College London will introduce an M.A. in Anglo-Saxon Studies for 1987, in collaboration with the Department of English Language and Literature, to allow an exploration of the social, cultural, political and economic history of Anglo-Saxon England from the fifth to the eleventh centuries A.D., employing an interdisciplinary approach. The course comprises the study of three topics, examined by written papers, chosen from Anglo-Saxon Settlement Archaeology, Anglo-Saxon Art and Artefacts, British History to 1400, and Old English, together with a 10,000 word report on a related subject (the choice of topics and report being subject to the approval of the course tutor). The course extends over one academic year (full-time) or two years (part-

time), with the report being submitted at the end of the year (by 15 September). Further details are available directly from the Medieval Archaeology Section of the Department of History, University College London, Gower Street, London WC1E 6BT.

VIII

Sources of Anglo-Saxon Literature: Writings Known by Authors in Anglo-Saxon England

The third open meeting on the Sources of Anglo-Saxon Literature was held at King's College London on March 24, 1987. After a morning welcome by Peter Clemons, Chairman of the Fontes Anglo-Saxonici, business focused on the progress of this Register of Sources and the King's College archive and source-study bibliography. In the afternoon, a panel discussion on the topics of medicine, mirabilia, and homily took place. Three papers were presented: Marilyn Deegan (University of Lancaster), "Some Problems in the Sources of Anglo-Saxon Medical Texts"; Ann Knock (King's College, London), "Marvels of the East: Sources"; Jon Wilcox (Emmanuel College, Cambridge), "The Use of Vernacular Sources by OE Homilists." For further information, contact: Dr. Jane Roberts, English Department, King's College, Strand, London WC2R 2LS.

IX

Conference Activity

The Officina di Studi Medievali, in collaboration with the Facoltà di Lettere e Filosofia dell'Università di Palermo and the Provincia di Sicilia dei Francescani Minori Conventuali, held the sixth "Settimana residenziale di studi medievali," October 20-25, 1986, at Carini (Palermo), Villa Belvedere. The conference, entitled "Le Visiones nella cultura medievale (secc. XI-XIII)," included the following speakers: Peter Dinzelbacher (Stuttgart), "Importanza e significato delle visioni e dei sogni nella vita dell'uomo medievale"; Maria Pia Ciccarese (Rome), "Le visioni dell'aldilà come genere letterario: fonti antiche e sviluppi medievali"; Yves Christe (Geneva), "Le visioni dell'Apocalisse nella tradizione esegetica e nella tradizione iconografica dei secc. XI-XIII"; Patrizia Lendinara (Palermo), "Visio Leofrici: un testo anglosassone fra tradizione e novità"; Walter Berschin (Heidelberg), "Visione e vocazione allo scrivere. L'autobiografia di Ruperto di Deutz." For more information about the "Settimana" contact the Officina's secretary at the following address: Officina di Studi Medievali, Via del Parlamento 32, 90133 Palermo, Italy. Phone: (091) 61 61 333.

The Medieval Studies Program of the University of Texas presented a Symposium on Medieval Poetry and Music, April 2-3,

1987, during which six scholars of literature and music and two professional musicians focused upon major intersections of words and music in the epic and lyric of the Middle Ages. Activities included an informal performance by Benjamin Bagby and Barbara Thornton of the Ensemble Sequentia, panel and audience discussions, and the following papers: Thomas Cable (University of Texas), "The Meter and Musical Implications of Old English Poetry"; Lawrence M. Earp (University of Wisconsin), "Lyrics for Reading and Lyrics for Singing in Late Medieval France"; Steven Guthrie (Agnes Scott College), "Meter and Performance in Machaut and Chaucer"; Leo Treitler (State University of New York at Stony Brook), "The Troubadours Singing Their Poems"; Hendrik van der Werf (Eastman School of Music), "The Performance of the Chanson de Geste"; James Wimsatt (University of Texas), "Chaucer and Deschamps' Natural Music."

The Manchester Centre for Anglo-Saxon Studies has scheduled a one-day conference on Anglo-Saxon Medicine at the University for June 20. The object of the conference is to consider early medieval medical practices in England in the widest archaeological and literary context, and the presenters include scholars working in a range of disciplines. For further information on the work of the Centre, contact the Centre's Director: Dr. Donald G. Scragg, English Department, University of Manchester, Manchester M13 9PL.

The Southeastern Medieval Association will hold its Thirteenth Annual Conference on September 17-19, 1987, at Appalachian State University, Boone, North Carolina. For information, please write: Judith Rice Rothschild, Department of Foreign Languages, Appalachian State University, Boone, North Carolina 28608.

The Medieval Association of Mid-America will hold its conference on February 27, 1988, at Central Missouri State University, Warrensburg, Missouri. The keynote speaker will be Giles Constable of the Institute for Advanced Studies, Princeton, New Jersey. Abstracts of not more than 500 words (papers limited to 20 minutes) should be submitted by January 15, 1988. These should be typed, single-spaced, and include the presenter's name, school affiliation, mailing address, and estimated time for presentation. Papers are invited in all areas of medieval study. Abstracts and/or requests for further information should be sent to: Robert E. Lovell, Department of English, Central Missouri State University, Warrensburg, Missouri 64093.

A conference entitled "Teaching the Middle Ages" will be held at Indiana State University on March 3-5, 1988. Please send abstracts of not more than 500 words, by December 4, 1987, to: Judy G. Hample, Dean; College of Arts and Sciences; Stalker 213; Indiana State University; Terre Haute, Indiana 47809.

The fifteenth annual Sewanee Mediaeval Colloquium will be held at the University of the South on April 8-9, 1988. The

theme for the colloquium will be "Monks, Nuns, and Friars in Mediaeval Society." Lecturers include: Florentine Mutherich (Zentralinstitut für Kunstgeschichte, München) and Servus Gieben, O.F.M. Cap. (Istituto Storico dei Cappuccini, Roma). Only papers written specifically for this colloquium will be considered, and each paper must conform to the following requirements: 1) it must be related to the theme in some way; 2) it must be in the exact form the author intends to read; 3) it must not exceed ten double-spaced typewritten pages; 4) a complete critical apparatus in the form of endnotes must be appended; 5) a brief curriculum vitae, with office and home telephone numbers must be included; 6) two copies of the paper, notes and vita must be forwarded by January 10, 1988, to: Sewanee Mediaeval Colloquium; The University of the South; Sewanee, Tennessee 37375.

A.N. Doane and Carol Braun Pasternack have organized a conference on "Con-Texts: Orality and Textuality in the Middle Ages" at the University of Wisconsin-Madison, April 15-16, 1988. Participants include: Michael Riffaterre (Columbia University); Dennis Tedlock (Boston University); Carol Clover (University of California-Berkeley); John Miles Foley (University of Missouri-Columbia); Stephen G. Nichols (University of Pennsylvania); Alois Wolf (Freiburg University). Papers are requested on such topics as discontinuities between oral production and written texts, voice and text, resonance and intertext, manuscript and voice, the textuality of the oral text, the role of memory in poet and audience, orality and literacy, aesthetic form in oral and written production. Send 500-word abstracts by August 31, 1987, to: Professor A. N. Doane, Department of English, University of Wisconsin-Madison, 600 N. Park Street, Madison, Wisconsin 53706. Final versions of accepted papers are due January 31, 1988.

X

Corpus of Insular and Anglo-Saxon Illuminated Manuscripts

Thomas Ohlgren (Purdue University) is heading a project funded by the Getty Center for the History of Art and the Humanities. He will assemble a corpus collection of photographs of miniatures and major decorated initials in all known Insular and Anglo-Saxon manuscripts, c. A.D. 625 to 1100. This photograph collection will form part of a larger visual resource on illuminated manuscripts housed at the Photo Archive of the Getty Center where it will be made available to the international scholarly public. Ohlgren will also provide the Getty Center with a database containing codicological and iconographic documentation. Since the database is undergoing revision, Ohlgren is soliciting notices of addenda and corrigenda to Insular and Anglo-Saxon Illuminated Manuscripts: An Iconographic Catalogue (New York: Garland, 1986). He is also interested in hearing from scholars who have privately-owned stocks of negatives of Insular and Anglo-Saxon manuscripts. All queries should be addressed to: Thomas Ohlgren, Dept. of English, Purdue University, West Lafayette, IN 47907.

XI

Glossography Questionnaire

Readers interested in the Glossography project [see OEN 20.1 (Fall, 1986), 22 for full information] are invited to fill out the questionnaire, which forms the last two pages of this issue.

XII

Sources of Anglo-Saxon Literary Culture

The Project Committee for Sources of Anglo-Saxon Literary Culture (SASLC) held its annual meeting in connection with the Twenty-Second International Congress on Medieval Studies, the Medieval Institute, Western Michigan University, May 7. The Committee members present discussed the next editorial steps necessary to produce a successor volume to J.D.A. Ogilvy's Books Known to the English, 597-1066. One major topic was the list of classical and patristic authors; presently a computerized list compiled by Thomas Mackay is circulating among the committee for comment. Subsequent to the meeting the committee received informal notification of a substantial grant to underwrite the first two years of the project. Final details, however, remain to be completed.

Present at the meeting were these committee members: F.M. Biggs, J.E. Cross, Thomas D. Hill, Mary P. Richards, and Paul E. Szarmach. The committee has added another member, Janet Bately, who will serve as liaison with the source work in progress at King's College London.

XIII

Brief Notices on Publications

George Hardin Brown's Bede the Venerable (Boston: Twayne Publishers, 1987), drawing upon the extensive scholarship of the last hundred years, "attempts to survey and evaluate Bede's career as educator, exegete, poet, hagiographer, biographer, chronologist, and historian." In addition to its six main chapters, the book contains the following sections: a chronology, notes and references, selected bibliography, subject and author indices. ISBN 0-8057-6940-4. Pp. 153. \$19.95 (approximately 10% higher outside the U.S. and Canada).

Luke M. Reinsma's Ælfric: An Annotated Bibliography (New York and London: Garland, 1987), designed to serve advanced scholars as well as students beginning Ælfrician studies, provides a chronological, comprehensive survey of works by and on Ælfric from the beginnings through 1982. Beyond the scope of the Greenfield/Robinson Bibliography, this work includes citations for Ælfric's Latin works, ten years of added coverage not permitted Greenfield and Robinson, and a comprehensive record of dissertations, cross-referenced to volume and page in Dissertation Abstracts. The bibliography is arranged into nine

sections and includes indexes to authors, manuscripts, and works that "provide scholars for the first time with ready access to virtually all the works and articles, or portions thereof, touching on individual manuscripts, homilies, saints' lives, and other materials." ISBN 0-8240-8665-1. Pp. xx + 306. 882 items.

Volume 3 in the Publications of the Dictionary of Old English series is A Collection of Papers With Emphasis on Old English Literature (Toronto, 1987), consisting of twenty-one papers by Eric Gerald Stanley. Those not published before are: "The Germanic 'Heroic Lay' of Finnesburg"; "The Ruthwell Cross Inscription"; "The Late Saxon Disc-Brooch from Sutton (Isle of Ely)." Order from: Pontifical Institute of Mediaeval Studies, 59 Queen's Park Crescent East, Toronto, Ontario, Canada M5S 2C4. ISBN 0-88844-903-8. Pp. xviii +461. \$35.00 CDN.

Appearing as volume 14 in the PUBLICATIONS OF THE ENGLISH INSTITUTE, UNIVERSITY OF COPENHAGEN series is Fifty-Six Ælfric Fragments. The newly-found Copenhagen fragments of Ælfric's Catholic Homilies with facsimiles (1986), edited by Else Fausboll. This book presents us with a physical description of the Copenhagen fragments--which had been used as binding strips in thirteen of the seventeen volumes containing the papers of Peder Charisius, the Danish Resident at the Hague 1651-69--along with a transcription of the text (read under ultra-violet light) and facing actual-size facsimiles. The language of the fragments is also compared with that of the corresponding passages in Cambridge University Library MS. Gg. 3. 28, as printed by Thorpe in volume 1 of The Sermones Catholici, or Homilies of Ælfric (London, 1844). ISBN 87-88648-12-5. Pp. 125. D.kr. 133.00. The book's distributor is: Atheneum Bookshop, Norregade 6, DK-1165 Copenhagen K, Denmark.

Three volumes of the Lexikon des Mittelalters have been published so far: vol. 1 (Aachen - Bettelordenskirchen), 1980; vol. 2 (Bettlerwesen - Codex von Valencia), 1983; vol. 3 (Codex Wintoniensis - Erziehungs- und Bildungswesen), 1986; the first fascicle of vol. 4 (Erkanzler - c. Faitinelli) was announced for March 1987. The Lexikon covers all aspects of the Middle Ages (c. 300 - c. 1500), including the history, literature and culture of Anglo-Saxon England. Orders and subscriptions can be placed with: Artemis Verlag, Martiusstr. 8, D-8000 Munchen 40. Vols. 1 and 2 cost DM 428 each; the price for vol. 3 is DM 448. Alternatively, one fascicle costs DM 39 for vols. 1-3 and DM 43 from vol. 4 onwards (each volume comprises 10 fascicles). [N.B.: The Lexikon des Mittelalters and the Dictionary of the Middle Ages are separate, independent works.]

Appearing as ANGLISTISCHE FORSCHUNGEN 176 is Andreas Fischer's Engagement, Wedding and Marriage in Old English (Heidelberg: Winter, 1986). This work discusses the terminology of courtship and marriage, focusing upon such engagement-, wedding-, and marriage-related items of vocabulary as: the stems wed-, gift-, bryd-, wif-, sin-, sam-, etc.; the noun sinscipe; the verbs wifian, ceorlian, wogian; and verb-phrases. Also included are indices of Old English and Latin words, and a bibliography of OE texts, Latin sources and secondary literature. Pp. 196. In paper: DM 84.00; in cloth: DM 112.00.

The Historic Buildings and Monuments Commission for England

announces publication of Archaeological Report No. 3: The Anglo-Saxon Cemetery, Buckland Estate, Dover, Kent, by Vera I. Evison. The report on this cemetery (dating from the late fifth to the middle of the eighth century) gives a detailed analysis of its layout and phasing, and of the dead buried there. Among the matters discussed in the book are: the evidence of Christian influences and rites amidst a pagan tradition of burial with grave goods; contact with Frankish territories and the importance of Frankish grave goods in the material culture of the people buried there; and, by the late sixth century, the significant amount of jewelry produced by local Kentish craftsmen. Professor Evison places the Buckland cemetery in its local context by examining contemporary finds from other sites in the area around Dover. The report on the excavation makes extensive use of plans and maps and contains a detailed, fully illustrated catalogue of the finds from each burial. ISBN 1-85074-090-9. Approx. 400 pp. 297mm x 210mm; 170 figs.; 12 pls.; 4 color pls. Price: £45. Pre-publication offer price: £35. UK customers are asked to add £2 per volume for postage and packing; overseas customers should make separate arrangements with HBMC. Send orders to: HBMC, Room 222, Fortress House, 23 Savile Row, London, England.

Leicester University Press has published Anglo-Saxon Monetary History: Essays in Memory of Michael Dolley, edited by Mark Blackburn. This volume contains essays written by leading numismatists, archaeologists, and historians. They cover a variety of topics spanning the period from the early eighth to the eleventh centuries, and reflect the range of current interest in Anglo-Saxon monetary history. Several essays include a survey of current research, while others present a number of new ideas and interpretations, or record new material. The book also contains a complete bibliography of Michael Dolley's writings. Contributors include: Martin Biddle, Mark Blackburn, C.E. Blunt, N.P. Brooks, J.A. Graham-Campbell, Philip Grierson, Yvonne Harvey, David A. Hinton, Birthe Kjølbbye-Biddle, Henry Loyn, Stewart Lyon, D.M. Metcalf, P.J. Northover, Hugh Pagan, Elizabeth J.E. Pirie, Peter Sawyer, Veronica Smart, Ian Stewart, Tuukka Talvio, R.H. Thompson, and Patrick F. Wallace. ISBN 0-7185-1239-1. Pp. 384. Illustrated. £35.00 (UK only). Distributed in the USA and Canada by:

Humanities Press, Inc.
171 First Avenue
Atlantic Highlands
New Jersey 07716

Available from Colleagues Press (East Lansing, MI) is The Soul's Address to the Body: The Worcester Fragments, edited by Douglas Moffat. This edition of the fragmentary poem found in Worcester Cathedral MS. F. 174--considered to be wholly the work of the anonymous scribe whose distinctive, quavering script has come to be named the "tremulous hand"--contains an extensive introduction in which are discussed distinctive features of the manuscript, as well as the language, prosody, style, sources and structure of the Soul's Address. A glossary and bibliography are also provided. ISBN 0-937191-01-9. Pp. viii + 133. \$18.00.

Fordham University Press has published Magister Regis: Studies in Honor of Robert Earl Kaske (1986), edited by Arthur

Groos, with Emerson Brown, Jr., Thomas D. Hill, Giuseppe Mazzotta, and Joseph S. Wittig. Essays of special interest to Anglo-Saxonists in this collection include: Charles D. Wright, "'Insulae gentium': Biblical Influence on Old English Poetic Vocabulary"; James E. Cross, "An Unpublished Story of Michael the Archangel and its Connections"; Thomas D. Hill, "Scyld Scefing and the stirps regia: Pagan Myth and Christian Kingship in Beowulf"; Morton Bloomfield, "'Interlace' as a Medieval Narrative Technique with Special Reference to Beowulf"; Joseph Harris, "Brunanburh 12b-13a and Some Skaldic Passages." Also included in the book is a list of Kaske's publications. ISBN 0-8232-1161-4. Pp. 292.

Appearing as Volume 3 of The Anglo-Saxon Chronicle: A Collaborative Edition (Cambridge: D.S. Brewer, 1986) is MS. A, edited by Janet M. Bately. This volume presents a "semi-diplomatic edition" of the text of MS. A (Corpus Christi College, Cambridge, MS. 173)--the oldest, and physically the most complex, of the surviving copies of the Anglo-Saxon Chronicle. The long and complex history of the text--one which "took shape during the tenth century as a mixture of chronicles, long and short, derived from various sources," and "was still being augmented and altered in the first half of the twelfth century"--is recognized in the book's extensive introduction, where Professor Bately gives full attention to the differing characters of the various sections of the text. In reconstructing portions of the tenth-century A-text that were later erased or altered by interpolators, she makes use of the G-text, a derivative of MS. A. The book includes indices of persons (general and insular), peoples, and places. ISBN 0-85991-103-9. Pp. clxxvii + 124. £29.50.

Michael Swanton's English Literature before Chaucer (London and New York: Longman, 1987) emphasizes the cultural continuities of the pre-Chaucerian period, "abandoning the traditional but arbitrary division of the Old and Middle English worlds." While attempting to provide a "sufficiently synoptic view combined with an appreciation of individual texts," the author concentrates on "creative or imaginative writings" rather than on the primarily didactic or official works, from Beowulf to The Owl and the Nightingale. The book is divided into seven chapters and also includes an appendix on early English prosody, a chronology, general bibliographies as well as notes on individual writers, works, and sources. ISBN 0-582-49241-6; 0-582-49242-4 (paperback). Pp. xii + 355. \$29.95.

Information on English and American studies in West Germany and Austria for the 1987 summer semester is available in volume 43 of INFORMATIONEN: Englische Philologie. Anglistik und Amerikanistik (Augsburg: 1987). The listings, compiled by Thomas Finkenstaedt and Konrad Schroder, include: teaching personnel and course offerings; habilitations and promotions; research in progress; a supplement to the year's bibliography for 1985; and miscellaneous other items. ISSN 0341-9010. Pp. 307.

In Memoriam: Julian Brown (1923-87)

A Remembrance by Janet Bately and Jane Roberts

Julian Brown, born near Penrith on 24 February 1923, first came to London as a King's Scholar of Westminster School. He went up to Christ Church, Oxford, in 1941, where he took Classical Honours Mods in 1942 before the interruption of his undergraduate work by wartime service with The Border Regiment. In 1948 he graduated in Lit. Hum., and in 1950 he was appointed an Assistant Keeper in the Department of Manuscripts in the British Museum, where he was to remain until his appointment, as successor to Francis Wormald, to the Chair of Palaeography in 1961. He was elected a Fellow of the College in 1975 and a Fellow of the British Academy in 1982. Despite taking early retirement in 1984 in order to spend more time on his own research, he continued to teach for King's, helping and encouraging all who took their queries and problems to him. Not least, as a member of the Comité International de Palaeographie Latine, he organized the highly successful Colloque held in London in 1985. In 1986 he was awarded a D.Litt. honoris causa by the University of Durham. He died on 19 January 1987 and his memorial service was held in the College Chapel on 17 March.

The distinction of Julian Brown's scholarship was evident with the publication of the volume of commentary for the magnificent facsimile of the Lindisfarne Gospels (1960). There followed other studies of Northumbrian books, of the Stonyhurst Gospel and the Durham Ritual (both in 1969) and of the Durham Gospels (1980). In these, as in many other publications, he made valuable contributions to our understanding of the written legacy of medieval Europe and of its inheritance from the classical world. His clear-sighted interpretation of the evidence to be found in manuscripts, not narrowly palaeographical but using and developing techniques of codicological description, has much to offer colleagues in many disciplines, and he was sought out and consulted by classicists, historians, musicologists, theologians and those of us working in the vernacular languages.

Throughout his years in King's Julian Brown played a full rôle in the college's life, serving on a range of committees and on the college Council. For six years he was a most dedicated, efficient and influential chairman of the Library Committee. He took an active role in many committee meetings and his authority was greatly respected in many associations, most recently in the earliest deliberations of the Council of the Fontes Anglo-Saxonici.

To all who knew Julian Brown, there will remain a sense of the loss of the most intelligent and faithful of friends. He was no dry-as-dust scholar, but a man filled with wit, good sense, poetry and humor. The college's loss is great. We must not forget to extend our sympathy to his widow, Sanchia, who has cared for and nursed him so devotedly during the last few years, and to his daughters Charlotte and Rachel.

In Memoriam: Morton Wilfred Bloomfield (1913-87)

A Remembrance by George H. Brown

During this year that has seen the deaths of a number of distinguished medievalists, one of the greatest losses has been that of the wise and kind Morton Bloomfield. He was an academic and spiritual guide to many of us, and an esteemed humanist to many more.

A native of Quebec, Bloomfield had a B.A. and M.A. from McGill (1935), and after a year of graduate work at University College, London, he went to Wisconsin, where he received his Ph.D. (1938), taking a position at the University of Akron in 1939 and American citizenship in 1943. Although in recent years Bloomfield served as a regular visiting professor at Stanford (1981-85) and did visiting stints at Washington University, New York University, Brandeis, and elsewhere, he is associated mainly with two institutions, Ohio State, where he rose through the ranks from assistant to full professor (1946-61), and Harvard, where, after serving as professor of medieval literature and then chairman of the department of English (1968-72), he was the Arthur Kingsley Porter Professor of English in 1972 until his official retirement in 1983 (actually, he never did retire, either as a teacher or scholar).

A scanning of the more than 210 items in his bibliography reveals how wide ranging was his interest and expertise. His articles on Old English literature and his numerous reviews of Old English studies could alone establish his reputation as an Anglo-Saxonist. But his importance to Anglo-Saxon studies and students extends far beyond his writings. At both Ohio State and Harvard he assisted younger colleagues and he befriended and directed scores of young medievalists. He was on the editorial boards of numerous journals that publish Old English materials, and on the executive committee of the MLA. His services to the profession were immense. One of his greatest accomplishments for our world of learning was the major role he played in establishing the National Humanities Center at the Research Triangle Park, North Carolina. Because he recognized the urgent need for such a center, Bloomfield even did a task quite uncongenial to his nature, fund-raising. The Center has been a blessing for humanists.

The honors which he attained he accepted with appreciation. He was a recipient of ACLS and Guggenheim fellowships (twice), a fellow for the Center of Advanced Studies at Stanford and of the Institute of Advanced Study at Princeton. He received the Haskins medal of the Medieval Academy in 1965, and was a fellow and president of the Academy (1973-74); he was also a fellow of the American Academy of Arts and Sciences and was its vice-president (1972). He received honorary doctorates from Western Michigan University (1982), SUNY-Binghamton (1986), and Bar-Ilan University in Tel Aviv (1986). But amidst all the honors, he was unaffected, always congenial, a humble man in search of truth, a philosopher who loved the medieval literature that delights and edifies us.

ISAS 87: Meeting in Toronto

About one half of the 330 members of the International Society of Anglo-Saxonists attended the Third Meeting at the University of Toronto, April 20-23. There were some 26 papers and presentations. The major theme, appropriate enough at the home base of the Dictionary of Old English, was lexicography. The DOE sponsored an "Open House," which gave conferees an opportunity to visit firsthand the premier research project in OE language study. Anglo-Saxonists interested in the Fontes Anglo-Saxonici and the Glossography project were able to participate in informational meetings. A special performance at ISAS 87 was "A Flaunting of Falcons," at which four birds demonstrated their hunting and retrieving skills--indoors. Unseasonably warm weather added to the pleasure of the meeting. President Roberta Frank and her Associate Organizers Ann Hutchison and William P. Stoneman led a large and efficient contingent of local Anglo-Saxonists in making program and hospitality arrangements. The facing page offers a photo album from pictures taken by David Paul Megginson.

At the business meeting it was announced that the Advisory Board had unanimously appointed Mary P. Richards to succeed Daniel G. Calder as the Executive Director effective July 1, 1987. On January 1, 1988 Rosemary Cramp will succeed Roberta Frank as President, while Paul E. Szarmach and Patrizia Lendinara will begin two-year terms as First Vice President and Second Vice President respectively. Joining the Advisory Board on the same date will be: Alfred Bammesberger, Andreas Fischer, Allen J. Frantzen, D.W. Rollason, and Leslie Webster, all of whom will replace outgoing members.

In recognition of their service to ISAS the organization gave Daniel G. Calder and Stanley B. Greenfield silver cups.

Honorary memberships were bestowed upon Peter Clemons and Stanley Greenfield.

The 1989 meeting will be held in Durham, England, most likely in August. Although plans are at a preliminary stage, possible themes include "cultural interaction," notably with the Celtic world. Excursions to various northern sites are probable. The 1991 ISAS meeting will be in New York, most likely early August.

For abstracts of papers given at ISAS 87 see the Appendix to this issue. Not all abstracts were available.

Readers interested in joining ISAS and in seeking further information about membership privileges (including discounts on Anglo-Saxon England) should write to the new Executive Director:

Prof. Mary R. Richards
Executive Director, ISAS
Dept. of English
Univ. of Tennessee-Knoxville
Knoxville, TN 37996



Alfred Bammesberger



Allen J. Frantzen and Patrick W. Conner



Christine Fell



Fred C. Robinson



Carl Berkhout and J. Gerritsen



Bird at Rest



T. F. Hoad

Photos: David Paul Megginson

Sources at Kalamazoo

The Fifth Symposium on the Sources of Anglo-Saxon Culture took place at the Twenty-Second Congress on Medieval Studies, sponsored by the Medieval Institute at Western Michigan University, May 7-10. Six sessions considered literary sources, methods of studying (literary) sources, art, and archaeology. See OEN 20.1, 17-19 for the list of papers and topics; note that Archaeology II was cancelled. For abstracts of papers see the Appendix to this issue. Attendance at the sessions ranged from 40 to well over 100. As has become the annual custom, some 50 Anglo-Saxonists gathered at the Black Swan Restaurant for an unofficial banquet, this year featuring gravlax.

The Ad-hoc Committee for the Symposium has already proposed a tentative schedule to the Western Michigan Congress Committee. The initial proposal calls for six sessions at the Twenty-Third Congress, May 5-8, 1988. The Ad-hoc Sources Committee has made some format changes and adjustments to accommodate expressions of interest and new developments in the field. Once again, the proposed schedule is a blend of "open" and "organized" sessions. All sessions are subject to the approval of the Western Michigan Congress Committee. The possibility of multiple sessions on the topics concerned is a function of interest and availability of times and places in the schedule. The proposals are:

I. Literary Sources, an open session. Organizer: Thomas D. Hill; Dept. of English; Rockefeller Hall; Cornell Univ.; Ithaca, NY 14853.

II. Orality, Literacy, and Sources. Organizer: Paul E. Szarmach; CEMERS; SUNY-Binghamton; Binghamton, NY 13901.

III. Theory and Method in Anglo-Saxon Studies I: An Interdisciplinary Dialogue. Organizer: Martin Irvine; 351 W. Oakridge St.; Ferndale, MI 48220.

IV. Theory and Method in Anglo-Saxon Studies II: Recent Research on Society and Sexuality. Organizer: Allen J. Frantzen; Dept. of English; Loyola Univ. of Chicago; 6525 North Sheridan Road; Chicago, IL 60626. This session is reserved for research by graduate students on the topic of society and sexuality. Papers will be refereed; they are invited from historical, political, literary, and economic perspectives especially. Abstracts (1000 words) are due by September 15, completed papers by February 1. It is expected that there will be three papers and a response.

V. Anglo-Saxon Art, an open session. Organizer: Carol L. Neuman de Vegvar; Dept. of Art; Union College; Schenectady, NY 12308.

VI. Anglo-Saxon Archaeology: Saxon, Viking, and Scandinavian Contacts in North Britain and the Northern and Western Isles. Organizer: Robert T. Farrell; Dept. of English; Goldwin Smith Hall; Cornell University; Ithaca, NY 14853.

Those interested in participating in the Symposium should contact the organizers by September 1.

Dictionary of Old English: 1986 Progress Report

Joan Holland
Centre for Medieval Studies
University of Toronto

We are pleased to report the recent publication of the first fascicle of the Dictionary, the letter d. The fascicle has been published on microfiche and is distributed by the Pontifical Institute of Mediaeval Studies at Toronto. Our computer will enable us to correct errors as they are noted; microfiche publication will make possible the re-publication of entire fascicles in corrected form as necessary. The completed Dictionary will be issued in book form by the University of Toronto Press. The editors have been writing entries for the letter c since June, and we intend to have the c fascicle finished by this time next year.

Funding for the Dictionary is now assured through 1991. In June we were notified that our major funding agency, the Social Sciences and Humanities Research Council of Canada, had awarded us a substantial grant for a further five years. In addition, we received a separate grant from the Social Sciences and Humanities Research Council specifically to maintain and update our specialized library collection. A major grant, also for five years, has come from the Connaught Fund, a granting agency within the University of Toronto. This assurance of funding has allowed us to hire additional staff and to concentrate on entry-writing.

In September, Pauline Thompson joined our editorial team and in January 1987 we will have another new editor, Nancy Porter. In July 1987 we hope to appoint a further editor who will bring our editorial staff to its full complement for the next four years. As in previous years, Canadian Immigration regulations require that we first search for a Canadian candidate and only if one is not found are we allowed to undertake a wider search.

In June, Allison Kingsmill, who had been our bibliographer-librarian, retired. She continues her independent work on Old English word-studies. In October, we hired an administrative assistant, Alison Forrester, who has freed the co-editors from some administrative duties, and has allowed them to devote more time to entry-writing.

The letter d has been produced using a Xerox computer system (five 1108's, an 8045 laser printer, and a Vax 11/730). The system has been invaluable in allowing us to do certain kinds of checking automatically, making copy-editing easier and improving accuracy. This year also, using our lemmatization program, we have assigned all the spellings in the letter b to headwords. The first entries for b have been written using the lexicographer's desk-top, still in a prototype version.

Our International Advisory Committee met in Toronto in October. Professor Eric Stanley also spent four weeks with the Dictionary in March and April, when he wrote draft entries for the letter c and assisted with the final revisions for d. In June, Dr. Bruce Mitchell of St. Edmund Hall, Oxford, visited for two weeks and consulted with us about possible strategies for the handling of the syntax words. Dr. Franz Wenisch of the University of Giessen spent the months of June and July in Toronto working on the revision of the List of Texts.

In October, the Dictionary was one of a number of projects, members of the Consortium for Research in the Humanities, which participated in a Research Fair for alumni, potential students, and the general public.

This has been an active year for the Dictionary staff. In September, David and Ian McDougall gave a paper entitled "Problems in the Treatment of Glosses in the D.O.E." at the Conference on Anglo-Saxon Glossography in Brussels. In October, Antonette diPaolo Healey gave a paper entitled "Old English Language Studies: Present State and Future Prospects" at the Thirteenth New England Medieval Conference in Durham, New Hampshire. Also in October, Pauline Thompson gave a report for students of the Centre for Medieval Studies, Toronto, on her thesis "Studies in the Vocabulary of Illness in Old English Saints' Lives and their Sources," and a paper entitled "Latin Elephants and the Anglo-Saxons: a Puzzle in Old English Disease Terminology" at the Pontifical Institute of Mediaeval Studies, Toronto. In November, Ashley Crandell Amos described the Dictionary's use of computers at the Xerox University Grants Meeting in Leesburg, Virginia.

Sharon Butler, our colleague and friend, died in August from amyotrophic lateral sclerosis. She had been with the project since 1977. She will be remembered by all of us for her cheerful attention to even the most tedious lexicographical task and her unfailing kindness to all who came to visit the project.

CO-EDITORS: Ashley Crandell Amos Antonette diPaolo Healey

EDITORIAL STAFF: Joan Holland Anna Burko
David McDougall Allison Kingsmill
Ian McDougall Elaine Quanz
Pauline Thompson Alison Forrester
Tim Hwang (Computer Programmer)

INTERNATIONAL ADVISORY COMMITTEE:

Helmut Gneuss: University of Munich
John Leyerle: University of Toronto
Fred C. Robinson: Yale University
E. G. Stanley: Pembroke College, Oxford

Editor, Toronto Old English Series: Roberta Frank

Editor, Publications of the Dictionary of Old English:
 Roberta Frank

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 Carol Percy Haruko Momma

STUDENT ASSISTANTS: Olana Garba Robert Ireland

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 The Presidents' Committee, University of Toronto
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 Xerox Corporation University Grants Committee
 The University of Toronto

Second Progress Report

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

In the year that has passed since the publication of the First Progress Report (Old English Newsletter, Spring 1986), the Executive Committee of Fontes Anglo-Saxonici has been able to make significant progress towards the establishment of a computer-based register of written sources used by authors in Anglo-Saxon England. Direct financial support for the preliminary work has been provided by a grant from the British Academy; and many individuals, universities, academic associations, and journals have generously provided practical assistance. The breadth of support in many countries and the enthusiasm of individual scholars confirm that the Register is universally welcomed as a valuable contribution to the study of Anglo-Saxon England.

During the course of the year the Old English and Anglo-Latin Sub-committees, in close consultation with the Computing Sub-Committee, have devised a standard entry slip and have established a detailed set of guidelines for contributors. Both have been tested by trial entries on a range of texts. It is, of course, recognized that particular texts will present problems which cannot adequately be covered by a manageable set of general guidelines, and contributors will therefore be asked to submit a number of entry slips at an early stage so that any problems can be identified and resolved by the appropriate Executive Secretary acting in consultation with the relevant Sub-committee and the Executive Committee. The Anglo-Latin Sub-committee, in addition, has begun the basic task of producing for independent publication a list of all Anglo-Latin texts and of preparing an abbreviation list of Latin authors and titles. For Old English writings the Register will use the list of texts in A Plan for the Dictionary of Old English, ed. Roberta Frank and Angus Cameron (Toronto, 1973) and the abbreviations established by Bruce Mitchell, Christopher Ball, and Angus Cameron in "Short Titles of Old English Texts," Anglo-Saxon England 4 (1975), with minor modifications as necessary.

With the guidelines and other materials for contributors almost ready for use, the Executive Committee, at its meeting in Oxford on November 1, 1986, was able to look ahead to the invitation of contributors for particular texts in the light of more than one hundred replies to the Register's questionnaire, which had been distributed in 1986 to Anglo-Saxon scholars in the UK, Europe, the USA, Canada, Australia, New Zealand and Japan. It was recognized that, in the first instance, the Register would be mainly recording the written sources of edited texts where source-identification is already well advanced, which will mean

that there will be an inevitable temporary bias towards Old English prose. More problematic vernacular texts and the large corpus of Anglo-Latin writings, much of which has not been critically edited, will, however, be incorporated in the Register as soon as possible. The Executive Committee will formally invite each contributor to be responsible for analyzing a particular text or texts and will give guarantees of copyright protection. The letter of invitation will also explain the procedure to be followed for submitting to the appropriate Executive Secretary sample entry slips and, if the final slips have not been submitted in the interim, a biennial progress report.

Closely related to the Register are the archive and source-study bibliography referred to in the First Progress Report and now being successfully developed at King's College, London University, under the direction of Professor Janet Bately and Dr. Jane Roberts. Although the archive, with its bibliographical resources, will have an independent value, the intention is that its organization and referencing system will meet the detailed requirements of the Register and that its materials and bibliographical information will be a major resource for the Register's contributors. In addition, the Register has maintained its close association with two major complementary projects: the revision of Ogilvy's Books Known to the English, led by Professors P.E. Szarmach, T.D. Hill, and T.W. Mackay, and the bibliographical handlist of extant manuscripts written or owned in England up to 1100, which is being compiled by Professor H. Gneuss.

Open meetings to discuss the progress of the Fontes Anglo-Saxonici Register were held in London in March 1986 and in Kalamazoo in May 1986, and further meetings are planned for March 1987 in London and April 1987 in Toronto. Since the project depends on contributions from scholars working on a wide range of texts, it is essential that the Register should continue to be publicized and to benefit from scholarly discussion. It is therefore the Executive Committee's intention to maintain the program of open meetings in the UK and North America. Anyone who has an interest in the project is also welcome to write to the General Secretary, Dr. Joyce Hill, School of English, University of Leeds, Leeds LS2 9JT, England.

Peter Clemoes, Director
 Joyce Hill, General Secretary
 Donald G. Scragg, Executive Secretary for Old English
 Michael Lapidge, Executive Secretary for Anglo-Latin

Handbook of Teachers of Medieval English Language and Literature in Great Britain and Ireland

Compiled by Geoffrey Lester



Department of English Language
University of Sheffield

The handbook is a list of teachers and researchers in British and Irish colleges, polytechnics, and universities who are connected with any aspect of Old English and Middle English and related disciplines, such as Old Norse and palaeography. Containing 106 pages, it provides particulars of almost 300 individuals from 56 institutions. The entries give (in most cases) name, address, status, major editorial posts etc., teaching interests, and publications. Price: £4.00 (includes postage in UK). Checks should be made payable to "University of Sheffield." Address orders to:

Department of English Language
University of Sheffield
Sheffield S10 2TN
England

ANSAXNET: Telecommunications for Anglo-Saxonists

Scholars whose electronic accoutrements include modems and who have accounts with their institutions' mainframes are, in all probability, connected to BITNET, a worldwide, inter-university computer network composed of educational and research computer centers. Through BITNET, scholars can exchange messages, answer each other's questions, and pass files up to 1000 lines back and forth. My own experience with the system suggests that it is better than the telephone because communications can be captured to disk and kept for reference; because the receiver of a question has time to check his/her responses; because once a message or file is sent, it is delivered immediately to the recipient's account; and because the system is funded on a subscription basis by the institutions, and users are not normally charged for the service.

No directory of account numbers exists, however, and it is impossible to contact each other without account or I.D. numbers and nodes. But I am compiling such a directory of BITNET addresses for us, which I have dubbed ANSAXNET. If you will send me your name, your university or college mailing address, and your BITNET account number and node, I shall return a file to you over the system with all of the electronic addresses I have received. Periodically, I shall send an updated directory. You may then use your university's BITNET system to contact anyone on the list. Because BITNET has electronic connections called "gateways" to systems all over the world, it is equally possible for us to communicate with colleagues in the international community. Therefore, non-U.S. scholars who want to join ANSAXNET and who are connected to BITNET through one or more gateways should send me the full electronic address with all of the appropriate gateway extensions included.

Please send your ANSAXNET entries over BITNET to VM47C2@WVNVM, and I shall forward to you the first ever electronic directory of Anglo-Saxon scholars. I shall only accept numbers sent to me over the system to insure that they are valid, working numbers, and I shall only issue copies of the directory over the system and then only to those individuals whose names are contained in it.

If you do not have a BITNET account yet, contact the person in charge of faculty computing at your computer center. Even if you use your institution's mainframe for nothing else, you will find that BITNET alone will more than repay the effort of establishing an account.

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Progress in Computer-Assisted Learning:

Beginning Old English / Learning Old English

Constance B. Hieatt, University of Western Ontario
and
O.D. Macrae-Gibson, University of Aberdeen

(1) Beginning Old English is an elementary introduction which consists of thirteen brief lessons and a disk of exercises for use with a computer; the lessons include all basic aspects of Old English grammar, vocabulary, and sound changes. The fuller "workbook" form contains versions of the same exercises for those who have no access to, or no real need for, the computer disk, as well as a selection of brief readings (including some of the most usual texts for beginners, such as the Parable of the Sparrow), an introduction to Old English prosody, a vocabulary, and a set of Modern English/Old English exercises which are not on the computer disk. In both forms BOE is intended to be a rapid introduction to enable capable students to get on with actually reading Old English poetry as soon as possible, but which also contains a first chapter (and other features) intended to assist those who come to us with little or no knowledge of the structure and signals of any language whatsoever, as seems to be all too frequently the case nowadays: especially for those of us who teach undergraduates. The text has gone through two revisions, incorporating corrections and changes suggested by those who have worked with it (including most notably my own students).

The disk, originally programmed for the Commodore PET since that was the only one available to my students when Dr. O. D. Macrae-Gibson and I started to work on this project, has also been revised and corrected as problems emerged. It has been converted for use on IBM this year and is now available to those who can use a Hercules Color Card. We expect to have other, more flexible, alternatives ready by the fall of 1987. Dr. Macrae-Gibson will no doubt want to refine it further over the summer, incorporating improvements and nuances which were not possible when he had only the PET to work with, and such revisions may have been finished by the time the OEN containing this information is circulated. If not, we will be happy to supply a sample of the current version to anyone who wants to try it, and can assure prospective users that the original disk has been in use at UWO for over two years now and has amply proved its worth.

We are not sure whether we should make another conversion for Apple users. It may be unnecessary if most of the Apples now used by our colleagues are IBM-compatible. We would like to hear from anyone who can inform us of their needs in this respect.

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(2) Learning Old English is a course written with the same intention, to get students as quickly as possible to a stage where they can read original Old English, still needing to use glossaries for word-meanings, no doubt, but responding with understanding to the structural features of the language. It develops this capacity by starting students on artificially written text with very restricted grammatical content, which is steadily extended as more of the main grammar is presented, until by the end of the eight-lesson course they are in fact reading original text. Its particular features include presentation of text and exercises on audio cassette as well as in written form, to make use of aural as well as visual memory, and a requirement in the test exercises which conclude each lesson for students to construct Old English sentences as well as interpret them, as the most effective way of ensuring that they really understand how the language is manipulated. It assumes an elementary knowledge of classical grammatical terminology.

It has been in use, chiefly in Britain, for a number of years. A limitation has been, however, that the test exercises call for correction by a tutor, and as soon as possible, before a student goes on to the following lesson, but a new computer program can now take over much of the repetitive correcting which this requires, allowing students in most cases to progress without waiting to see tutors, and tutors to concentrate on more interesting and individual points. A feature of these computer exercises is that they require students to make a grammatical analysis of an Old English sentence before trying to translate it, to avoid the tendency we all notice to leap to an impressionistic interpretation based on plausible identification of a few word-stems.

At present the program is available for the BBC Micro-computer only (disk or cassette); as with Beginning Old English the author would be glad to hear from anyone who would welcome conversion to IBM or any other system. At present, too, only the translation exercises are computerized; they constitute the majority of the test exercises, but there are some which deal directly with grammar. As with Beginning Old English an extension of the program may be complete by the time OEN appears, but even in their present form the exercises have been successfully tested with students and revised on the basis of that experience.

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SCOTLAND

Printing Strategies for Old English Characters Using WordPerfect

Katherine O'Brien O'Keefe and Sheryl E. Perkins, Texas A&M University

The Old English Newsletter has seen in the last few years a number of extremely useful articles suggesting various ways to meet the peculiar (at least from a market perspective) typographic needs of scholars in Old English. Most of us can describe the look on salespersons' faces at the mention of the word "Icelandic," and prefer not to imagine the look on our own at the mention of the word "price." Many of the solutions to this problem offered in these pages have required fairly expensive equipment. For example, printing on a Xerox X-9700 (Schipper, OEN 17.2 [Spring, 1984]) requires a main-frame account and computer dollars (not always available in quantity to those of us in Colleges of Liberal Arts). The Diablo 620 (Fein, OEN 18.2 [Spring, 1985]) is expensive, and so, unfortunately, is the IBM Quietwriter (Boenig, OEN 19.2 [Spring, 1986]). The latter two require the additional purchase of special fonts. Other routes have required modifying word processing packages with other packages (e.g. Wordstar with Wordpatch and a font downloader [Bragg and Blumenthal, OEN 17.2 (Spring, 1984)]).

Our approach to the problem of word processing and printing in Old English had the following goals: to minimize the expense of hardware and software, to maximize printing flexibility, and to provide an easily used but powerful word processing package. We chose WordPerfect as our software because of its compatibility with IBM PCs, IBM clones, and other popular machines, its ability to drive a wide variety of printers, and its important features for manuscript preparation. WordPerfect offers automatic footnote and endnote numbering and formatting, as well as functions to create tables of contents and indices. The printer we chose (and the one on which we printed this essay) was the Epson EX-800 dot matrix printer. The following essay describes the commands we have inserted on the systems disk to obviate the need for a font downloader in producing Old English special characters.

Printing the thorn and eth requires instructing the printer to make a series of font* and pitch* changes, overstrike* characters upon one another, and use super/subscripting*. What this could mean to the author of a document is typing an extended series of keystrokes everytime he/she wishes to insert a thorn or eth into the document. Instead, we have programmed each series of keystrokes into a macro*, enabling us to type the individual character directly into a document simply by pressing <Alt><"key"> (where "key" is any alphabetic key you have designated). Following the steps below will allow you to program these characters into macros:

- Type <Ctrl><F10> while on any blank line within a WordPerfect document. The words "Define Macro:" will appear at the bottom of your screen.
- Type <Alt><"key"> (where "key" is any alphabetic key you designate) at this prompt. (You must decide beforehand on which keys to program these characters. For example, we have programmed our macros so that we type <Alt><q> to invoke the thorn macro and <Alt><z> to invoke the eth macro.)
- The words "Macro Def" will begin flashing at the bottom of your document.

* For these features consult the Reference Section and the Special Features Section of the WordPerfect manual.

This is the point at which you will enter the keystrokes necessary to produce the eth or thorn.

Enter the commands printed below using the WordPerfect manual as a reference if necessary.

For the lowercase thorn:

1. Type a space using the pitch and font of your document.
2. Enter the Overstrike command.
3. Change the Pitch to 15 and the Font to 1.
4. Type] (right bracket).
5. Enter the Overstrike command.
6. Change the Pitch to 12 and the Font to 5.
7. Enter the Subscript command.
8. Type 7 (the seven key).
9. Change the Pitch and Font back to the original ones for your document.
10. Type <Ctrl><F10> to exit "Macro Def."
11. Type <Alt><F3> to verify that you typed the macro correctly. It should look just like this:

```
[Ovrstk][Font Change: 15,1]][Ovrstk][Font Change: 12,5][SubScRpt]7[Font Change: ?,?]
```

(where "?," are the pitch and font in which the rest of the document is printed. The indentation at the left margin represents a typed space.).¹

For the lowercase eth:

1. Type a space using the pitch and font of your document.
2. Enter the Overstrike command.
3. Change the Pitch to 10 and the Font to 3.
4. Enter the Superscript command.
5. Type \ (a backward slash).
6. Enter the Overstrike command.
7. Change the Pitch to 15 and the Font to 6.
8. Enter the Superscript command.
9. Type / (a forward slash).
10. Enter the Overstrike command.
11. Change the Pitch to 12 and the Font to 1.
12. Type o (a lower case o).
13. Change the Pitch and Font back to the original ones for your document.
14. Type <Ctrl><F10> to exit "Macro Def."
15. Type <Alt><F3> to verify that you typed the macro correctly. It should look just like this:

```
[Ovrstk][Font Change: 10,3][SuprScRpt]\[Ovrstk][Font Change: 15,6][SuprScRpt] / [Ovrstk][Font Change: 12,1]o[Font Change: ?,?] (where "?," are the pitch and font in which the rest of the document is printed. The indentation at the left margin represents a typed space.).2
```

Finally, the other characters we programmed to use in an <Alt><"key"> combination (æ, Æ, ö, etc.) are already available in WordPerfect. Refer to the WordPerfect Installation Manual, "Special Characters" (p. 34), to program these characters onto your disk. You will again need to be sure your printer will print these characters.

One final word about the macros--when you program these characters, they should be stored on your WordPerfect system diskette. You will be able to see them on your directory. They will be stored in the form ALT(?).MAC,

where (?) stands for the key you have programmed with the macro. For example, ALTH.MAC indicates that you programmed <Alt><h> for your macro.³

The following verses show what the characters look like in context:

Da hine heowon hæðene scealcas
and begen þa beornas þe him big stodon,
Ælfnōð and Wulmæc begen lagon,
ða onemn hyra frean feorh gesealdon.
Hi bugon þa fram beaduwe þe þær beon noldon.
Þær wearð Oddan bearn ærest on fleame,
Godric fram guþe, and þone godan forlet
þe him mænigne oft mear gesealde (Maldon, ll. 181-88).

One important caveat: WordPerfect's soft line break will separate certain character sequences in the macro for eth. The consequence is that if eth is typed near the right margin (where the wrap function is invoked), WordPerfect may locally readjust the following left margin. This nuisance is fixed by padding the affected right margin with spaces immediately before printing. This problem in the software makes us hesitant to recommend our modification of WordPerfect for extensive textual editing.

The limitation of the Epson EX-800 printer is obvious: it cannot produce the quality of typeface obtainable on a laser printer or a letter-quality daisy wheel printer. However, given a limited budget, limited access to a mainframe, or a preference for a word processing package over a type-setting editor, the combination of WordPerfect and the EX-800 offers some worthy compensations: a variety of fonts, a clean typeface, fast printing (300 CPS in draft; 60 CPS in near letter quality), and the production of special characters by keystroke without giving up any standard characters.⁴

Notes

1. The macro for the uppercase thorn will look like this:
[Ovrstk][Font Change: 15,1][Font Change: 12,5][Ovrstk]7[Font Change:?,?]
(where "?,?" are your original pitch and font. The indentation at the left margin represents a space typed in your original pitch and font.)
2. The macro for the uppercase eth will look like this:
[Font Change: 15,1][-][Font Change: 12,1][Ovrstk]D[Font Change:?,?]
(where "?,?" are your original pitch and font. The sign, "[-]," displays redundant brackets. Type in only a dash.)
3. For information on macros, see Eric Alderman and Lawrence J. Magid, Advanced WordPerfect: Features and Techniques (Berkeley: McGraw-Hill, 1986), pp. 41-47. Note that thorn and eth will not appear as such on your screen. A "7" will appear for the thorn, and an "o" will appear for the eth.
4. With an institutional discount, the Department of English at Texas A&M paid \$861.30 for a Diablo 635 and \$1041. for a Quietwriter (both without cables). The Epson EX-800 varies in price--we paid \$443., mail order, including cable, ribbon, and shipping.

A Note on Bibliographic Utilities

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Old English scholars will want to know about a new resource for bibliographic research in the Humanities and History. The last dozen years or so have seen a rather fundamental development in the history of bibliography with the formation of technical service "utilities," which libraries in this country share by means of telecommunications networks to produce and to record practically all of the cataloging of their individual collections. Increasingly, the use of these utilities is available without charge or fees to the libraries' clientele.

Each utility maintains an online data base of considerable magnitude, serving in effect as a union catalog of the participants' holdings over the period of their affiliation. One may assume with few exceptions (for the field of bibliography cultivates exceptions) that every major academic library in this country has and continues to participate in one or another of these utilities for all of its cataloging in Roman alphabet languages during the past ten to fourteen years. With reference to recent publications in particular, and also to older materials which may have been recently acquired or whose cataloging may have been converted to digital form in the recent period, a scholar's use of the utility's data base may be just as effective as--and sometimes even more effective than--consultation of an institution's public catalog(s) on site. Moreover, because participating libraries normally have consortia agreements for interlibrary loan, the effective use of such a data base can obviate the need for on-site consultations altogether.

One should consult with the library staff of one's own institution for further particulars as well as policies of database service. Two principal examples serve research libraries nationally: the OCLC/Online Computer Library Center system, boasting over ten million catalog records in 1985 with, indeed, an international range of library affiliates, and the Research Libraries Information Network (i.e., RLIN, "arlin") with claim to about eighteen million records in its "books" and "serials" modules by the end of 1985(*). Ordinarily, libraries participate in one or the other, although at some sites both may be available for research consultation, and the Library of Congress contributes the enormity of its recent and current cataloging to both data bases. RLIN participants include the central library systems at Columbia, Cornell, Johns Hopkins, the New York Public Libraries Research Division, Princeton, Stanford, UC/Berkeley, University of Michigan, University of Pennsylvania, and Yale. At present, neither RLIN nor OCLC seem to be accessible through commercial telecommunications services directly to "end users" at home or office; and this, probably, is for the best, in view of the technical protocol that is still required for their accurate utilization.

As a consequence of their chief purpose--to compile and

disseminate catalog information in an easily edited, digital form--the data bases present many of the features, as well as the limitations, of traditional library card catalogs. For example: 1) their level of record is usually confined to that of publications, as such, without analysis of the individual essays and articles which publications contain; 2) information is most effectively retrieved in queries of a published work's authorship (or editorial responsibility), its title(s), or its subjects; 3) queries for personal names and for subjects should have reference to conventional library forms, the catalog headings which are utilized more or less consistently in most North American libraries (cf. below). Furthermore, information of serial and periodical publications is usually not so thorough as can be found in direct inquiry with a library. Although the data bases also contain technological enhancements for searching, these may be characterized primarily as means of compensating for technological shortcomings of online retrieval in comparison with card files and printed sources.

On the other hand, one need not be a "data base junky" to grasp the systems' practical advantage: their instantaneous retrieval of catalog records from a single, collective compilation at a single, remote location--the data base terminal --short-cuts much of the tedium, time and labor of successive "look-ups" in the numerous series and cumulations of those great printed catalogs which offer a roughly equivalent scope--the on-going National Union Catalog, the Library of Congress Subject Catalog, and the supplementary catalogs of the British Museum Library. The data bases provide an important new point of departure for bibliographic research which is at once quite convenient and quite significant in its basis in a common pool of academic library acquisitions in recent years.

In their level of record, lacking reference to scholarly essays and articles, we should emphasize, these data bases do not compete with or tend to supplant the bibliography of current contributions to scholarship contained in annual reviews of the disciplines, indexes and abstracting services, and specialized journals such as OEN. In this respect, the effectiveness of resources such as RLIN and OCLC is supplementary but still valuable in view of the serious difficulties which scholarly bibliography must address in gaining timely information of the appearance of new monographs throughout the world. In the cataloging of their acquisitions libraries offer a useful adjunct for the scholarly awareness of recent monographic publishing; and, of course, the utilities that support cataloging offer a powerful and convenient means of consulting this information, especially as catalog records tend to appear in the data base well before their entry in an institution's public catalog. The problem for scholars is, then, to utilize the conventions of catalog information and, specifically, the catalog "subject headings" that are pertinent to a topic. With interdisciplinary fields such as Old English Studies, this is sometimes a rather troublesome problem.

What is a catalog "subject heading"? It is the designation,

the term, phrase, or series of terms and phrases employed in a catalog to the exclusion of other synonymous designations to identify the subject matter of a book or books. As a rule, each publication receives one or more "subject heading" when cataloged; books of the same subject receive precisely the same heading; and for the past fifty years or so, most academic libraries in this country have employed a single, uniform set of "subject headings," to the exclusion (more or less) of others, so that their cataloging will conform with practices at the Library of Congress. The list of these "authorized" headings, itself, comprises a voluminous reference thesaurus; and, of course, academic librarians have made a speciality of assisting clientele in its use to uncover specific headings that pertain to their research. However, one can also merely look up a familiar book of interest and, on noting its "subject heading(s)," proceed to other books in the catalog on the same subject. Because our data bases are manipulated at a single online terminal, they facilitate this procedure, while extending the query to the holdings of a community of library collections.

To illustrate this procedure, hardly twenty minutes were needed to look up in RLIN base all of the monographs and collections listed in the "Old English Bibliography" of 1985 and note each of their "subject headings." Further inquiry revealed the surprising depth of information contained in this data base, along with some peculiarities of "subject heading" usage in Old English Studies. The term "Carolingians," for example, is not often used as a heading, and the phrase "Old English Literature" never appears. Instead, one needs to consult the headings "Carlovingians," yielding references to 153 items (i.e., publications, editions, and printings), and "Anglo-Saxon Literature" with its subheading "History and Criticism," which yields references to about 180 items. Admittedly, the terms and phrases which are found as catalog "subject headings" may sometimes seem a bit arbitrary, although usually better than no heading at all. If review of all these references were too time-consuming, RLIN permits their retrieval according to date of publication; that is, one may check only those published since, let's say, 1980. Other "subject headings" of interest included: "English Literature--Middle English, 1100-1500," yielding 502 references (with the subheading "History and Criticism," this was reduced to 326 of which we noted 27 published since 1984); "Learning and Scholarship--England--History," yielding 9 references in RLIN; "Anglo-Saxons--England," 49; "Civilization, Anglo-Saxon," 40; "Paleography, English," 61; "Coins, Medieval," 89; "Oral-formulaic Analysis," 42; "Euphemism," 8. Let us recall that each of these references consists not only of a full bibliographic citation with note of pagings, illustrations, bibliographies, etc., but also indication of the libraries which own copies. Generally, one may assume that these copies are available for use through interlibrary loan.

(* See notices in the Encyclopedia of Information Systems and Services, 6th ed. (Detroit: Gale, 1985-86).

Old English Language Studies: Present State and Future Prospects¹

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Over ten years ago, Fred C. Robinson published a stock-taking essay in the inaugural volume of Mediaevalia in which he surveyed the state of Old English scholarship in the year 1975, and in which he suggested areas of new research for future scholars.² Like his essay, my paper has both present and future aspects: first, a look at today's research tools and studies which analyze and illuminate the Old English language; and second, a conjuring up of those areas particularly ripe for further work. I attempt this survey from the perspective of a practicing lexicographer who even in this age of the computer still sit at times with bundles of slips, like James Murray a hundred years ago, trying to map out the shape of a word.

The greatest aid to lexicography is a superb edition--one that is fully annotated, noting sources, supplying both lexical and spelling variants, with a glossary which in effect constitutes an Index Verborum. We have been very fortunate in the major editions of Old English prose which have appeared in the last few years: Janet Bately's Orosius, Malcolm Godden's Second Series of Ælfric's Catholic Homilies, Paul Szarmach's Vercelli Homilies IX-XXIII, Hubert de Vriend's OE Herbarium and Medicina de Quadrupedibus, Günter Kotzor's Das altenglische Martyrologium and the new collaborative edition of the Anglo-Saxon Chronicle under the general editorship of David Dumville and Simon Keynes. In the Chronicle series, two OE texts have appeared so far, Janet Bately's edition of MS A, and Simon Taylor's edition of MS B. Peter Baker and Michael Lapidge's edition of Byrhtferth's Manual is near completion and will eventually be submitted to EETS.

We rely on the annual bibliographies in the field, such as those of the Old English Newsletter and Anglo-Saxon England, to keep us current on matters of lexical interest. At the same time we find it hard to believe that only a few years ago there was no such thing as the Greenfield-Robinson Bibliography of Publications on Old English Literature to the End of 1972, nor a work of smaller compass, the Cameron-Kingsmill-Amos Old English Word-Studies, a by-product of the Dictionary of Old English. At the moment bibliographical work is flourishing. Two bibliographies have just been completed, Victor Strite's survey of semantic field studies and Robert Kaske's bibliographical Guide to the Interpretation of Medieval Imagery; and others are in preparation, Carl Berkhout's updating of Greenfield-Robinson and Bruce Mitchell's annotated bibliography of OE syntax.

For etymological information, we still consult the second edition of F. Holthausen's Altenglisches etymologisches Wörterbuch, supplemented by Alfred Bammesberger's Beiträge zu

einem etymologischen Wörterbuch des Altenglischen published in 1979, a volume preparatory to his full etymological dictionary. We are fortunate to have T.F. Hoad's Concise Oxford Dictionary of English Etymology just published in 1986, and we await his revision of the unabridged Onions-Friedrichsen-Burchfield Oxford Dictionary of English Etymology.

Thanks to the expressed need of the Old English community for a certain kind of research tool, the computer expertise of Richard Venezky, the generosity of Angus Cameron, and funding from the National Endowment for the Humanities, A Microfiche Concordance to Old English was published in 1980 by Richard Venezky and Antonette di Paolo Healey using the resources and the database of the Dictionary of Old English. Its complement A Microfiche Concordance to Old English: The High Frequency Words was published in 1985 by Richard Venezky and Sharon Butler. The three million running words of OE can now be contained in a 4"x6" card-file box. At our offices we draw upon the concordance for almost every aspect of our work, and from the perspective of hindsight we realize that we could not have begun to write the Dictionary without it. Joan Holland, one of the editors of the Dictionary, has recently surveyed the many uses to which we put the concordance.³ Dr. Holland mentioned how the concordance cast new light on familiar words, and this is particularly true in those words we normally consider synonyms. Both digol and dyrne in their broad outlines have three main senses: physically hidden; physically remote, i.e., secluded; intellectually removed, i.e. mysterious, profound. But dyrne unlike digol also conveys the quality of being furtive, stealthy. Only a full examination of the evidence would allow us to make such a statement. Conversely, we have found no evidence that cealf "calf" could ever be the young of anything other than a cow; there are no whale calves, for example. The concordance also allows us to test statements about the range of application of certain OE words. Contrary to the assertion in some word studies that the title casere "emperor" was never used of a native ruler, it is applied at least once to the Anglo-Saxon King Eadred (Ch 566, Robertson 30) in the alliterative collocation cyning and casere. This is not only of lexical interest but may have import for the historian. In the concordance like texts are grouped with like--Biblical translations together, the Laws together, the Chronicles together, the Runes together--so that it is much easier for us to make statements about words in specific texts, contexts, dialects. For example, the most frequently occurring sense of the verb cnucian is not "to knock at a door" but "to pound into a powder," a direction occurring repeatedly in the medical recipes--as the concordance will clearly show. This same grouping allows us to notice characteristic spellings of particular texts or dialects or even to make generalizations about OE orthography, that, for example, the noun calend "month" or "the first day of the month," a Latin loan from pl. calendae has only k spellings in OE. The concordance has been our richest source of new words for the Dictionary; its reverse-spelling list has been invaluable for the gathering together of compounds

formed on the second element, and its frequency list enables us to make quantitative statements about OE usage. We have found it an essential tool for lexicography and we hope that scholars in related fields will find new uses for it in their own research.

Great strides have taken place in the description and analysis of Old English syntax since the last part of Wülfing's Die Syntax in den Werken Alfreds des Grossen was published in Bonn in 1901.⁴ Wülfing's book, important though it is, was never intended to be a guide to the syntax of all Old English. Such a handbook had to wait until 1985. In that year, Anglo-Saxon studies was "graced," as Robert Farrell put it in a recent issue of the OEN,⁵ by the appearance of Bruce Mitchell's Old English Syntax,⁶ a splendid two-volume work consisting of over 1800 pages of text and three indexes to Vol. 2: a General Index, the Index of Words and Phrases, and the Index of Passages Particularly Discussed. It is a magisterial work, the product of a lifetime's thinking and writing about OE syntax. It is also in its breadth and depth encyclopedic where both teacher and student can browse, finding what they need to know about Kuhn's Law as well as about modal verbs. It is also of importance for the lexicographer, for Mitchell not only lists in his index "lexicography, problems in OE" (2.1034) but he also focuses the thinking of lexicographers as they ponder individual syntax words. Can the conjunction ac "but" be an interrogative? Can it ever mean "and" (s1769)? Can the conjunction and "and" be a preposition (ss571, 1739)? Can it ever mean "if" (ss3668-70)?

An answer to some of Mitchell's semantic questions can now be attempted because of the publication also in 1985 of the High Frequency Concordance. On the 232 fiches which constitute the concordance proper the evidence of the syntax words now lies before us. Adverbs, articles, conjunctions, prepositions, pronouns, forms of eall, forms of beon/wesan, all in their most common spellings are grouped together under 135 headwords. Because the high-frequency concordance, like the earlier concordance, is unlemmatized, the task of separating homographs into their discrete meanings is a necessary one. Two intrepid scholars have already undertaken this task, and as a result of their labors a few "oak trees" (āc) have been salvaged from the thousands of "but's" (ac), and is "ice" has been noticed among the 20,000 is's, the present 3rd person singular of the verb "to be."⁷ Once such homographs have been disambiguated, then the lexicographer can use the analyzed data of the high frequency concordance to test and confirm the statements of the Old English Syntax in the method described by Sharon Butler and Bruce Mitchell in their joint article in the Cameron Gedenkschrift.⁸

A long-term project to write a new grammar of OE was begun in 1977 by Richard Hogg, formerly of Lancaster and now at the University of Manchester. His is an historical grammar of phonology and morphology with syntax deliberately excluded from the outset because of Bruce Mitchell's work. Hogg's grammar will, of necessity, proceed from Campbell but will take into

account current linguistic theory. In his section on phonology he has tried to emphasize chronology by grouping together changes which took place at the same time, and to do this not merely for accented vowels, but also for unaccented vowels and consonants. He has no separate chapters on prehistoric changes and changes "after 700," and more weight than usual is given to developments in classical West Saxon, which is taken as the norm. In his section on morphology, he would like to improve the present terminology, moving away, for example, from strong and weak nouns and adjectives to the more accurately descriptive vocalic and consonantal nouns. He also intends to consider developments during the period which might lead to rearrangements in declensions and conjugations, making some traditional classifications misleading. We at the Dictionary sympathize with his desire for a change of terminology and have ourselves moved away from Campbell's classification of nouns as a-stems, ō-stems, i-stems, and u-stems, etc. to a system of numbers, class 1 for a-stems, 2 for ō-stems, 3 for i-stems, 4 for u-stems, etc. Finally, as a principle underlying his work, Hogg would like to give greater prominence to dialectal variation while still retaining the W-S norm. In his discussion, for example, of the i-umlaut of back vowels, the treatment of diphthongs in non-W-S immediately follows the treatment of diphthongs in W-S, and is given its due weight. In a steady issue of published articles and unpublished notes over the past ten years, Hogg has moved closer to the production of his grammar. Part I: Phonology will be published by Blackwell's around 1989, the completed work to be entitled A Grammar of Old English.⁹

Semantic field studies in OE will be greatly aided by the Old English Thesaurus material collected by Jane Roberts as part of the Glasgow University Historical Thesaurus under the general editorship of Professor M.L. Samuels. The Glasgow Thesaurus team is attempting to present a conceptual ordering of the English language: how many and what words were available for a given notion in a given period? To answer this question the compilers have abstracted words and senses of words from the Oxford English Dictionary, using as a preliminary sorting device the 990 headings of the 1962 revision of Roget's Thesaurus, and the presentation of these materials within the categories of the new Glasgow classification is well advanced. The coverage of OE vocabulary in the OED is incomplete, for the editors of the OED had decided to list only those OE words which were attested well into ME, choosing 1150 as their cut-off date. Thus, those words in OE which did not survive beyond 1150 are not included in the OED. Dr. Roberts, therefore, has had to build up her own bank of slips by reading through the standard Anglo-Saxon dictionaries and assigning to each meaning of every word a Roget classification. In this way, her material was gathered together into broad notional classifications. A complementary checklist, alphabetically ordered, shows how the separate senses for any given word have been assigned to one or more notional categories.

For lexicographers, the OE Thesaurus has immediate

application. For example, if I am defining the word carcern "prison" and I want to know if any other words in c mean "prison," so that I can define them at the same time, I need merely consult the stage 1 broad notional classification 748 Prison, and there I find the word cweartern, among others. Or if I am defining the word dreogan, "to do, act; suffer, endure," and I want to see if I have covered all the notional categories, I need only consult the alphabetical listings to find out into what categories the separate senses divide themselves: 676 Action, 725 Completion, 825 Suffering, 108 Time, among others. Of course the Thesaurus material has much wider application.

The first stage of the OE Thesaurus was completed in 1981, when Dr. Roberts made the summary checklists of her OE materials available on 9 microfiches for research use in Glasgow, London, and Toronto. By the summer of 1986, stage 2, the arrangement of its materials according to the new classification, was complete for the independently assembled OE archive of slips. This means that a full draft of the OE Thesaurus is now ready: it is in effect the projected pilot-study for the main Thesaurus. Publication of the main Thesaurus is scheduled for 1990. Separate publication of the OE pilot is under negotiation.¹⁰

Word geography or dialect studies in OE will receive new impetus with the publication of A Linguistic Atlas of Late Mediaeval English by Angus McIntosh, M.L. Samuels, and Michael Benskin.¹¹ Although their work focuses primarily on the documentary and literary evidence of the century 1350-1450, the help that this evidence affords for the dialectology of early ME will also be useful in our analysis of the transition texts between late OE and early ME. Of particular interest to lexicographers are the Item Maps which display all the various spellings for a given item from the Firth of Forth to the English Channel and the Linguistic Profiles which consist of a listing of each item judged to be of dialectal significance for each text. Finally, this information is brought together in a County Dictionary where the attested spellings of any given word are listed with the names of the counties in which they are found. As this information for the late ME texts is assimilated, it will no doubt influence the dialectology of the transition texts. However, it is too soon to tell what linguistic facts from late ME will most directly pertain to our OE texts. For dialect studies in OE proper, we must take into particular account the recent work of Franz Wenisch of the University of Giessen in describing for us Anglian vocabulary.¹² Dr. Wenisch is now at work on a survey of the methodology of OE dialect studies to be published eventually in Anglia.

An area of unprecedented growth is that of electronic corpora. The Dictionary of Old English has been distributing at cost its machine-readable form of the corpus since 1981 for the North American and Japanese markets, and it is available through the Oxford Text Archive for European distribution. Today the OE corpus is available online at over 40 computer centers throughout

the world,¹³ where individual scholars can manipulate the data according to their own needs, such as running concordance programs to individual texts or blocks of texts (Wulfstan's homilies or the prognostic texts, for example), searching the entire corpus for given character strings (such as Kentish yo spellings), or applying grammatical tags to the corpus for work on word order.

At the University of Helsinki, Matti Rissanen and his colleagues have made a "structured selection" of approximately half a million words from the Dictionary's machine-readable corpus of three million running words. The texts selected are now being encoded according to various categories: author, date, dialect, text type, style, foreign original. Such encoding will facilitate various lexical and syntactic studies, and may help resolve questions about an individual author's idiolect, word geography (with its mapping out of dialectal preferences), obsolescence and word replacement within the OE period. It is intended that this sub-corpus of OE will eventually form one part of a larger whole, the Helsinki Corpus of English Texts: Diachronic and Dialectal, spanning a thousand years in time from Caedmon's Hymn through Middle English to the beginning of the eighteenth century. A diachronic corpus like the Helsinki one will free scholars from much of the onerous task of collecting material and allow them more time to analyze it. What will no doubt result is a clearer understanding of the history of the English language firmly based on the primary evidence of the texts. The corpus should be ready for scholarly distribution by the end of 1988.¹⁴

Perhaps we can speak of a true coming of age of the Old English language when it joins both the classical world and the later vernacular languages of the Middle Ages on a CD-ROM, an acronym for Compact Disk-Read Only Memory, a disk which can store information that would require 15,000 floppys or 297,000 typed pages. John Abercrombie of the University of Pennsylvania, in a project sponsored by David Packard, has brought together various electronic versions of early corpora on a CD-ROM. For the polyglots among us (or for our university computer centers) there exists now in prototype the machine-readable corpus of OE together with, among others, material from the *Linguae Graecae* project, *Trésor de la langue française*, and Dante.

In September 1986 Professor René Derolez of Ghent convened an international conference in Brussels on the specialized sub-field of OE glossography. Here Professor Alan Brown of Ohio State University discussed the problems of unifying the corpus of OE glossaries. Brown, who has already built-up a database of 40,000 records, drawn from various OE glossaries, is now engaged in the necessary emendation of the Latin forms as well as the OE, the handling of cross-references, and of the lists of discovered sources. We at the Dictionary of Old English are particularly interested in his work because we see it as a way of finally achieving a published uniform system of reference for the

glossaries. Because of the inadequacies of Wright-Wülcker (the lack at times of an accurate text, absence of context and discovered sources) we have resorted to editions of glossaries in unpublished dissertations each with its own system of reference, for citation in the Dictionary. This is not a wholly satisfactory solution--either for us or for the Old English community. What Brown's project can provide is the glossarial equivalent to the Anglo-Saxon Poetic Records--a multi-volumed or multi-disked accurate transcript or index of a particular genre, with a standard system of reference. Just as ASPR, volume IV, will never replace Klaeber's, Wrenn's, or Chickering's editions of Beowulf, there will still be a need for thoroughly annotated editions of OE glossaries. Yet what ASPR does give us is easy access to almost every poetic text in a format inexpensive enough for a graduate student to own. This is precisely what we need for the OE glossaries where much work still remains to be done.

Another important proposal in glossography is that for a collective edition of OE glossed Psalters by Phillip Pulsiano of Villanova University. Those of us who have worked intensively with any one of the fourteen glossed psalters know how helpful a collective edition would be. Wildhagen's edition of the Cambridge Psalter, the only published psalter edition which systematically attempts to give variants from the other MSS, is fairly reliable for lexemes, but not reliable for spelling variants. Moreover we want and need fuller information in a collective edition. Should both the Roman and Gallican traditions be represented on facing pages with the aligning of the OE glosses according to their Latin base? Or should we simply choose one Latin tradition over the other and merely record the differences? How should double and triple glosses be handled? Where does the Latin glossing tradition fit in? How do we represent layers of scribal change such as we see in the extreme in Eadwine's Canterbury Psalter? There are problems enough for the editing of a single manuscript. To produce a collective edition of the glossed psalters will be a huge task, but it will reveal not only important lexical information but also new insights into the syntax of OE.

These have been the concerns of the present. I would now like to turn to the needs and tools of the future. A new Dictionary of Old English which Fred Robinson wrote about some 10 years ago is still the greatest desideratum in our field. The first fascicle of the dictionary, the letter d, was issued on microfiche in December 1986 by the Pontifical Institute of Mediaeval Studies, and we intend to have a steady production of fascicles on fiches until the final production of volumes in paper by the University of Toronto Press. We have chosen microfiche production for fascicle publication because of its low cost in comparison with paper, and we want to make the dictionary as widely available as possible. Moreover, with microfiche production, we can issue corrections of an earlier letter with the publication of a new letter as we find mistakes or as they are brought to our attention in a review. In this way we and the users of the dictionary will not have to live with the mistakes

of the past well into the future.

D has been written, and c is being written by sorting conventional paper slips. For the letter b, however, we have set up electronic files, and we will be writing entries directly at the terminal. The dictionary's programmer, Tim Hwang, has duplicated the lexicographer's desktop on the screen through windows of discrete information and Ashley Crandell Amos at the moment is testing this prototype for us. What we are hoping is that electronic entry-writing will speed us up and make us more accurate. We think it will work very well for the short words. For the big words we are not so sure, especially in the setting up of multiple windows for sense divisions, and therefore we want to be as flexible as possible, using the computer where it is most efficient, using conventional means where it is not.

There are several spin-off projects which could be undertaken after the Dictionary is produced by manipulating certain fields within the entry so as to provide selected pieces of information. These projects would either improve or produce research tools for further language studies. One is the issuing of a corrected and lemmatized microfiche concordance, that is a concordance with spellings grouped under dictionary headwords. This can most efficiently be produced after the dictionary is finished from the list of attested spellings given in each entry. A Latin-Old English dictionary could also be produced from the Latin equivalents section of the Dictionary entry. However, it would be based on a rather skewed corpus, corresponding as it does to the Latin which is associated with OE in the same manuscript: the interlinear glosses and glossaries (the Cameron C and D texts), Ælfric's Grammar and Glossary and certain prose texts such as the Rule of Chrodegang and some of the versions of the Rule of St. Benedict. If scholars would find this kind of material useful, then such a dictionary could be made available. An uncorrected draft already exists in the Dictionary's offices. Third, a student's dictionary could be produced from a simpler form of the entry with some of the fields suppressed. For example, the student's dictionary probably should not list all the attested spellings, the Latin equivalents, and the citations, but only provide basic grammatical information and definitions. These spin-offs, however, lie somewhere off in time.

Naturally, my interpretation of what is wanted in language research focuses on the needs of projects like the Dictionary. For the immediate future there are several areas where further work could be undertaken. The categories of Old English where we most need new editions is in the interlinear glosses and glossaries, the areas which slow us down the most in writing entries because there are very few adequate editions to guide us. Most badly in need of editing is the Old English material contained in the Old High German glosses edited by Steinmeyer-Sievers. This would require an Old English specialist with superb Old High German. Most badly in need of publication are the editions of the Antwerp, Cleopatra, and Corpus Glossaries

which all exist in unpublished dissertations: Antwerp in a Stanford dissertation of 1956 by L. Kindschi; Cleopatra in two Stanford dissertations of 1951 and 1956 respectively by William Stryker and John Quinn; Corpus in an Oxford D.Phil. by J.B. Wynn. The Antwerp and Cleopatra Glossaries can be found in Wright-Wülcker and the Corpus Glossary has been edited by both Hessels and Lindsay, but none of these published editions is adequate by today's standards. What we need are new editions of the glossaries which emulate Pfeifer's model for the Epinal-Erfurt Glossary with its high standard of accuracy and its extremely helpful commentary.

A second area which would greatly aid lexicography is the study of particular OE words and word families. The most useful studies are those which examine all the evidence for a particular word or word-group. With the availability of the concordance, and soon of the OE Thesaurus, such studies are now possible as they were not before. We stand in awe of the achievement of scholars like Professor Hans Schabram who examined the words for Superbia before the concordance existed. We, however, can use the concordance as a finding list to the forms of a word in various texts, and then examine its semantic boundaries. Such studies can be as focused as Christine Fell's treatment of friwif locbore,¹⁵ and Pauline Thompson's discussion of applede gold¹⁶ or as succinct as Ray Page's analysis of fealgian,¹⁷ the etymon of the modern English verb "fallow," or as wide-ranging as Janet Bately's examination of some words for time¹⁸ or Andreas Fischer's study of engagement and marriage terms.¹⁹

Another area that deserves more study is the foreign vocabulary of Old English. Roberta Frank and Fred Robinson have been active in bringing to our attention Scandinavianisms in OE.²⁰ Further work here by scholars expert in the cognate Germanic languages would do much to enrich our knowledge of the native vocabulary and its ability to domesticate or tolerate foreign elements.

We would also like to see brief articles disambiguating homographs in the concordances. In the pamphlet which accompanied the High Frequency Concordance, Sharon Butler listed the high frequency words together with other less common words for which their spellings might be confused. Some scholars might find it satisfying to look at the 6,250 instances of æt to distinguish the preposition and adverb from the noun æt "food" or the pret. 3rd sing. of etan "to eat," and to determine whether the spelling æt is ever written for ate "oats."

What publishing opportunities are there for these editions and language studies I am advocating? In 1977 the Medieval Academy inaugurated the Speculum Anniversary Monograph Series primarily for publishing the work of young scholars and has included editions in its series. The Toronto Old English Series was founded for the purpose of publishing unedited texts or texts which had previously been inadequately edited. The McMaster Old

English Studies and Texts Series welcomes all good critical studies, exclusive of linguistic studies, as well as critical editions. American Notes and Queries will devote two numbers each year to short articles concerning Old English since the appearance of Kevin Kiernan on its editorial board. The editor of Mediaeval Studies has expressed a willingness to publish articles on language. Finally, the Dictionary of Old English inaugurated last year a new series entitled the Publications of the Dictionary of Old English, a paperback series under the editorship of Roberta Frank. Its purpose is to publish anything of a philological nature that would be useful to the production of the Dictionary. The two concordances have been backlisted as Volumes 1 and 2 of the series. Volume 3 is A Collection of Papers With Emphasis on Old English Literature by Eric Stanley which appeared in April 1987. All of these editions and language studies will have an immediate and direct effect on the production of the Dictionary. The more carefully and thoroughly analyzed the vocabulary of Old English is the better a dictionary we will write, for we are dependent on the state of scholarship in our time.

In this paper I have written much about the present and a little about the future. The survey of the present should give us great satisfaction in all that has been accomplished in the past ten years in OE language studies: editions which have already become standard, a bibliography that is in fact a history of scholarship in our field and which details more than we could ever read in ten life-times, a nearly exhaustive concordance of OE on microfiche including the high frequency words, the first complete syntax of OE, the phonological section of a new grammar of OE, an OE Thesaurus, the first fascicle of the Dictionary of Old English, and finally electronic corpora whose data we can manipulate at our own computer terminals. Our hopes for the future lie in the work that remains to be done by all practitioners of our discipline, equipped with the skills and the knowledge we have acquired from those who have gone before us and from the research tools of our own age.

NOTES

1. An earlier version of this paper was read at the Thirteenth New England Medieval Conference: Anglo-Saxon England at the University of New Hampshire in Durham on October 25, 1986.
2. Fred C. Robinson, "Anglo-Saxon Studies: Present State and Future Prospects," Mediaevalia 1 (1975), 62-77.
3. Joan Holland, "The Microfiche Concordance: A Lexicographer's Tool," American Notes and Queries 24 (1986), 120-23.
4. J. Ernst Wülfing, Die Syntax in den Werken Alfreds des Grossen, 2 vols. (Bonn 1894-1901).

5. R[obert] T. F[arrell], "Archaeology and Numismatics," OEN 19 (1985), 142.
6. Bruce Mitchell, Old English Syntax, 2 vols. (Oxford 1985).
7. Douglas Moffatt, "The Occurrences of Āc 'oak' in Old English: A List," to be published in Mediaeval Studies 49 (1987), and Nancy Porter, "Īs 'Ice' in Old English," to be published in Mediaeval Studies 51 (1989).
8. Sharon Butler and Bruce Mitchell, "Some Lexicographical Problems Posed by Old English Grammar Words," in Problems of Old English Lexicography: Studies in Memory of Angus Cameron, ed. Alfred Bammesberger, Eichstätter Beiträge 15 (Regensburg 1985), pp. 79-89. Hereafter cited as Cameron Gedenkschrift.
9. The information presented here was gathered from Richard M. Hogg, OE Grammar Notes I-XIX (unpublished) and from personal correspondence with Professor Hogg.
10. The information presented here was gathered from Jane Roberts, "Some Problems of a Thesaurus Maker," Cameron Gedenkschrift, 229-43, and from personal correspondence with Dr. Roberts.
11. Angus McIntosh, M.L. Samuels, Michael Benskin, A Linguistic Atlas of Late Medieval English, 4 vols. (Aberdeen 1986).
12. See especially, F. Wenisch, Spezifisch anglisches Wortgut in den nordhumbrischen Interlinearglossierungen des Lukasevangeliums, AF 132 (Heidelberg 1979); "Judith--eine westsächsische Dichtung?" Anglia 100 (1982), 273-300; "(ge)fāgnian: Zur dialektalen Verbreitung eines altenglischen Wortes," Cameron Gedenkschrift, 393-426.
13. The electronic version of the Old English corpus can be found in the following countries: Austria, Canada, England, Finland, France, Iceland, Italy, Japan, New Zealand, Sweden, United States, West Germany.
14. The information presented here was gathered from O. Ihalainen, M. Kytö, and M. Rissanen, "The Helsinki Corpus of English Texts: Diachronic and Dialectal--Report on Work in Progress," Corpus Linguistics and Beyond: Proceedings of the Seventh International Conference on Computerized Corpora, ed. W. Meijs (Amsterdam 1987), and from personal correspondence with Professor Rissanen.
15. Christine Fell, "A friwif locbore revisited," ASE 13 (1984), 157-65.
16. Pauline A. Thompson, "Ēpplede Gold: An Investigation of Its Semantic Field," Mediaeval Studies, 48 (1986), 315-33.

17. R.I. Page, "Gerefa: Some Problems of Meaning," Cameron Gedenkschrift, 219-21.

18. Janet Bately, "On Some Words for Time in Old English Literature," Cameron Gedenkschrift, 47-64.

19. Andreas Fischer, Engagement, Wedding and Marriage in Old English, AF 176 (Heidelberg 1986).

20. See especially R. Frank, "What Kind of Poetry is Exodus?" a paper read at the Germania conference at UCLA in April 1985 whose Proceedings are to be edited by Daniel Calder and published by Boydell and Brewer in 1987; R. Frank, "Did Anglo-Saxon Audiences Have a Skaldic Tooth?" a paper read at the University of California at Berkeley in March 1986, to be published in Scandinavian Studies 1987; Fred C. Robinson, "Some Aspects of the Maldon Poet's Artistry," JEGP 75 (1976), 25-40; Fred C. Robinson, "Literary Dialect in Maldon and the Casley Transcript," American Notes and Queries 24 (1986), 103-04.

News and Notes in Archaeology

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Great strides are being made at Sutton Hoo under the energetic and well-skilled direction of M.O.H. Carver, who writes "Anglo-Saxon Objectives at Sutton Hoo, 1985" (ASE 15, 138-52). Professor Carver has rightly chosen to approach the site from the broadest possible perspective; though the developments with regard to a second ship burial in Mound Two are exciting, it is far more important to "see the whole cemetery as an expression of Anglo-Saxon society." Carver holds that "The graves of churl, pauper and freak, of Christian and Pagan, if we can identify and label them from their style, attitude, orientation and grave-goods, provide the essential basic from which any comparison within and beyond the community can be made. These are the investigations which can bring the peerless ship burial into context." Now that the site survey has been completed, Carver and the Sutton Hoo committee have the following targets:

...the prehistoric sequence and functions; the size, shape and duration of the early medieval cemetery; the range of burial rite employed there; the intimate structure of barrows; the fine detail of timber ships; and the settlement geography of the Deben Valley.

But the strictly archaeological problems are in and of themselves enormous. The site is littered with expended shells of all sizes, the debris of hunters and extensive army activity in World War II. The soil is both sandy and acetic, with the well-known problem of the virtual disappearance of organic material, and the less well-known problem that digging into a barrow is a perilous business, for collapse is a constant danger.

A vast sample excavation is envisioned, east-west, which will cross the "deepest prehistoric stratification and the known extent of the early medieval cemetery," and a right-angle offshoot, running north to south, will cut into "six barrows, three of which are thought to contain boats." A large number of burials are also expected to come to light in this crossing. All in all, the Sutton Hoo project can only be described as an amazing phenomenon, in which a terribly small budget is offering extraordinarily large returns. One can only conclude that those working on the site are working at a level of intensity that is very high indeed.

There are quite a few articles on Sutton Hoo that deserve brief mention here prior to review in full in YWOES. Carola Hicks reviews "The Birds on the Sutton Hoo Purse" (ASE 15, 153-65), and cites both Roman and Scandinavian parallels for them. Anglo-Saxon Studies in Archaeology and History 4 (1985) has two articles directly concerned with Sutton Hoo: Katherine East's "Cross-hatched foils from Sutton Hoo" (129-42), and N.D. Meek's

and R. Holmes' "The Sutton Hoo Garnet Jewellery" (143-58). There are also three articles that deal with closely related subjects: Mavis Bimson's "Dark Age Garnet Cutting" (125-28), Ruth Mazo Karras' "Seventh-Century Jewellery from Frisia: A Re-Examination" (159-78), and David Wilson's "A Note on OE Hearg and Weoh as Place-Name elements representing Different types of Pagan Saxon Worship Sites" (179-84).

The piece on the foil is a meticulous study of a small yet essential detail in the manufacture of gold cloisonné jewelry, the patterned gold foil set into the cells to provide light for the garnets set to seal the cells. The Sutton Hoo foils show that several identical dies were used, and that only a few foil pieces show less than perfect impressions. Make and Holmes, in writing on this garnet jewelry, actually provide further study of the foils, in particular six of the ten pieces of foil now loose from their original settings, which they view as works of art in themselves. The essential point is that the detail is so fine that it can only be appreciated under magnification, beyond normal vision. Attempts in recreating dies that would produce such fine work could only be achieved by constructing a jig; practical experiments showed that hand-cutting was grossly inadequate. These brief notes on the current research on Sutton Hoo are meant as a Vorspeise for a proper treatment in YWOES. One final piece relevant to Sutton Hoo shows that the prime scholar in Sutton Hoo structure is still active, for Rupert Bruce-Mitford surveys "Ireland and the Hanging Bowls: A Review," pp. 30-39 in Michael Ryan, ed., Irish and Insular Art A.D. 500-1200 (Royal Irish Academy: Dublin, 1987). Bruce-Mitford makes the point that though in 1936 François Henry hypothesized that the hanging bowls had their origin in Ireland, subsequent discoveries have not validated this claim; he proposes that the large Sutton Hoo Bowl had its origin in "a workshop, not necessarily royal but of the highest calibre, in one of the Celtic kingdoms in the north or west of Britain."

Other News

There is a great deal of new work, and some considerable controversy, on the Celtic front. First of all, there are terrible problems surrounding the magnificent chalice and other liturgical objects found at Derrynavlan a half a dozen years ago. As this piece is a masterwork of the insular tradition, it is appropriate to discuss it in the present context; the recent history of the hoard has been exciting, and after a lengthy and extremely successful process of conservation it is now on display in the National Museum of Ireland. There is, however, some question about how long it will remain there undisturbed. In early December of 1986 a verdict was handed down under which the finder of the hoard, who was a private individual searching for treasure on another person's land, was the actual owner, and was to share in his fortunes with the landowners. All of this relates in an ironic way to Sutton Hoo since, partly on the

testimony of Beowulf, Sutton Hoo was awarded to the landowner, Mrs. Pretty, because it was not treasure trove--that is, not buried or hidden with the intent of recovering it later. If it were buried with an intent to recover it, the find would therefore be treasure trove, thus becoming the property of the Crown. The supposition was that since Derrynavlan had been buried in a bog and carefully covered over with a bronze kettle, it was evidently intended to be recovered. It came as a considerable shock to find the court's decision in favor of the finder because the justice could not find any indication in Irish law that the Treasure Trove decision obtained. The parallel cited was that of left property, as at a railway station package depot! The whole matter is all the more problematic in that the valuation of the hoard was set at five and one half million Irish pounds. Were the National Museum to cover such a sum under its normal budget for purchases, it would take decades. One can only hope that the final decision will make it easier for the people of Ireland to possess and to view this important part of their heritage.

A Center of Crannogs and New Finds in Ireland

Crannogs are artificial, or artificially enhanced islands which served as habitation sites, places of refuge, and even manufacturing sites for an extremely long time. Some were in use in the Bronze Age, and some were built in the seventeenth century. 1986 marked the centennial of Col. Wood-Martin's Lake Dwellings of Ireland, the first attempt at bringing together all the information then known about these sites. On 6 and 7 December, a conference was held at Trinity College, Dublin, to sum up the current state of knowledge on such sites. There were several important facts of interest to those concentrating in the early Christian period which came to light.

The seventh and eighth centuries were very important for crannogs; some islands, which were Bronze Age in origin, were extensively rebuilt in the most active period of Irish Christianity. It is therefore probable that some of these sites were monastic. The crannog near Moynagh Lough, Co. Westmeath, was dated to circa 800. On it, there was ample evidence for a variety of manufacturing techniques, with 550 mold fragments. County Westmeath is also the site of Lough Ennell, where an enormous hoard of Irish silver came to light from an underwater content some half dozen years ago. Dr. Michael Ryan of the National Museum of Ireland has made it clear that the hoard is of very great scholarly importance, for it shows that Irish artisans had ample supplies of silver available to them before the Viking influence was strong in Ireland.

Lough Ennell is also the site of a very small islet known as Cro Inis. The present writer gave the last paper at the conference, "Irish Crannogs: The Underwater Approach." In it, he presented the results of an underwater survey of Cro Inis, the first underwater work on crannogs in Ireland, which he undertook

with Victor Buckley of the Archaeological Survey of Ireland in 1983. A land excavator declared the island devoid of archaeological interest on the basis of trial trenches dug on it in 1938. Underwater investigation yielded a great deal, for the remains of the original log palisade which surrounded the island came to light some three to six meters offshore. While no firm conclusions can be reached without more extensive excavation, it appears that we have found the Island stronghold of King Malachie II, ob. 1022. The need for a serious program of survey and in due course excavation of crannogs now under water is very great, as some two hundred sites are known to be under water, and a number of them are threatened with destruction under a new scheme for draining the bodies of water in which they are found. The case for serious underwater work is made all the more clear by the discovery last summer of a magnificent eighth-century book shrine in Lough Kinale. It is now in the National Museum of Ireland, and in process of conservation and restoration. It is much to the credit of the Irish authorities that preliminary dives will soon be made on the Kinale site, and that a month-long survey of crannog sites and trial excavation of them is in the planning for August-September of 1987, in which the present author will participate. The papers from the Crannog Conference should be in print by the end of 1987 in British Archaeological Reports.

Books in Irish Matters

The unhappy situation obtaining for the Derrynavlan Hoard is a matter of concern, but the fate of the Wood Quay site is far more troubling. Wood Quay is a very large area in central Dublin, which was the site of central Viking Dublin from the tenth to the fourteenth centuries. John Bradley edited the volume under the bitterly ironic title Viking Dublin Exposed. The book will receive a more full treatment in YWOES, but as York--the old Viking Jorvik--is a closely parallel site with a much happier history, the Incipit of the unhappy account is quoted here:

In an unprecedented legal action the High Court declared the part of Wood Quay within the old city wall a National Monument and, in an equally unprecedented act, Dublin Corporation, the owners of the site, exploited a loophole in the law and obtained permission to demolish the National Monument.

Two new books of the archaeological Survey of Ireland have appeared: Judith Cuppage et al., The Archaeological Survey of the Dingle Peninsula; and Anna L. Brindley, Archaeological Survey of County Monaghan. Both are comprehensive, beautifully illustrated works. The Proceedings of the Conference "Ireland and Insular Art A.D. 500-1200" held in 1984 at Cork are now available. Michael Ryan has edited the twenty-six papers, many of which bear directly on Anglo-Saxon as well as Celtic matters. The book is a rare bargain at £18 and can be ordered from the Royal Irish Academy, 19 Danson Street, Dublin 2, Ireland. The approximate price, plus postage by air to the USA would be circa \$32.00. A sequel to the Conference will be held in Edinburgh in 1989.

The Crucifixion Panel on the Gosforth Cross: A Janusian Image?

The photograph at the right is a detail of the lower east face of the Gosforth Cross, an elegant standing stone cross in Cumbria, dated about A.D. 930-50. The scene at first glance appears to represent the Crucifixion of Christ: a male figure, wearing a loin-cloth, stands rigidly frontal with extended arms; a stream of blood issues from his right side; and no cross is present because the entire monument represents the cross of the Crucifixion. In the second register, another figure on the left holds a lance, while a woman with a distinctive pigtail holds a vessel on the right. Below, two interlaced snakes bite each other.

The iconography of this scene has provoked much scholarly debate, the interpretations ranging from purely pagan, to purely Christian, to a marriage of the two. For Kurt Berg ("The Gosforth Cross," JWCI, 21 [1958], 27-43), the rhetorical purpose of the cross is to proclaim "the triumph of the new religion over the old, [which] must have been of great reality to the newly converted Norse Vikings for whom the cross was made" (31-32). The scene, Berg continues, is the "only explicitly Christian scene on the cross"; it depicts the crucified Christ, with Longinus the spear-bearer and Ecclesia collecting the blood of Christ in her alabastron. For a purely pagan interpretation, Berg summarizes the views of W. S. Calvery, who proposes that the scene represents "Odin, or Baldr, or Heimdal, or all three in one as a personification of the god confronting his fate" (29). Richard Bailey (Viking Age Sculpture in Northern England [London, 1986]) argues convincingly that the cross presents a deliberate contrast and parallel between Scandinavian and Christian theologies: "The sculpture is dealing with the end of three, not two worlds: the world of Odin, the world which Christ redeemed by his death and the world which will end at Doomsday" (129). If Bailey is correct, the so-called Crucifixion scene is the result of the sculptor's superimposition of the image of Odin hanging on Yggdrasil over the image of Christ on the cross. The female figure with the distinctive pigtail and vessel is likewise to be interpreted as a syncretic blending of the images of Mary Magdalene and a valkyrie. As Bailey suggests, the presence of Mary Magdalene would be appropriate here because she was a symbol of the converted heathen, just like Longinus (130).

I prefer to use the adjective "Janusian" to describe the hybrid form of Christianity that existed in the Danelaw in the tenth century. Unlike Berg and Bailey, I would argue that the Crucifixion scene on the Gosforth Cross represents an advanced stage of "Janusian thinking," where opposing or antithetical ideas, images, or concepts "are conceived as existing side by side and operating simultaneously" (see Albert Rothenberg, The Emerging Goddess [Chicago, 1979], pp. 139-40). In the case of the Gosforth Cross, the opposing images of Odin and Christ have overlapped in the creative imagination of the sculptor.

I would like to express my gratitude to Kelley Wickham-Crowley, whose suggestions have assisted my study of the Gosforth Cross.

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Gosforth Cross
Photo: Copyright the University of Durham



OLD ENGLISH BIBLIOGRAPHY 1986

by

Carl T. Berkhout

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2. LANGUAGE

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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

Bammesberger, Alfred (Katholische Univ. Eichstätt): Etymological Analysis and OE Grammar, aIP.

Berkhout, Carl T. (Univ. of Arizona): The Supposed Shakespeare Signature in a Copy of Lambarde's Archaionomia, aIP.

Bjork, Robert E. (Arizona State Univ.): The Word out of Joint: the Function of Direct Discourse in Beowulf, bIP.

Brown, Alan K. (Ohio State Univ.): On Unifying the Corpus of OE Glossaries, aC.

Brown, George H. (Stanford Univ.): (Ed.) Collected Papers of Stanley B. Greenfield, bIP.

Budny, Mildred (Downing College, Cambridge): The Color Purple in Late Anglo-Saxon Manuscripts: a Late Antique Legacy, aIP.

Clark, George (Queen's Univ., Ontario): The Beowulf Poet, bIP, TBP Twayne.

Donoghue, Daniel (Harvard Univ.): On the Classification of B-Verses with Anacrusis in Beowulf and Andreas, TBP N&Q; Style in OE Poetry: the Test of the Auxiliary, bC, TBP Yale Univ. Press; On the Meters of Boethius XXIX, Lines 82-83, aC.

Dorner, Johannes (Univ. München): Edition of Ælfric's Homily De dedicatione ecclesiae (Cameron B 1.5.12), with a Description of Anglo-Saxon Manuscripts in the fonds latin, Bibliothèque Nationale, Paris, dIP (dir. Helmut Gneuss).

Dumville, David N. (Girton College, Cambridge): The Anglo-Saxon Charters of Worcester Cathedral: Diplomatic and History, aIP.

Earl, James W. (Univ. of Oregon): The Further Origins of Beowulf, aIP.

Erlebach, Peter (Univ. Mainz): Geschichte

und Vorgeschichte der englischen Liebeslyrik des Mittelalters, aIP.

Evans, Michael (Univ. Heidelberg): The Etymology of the Verb "kill," aIP; Notes on the Putative Meaning "slave" for OE wealh, aIP.

Gardiner, Nicole (Univ. Catholique de Louvain): From the Sword to the Pen: an Analysis of the Concept of Loyalty in OE Secular Poetry, bIP.

Green, Brian (Univ. of Stellenbosch): OE Biblical Poems: a Translation into Modern Verse, bIP; Lof: Interlocking Denotations in Beowulf, aIP.

Greenfield, Stanley B.: see under Brown, George H.

Hall, J. R. (Univ. of Mississippi): Early-Nineteenth-Century Contributions to the Text of Beowulf, bIP.

Headrick, Robert J., Jr. (Culver-Stockton College): Beowulf: an Analytical Edition with Analytical Concordances, bIP.

Hill, Joyce (Univ. of Leeds): The Exeter Book and Lambeth Palace Library MS. 149: the Monasterium of Sancta Maria, aC; Ælfric and the Limitations of the English Benedictine Reform, aIP; Ælfric, Gelasius, and St. George, aIP; Ælfric's Use of Etymologies, aIP; with Clare A. Lees (Univ. of Liverpool), Critical Edition of Ælfric's Pastoral Letters, bIP.

Hoad, T. F. (St. Peter's College, Oxford): Indirect Evidence and the Lexicographer: Recording the Unattested Vocabulary of OE, aIP.

Jager, Eric (Univ. of Michigan): Tempter as Rhetoric Teacher: the Fall of Language in the OE Genesis B, aIP.

Jenkyns, Joy (Oxford Univ.): Computer-Searchable Corpus of Anglo-Saxon Charter-Boundaries, Based upon the Toronto DOE Corpus, bIP.

Jensen, Emily R. (Lycoming College): The Wife's Lament: Critical Response versus Poetic Response, aIP.

Karkow, Catherine E. (Cornell Univ.): Images of Nature in Anglo-Saxon Illuminated MSS and Poetry, dIP (dir. Robert G. Calkins and Robert T. Farrell).

Keynes, Simon (Trinity College, Cambridge): Anglo-Saxon History: a Select Bibliography, bC.

Lees, Clare A. (Univ. of Liverpool): The Binding of Man and the Baiting of the Devil, aIP; "Dreo þing sind . . .": Numbers in OE Homilies, aIP; Testimonies of the Passion in OE Homilies, aIP; OE Narratives of the Passion from Bodley MS. 340 (with CCCC MSS. 162 and 198) and CCCC MS. 41, bIP; The Blickling Palm Sunday Homily and Its Revised Version, aC; see also under Hill, Joyce.

Lendinara, Patrizia (Univ. di Palermo): Two

- Glosses of Germanic Origin in the Bella Parisiaca Urbis by Abbo of Saint-Germain-des-Prés, aC; A New Witness for the Third Book of the Bella Parisiaca Urbis, aC; the OE Glosses to the Life of St. Cuthbert, aIP; Glosses and Glossaries, aC; Biblical Women from Venantius Fortunatus to an Unknown OE Author, aC.
- Lutz, Angelika (Univ. München): On the Historical Phonotactics of English, aC.
- McDougall, David, and Ian McDougall (Dictionary of Old English, Toronto): Problems in the Treatment of OE Glosses in the DOE, aC.
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- Taylor, Paul Beekman (Univ. de Genève; Univ. of New Mexico, 1987-88): Games with Names in OE and Old Norse Literature, aIP.
- Toon, Thomas E. (Univ. of Michigan): OE Glosses: Establishing Texts and Recapturing Contexts, aC.
- Toswell, M. Jane (Univ. of New Brunswick): The Effect of Alliteration on Meaning and Usage in the Metrical Version of the Paris Psalter, aIP; Material for a Critical Edition of the Paris Psalter, Metrical Version, dIP (Somerville College, Oxford).
- Wenisch, Franz (Univ. Giessen): Überarbeitung von Camerons "List of Old English Texts," aIP.
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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
BN	Beiträge zur Namenforschung
CCM	Cahiers de Civilisation Médiévale
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	JEGP: Journal of English and Germanic Philology
JEH	Journal of Ecclesiastical History
MA	Medieval Archaeology
ME	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
SchM	Schede Medievali
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

APPENDIXAbstracts of Papers in Anglo-Saxon Studies

In each Spring issue the editors of OEN publish abstracts of papers in Anglo-Saxon Studies given at the 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 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. Abstracts should not exceed one page, double-spaced.

An Author-Index follows.

I. International Conference on Anglo-Saxon Glossography, the Koninklijke Academie voor Wetenschappen, Letteren en Schone Kunsten van Belgie, Brussels, September 8-9, 1986:

Alan K. Brown (Ohio State University)

"On Unifying the Corpus of Old English Glossaries"

The Old English glossary texts--those manuscript collections that hold an appreciable share of Old English words among their interpretations to lists of Latin lemmata--have contributed a database of approximately 40,000 entries (or "records") on the mainframe computing facilities at the Ohio State University. The material consists not only of raw text, entered from or checked against facsimiles of the manuscripts, but also of available annotation. To unify this corpus--that is, to provide the necessary emendations for Latin as well as English forms, the cross-references, and the lists of discovered sources--and to see that all of the material is easily retrievable in the form of indexes and reordered lists, a number of specially constructed computer programs have been found very useful. For example, there is one that searches the annotation for existing cross references, from which new skeleton texts can be constructed, or annotated texts produced from existing indexes; the same program in conjunction with other programs facilitates, without quite automating, the editorial process of comparing and reconciling similar entries. The present corpus embodies the work of a number of consultants and assistants, and the checking and discovery of sources and cross-relationships is still very

active, and becoming easier all the time. A bridge is being constructed to the all-Latin matter of the Corpus Glossariorum Latinorum, and the hope is to have this comparative material available soon in digitized, cross-referrable form, together with the annotative material of the never yet indexed Glossaria Latina collection. Thus it will be possible to provide all of the ancillary editorial matter that the Anglicist needs in order to investigate any given entry. The possibility of subject indexes is also being considered, and advice on this as well as on other aspects of the situation is seriously solicited.

Peter Bierbaumer (Universität Graz)

"Problems of a Dictionary of Old English Glosses"

1. Is a dictionary of Old English glosses necessary?

Yes, or if not, at least very useful. Because of the interrelationships of the OE glosses the interpretation, and in some cases, edition of individual glosses is only possible if we try to bring together what belongs together.

2. Could the Althochdeutsches Glossenwörterbuch by T. Starck and J.C. Wells serve as a model?

No, because among other things, it does not contain an index of the Latin lemmata and because it does not give the sources of its interpretations.

3. What could be done instead?

It would, first of all, be necessary to produce two alphabetized lists of the Latin lemmata and their OE interpretamenta. The usefulness of this will be shown by giving some examples from my work with the botanical glosses. The material would have to be collected by going through all texts containing OE glosses, normally by using printed editions, but in some cases, of course, the manuscripts would have to be consulted. A critical evaluation of some recent editions of glosses will be given. I will also try to make some suggestions on how to limit the amount of the material and to give a realistic estimation of the time needed for a project of this kind. Compromise solutions will also be considered.

4. What are the main difficulties concerning the interpretation of the glosses?

A major problem lies in the interpretation of the Latin material because the dictionaries of medieval Latin are incomplete and outdated. Another difficulty is caused by the fact that due to their sometimes very complicated transmission both lemmata and interpretamentum can be very different from the original gloss. Some striking examples from my work will show that this has mainly to do with the scribes' ignorance of Greek

and Latin.

David and Ian McDougall (Dictionary of Old English, Toronto)

"Problems in the Treatment of OE Glosses in the DOE"

The paper will deal with some of the typical problems we have encountered in revising DOE entries which contain citations from OE glossaries and glossed texts. We shall discuss some of the alternative methods which have been proposed for treating glosses in the dictionary and outline some of the ways in which a new collective edition of OE glosses would help us with our work.

Roland Torkar (Institut für Englische Philologie, Würzburg)

"Formal Correspondence and Textual Equivalence
in OE Continuous Interlinear Glosses"

I propose to discuss the question of whether OE interlinear versions, which normally show formal correspondence to their Latin text and hence simply reflect the grammar of their lemmata, can furnish insights into the syntax of OE. A close look at this type of text shows that continuous glosses occasionally, and in specific syntagmata, deviate from the Latin and do in fact reflect OE prose usage. To the best of my knowledge, this problem has not been noticed or explored in previous scholarly work on OE syntax, where evidence of the glosses is simply neglected or even explicitly excluded (e.g. Bacquet 1962:52).

An evaluation of the data should have some bearing on points of OE syntax (e.g. obligatory vs. optional categories/rules). It may also provide a means of determining the characteristic traits of specific interlinear versions and of grading OE interlinear glosses according to their degree of syntactic independence. Though I have not started yet to systematically assemble my material, it has become apparent that Farmon's gloss to the Macregol Gospels (Rushworth 1) shows by far the highest degree of formal non-correspondence. If the data I am about to collect from other interlinear versions should prove too scanty to allow systematic conclusions, I would shift my emphasis to Rushworth 1 and would then use other glosses primarily as background in order to bring out the uniqueness of Farmon's gloss.

Louis Goossens (Universiteit Antwerpen)

"Latin and Old English Aldhelm Glosses:
A Direct Link in the Abingdon Group"

In this paper I briefly want to return to the relationship between the glosses in MS. Brussels 1650 (MS. B) and MS. London B.M. Royal 6Bvii (MS. R).

In my edition of the Old English glosses of B I argue that "with comparatively few exceptions the gll. of R were copied from

those in B at a stage when the glossing there had not yet been completed," adding what I regarded as conclusive evidence to support this claim (Goossens 1974: 22-25). In his thorough review in *Anglia*, however, Hans Schabram emphasizes the conflict between this thesis and some of the details concerning the dating of the glosses in B and R proposed in Ker (1957). He concludes on this point as follows: "Es will scheinen, als sei das letzte Wort in dieser Sache noch nicht gesprochen."

Taking Schabram's pronouncement as a request for further clarification, I would like to provide such further clarification here. To that end I will first review the argumentation offered in Goossens 1974, elaborating it in some detail. Second, I will add some pictorial proof to underscore some of the arguments that I put forward. In the course of this presentation it will appear, I hope, that the evidence in favor of the thesis is a lot stronger than whatever arguments that could be adduced against it. Which is not necessarily the same as saying that this would have to be the last word about the matter.

Nancy A. Porter (Université de Genève)

"Revising Napier: New Light on Some Aldhelm Glosses"

Arthur Napier's Old English Glosses Chiefly Unpublished, published in 1900, is coterminous with our century and has served two generations of scholars well. But the year 2000 approaches and we need to finish the work of re-editing Napier that Louis Goossens began with his edition of the Old English Glosses to Aldhelm's De Virginitate in MS. Brussels 1650. I am at present working on a similar revision of the glossed manuscripts of Aldhelm's other major works, the poetic De Virginitate and the Enigmata, based not on one monumental glossed manuscript, but on all the surviving manuscripts of these works. I have at present a notebook full of all the medieval glosses to Aldhelm's Enigmata. Further research into the glosses for the poetic De Virginitate should take a few months to complete.

Napier's work is by no means to be disparaged, but it can be made more perfect. Since his intent was primarily to provide a lexicon, he neglected the diverse non-lexical Latin glosses which exist side by side with Old English glosses. He also lacked a certain sensitivity to paleographic evidence and to how a gloss fits in with the text around it. More topically, he did not have recourse to ultraviolet light and thus could not see some glosses which are visible to us today.

My paper revises Napier's edition of the glosses to Aldhelm's Enigmata and includes corrections of some of the more trivial errors, as well as additions and reinterpretations of several problematic glosses. This includes several glosses not noticed by him (which may be Old English), additional letters and words (visible only under ultraviolet light) in the Old English gloss to Scylla in British Library MS. Royal 12.c.xxiii,

suggested "completions" of "incomplete" glosses, a redefinition of two Old English runic glosses as perfectly mundane comments on a text and NOT lexical equivalents for some of the words in the text, and a history of the word "botraca" as it wandered between Latin and Old English, ultimately to be misunderstood.

I also consider the problem of the scope of an edition of the glosses to Aldhelm's Enigmata. What is the most efficient way to display and comment on the glosses? How much preliminary editing can be successfully done on a personal computer? What indices and appendices should be included to make it useful to the greatest number of scholars? Aldhelm's work is a major nexus for the study of Latin and Old English in Anglo-Saxon England and as such, is deserving of careful attention and an edition that will go beyond the intent to provide lexical equivalents. Since our dictionaries have been and are being (re-)written by capable lexicographers, we glossographers are left with the task of writing a dictionary not of the Old English language, but of Anglo-Saxon culture.

Phillip Pulsiano (Villanova University)

"A Proposal for a Collective Edition
of the Old English Glossed Psalters"

Anyone undertaking the study of the OE glossed psalters is immediately confronted by the daunting task of sifting through separate editions for each of the fourteen glossed psalters, some of which are difficult to obtain, and many more of which are, by the nature of the arrangement and scope, limited in their usefulness. Early attempts at collating the psalters have resulted in partial and, to a certain extent, misrepresentative lists. And yet, it is on the basis of these collations and limited editions that scholars have posited a variety of theories concerning the interrelationships of the psalters.

The problem of collating the psalters goes far beyond the complexities of formal arrangements and printing (which, thanks to computers and microfiche, can be accomplished with speed and accuracy and at a reasonable cost) to what is in effect a re-editing of the entire corpus of glossed psalters.

To be useful, a collective edition must, of course, accurately record the OE glosses. But it must also take into account the various layers of scribal alteration in both the Latin and OE texts, the numerous double and triple glosses, the Latin marginal commentary, and the distinction between Gallican and Roman lemmata as the basis for a gloss. A more basic problem is how the base text for the Latin--Roman or Gallican--will be represented. And there are the added problems of scope and organization as well. Should the wealth of Latin glosses be included in such an edition, or should their inclusion be based on which have direct bearing on the interpretation of OE glosses? Will the argumenta, introductions, and titles be included as well

as the hymns and canticles? Moreover, there is the problem posed by the Paris Psalter and the metrical fragments. How can a collective edition properly represent these texts?

The problems associated with a collective edition of the OE glossed psalters are manifold. Yet such an edition is needed: it will facilitate research, yield fresh discoveries, and perhaps alter the course of scholarship on the psalters.

This paper discusses the problems presented by a collective edition and suggests some practical means and models for solving them, while setting the project within the context of past attempts at collation as well as within the context of the current state of the art.

J. D. Pheifer (Trinity College, Dublin)

"The Relationship of the Second Erfurt Glossary
to the Épinal-Erfurt and Corpus Glossaries"

Gustavus Loewe demonstrated the connection between the Second Erfurt Glossary and the entries arranged according to the first two letters of their headwords in the Épinal-Erfurt Glossary (Prodromus Corporis Glossariorum Latinorum, Leipzig 1876, pp. 114-16) and W.M. Lindsay remarked on the much larger number of entries corresponding to Erfurt II in the Corpus Glossary (The Corpus, Épinal-Erfurt and Leiden Glossaries, London 1921, p. 44), but no one has defined the precise nature of this relationship. The alphabetical sub-sections of Épinal-Erfurt arranged according to the first two letters of their headwords also contain a substantial number of entries not found in Erfurt II and these two categories of entry tend to be grouped separately in the sub-sections, suggesting that the compiler of Épinal-Erfurt or some intermediate source combined entries from another source with those from Erfurt II just as the compiler of Corpus did with those from Épinal-Erfurt. Since many of the Erfurt II entries in the sub-sections are also found in the Abstrusa and Abolita glossaries and in related Latin glossaries their exact source cannot be identified if they occur outside the Erfurt II groups, and the same principle applies a fortiori to entries corresponding to Erfurt II in the parts of the alphabetical sections in Épinal-Erfurt arranged according to the first letter of their headwords only, since Lindsay has shown that these parts contain other material taken from the Abstrusa-Abolita family of alphabetical Latin glossaries. The entries in his Abstrusa-Abolita "batches" are arranged according to the first letter of their headwords only, suggesting that they derive from an earlier stage in the history of the alphabetical Latin glossaries, before their entries were arranged according to the first two letters. This two-tiered use of Erfurt II material accounts for many of the repetitions in Épinal-Erfurt. The situation in Corpus appears to be similar on the whole, but it is complicated by the compiler's arranging all his material according to the first two letters of the headwords. It is

strange that in Corpus, unlike Épinal-Erfurt, the sequences of entries corresponding to Erfurt II and following the same order are so few and unimpressive, but this can probably be ascribed to the compiler's method of transcribing his material.

A comparison between the individual entries corresponding to Erfurt II in both parts of the alphabetical sections of Épinal-Erfurt and their counterparts in Erfurt II shows that the latter have longer interpretations more often than the former and the balance between them remains much the same throughout, but the proportion of Corpus entries which are longer than the corresponding ones in Erfurt II declines sharply while the proportion of Erfurt II entries longer than corresponding ones in Corpus remains stable. The balance between longer and shorter entries also shifts dramatically between Épinal-Erfurt and Corpus, so that the proportions are actually reversed under the earlier and later letters in the alphabet. The proportion of entries in which Old English interpretations are substituted for Latin ones in Erfurt II is considerably higher in Corpus than in Épinal-Erfurt, showing an advance towards the development of truly bilingual glossaries.

Alfred Bammesberger (Katholische Universität, Eichstätt)

"Early Anglo-Saxon Glossography
and Some of Its Linguistic Problems"

The distribution of <f> and in the Épinal, Erfurt, and Corpus Glossaries was shown by E. Sievers, Altangelsächsisch F und B. Paul und Braunes Beiträge zur Geschichte der deutschen Sprache und Literatur 11 (1886), 542-545, to reflect the distribution of the Germanic phonemes /f/ and /b/ in medial and final position quite faithfully. Sievers listed a small number of exceptions; further examples for deviations were given by J.D. Pfeifer, Old English Glosses in the Épinal-Erfurt Glossary (Oxford, 1974), pp. lxxx-lxxxi. My paper will try to prove that the regularity in the distribution of <f> and is higher than has been assumed so far. The apparent exceptions will be dealt with individually. It can be shown that sifun- (Épinal 762) must not be identified with the cardinal OHG sibun; in the composition form the accent was on the first syllable in the proto-language, so that -f- regularly developed from -p-, whereas OHG sibun shows the action of Verner's Law in a preform *sep(t)m. The form nafoGAR given by Pfeifer at Epinal 1010 is incorrect; the manuscript reads nabfoGAR, which is explainable on the basis of an archetype nabogAR. In -thyfil (Epinal 517) we probably have a form with Gmc. -f-, so that the spelling is quite regular.

The archetype of Épinal probably showed complete regularity in the distribution of <f> and . But the two phonemes tended to merge in medial and final position, and by the end of the eighth century they were in phonemically relevant contrast in initial position only.

Paule Mertens-Fonck (Université d'Etat de Liège)

"Spelling Variation in the Vespasian Psalter Gloss"

A close examination of spelling variants reveals that they sometimes reflect a sound change in progress, a change which has already occurred in the spoken language and is beginning to influence traditional spelling habits or a phenomenon of morphological levelling. This is abundantly illustrated by orthographic variants in the Vespasian Psalter gloss.

Two examples will be shown to reflect either the beginning or a later stage in the orthographic representation of a process of levelling: the spellings ligende and fligu (alongside legende and flegendum), from which the Middle English forms lihen "lie" and flihinde "flying" are derived, and the variant spellings -ende/-iende in present participles of weak verbs II.

Three cases of older spellings reflecting an earlier stage in a phonological development will be discussed next: eg/ig for regular i in forms of weak verbs II; eo for expected ea from PG au; æa for later ea, also from PG au.

The alternation of io and eo spellings to represent the long diphthongs is usually said to show a considerable confusion, mainly with io for expected eo. But in the verbal system, the expected spellings are used much more systematically than is generally thought to be the case; eo is spelt consistently in the present forms of strong verbs of class II and in the preterite of strong verbs of class VII; some contracted verbs show lack of spelling variation, which suggests that one of the diphthongs resulting from contraction has been analogically extended to all forms.

Extensive spelling variation is, however, a remarkable feature of two very frequent contracted verbs of class V: gefean "to rejoice" and gesean "to see"; alternating spellings like io and ie, ia and ea, io and eo, io and ia, even io, ie and eo reflect the etymological variety of the vocalic nuclei resulting from contraction as well as a number of different tendencies at work: levelling of the i of 2-3 sg. to other forms (as in fligu and ligende), falling together of io and eo and weakening of io to ie.

Patrizia Lendinara (Università di Palermo)

One of the problems which the project of a corpus of Old English Glosses will have to face is the difference between glossaries and interlinear glosses and the way to handle it. The editors of the Plan for the Dictionary of Old English were aware of the difference and entered the two types of texts separately, but on the contrary we continue to assist to an undifferentiated treatment of the evidence drawn from the two groups of texts in lexical analysis and other types of works.

I would like to point out the different kinds of choice presiding over the two types of glossing (being aware that glossaries often take origin from glosses to a certain text), analyzing the Old English rendering of a series of Latin words (of different types: common/uncommon; abstract/concrete ...) both in the glossaries and in the interlinear glosses (Texts C and D of the Plan).

Particular phenomena occurring in interlinear glosses will be examined (also in the light of my analysis of Ælfric's Colloquy and of the gloss to the third book of the Bella Parisiaca Urbis), such as context glossing, interference of the previous glossing, complexive reaction to the Latin text and aim of the gloss.

II. The Eleventh International Conference on Patristic, Medieval, and Renaissance Studies, the Augustinian Institute, Villanova University, October 10-12, 1986:

Session II.6: "Preaching and Exegesis: Mediaeval and Renaissance"

Lawrence T. Martin (University of Akron)

"Bede's Homilies on Luke's Infancy Narratives"

Of Bede's fifty homilies on the gospels, nine are devoted to readings from the first two chapters of Luke. Since these nine sermons are scattered throughout the two books of Bede's homilies, they cannot be regarded as a discrete series. Nevertheless, Bede has at least one sermon on each of the several episodes of the Lucan infancy narrative. These homilies differ substantially from Bede's own Commentary on Luke, and the homilies are characterized by a much greater degree of originality. The nine homilies in fact constitute an unparalleled source-book on seventh-century ideas concerning the biblical-liturgical theology of the incarnation, as well as perhaps offering some hint about the religious feelings which were associated with Christmas and its related feasts.

I will discuss the major themes from Bede's sermons on the Lucan infancy narratives, putting special emphasis on those themes and typological images which appear to be most original with Bede. I will also point out which of these homilies became part of the great homiliary commissioned by Charlemagne and collected by Paul the Deacon, since the themes and images of those homilies undoubtedly had a particularly great influence on theological and artistic expression during the later Middle Ages, when interest in the infancy of Christ became so popular.

Session V.1: "Beowulf"

Gail Ivy Berlin (Indiana University of Pennsylvania)

"Grendel's Advance on Heorot: The Functions of Anticipation"

Klaeber, writing of Beowulf, has observed that "it is not a little remarkable that in the account of the three fights of the hero, care should be taken to state the outcome of the struggle in advance Evidently disregard of the element of suspense was not considered a defect in story telling" (Beowulf lvii). Indeed, many students of Old English narrative have come to view suspense as a key ingredient clumsily left out, "dissolved," or "abandoned." While several critics (most notably Arthur Brodeur) undertake the defense of anticipation, little has been done to determine why writers of Old English narrative should prefer to give away the outcome of their stories. If they have "given up" suspense, what have they gained in its place?

Grendel's advance on Heorot, a passage that regularly assures the audience of Grendel's doom, demonstrates the Anglo-Saxon concern not with creating suspense within a smoothly flowing action line, but with implanting certain sets of expectations within the audience. Being told the outcome of the story creates the impression that the tale has been summarized and thus places the audience in a position similar to that of the narrator; they know what he knows, at least in essentials. Before Grendel has taken even one step toward Heorot, the audience knows precisely what to expect, and this knowledge colors their consequent understanding of the events, lending an ironic cast to the action. Further, by juxtaposing action and consequence, anticipation keeps the point of the action vividly before the reader and thus serves a didactic function. Explanation then, would seem to be more valued than suspense, and action, not so much of interest in itself, but as a demonstration or proof of a moral point.

Robert Lawrence Schichler (SUNY-Binghamton)

"Heorot and Dragon-Slaying in Beowulf"

"Cerus inimicus est draconi; draco autem fugit a ceruo in fissuras terre; et uadens ceruus, et ebibens, implet nasa sua fontem aque, et euomit in fissuram terre, et educit draconem, et conculcauit eum, et occidit eum." Thus reads an early Latin version of the Physiologus. The enmity between the hart and dragon expressed in this passage is one with ancient roots--a theme to which, in early medieval times, various Christian symbolic overtones came to be attached. What I propose to do in my paper is to look at the hart in Beowulf in light of its role as dragon-slayer and to show how this hart-dragon rivalry functions both conceptually and structurally in the poem. Often overlooked in terms of its symbolic potential to convey information regarding this most prominent human activity in the

poem, the hart shall be viewed as an animal representative of a community spirit and social philosophy running counter to that of its enemy, the dragon. Structurally, I shall demonstrate how the work is divided into two main parts, each with its representative animal: two towering symbols poised in a balanced rivalry. That the Beowulf-poet would choose to set up such an antithesis in his work is understandable, for this is a poem that thrives on principles of contrast and polarity for its very movement and thematic progression. Thus, I shall be looking at significant actions and developments, along with ideas and attitudes of both characters and narrator, in their capacity to reflect various notions and interpretations of the hart-dragon relationship found in the Physiologus and scriptural exegesis.

Bernard Beranek (Duquesne University)

"Heorot, Camelot, and the Idea of World Order"

While it is undeniably true that Geoffrey of Monmouth articulates no political theory, it is not equally true that no such theory informs his Historia. I would argue that Geoffrey's depiction of the Arthurian realm is instinct with speculative politics, the general tenor of which may be discerned by comparing Camelot with an earlier medieval seat, Heorot.

In the world of Beowulf the kingdom of Hrothgar is presented as an island of light in a sea of darkness, constantly under the threat of internal collapse and external assault. The warmth, the joy, and the order of Heorot exist in a state of siege, the king having neither the power nor the impulse to extend the circle of order. Heorot remains a "clean, well-lighted place." Geoffrey's Camelot, however, is another matter. It is identified with the good, and from the beginning seeks to extend its dominion. Arthur's conquests are prominently displayed, as he conquers virtually all of the known world, up even to the gates of Rome itself. This combination of imperial aspiration with the spread of a Christian polity, founded in imitation of the Pentecostal mission of the early Church, constitutes the germ of a legitimate theory of world order.

The difference between Heorot and Camelot is not simply a difference in the strength, character, or resolve of Beowulf and Arthur; it is, rather, that the prospect of empire calls into being the human energies needed to expand the perimeter of the "clean, well-lighted place." Geoffrey presents the possibility of a reformation of the political order which may be effected through the reformation of individuals. The criteria of personal excellence demanded of Arthur's knights are as essential to the success of the empire as is the person of the king himself. In these conditions may be found the origin of many of the later political concerns of the Arthurian tradition, especially in its English manifestations. Geoffrey's Historia is the earliest adumbration of the relationship of a well-ordered soul and a well-ordered state to the possibility of world order.

Session V.9: "Mediaeval Social History"

Eric Klingelhofer (Mercer University)

"The Subscription Clause of Edgar's 966 New Minster Charter,
Used as a Commemorative List"

The well-known "Golden Charter" of the abbey of New Minster, Winchester, serves to define Edgar's "tenth-century reformation"; its frontispiece is the earliest example of the Carolingian-derived "Winchester style." The charter's unique codex format contains a typical late Saxon subscription clause, but examination of its details reveals several types of "signatures." Some of the witness names have no accompanying crosses; the others have either handsome, gold-infilled crosses or crosses that were left hollow, not filled in. Comparison of the names of the subscription clause with the donor lists of the New Minster (Hyde Abbey) Liber Vitae suggests an explanation. Nearly all the names bearing gold crosses appear in the donor lists; those without gold crosses do not. It is proposed that the Golden Charter names with crosses represent individuals physically present at the court ceremony, who would have participated in a witnessing oath. The gold-filling appears to have been added later, apparently to honor those who favored the New Minster with gifts or influence. Because Edgar's Golden Charter had been used as the abbey's commemorative record, elements of its format and style were intentionally duplicated in the more proper repository of monastic patrons, the Liber Vitae associated with Canute's new dynasty.

III. The Twentieth Annual Conference, "The Classics in the Middle Ages," Center for Medieval and Early Renaissance Studies, SUNY-Binghamton, October 16-18, 1986:

Janet M. Bately (King's College, London)

"'Those Books which are Most Necessary for All Men to Know':
The Classics and Late Ninth Century England, a Reappraisal"

This paper examines the evidence provided by the translations of Alfred and his contemporaries (and in particular the Old English versions of Boethius and Orosius) for knowledge of the classics. Neither Boethius nor Orosius was interested in the classics for their own sake. However, both writers were well versed in the classics and their knowledge is reflected in their works. The audiences for whom they were writing were very different from the readership of Alfred's time, and for the latter a considerable filling in of detail was essential, if--in keeping with Alfred's plan--those books most necessary for all men to know were to be fully understood. One of the most remarkable things about the Alfredian translations is the general awareness of classical civilization that they display and the extent to which Alfred and his colleagues were able both to

achieve an understanding for themselves of what was in many ways alien source material, and to make it intelligible to others.

Alan K. Brown (Ohio State University)

"The Riddling Spirit: Philosophy in the First Exeter Book Riddle"

In an eighth-century Anglo-Latin riddling poem, Philosophy (speaking) characterizes itself as now borne up high in the heaven, now piercing the hidden places of earth and the profound deeps. It is now fairly well agreed that the superb Old English poetry that stands at the head of the Exeter Book collection of poetic riddles is a unified poem in five parts and a coda; the answer to the riddling speaker's request for its identity is less agreed. It will now be argued that the first section presents natural phenomena in a confused order as they come to everyday observation, and that the remaining four sections confer order by working through the four elements of natural philosophy as described in the Stoic-influenced texts of natural science available to the Old English. The order, however, is not the canonical Stoic one but that which Augustine mentions as more normal in the Christian scriptures. The mysterious undersea events of the second section are not a sea-quake, but the action of the springs and neaps, that is, the almost quintessentially mysterious tides as described in Insular works. The section on the earthquake, like the others, has verbal resemblances most strikingly similar to Seneca's Stoic natural treatise. The third section, that on wind proper, or Air, also refers to folklore of the triple storm wave. The crowning, long section on Fire--lightning, thunder, and the thunderbolt--does give us the daemonic "airish beasts" known from Apuleius, via Augustine, to Chaucer's House of Fame, as well as a surprisingly subtle condensation of ancient opinion, including specifically Aristotle's, but it also takes the time to discredit the Stoic's foolish abnegation of natural fear in the face of death from the bolt. The identity of the speaker is neither exactly wind, storm, or atmosphere nor exactly "the power of Nature." It is the universal spiritus, the Stoics' hypostatized and nearly deified version of the Aristotelian anathumiasis, the universal upbreathing that permeates the elements; besides the scientific handbooks, the sixth book of the Aeneid and its commentary are pertinent sources for the notion. Of course no confusion is possible with the Christian Holy Spirit, but a passage of rather vulgar mystification in the mad grammarian "Vergilius Maro," well known to the early English, helps to explain our poem's insistence on the relation between the Creator and the riddling power.

Thomas W. Mackay (Brigham Young University)

"The Transmission of Texts in Early Anglo-Saxon England"

The preservation of the Classics through the Middle Ages owes much to the Anglo-Saxon world of the age of the Venerable

Bede. Laistner's monumental catalogue (1935) of Bede's "Library" can now be greatly expanded, for we have more complete sources noted in the new critical editions of many of his works. While the majority of his sources were Christian authors, Bede also cited pagan classics. In my paper I will examine the state of the texts cited by Bede or preserved in an Insular script manuscript. Further, by using an early eighth-century manuscript of Paulinus of Nola, we will see some of the schoolbook gloss notations which have entered into the textual tradition. Finally, I will make special note of Cicero's De Oratore for although our earliest copy is a Carolingian codex from the first half of the ninth century, the textual tradition requires an Insular exemplar to explain some of the variants it offers. Thus, despite not having direct quotations of some classics in Bede and his contemporaries, we may be reasonably confident that the texts circulated in the British Isles or were known to scribes whose scriptorium training and connections were beyond the continent.

Victor Udwin (University of California-Berkeley)

"The Flight of the Soul from Anglo-Saxon England
to Classical Athens, by Way of Rome"

The starting point for this paper is Diekstra's discovery that the flight of the soul in the "Seafarer" can be traced back to origins in Cicero's "Dream of Scipio" and thence to Plato's "Phaedrus." In this case, the two texts defined as "influential" by their temporal "priority" are called upon to help resolve interpretive problems posed by the "Seafarer," in which the influence culminates. But Diekstra's approach assumes that "prior" texts yield relatively easily to interpretation, and can thus serve as a better-known example by which the exemplified can also be understood. When we see that this is in fact not likely to be the case for many influential texts, we can appreciate that rather than "prior" texts serving as interpretive exempla, it is far more probable that the discovery of influence will authorize the side-by-side comparison of texts, with the result that similarities and differences so discovered will establish the pattern for new interpretive strategies that apply equally to both texts. My talk will at once warn of the limitations for scholarship that proceeds unaware of the reciprocal relationship in influence studies, while promising (and demonstrating) some of the fruits to be gathered from comparative analyses.

IV. The Southeast Medieval Association, University of Georgia,
October 23-25, 1986:

Helen T. Bennett (Eastern Kentucky University)

"Towards a Semiotics of Old English Poetry"

When we attempt to recover a traditional semiotics of OE

poetry, we are actually creating a modern OE semiotics. In practice, when we posit unreliable scribes and emend manuscripts, we are using the incompleteness in our textual and cultural data to justify overriding the few Old English semiotic signals we do possess. Instead, we should adopt the post-structuralist position abandoning the search for origins which have always already been lost. We can then formulate a less answer-oriented semiotics. This semiotics would focus on Old English grammar and syntax as flexible and indeterminate as compared to modern English. It would also accept certain Old English manuscripts as partial, discontinuous, open, and unresolvably ambiguous. Our willingness to leave questions unanswered might bring us insights into Old English denied us by modern editorial emendations and other scholarly approaches.

David W. Hiscoe (Loyola University of Chicago)

"Rolling with the Hermeneutic Circle
The Reconstruction of Deor"

Stanley Fish's dictum that "the place where sense is made is the reader's mind rather than the printed page" is animated by a nightmarish concreteness when we read Old English poems. The hermeneutic circle suggests we can only comprehend a work's details by sensing its whole. But we understand the whole by working through the parts. Since readers of Old English poetry interpret texts written in a period we often cannot date, for an audience we cannot identify, in words often obscure, in manuscripts laced with deficiencies, we can hardly pretend to escape the circle. Two Boethian readings of Deor demonstrate how we in fact create the poems we presume to interpret.

Allen J. Frantzen (Loyola University of Chicago)

"Foucauldian Archaeology and Anglo-Saxon Studies"

Michel Foucault applied "archaeological analysis" to prisons and clinics, but his method is a useful tool for studying the development of academic institutions, English Departments, and Anglo-Saxon studies in particular. Foucault discussed the hidden or unexamined operations of the institutions that regulate society, what he called their "discursive function." Anglo-Saxon studies don't quite regulate society, but they do regulate our understanding of the Germanic past and the scholarly tradition in which our work participates. The prestigious methods of textual and cultural criticism still employed by Anglo-Saxonists are positivist techniques whose roots lie in racial myths far older and more penetrating than the romantic notion of a pagan Anglo-Saxon past. So long as they isolate themselves from contemporary modes of analysis, Anglo-Saxonists will fail to realize their relationship to the nationalist and racialist ideologies that presided over the formation of Anglo-Saxon studies as an academic discipline. Our resistance to contemporary criticism is worth considering in Foucault's perspective. A historian today who

proudly claimed to be practicing nineteenth-century historiography--that is, approaching the discipline of history the way we seem to approach our discipline--would be considered exotic; but Anglo-Saxonists relish equally outmoded forms of analysis and regard as exotic those who take a scholarly interest in the twentieth century.

V. The Sixth "Settimana residenziale di studi medievali," Carini (Palermo), Villa Belvedere, October 20-25, 1986:

Patrizia Lendinara (Università di Palermo)

"Visio Leofrici: un testo anglosassone tra tradizione e novità"

("Visio Leofrici: An Anglo-Saxon Text
between Tradition and Innovation")

The Visio Leofrici occupies a place, in many respects atypical, in both the context of Anglo-Saxon literature and that of the Medieval visiones. Composed at the end of the Old English period--Leofric died in 1057--and preserved in a single codex, MS. Cambridge, Corpus Christi College 376, pt. II, ff. 45-52 (ff. 48v-50v), datable, according to Ker, in the middle to second half of the 11th century, the Visio Leofrici anticipates the Middle English narrative, and already presents some features that will emerge much later in English narrative, such as the elements of mystery present in the episodes that compose it, or the appearance of common, and even meaner, aspects of daily life in the characterization of the minor characters in the Visio (characters who get drunk, fall asleep, snore, are caught up with fear).

The Visio Leofrici relates four episodes in the life of Leofric, a conspicuous character in the Anglo-Saxon political scene, and it can be subdivided into four parts. The first "vision" (rectos 1-22 in Napier's edition), had by Leofric in a state of half-drowsiness, is the only one in which it is possible to identify sources and parallels (the crossing of the bridge, the green meadow, guide, etc.). The three following episodes (respectively, rectos 23-40, 41-61, and 62-88), all take place, at successive times, inside or near a church: Leofric sees himself dressed in priestly habit, he sees a light that illuminates the church, he sees a hand in the act of blessing. The verbs and nouns pertaining to the verb of seeing (videre) used in the Visio are numerous, and they merit special analysis. The vision concludes with brief mention of a further vision of a prophetic kind: Leofric foresees the day of his death (rectos 89-91).

The Anglo-Saxon text presents aspects worthy of note from a linguistic point of view, such as the presence of "hapax," the use of which is determined by the desire for clarity and by the genre of extremely detailed descriptions, typical of the visions. In this light, the Visio Leofrici reveals itself particularly interesting even on the historical-cultural level for its accurate representations of settings (churches and their external and internal details), dress, and characters.

VI. The First General Conference on Medievalism, "Medievalism in the Sixteenth Century," the University of Notre Dame, October 23-25, 1986:

Ronald E. Buckalew (Pennsylvania State University)

"Renaissance Tampering with Anglo-Saxon Manuscripts"

Fascinated with the recovery of England's medieval past, Renaissance scholars collected, combined, copied, and collated Anglo-Saxon manuscripts. They also annotated and altered them. Although many were lost through the Dissolution of the Monasteries, others were preserved and patched up and filled out from fuller copies. This interest has been a mixed blessing, partly because their purposes and therefore their procedures sometimes differed from ours. But if we are cognizant of precisely what they did with the manuscripts and can recognize even textual alterations which might otherwise escape us, we can use the resulting products more safely and profitably.

VII. The Thirteenth New England Medieval Conference, University of New Hampshire, Durham, October 25-26, 1986:

Howell Chickering (Amherst College)

"Lyric Time in Beowulf"

Some patterns in the lyrical sonorities of Beowulf interact with its larger metaphysical design so as to exhibit the same contrast between transient human time, imperfectly perceived, and God's eternal existence outside of time as set forth in Augustine's Confessions, Book XI. The rhythm of that contrast lies well beyond the tone of elegiac loss, or the terrors of last things. It expresses a lyrical awareness of time.

Kristine Edmondson Haney (University of Massachusetts-Boston)

"Anglo-Saxon Art History: the State of the Question"

Anglo-Saxon art history can best be described as a youthful field in which the most basic tasks of classification and dating are still under consideration. During the past decade, many fundamental catalogues and comprehensive surveys in the areas of architecture, sculpture, the minor arts and manuscript illumination have appeared.

Many specialized studies attempted to establish the chronological development of stone sculpture. However, these attempts to form a stylistic framework were hampered by a lack of evidence for dating and the issue remains unresolved. There have also been numerous attempts to interpret the meaning of the major sculptural monument of the period, the Ruthwell Cross. Some scholars offered new support for the traditional theory of monastic influence while others placed the cross in a broader chronological framework. The conflicting views introduced recently have only added complexity to the problem without offering a definitive solution.

More productive results emerged from the study of illuminated manuscripts. Several fundamental articles by Deshman (AB 74; ASE 77) and Alexander (10th c. Studies) outlined a stylistic chronology. There were also a number of studies of individual monuments that attempted to define the development using other approaches. An example is the monograph on Tiberius BV (EEMss, 21) where palaeographic, historical and art historical approaches were combined to localize and date the work. Interdisciplinary studies such as this represent a substantial advance in the process of establishing a chronology and characterizing the production of major scriptoria like Canterbury. Other studies examined the iconographic tradition. Some identified elements in Old and New Testament imagery that formed links to earlier traditions. Other studies of lasting value concentrated upon identifying innovative subject matter as a response to theological and liturgical phenomena (Caviness, Gesta, 83; Rosenthal, AB 81).

Another approach to the connection between the arts and society was taken by C.R. Dodwell in Anglo-Saxon Art, a New Perspective. Working as an historian, Dodwell revises the picture of Anglo-Saxon art, artisans and taste using literary evidence. Studies such as these offer positive evidence that scholars in the field are building increasingly on a newly established foundation to answer more complex questions about the function and meaning of the visual tradition in the Anglo-Saxon period.

Antonette di Paolo Healey (University of Toronto)

"Old English Language Studies: Present State and Future Prospects"

Editor's NOTE: see the main section of this issue for a written version of this paper.

Jane Rosenthal (Columbia University/Barnard College)

"Word into Image: Pictorial Invention in Anglo-Saxon Art"

The unusually large number of novel iconographic motifs identified to date in late Anglo-Saxon imagery has led art historians to regard pictorial invention as one of the chief characteristics of this art. Two methods were used to generate new iconographies: 1) elements in a traditional form of representation were altered to express a new interpretation of the text or theme being illustrated, or 2) motifs from different sources were combined in a new image to illustrate a text or subject not previously represented. An example of the first method, and one of the earliest of the English inventions to be recognized (M. Schapiro, 1943), is the "Disappearing Christ," a type of Ascension in which the traditional full-figure of Christ is replaced by clouds concealing all but his lower legs and feet. Emphasis is thus shifted from the bodily ascension of Christ to his disappearance from this world. The second method was used in the Caedmonian Genesis, for example, to illustrate the fall of the rebel angels. The full-page drawing is composed of motifs taken from the Utrecht Psalter among other sources.

Artist and iconographer were sometimes, but not usually, one. An innovative iconographer of the period, as Doherty's studies have shown, was Bishop Aethelwald of Winchester. Another, less well-known but even more ingenious as a pictorial exegete, was the anonymous illuminator of the Arenberg Gospels (Morgan M. 869) who both devised and executed the unique christological cycle above the canon tables (Rosenthal, dissertation, 1974) and the equally unparalleled set of evangelist portraits in the manuscript. In the portraits the master sought to express, through the gestures and postures of the figures and the construction of elaborate, architectural settings, a number of traditional notions concerning the evangelists found in the exegetical literature (Rosenthal, Muthrich Festschrift, 1985). In the same way he created a unique series of evangelist symbols with multiple meanings derived as we shall see from Jerome's Plures, Gregory's Homily on Ezechiel, and the four verses of Sedulius inscribed on the frames enclosing the symbols.

Paul E. Szarmach (SUNY-Binghamton)

"Old English Literature: Whence, Where and Whither"

This paper surveys the current state and future directions of the study of Old English Literature, beginning with an overview of the post-World War II development of "new criticism" and patristic exegesis. These two dominant schools are not the only critical views, to be sure, but along with other possibilities these have not, even on their own terms, completed their tasks. Old English Prose and Anglo-Latin connections continue as neglected fields, for example. What are the likely

directions of future OE literary study? OE scholars can find new material, if they extend their notion of what is readable to the neglected Latin literature or develop further the (probable) commonality with iconography. Recent developments in literary theory offer new, if controversial, ways of looking at the corpus. OE literary study will, as it has in the past, follow the larger trends in literature--ineluctably--but there are possibilities for constructive engagement that can inspire valid historical scholarship.

VIII. The Annual Meeting of the Modern Language Association of America, New York City, December 27-30, 1986:

Session 168: "Interdisciplinary Approaches to Old English Literature: Papers from the 1985 NEH Institute on Anglo-Saxon England"

Anita F. Handelman (University of Tulsa)

"The Cultural Matrix of the Old English Theme of 'Death by Drink'"

The conceptual universe of OE poetry is not easily reconciled with the historical AS universe. In the poetry, for example, drink and drinking involve complex ceremonial behaviors and a static social and technological infrastructure. The historical record, by contrast, offers little evidence of such behaviors but much evidence of increasing social and technological complexity. The discrepancy stems partly from the nature of OE poetry: both oral and traditional, it inevitably selects for the general, the universal, the unchanging. Nonetheless, at least one oral-formulaic theme associated with drinking operates in both universes, and thus illuminates the relationship between them.

That theme of "death by drink" (illustrated here from Juliana, 483b-490a, in association with the poculum mortis) involves (1) a drinking occasion, (2) excessive drink, (3) inciting behavior, (4) physical combat, and finally (5) death. The theme (found also in the Fortunes of Men, Vainglory, Judith, and Daniel) sometimes embodies, and may have developed from, a sequence of actions, but it also functions as an imagistic collocation.

The theme is paralleled in clauses 11-14 of the Kentish Laws of Hlothhere and Eadric (673-685?), which establish the breach-of-peace fines, on an occasion of drinking in a man's hall, for uttering words of insult, removing someone's drink, drawing

weapons without bloodshed, and drawing weapons with bloodshed. No similar laws appear in the Alemannic, Bavarian, Burgundian, or Lombard codes, despite a Germanic propensity for excessive drink and church objections to such excess. Thus the impulse towards a formal rhetorical embodiment of this collocation, whether in law or poetry, may be distinctively Anglo-Saxon.

Emily Jensen (Lycoming College)

"'The Wife's Lament': Critical versus Poetic Response"

Despite efforts of critics like Tolkien who insist that we read an Old English poem as a poem and not another historical document, much of the criticism on "the Wife's Lament" seems determinedly literal and contextual in its focus and methodology. While these studies are helpful in establishing the historicity of the document, a problem emerges when we assume they help us get at the particular poetic force of "The Wife's Lament." Stated simply, the poem is a powerful expression of loss over the absence of a loved one; in its effective use of image to convey that loss, the poem suggests Shakespeare's "How Like a Winter Hath my Absence Been." When read literally, the central image eorðscræf calls up linguistic associations with the word in other texts, resulting in the argument that the woman is speaking from the grave; or it calls up historical associations with the thing itself to suggest that the woman is occupying a natural cave. However, when read metaphorically, eorðscræf calls up its own immediate metaphoric context, all images of the speaker's despair because absent from her loved one. When eorðscræf is examined within the larger context of the poem as a whole, a pattern emerges: from sip (2a) to eorðscræf the imagery reveals a progressively narrowing focus that culminates in the closed-in stasis of the earth-cave. We are held there for a line (29) then freed, as the perspective subtly shifts to the dena dimme and duna uphea (30) that surround the earth-cave. The shift in perspective opens the way for the speaker to image first other lovers enjoying life together and then her own lover in his place of isolation that parallels hers. Thus on the level of imagery she closes the gap between them as she imagines him an outcast like herself. Her eorðscræf is a natural image just like Shakespeare's winter or the frost and ice that the Wanderer- and Seafarer-speakers use, theirs similar in fact to her image of her lover's isolation. While historical studies confirm that caves are as much a part of the natural landscape as winter frost and ice are, they must not be used to change a perfectly consistent poetic image into a literal hole in the ground that betrays the integrity of the poem as a poem.

Phillip Pulsiano (Villanova University)

"Doctoral Dissertations on Old English: The State of the Art"

Of the roughly 1000 North American dissertations written between 1880 and 1985, only 207 were written prior to 1960; as we

might expect, the distribution of topics reveals familiar past trends: poetry was more popular than prose; Beowulf was--and continues to be--a "hot item"; general studies of literature were not commonly undertaken; and studies of language were especially popular. The overwhelming sense of this early phase of scholarship was that it was firmly rooted in the traditions established by the German philologists and that the analysis of literary works was held in less esteem, only very slowly making its presence felt after J.R.R. Tolkien's seminal study of Beowulf in 1936.

The nature of Old English studies changed markedly in the 1960s and 70s. In these two decades alone some 600 dissertations were written. The factors which influenced this growth are numerous, although the most important was a two-fold "baby boom." Within the field of Old English itself, however, projects such as the Dictionary of Old English and the publication of Roberta Frank and Angus Cameron's Plan, the Toronto microfiche concordance, the Greenfield/Robinson bibliography, and the OEN and ASE bibliographies markedly influenced both the proliferation and content of dissertations: for the first time, students and scholars were able to survey the field at a glance, enabling them to identify neglected areas for inquiry.

Not only are increased numbers of dissertations being produced in the 1980s, but they are gaining in variety, in diversity of approaches, and in sophistication: Greater variety, more probing into historical questions and social institutions, closer examination of semantics and special field vocabulary, greater interest in the Anglo-Latin authors and in Old English prose, and a more interdisciplinary approach to topics in Old English coupled with the expected "traditional" approaches to the literary canon are the hallmarks of dissertations in the 1980s.

This paper closes with suggestions for areas of study in the future.

Session 169: "Feminist Approaches to Medieval Literature"

Marilynn Desmond (State University of New York at Binghamton)

"The Voice of Exile: Authority, Authorship
and the Anonymous Anglo-Saxon Elegy"

For any given text, feminist theorists construct reading strategies according to the gender of the author. Once authored, the text is either resisted or reclaimed: the feminist reader must locate herself outside the biases of the male-authored text, and she must recuperate the female-authored text from its marginal position in the culture and the canon. Contemporary Anglo-American theory tends to privilege the later task, designated as gynocriticism, as the most important goal on the feminist agenda since it provides access to women's experience and history.

Many medieval texts, especially medieval lyrics, are anonymous: they come to us--the modern reader--unauthored. This is especially true of the Anglo-Saxon elegy, which like most of Anglo-Saxon poetry, is completely removed from the authority of authorship. Two Anglo-Saxon elegies are voiced by female speakers--the "Wife's Lament" and "Wulf and Eadwacer"--demanding that the reader react to the female gender of the speaker without any historical information about the identity or gender of the poet. Though modern feminist theory has absorbed much the implications of Virginia Woolf's axiom that "anon. was a woman," the anonymous medieval lyric, whether voiced by a woman or not, cannot be quite so neatly reclaimed as feminine discourse. The medievalist/feminist has to construct a feminist poetics that provides a third alternative to the current operations of resistance or reclamation.

In the absence of the author, the voice of a text gains authority. The reader of medieval texts reacts differently to the authority of authorship than does the reader of a modern text. The anonymity of the medieval poet is less a historical accident than a record of a culture that privileged the text over the author. Where modern culture valorizes the creative act, and consequently the author of the act (which has tremendous implications in a patriarchy), medieval culture valorized the word and the text. The anonymous medieval text such as the Anglo-Saxon elegy represents a cultural artifact free from the authority of the poet. The gender of the author becomes unimportant in a cultural context that discounts the authority of the author.

The "Wife's Lament" and "Wulf and Eadwacer" must be read as texts that encode a female voice within a patriarchy. The gender of the voice demands that we react to the rhetorical possibilities that the female speaker activates in the Anglo-Saxon elegy as a poem of exile. The elegy as a genre provides a language of exile most appropriate to the gender of the speakers: these two poems provide the rhetorical stance from which the female speaker may express her position as "other" on the margins of the Anglo-Saxon patriarchy. By privileging the text rather than the poet, the medievalist allows this voice to be heard by the feminist. And the feminist need not resist nor reclaim these two texts: they demand only to be read as expressions of the rhetorical power of the female voice.

Session 187: "The Exeter Book: New Views"

Patrick W. Conner (West Virginia University)

"Exeter and its Books"

The importance of Anglo-Saxon Exeter as an early tenth century cultural center has been obscured by Leofric's establishment of the bishopric for Devon and Cornwall there in

1050. Recent archeological studies have established the continuity of religious houses at Exeter since the time of Boniface's early schooling in the late seventh century, all located in the present cathedral close, and there are many reasons to believe that the strength of the early tenth-century institution, freshly endowed by Æthelstan, provided both the resources and the motivation for the production of books at Exeter throughout the tenth century. Many of these books, including the Exeter Book, were listed by Leofric in his inventory of lands and possessions, which has led to the unwarranted assumption that they were brought to Exeter from elsewhere. It is more likely that many of the books on the inventory were at Exeter before Leofric arrived there, including the Exeter Book, Bodleian Library MS. Bodley 319 and Lambeth Palace Library MS. 149, all written in the same hand. Three other manuscripts in a similar hand--Bodleian MS. Bodley 718, Exeter 3507, and Paris, Bibl. Nat. MS. Lat. 943--all have Exeter connections, and the hand itself appears as the corrector's hand in Lambeth 149. The common provenance of all six of these manuscripts suggests a common origin at Exeter.

Constance B. Heatt (University of Western Ontario)

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

Recent work on this poem (especially Trask, 1971; Hill, 1972; and Conner, 1980) points out its baptismal imagery, its typological affinities with the Advent lyrics (Christ I), and its relationship to the Easter Vigil liturgy. But it is an Old English poem, not a liturgical fragment, and its structures and strategies are typical of such poems: closer examination suggests Hill may have misconstrued the theme of "stasis" here. For one thing, there is an alternate explanation for the Jordan's stillness, which ties this theme into the baptismal imagery. And, while that baptismal imagery emerges clearly only towards the end, more pervasive imagery and verbal emphases make the whole poem a reflection on the paradox of fixed, static position in one place (Christ in the tomb, the waters of the Jordan river in their geographical location) giving way to dynamic (and miraculous) displacement (Christ rising from the tomb, baptism making the Jordan available to all). Linked to this overall theme are various examples of falsely perceived "truths" in contrast to genuine truth (mourning turned to laughter, false and true knowledge and joy, the breaking of bonds and locks thought to be unbreakable, for example).

Sealy Ann Gilles (New York University)

"'Ne...tō' Sequences in Old English and Old Irish"

This paper identifies a hitherto unnoticed link between an Old Irish passage and The Wanderer 65b-69. The passage occurs in the Instructions of King Cormac MacAirt, or Tecosca Cormaic, an

Old Irish speculum principis. Section 29 of the Tecosca Cormaic and lines 65b-69 of The Wanderer share form, purpose and, to some extent, content. Both the Wanderer - poet and Cormac describe a wise man by what he is not. They both use the construction "ne...tō," or in Old Irish "ni bá," in a balanced series of adjectives or adjectival phrases. They both argue for moderation and self-knowledge, venerable goals of wisdom literature. A similar argument and syntactical structure is to be found in Precepts line 90 f. and Durham Proverb 23.

Kluge, Klaeber and Cross have linked The Wanderer's lines to homiletic sequences in Wulfstan and the Blickling homilists. But, far from providing us with a definitive example of the "ne...tō" form, many of the homilists use it clumsily, even inappropriately. In wisdom literature this construction is used to moderate but not eliminate pride, anger, fear and other excesses. The homilists use the same sequence in sermons devoted to the absolute prohibition of vice. The form proves ill-suited to their religious task.

I believe that a common secular source lurks behind both elegiac and homiletic uses of the "ne...tō" sequence in Old English. Whether the Old Irish passage is this common source or merely a distant cousin, its kinship with the Wanderer 65b-69 must encourage us to plumb Celtic and Icelandic sapiential literatures for analogues of both homiletic and lyric passages in Old English.

Session 300: "Language Study and Old English Poetry"

Daniel Donoghue (Harvard University)

"The Auxiliary Verb as a Syntactic Signpost in Old English Poetry"

I approach the vexed question of Old English verse syntax by analyzing in detail auxiliary verbs and their dependent verbals. My comments arise from a systematic study of the word-order and stress of over 4,000 auxiliary-and-verbal pairs from nineteen of the longer poems in Old English. Two constraints in particular affect every auxiliary. The first and better known is Kuhn's Law, which governs particles (including the auxiliary) grouped together at the beginning of the clause. The second I call Bliss's Rule after the late A. J. Bliss, who first observed that auxiliaries can be divided into two metrical categories, light and heavy, and while heavy auxiliaries can appear throughout the clause, light auxiliaries are limited to the first half-line.

The word-order and stress of the auxiliary varies in clauses of different grammatical function. The variations, while empirically verifiable, are not absolute enough to be called "laws," so I prefer the term "convention." The convention that distinguishes principal clauses is word-order: the auxiliary precedes the verbal; as a corollary to this, an unstressed auxiliary is especially characteristic of principal clauses. The

convention that distinguishes dependent clauses is meter: the auxiliary bears a stress; as a corollary, a stressed auxiliary following the verbal is especially characteristic of dependent clauses. These conventions overlap in one combination of meter and word-order: a stressed auxiliary before the verbal is common to both kinds of clauses.

By interpreting the clues provided by auxiliaries in principal and dependent clauses, I treat them as syntactic signposts that can help resolve some clauses of doubtful status (e.g., those beginning with þa). Finally I show how auxiliaries along with other words could be interpreted by Anglo-Saxon manuscript readers to help make syntactic sense of clauses undifferentiated by punctuation. This approach supports the idea of the verse paragraph, rather than the modern sentence, as the basic syntactic unit of Old English verse.

Lois M. Bragg (Middle Tennessee State University)

"The Use of Dual Pronouns in Old English Poetry"

Although dual pronouns persisted in English until the thirteenth century, chiefly in the alliterative poetry, it seems likely that they were already being replaced by the plurals in the spoken language before the Norman Conquest. When such a morphological feature is in the state of transition to disappearance, its use offers poets an opportunity for indicating subtle nuances of meaning. In OE poetry, the choice is not between the dual and the plural, but between either using the dual or avoiding any grammatical coupling altogether. Only certain kinds of couples are commonly joined by a dual pronoun: 1) two males who are kinsmen, comrades, or lord and thane, and 2) a woman and her husband. In the first case, the dual pronoun may point in either direction: a man and his son or a boy and his father. In the second case, however, the duals normally appear in only one direction: a woman and her husband, not a man and his wife. When the latter does appear, it is only in unusual circumstances: in cases in which the wife is also a kinswoman or an adversary of her husband. There are no examples of the third possibility: the linking of two women with a dual pronoun.

Geoffrey Russom (Brown University)

"Some Unnoticed Metrical Refinements in The Battle of Maldon"

In Old English Meter and Linguistic Theory (Cambridge University Press, forthcoming), I argue that the concept of "foot" attested in poems like Beowulf corresponds to the concept of "word" in Old English. It follows that the simplest foot pattern will correspond to the most common Old English word pattern (trochaic). The very simplest kind of verse--what I call a core pattern--will then be one consisting of two trochaic words. In this paper I show that the Battle of Maldon contains a much higher percentage of core patterns than the language

probability would explain. Moreover, there is a tendency in Maldon (not evident in Beowulf) to place core patterns in the second half-line. The distribution of core patterns like wordum mælde differs sharply from the distribution of other A1 verses like gar to guðe, which occur far more often in the first half-line. Compared to Middle English alliterative works like Sir Gawain and the Green Knight, Maldon has a remarkably high percentage of core patterns, and of verses consisting of two stressed words, with no extrametrical syllables. I suggest, in conclusion, that the Old English "word foot" concept was still active in Maldon, but that it was lost during the Middle English period due to major changes in the inventory of English word patterns.

Session 436: "Anglo-Saxon Origins and Originality in Old English Literature: Beowulf"

Allen J. Frantzen (Loyola University of Chicago)

"Origins, Originality, and the Study of Beowulf"

Origins, as Edward W. Said has written, are designated in order to define a later time. This paper seeks to begin a new discussion about the way in which the designation of Beowulf as a beginning has influenced the poem's textual history and our understanding of its meter and manuscript. An origin is both a beginning and a cause; that which is original has the prestige of being first and the importance of being unique. Anglo-Saxonists traditionally designate Beowulf as an origin--as the beginning of English literature and a record of the earliest phase of Anglo-Saxon culture and English literature; the introduction to the Old English period in the newly-revised Norton Anthology is an excellent example of this deeply conventional and ultimately simplistic approach. Anglo-Saxonists who write about Beowulf as originary and original are using the poem as much to create political and social institutions as to document them. We have few reasons to continue to valorize Beowulf in this way and, as Kevin Kiernan's two books on the Beowulf manuscript demonstrate, many reasons to rethink the originary status we traditionally assign to the poem. Rather than invest more energy in interpretation of its thematic coherence, or argue inconclusively about its date, we should study the manuscript and the history of its reception in the cultures that separate it from us. The proper subject of Beowulf scholarship is not the meaning of the poem, as defined by traditional literary analysis, but its historical significance. And the historical significance of Beowulf is its importance to English civilization since the sixteenth century. To paraphrase Edward Irving, Beowulf is indeed the product of centuries--but the centuries after rather than before the poem was written.

Hoyt N. Duggan (University of Virginia)

"Some Skeptical Thoughts on the Meter of Beowulf:
Requisites for Metrical Theory"

Metrical and textual studies are inextricably bound. My recent work with Middle English alliterative meter shows it quite impossible to determine the metrical constraints, alliterative and rhythmical, to which those poets wrote by studying the poems that survive in single manuscripts. The usus scribendi of poets is not determinable because the scribes too shared characteristic patterns of metrical error, and the fuller and more careful the metrist is in surveying the materials the more certain he is to incorporate error in his description. In the case of The Parlement of the Thre Ages, The Siege of Jerusalem, and The Wars of Alexander, poems which survive in two to eight manuscripts, it is possible to reconstruct their archetypes. Fortunately, those archetypes are good ones, very close to the original poems, and from them one can determine the metrical principles of ME alliterative poetry. No long poem in Old English survives in more than one manuscript, and there is every reason to think our theories of OE meter defective because they incorporate unknown amounts of scribal error.

James W. Earl (Fordham University)

"The Further Originality of Beowulf"

It now appears axiomatic that the problem of the poem's date is insoluble--which means in practical terms that we should not build theories and interpretations of the poem which depend too heavily on an eighth-century or any other date. Inversely, we cannot safely use the poem to help us interpret Anglo-Saxon history; we cannot assume the poem is representative of any period, or even, finally, representative of anything at all.

It now also appears axiomatic (the Southslavic Muslims notwithstanding) that the epic is not a traditional oral genre. If there was no genre of Germanic epic, there are no generic expectations in Beowulf. There is no reason for believing that major features of the poem's structure, such as the use of digression, are traditional.

A third axiom: "There is no reason for believing that Beowulf was anything more than a fictitious hero invented by the poet" (Dobbie), because there are no references to the poem or its hero in any medieval source. Conclusion: the poem is spectacularly original. Benson ("The Originality of Beowulf," 1971) relies on an early date, which forces him to assume an oral source linking the poem to Grettissaga; but Occam's razor favors Dobbie's more radical formulation.

An example of how the poem's originality effects our reading is in the poet's use of the hero's name. If it is a new story

about an invented hero, the poet's withholding of Beowulf's name until l. 343 is remarkably suspenseful; and his invention of Beowulf Scyldinga (for the traditional Beow) in the poem establishes a tradition of the hero's unusual name right in the poem, hinting at the Geatish hero's ties to Denmark. A consideration of scribal practice shows the increasingly common emendation to "Beow" in ll. 18 and 53 is unjustified.

Session 493: "Old English Syntax"

Mary E. Blockley (University of Texas-Austin)

"Blocked Negative Contraction in Old English Verse"

This paper argues that the difference between Ne was þæt forma sið (Beowulf 716b) and Næs þæt forma sið (Beowulf 1463b) is that the first line, which has uncontracted negation of the finite verb, is uncontracted because of an otherwise unexpressed but understood element that links this principal clause to a subsequent clause. More generally, uncontracted forms, which are less common in verse than contracted ones, are the sign of an incomplete predication. Both 716b and 1463b are immediately followed by subordinate þæt-headed adjective clauses. The ne was clause differs from the contracted clause in that it is followed by a subordinate clause in line 718 that is asyndetically paratactic, but causally related to the preceding uncontracted clause. Beowulf 83, 734, 756, 1324, and 2586 also belong to this category, as do many others among the 140+ examples of uncontracted negation in the ASPR. This syntactic difference accords with the dialectical explanation given by Levin in 1958 and addresses the question of why we should have variation between contracted and uncontracted forms in any single text. Certain prose writers, especially Ælfric, almost always used the uncontracted form. This confirms, rather than vitiates the theory of syntactic motivation: standard written Modern English conventionally uses only uncontracted forms like cannot. The important difference is that while the uncontracted pronunciation is always grammatical, the contracted form is syntactically restricted to complete predications: one cannot say *That's the way it's in real life.

Robert J. Reddick (University of Texas-Arlington)

"Exploring the Syntax of Old English"

Bruce Mitchell's massive study, Old English Syntax, will stand for a long time as the source scholars will consult when they begin a rigorous investigation of some problem in the syntax of Old English. Mitchell has produced not only a thorough catalogue of Old English constructions but also a learned and intelligent compilation of scholarly commentary on those constructions and the problems associated with them.

Unfortunately, those two volumes do not do what Mitchell announces that they do: "set out descriptively ... the basic principles of the syntax of OE prose and poetry" (lxi). Those two volumes cannot do that, and they cannot because we can catalogue descriptively only what is on the surface, not the principles that underlie what is on that surface. What this paper argues is that, if we are serious about uncovering the basic principles of Old English syntax, we need to examine the facts of Old English from more than just the taxonomic (Latin-based) point of view. More specifically, we need to move away from the assumption of the isolated clause or sentence and toward the assumption that every construction is related to every other one in some systematic way.

Bruce Mitchell (Oxford University)

"Old English Syntax: Happy Second Birthday?"

[Unacknowledged quotations are from Mr. Reddick's paper]

This reply to Mr. Reddick shared his hope that the discussion of different approaches will further the study of OE syntax; claimed that in OES I let the material dictate the form, was not a slave to Latin grammar, but would have been like a quick-change artist with St. Vitus' Dance if I had adopted the chameleonic models of modern linguistics; objected to the phrase "no doubt unawares" and to the implication that I had "stuffed" OE constructions into Latin categories; and argued that the elementary errors made about OE syntax demonstrate that "the intuitions of the skilled philologist" have frequently failed to understand "the facts of Old English ... [which] are already [!] laid out for us in our extant texts."

It then considered Mr. Reddick's accusation that OES failed to "set out descriptively ... the basic principles of the syntax of OE prose and poetry" (OES, p. lxi)--he omitted "what I take to be"!--because my "taxonomic" approach presented only a surface catalogue rather than "basic principles [which] cannot be read off the surface"; argued that the debate was not about the word "principles" but about what OES offers or should have offered; riposted that, if Mr. Reddick cannot see the wood for the trees, he would have us unable to see either for the roots; complained that he had caricatured OES by erecting his own Aunt Sallies, e.g. about clause isolation and element order, and by stating the obvious as if it were new; wondered why "what governs word order in OE" deserves such prominence; and asked whether we should study OE syntax to understand the language and appreciate the literature or to develop linguistic theory.

Marino (OEN 7.1 [1973], 14) asked whether these two aims could be reconciled. My indirect but strongly felt and expressed negative answer appeared in ASE 4 (1975), 11 fn. 3. Marino's reply (Mediaevalia 5 [1979], 1) suggested by his phrase "academic vogue" that in his deep structures he agreed with me. While

admitting the superiority of their techniques when dealing with a living language, I gave seven reasons for feeling what Marino (loc. cit.) called "nervousness about what linguists, sometimes with a limited knowledge of Old English [my italics--and in itself a good reason for nervousness], are trying to do": they tend to be narcissistic, have no agreed grammatical system, often fail to express themselves clearly, have to work without native informants and intonation patterns, often have no interest in OE per se, believe in rules more fervently than Latin-based grammarians, and have not in my experience demonstrated that their techniques have actually achieved anything for OE syntax which the old-fashioned approaches could not. As Sibelius said of modern composers, "They've built a huge shipyard--but where is the ship?"

Finally I confessed that my attitude to modern linguistics in OE syntax remains unchanged since I wrote OES; asserted that, despite reviewers of OES, it was for modern linguists, not for me, to demonstrate that their methods could be productive for Old English syntax; pleaded for the "data-orientated" rather than the "highly theoretical approach" (Hogg, YWES 59 [1978], 26); and pointed out that we have OES here.

IX. The Third Meeting of the International Society of Anglo-Saxons, hosted by the University of Toronto, April 20-23, 1987:

Alfred Bammesberger (Katholische Universität, Eichstätt)

"Etymological Analysis and Old English Grammar"

The framework of Old English grammar, as developed in the final decades of the nineteenth century, was taken over from the comparative grammar of the classical languages. Therefore the categories actually used are largely based on etymological considerations. In individual cases the shape of Old English words can pose problems for the grammatical analysis. This type of problem will be exemplified with reference to OE gewif "fate." But it will also be shown that the etymological analysis of given lexical items can lead to a revision of the grammatical interpretation of given passages.

Carl T. Berkhout (University of Arizona)

"In Search of Laurence Nowell"

In recent years the renewed interest in the four-century history of Anglo-Saxon studies--and particularly of Old English lexicography--has produced both some notable discoveries or reconsiderations about individual Old English texts and also a more detailed, more informed understanding of the early

development of our discipline. But, apart from the retrocessive discovery that he was not in fact the Dean of Lichfield, we have not learned much about the mysterious antiquary Laurence Nowell, the most learned, most active, and overall the most important provider for the emerging study, preservation, and transmission of Old English texts in modern times. A few bits of fresh material, however, have recently surfaced, including two important manuscripts not yet reported or generally known to Anglo-Saxonists. One of them is Nowell's commonplace book, now at UCLA; the other is his presentation transcript of Alfred's laws, now in the British Library.

The commonplace book was completed around 1560--shortly, alas, before Nowell began his brief career as an Anglo-Saxonist; it contains virtually no Old or Middle English material, but its broad miscellany of historical, topographical, lexicographical, and other texts yields valuable information about the extraordinary intellectual background that Nowell later brought to bear on his Anglo-Saxon activity. To this commonplace book either Nowell or William Lambarde, to whom it passed, added an abridged transcript by Nowell of the Holkham Hall manuscript of the Quadripartitus, telling us a bit more about the early history and use of that manuscript as well. Nowell's transcript of Alfred's laws--which he intended as a presentation copy, perhaps for William Cecil--is interesting in several respects. Apparently done in about 1564-65, it is the earliest known critical edition of an Old English text, based on a collation of two or three manuscripts of the Anglo-Saxon laws. Nowell's text of the laws is accompanied by a modern English translation on the facing pages, and thus the edition probably ranks as well as the first of the parallel-translation kind for Old English. Also, contrary to what Ker, Liebermann, and others have concluded, it appears that this transcript is the main text that Lambarde used for the laws of Alfred in his 1568 Archaionomia. Finally, both this transcript and the commonplace book give further cause for suspicion that Nowell did indeed tamper with or concoct some Old English texts.

Rolf H. Bremmer, Jr. (Katholieke Universiteit, Nijmegen)

"The Old Frisian Component in Holthausen's
Altenglisches etymologisches Wörterbuch"

Now that the new Dictionary of Old English has abandoned the practice of Bosworth-Toller of providing etymological information, Holthausen's AeW becomes even more important to the comparatist. As the AeW is the subject of a long-term revision by Alfred Bammesberger (cf. 1979), this seems an appropriate time to focus our attention on its Frisian component. As has recently been reconfirmed by Nielsen (1985) from the phonological and morphological angle, Old Frisian is the Germanic language most closely related to Old English. Löfstedt (1963-69) has established that these two languages share the highest number of unique parallels on the lexical level as well. Holthausen

intentionally gave Old Frisian a position of prominence in his dictionary. He even saw the compilation of his Altfriesisches Wörterbuch (1925: v) as a prelude to AeW in which, after giving the Modern English reflex (if any) of a word, he consistently opens the list of the related Germanic words, whenever possible, with the (Old) Frisian cognate (Holthausen 1963: viii).

Since the appearance of AeW, most of the Old Frisian texts known to Holthausen have been re-edited, and several (but not all) texts unknown at that time have received an edition. Also, Hofmann's revision of Holthausen's Altfriesisches Wörterbuch (1985) represents a great advance in Old Frisian lexicography, although it is by no means exhaustive.

A revision of the Old Frisian component in AeW must: 1) remove misprints; 2) exorcise ghost-words; 3) add new cognates; 4) delete mistaken cognates; 5) provide new etymologies where necessary; 6) tidy up Löffstedt's list of unique Anglo-Frisian parallels.

For a number of years now I have been working on this aspect of AeW, and the result is that there is hardly a page in it which does not need correction. Also, scholarship that has been taking place in the field of Old Frisian lexicography and etymology, particularly in the Netherlands, has scarcely been noticed by the majority of Anglo-Saxonists, witness e.g. the frequent gaps in Cameron (1983) (Bremmer 1985). A nice illustration of this is given by Hoad (1986), who still lists OE grindan (s.v. grind) as being without Germanic cognates, although both Löffstedt (1963-69) and Droege (1975) have amply demonstrated that it is paralleled in North Frisian.

George H. Brown (Stanford University)

"Bede and the Monastic Virtue of Discretio"

In praising Bede for his good sense, balanced judgment, sharp analysis, and sober style, scholars have not inquired how he got those qualities. The foundation of those virtues must lie in Bede's own innate talents; but, from the time of his entry into the monastery at seven years of age, he also developed these characteristics through training in the cardinal monastic virtue of discretio. In large part, it is this mater virtutum, as St. Benedict calls it (RB 64.19), that accounts for Bede's accomplishments as a model of monastic life and scholarship.

The abbot Cassian established discretio as a basic component of the monastic way of life. In the Conlationes he devotes the last eight chapters of the first conference and the entire second one to its treatment. By it he means not only the discernment of spirits which St. Paul mentions among the charismatic gifts (1 Cor. 12.10), but also the moderation extolled by the Greek philosophers, the virtue which decides the proper means and preserves from every excess. Cassian awards discretion the title

"moderationis genetrix," and sets it in opposition to the vice of extremism, "vitium nimietatis." For Benedict as for Cassian, this virtue is critical, and the effect of discretio is modus, mensura, ratio. Benedict's Rule, which legislates "nihil asperum, nihil grave" (Prol. 46), is, as St. Gregory the Great noted, "remarkable for its discretion" (Dial. 2). Gregory's own use of discretio extends from the simple meaning "division," "separation," through intellectual, legal, and moral distinction to spiritual discernment. He prescribes the virtue of discretio for religious maturity, insists that discretio doctrinae is necessary for preachers and teachers (Moralia 30.35-36), and urges every superior to practice the "grand art of discretion" (Epist. 1.25).

Bede, as an admiring disciple of Gregory and Benedict, exercised these monastic ideals of discernment, discretion, moderation, temperance, and prudence in his entire life and in every subject and discipline he treated. Bede's pure, simple, efficient Latin, "free from the Hisperic mannerisms which encrust the prose of Aldhelm and survive ... in Boniface" (Michael Winterbottom), is the result of conscious choice and constitutes an implied criticism even of his beloved Gregory. In all his works he demonstrates great care in selecting his topics, choosing his data, and preferring one source over another (examples from his educational treatises, exegesis, homilies, hagiography, and histories). His discretion in rejecting certain authorities (e.g., Isidore and the Irish computists) usually manifests itself in silence, letting the quality of his text speak for itself. He can be outspoken when necessary, as in his defending himself against a foolish charge of heresy (Ep. ad Pleguinam) or in condemning the vices of the English church (Ep. ad Ecgbertum); but his usual mode is to emphasize positive models and pass over the negative (HE Prol.). This noun and this quality, discretio, best describe Bede's life and legacy.

Rosemary Cramp (University of Durham)

"On Reconstructing the Word and Image"

In the past textual scholars have tried to marry the textual descriptions of structures with inadequate archaeological evidence in order to provide a visual image. Likewise archaeologists have used textual sources to name the parts of their excavated buildings. These exercises have produced some manifest absurdities. Nevertheless, over the last ten years there has been a great increase in the excavated evidence from Anglo-Saxon sites which has engendered lively debates concerning the nature of the traditions of Anglo-Saxon timber buildings, and how the skills shown in their construction could have been transmitted. Their relationship to contemporary British and Continental structures has been explored, as well as the inter-relationships between timber constructions and the early Christian buildings of mortared stone. It is now possible to see something of architectural developments and the aspirations of

patrons, and possibly to relate some of these to textual evidence.

Maria Amalia D'Aronco (University of Udine)

"The Botanical Lexicon of the Old English Herbarium:
A Typological Analysis"

Our knowledge of OE botanical lexicon is mainly based on such treatises as Læceboc, Lacnunga, Peri Didaxeon, the OE Herbarium, and Medicina de quadrupedibus and a number of glossaries and single glosses. Given that the medical and botanical knowledge of the Anglo-Saxons is substantially based on ancient and early medieval Latin treatises and that most medicinal herbs used in the preparation of such prescriptions are not indigenous to England or to continental Germany, in this study I intend to analyze the OE botanical terminology from the point of view of its relationship with the Latin one. Therefore I shall limit the analysis to the terminology of the OE Herbarium in that it is a translation and as such it permits a direct comparison between the Latin model and its OE rendering on basically homogeneous material. In order to quantify the influence of the Latin model on the lexical wealth of OE, a typological analysis of the terminology found in the OE Herbarium was carried out. First, terms that belong to the indigenous heritage were extrapolated, and then the different types of linguistic borrowing were examined, subdivided according to the criteria of greater or lesser dependence of the rendering on its model.

From this analysis, the botanical terminology of the OE Herbarium is shown to depend largely on its Latin model as it could have been foreseen, owing to the fact that most of the plants in question are of Mediterranean origin and thus as yet unknown or unfamiliar to the Anglo-Saxons. But botanical knowledge increased in step with medical practice and new herbs were introduced in the pharmacopeae along with the original Mediterranean herbs. Thus OE botanical lexicon was enriched by innovations which are autonomous new formations of OE, but which were created according to the "transparent" compound technique. Reasonably homogeneous taxonomic categories were thus created with the systematic adoption of certain terms such as wudu- as a Bestimmungswort to designate a woodland species, or cluf- to indicate a species with serrated leaves, or corn- as a Grundwort to indicate seeds, -berge to indicate berries, or -wyrte to denote herbaceous species with positive properties.

The creation of compounds to express new objects or concepts is one of the most outstanding reactions of the Germanic languages to the necessity to expand their lexical heritage, and from this point of view the innovations of the OE botanical terminology add nothing of great interest. Nevertheless, the structural homogeneity of this terminology, mostly descriptive, leads one to suppose that these creations were stimulated by

Greek and Latin terminology which the Anglo-Saxon learned through Latin Herbals.

René Derolez (Rijksuniversiteit, Gent)

"A Report on Anglo-Saxon Glossography"

In dealing with Old English vocabulary one tends often to forget how much information we owe to those much neglected genres, the Latin-Old English glossaries and the Old English interlinear glosses in Latin manuscripts. Much of the available material, it must be noted, is accessible only in antiquated editions; nor is there as yet a generally accepted format for editing this admittedly tricky material.

In order to ascertain the state of the art, to discuss current approaches to the editorial problem, and to explore the feasibility of a collective edition on a scale comparable to a Steinmeyer-Sievers' Althochdeutsche Glossen, an "International Conference on Anglo-Saxon Glossography" was convened at Brussels on 8-9 September 1986. The present paper will be devoted to a general report on the conference, a survey of outstanding problems, and an estimation of the chances of a Corpus of Old English Glosses getting off the ground.

The papers presented at the Colloquium will be published by the Royal Academy in Brussels in the course of 1987. The Academy has also agreed to provide financial support for a Bibliography of Anglo-Saxon Glossography, starting in 1987.

David N. Dumville (University of Cambridge)

"The Anglo-Saxon Charters of Worcester Cathedral:
Diplomatic and History"

The surviving archive of charters from pre-Conquest Worcester Cathedral numbers just under three hundred documents, making it (with Abingdon Abbey and Winchester Cathedral) one of the largest of such Anglo-Saxon collections. The documents begin in the late seventh century and continue to the 1060's, comprising royal diplomata, episcopal leases, records of dispute-settlement, and miscellaneous other records. The richness of the documentation is due in part to the survival of three eleventh-century Worcester cartularies, the earliest such collections known from England. Such a large body of material offers a good many opportunities for diplomatic criticism to be effective. In this paper the benefits for Anglo-Saxon historical writing of the survival of so many Worcester documents are exemplified by reference to a number of specific texts.

James A. Graham-Campbell (University College, London)

"The Archaeology of Anglo-Saxon Secular Drinking-Vessels"

Following the recent publications by C. Fell on Anglo-Saxon drink and by P. Edwards on its impact, this paper represents an attempt at a review of the archaeological and art-historical evidence for the manner in which the Anglo-Saxons served and consumed their alcoholic beverages. Given that they were familiar with four varieties--ealu (a malt-based beer); medu (fermented honey and water); win (fermented grape-juice, or wine); and beor (fermented fruit-juice sweetened with honey)--it is reasonable to suppose that the Anglo-Saxons utilized specific types of vessel according to the differing qualities of the drink in question.

The starting-point for an exploration of this matter is provided by the Sutton Hoo ship-burial which contained drinking-vessels ranging from (two-litre) animal horns, through silver bowls, to small burrwood cups (appropriate to the categories: ealu/medu; win; and beor respectively), together with a range of containers suitable for the storage and service of such drinks. The review is extended chronologically backwards to consider such additional evidence as is provided by other grave-goods from earlier pagan Anglo-Saxon burials, in particular for glass vessels which are notably absent from the Sutton Hoo assemblage. Moving forwards, depictions of vessels in use in both manuscript art and the Bayeux tapestry are considered to augment the rarer archaeological survivals from the late Anglo-Saxon period. Comparisons are made, where appropriate, with both contemporary late Celtic and Viking-age Scandinavian material.

This paper does not venture into either Old English terminology or literary allusion, but it is hoped that a demonstration and discussion of the nature and range of the artefactual evidence might serve to advance these aspects of Anglo-Saxon studies by stimulating others better qualified to turn their attention in these directions.

Brian Green (University of Stellenbosch)

"Lof: Interlocking Denotations in Beowulf"

Interlocking denotations are those primary meanings of a word in a poem that engage to produce a new theme or idea; the new theme then establishes another level of nuance for that word. Lof has three denotations: earthly praise, heavenly glory, and heroic protection. The Beowulf-poet tells a story dramatizing how a warrior-king uses his humanity to achieve all three kinds of lof. That is, the poet presents the pursuit of secular lof as bound up with divine protection, and in the climax of the poem--King Beowulf's protective fight with the dragon--boldly reveals that the Christian enterprise of love is not only self-sacrificial but relentlessly disruptive too. Lof is a complex

human experience, including success, exhilaration, pride, and, above all, moral courage.

Joyce Hill (University of Leeds)

"Ælfric's Use of Etymologies"

For Anglo-Saxon writers and for modern lexicographers the term "etymology" means quite different things. In a conference which has as its main theme word study and lexicography, the modern approach is likely to predominate as contributors analyze the meaning, form, and origin of items in the Old English lexis. This paper, by contrast, considers etymology from an Anglo-Saxon point of view, complementing the modern approach while at the same time contributing directly to the conference's main theme.

In the Middle Ages etymology was a fundamental of grammar and rhetoric; it was also, by Isidore's definition, a technique for determining the true essence of the thing designated by the process of penetrating its appellation, since all words which had etymologies enshrined the very quality of the object or idea so designated. The practice of etymologizing, according to this definition, is thus closely akin to patristic exegesis which, in various ways, attempts to penetrate the words of the biblical text in order to determine their true spiritual essence. Ælfric's use of etymologies in his Catholic Homilies, therefore, is to be seen as a consequence of his determinedly exegetical approach to the lections, as a reflection of his Latin sources, and as a demonstration of his avowed commitment to the mainstream of ecclesiastical orthodoxy in the subject and method of his teaching. In these respects there is nothing surprising about his practice nor, indeed, about the etymologies that he offers.

Pearce, Schelp, and Robinson have already brought to the attention of Anglo-Saxon scholars the fact that Ælfric uses Isidorian etymologies in his Catholic homilies and there is no need for further demonstration. What this paper will attempt to analyze, however, is the extent to which Ælfric himself was alive to the value of etymologies, the use to which he puts them didactically and rhetorically, and the contexts in which he considers them to be appropriate and useful. I shall therefore use the evidence of the Catholic Homilies and the Grammar, where etymologies of various kinds are employed; the Lives of Saints, where they are not; and the Pastoral Letters where, in a few revealing instances, the etymology of the Latin text is suppressed in the Old English redrafting. Ælfric will be seen to confine his use of etymologies to particular kinds of writing and perhaps to particular audiences, yet he will also be seen, given the appropriate circumstances, to have regarded etymologies as a particularly desirable element in his teaching, since he can be shown to have supplemented his main source on several occasions with etymological details drawn from elsewhere.

As a further means of defining Ælfric's sympathy for words

and their (medieval) etymologies, I shall also take into account the relative infrequency of etymologies in the anonymous homilies. This will be seen to be in part a consequence of their non-exegetical approach, but it is also a mark of their difference in intellectual outlook and didactic technique since there are instances where etymologies are avoided even by those homilists who write exegetical homilies and who use Latin sources that have etymologies in them.

T.F. Hoad (St. Peter's College, Oxford)

"Indirect Evidence and the Lexicographer"

The surviving written materials inevitably record only a part of the vocabulary of Old English. This paper examines some of the kinds of gaps that exist in the record, and the means by which they may be identified and, to some extent, filled by the use of indirect evidence. Consideration is given to the question of how indirectly-evidenced material may be most appropriately treated in lexicographical reference works.

Peter Kitson (University of Birmingham)

"Dialectal Variation in Old English Toponymic Vocabulary"

This paper will select from the materials of some ten years' study of the linguistic in conjunction with the topographic content of the whole corpus of Anglo-Saxon charter boundaries. Examples will be presented of various kinds of geographically coherent distribution of linguistic phenomena, such as may be called in a broad sense dialectal. These will include complementary distributions of etymologically unrelated near-synonyms (e.g. pæp/stig, stoc/stybb/hruna) and etymologically related non-synonyms (e.g. dell/dæl), qualifiedly complementary distributions (e.g. herepæp/stræt and the border hybrid herestræt), differences in frequency of usage of related synonyms (e.g. haga/hege/hecge, rīð/riðig, sīc/seohtre) and of individual words (e.g. hyll, æwielm, spring), in the forms of words (e.g. wyrtrum v. wyrt(t)ruma/wyrtwala) and their genders (e.g. sol), as well as in matters of phonology familiar from traditional grammars (e.g. widu/weodu/wudu) and not so familiar (e.g. retention or otherwise of final -h in various words). These instances have been taken from substantive elements, where the samples are on the whole largest and the phenomena clearest; but similar distributions are observable in qualifiers (e.g. occurrence of the adjective wīd, presence or absence of the unaccented vowel in heor(o)t) and in syntax (frequency of andlang/be/æfter to distinguish linear boundary features as against other prepositions which do not distinguish them; also vulgarisms [e.g. olluncges for andlang] and sandhi phenomena [e.g. aðan for on ðone], and possibly frequency of genitive against nominative qualifiers in noun compounds). Attention will be paid to the diachrony of isoglosses (e.g. stræt, stoc, hege advancing at the expense of herepæp, stybb, haga respectively)

and to their usefulness toward determining the meanings of words (e.g. heafodstocc(as) as a compound of stoc in the sense "tree-trunk, pollard" not in some other sense) and the provenances of some literary texts (e.g. Azarias). The general point is to be made that though many charter distributions have at least approximately definable isoglosses, few of them coincide extensively with major dialect boundaries. If as is probable non-topographic words and texts behave like topographic ones in this regard, then though existing studies of dialect distribution in Old English vocabulary contain much that is of value, the crude labelling of words as "West Saxon" or "Anglian" customary in them is likely to be more often than not erroneous.

Michael Lapidge (University of Cambridge)

"Frithegod of Canterbury:
The Problems of Lexicography and Textual History"

Frithegod's Breviloquium Vitae Wilfredi, a hexametrical version of Stephanus's Life of St. Wilfrid, was written sometime during the decade 948-958 to commemorate the acquisition by Canterbury of St. Wilfrid's relics in 948. It is without question the most difficult surviving Anglo-Latin poem. Its difficulties are essentially lexical, and arise from Frithegod's love of coining words made up of Greek elements; but the difficulties are compounded by the circumstances of the poem's manuscript transmission. In effect it survives in two recensions: one (L) in which a number of passages offer intelligible, if uninspired, readings; and the other (CP), in which the uninspired readings of L have been replaced by apparently inscrutable readings. The poem has only once been edited critically (by Alistair Campbell in 1950), and the editor judged that the inscrutable readings in CP were the contributions of an exceedingly foolish scribe--referred to by the editor as stultissimus omnium mortalium--who for some unknown reason had tampered with the text of L and reduced its meaning to nonsense. In this paper I shall re-examine some of the inscrutable readings in the attempt to show that, far from being foolish alterations, they may be explained as coinages which reveal an impressive knowledge of Greek, and undoubtedly stem from Frithegod himself. From the re-examination a clearer understanding of the poem's textual history emerges, as do a number of new items from the Anglo-Latin lexicon.

R.I. Page (University of Cambridge)

"Hard Words in Old English"

Applied to weapons and armour, the adjective heard forms a number of compounds, usually as second element: fyrheard, irenheard, ecgheard, feolheard, scurheard, etc. The relationship between first and second element has not yet been adequately explored. Recent studies in the metallography of Anglo-Saxon

weapons have interesting implications for the meanings of some of these words, and also for related words like ahyrdan, gehyrdan. In turn this raises the question of how competently Anglo-Saxon poets understood the technology of weapon-making that they evoked, and how precisely they used the terminology. On the evidence at present available, there seems to have been a marked advance in the Anglo-Saxon smith's skill in using his materials after the seventh century. Anglo-Saxon poets were only confusedly aware of this.

Russell G. Poole (Massey University)

"Cnut's Conquest of England: An Overlooked Source"

In recent years, lacunae in the Anglo-Saxon Chronicle account of Ethelred's reign and Cnut's conquest of England have become increasingly evident. Among the minor sources which furnish data unavailable from our main source is an anonymous skaldic poem editorially named Liðsmannaflokkr. This work can be traced to a Scandinavian milieu in early eleventh-century England. Its praise of the two Danish leaders Cnut and Thorkel the Tall takes the form of brief descriptions of episodes from the 1009-12 and 1015-16 campaigns in England. The poem goes beyond the Anglo-Saxon Chronicle and supports the testimony of certain minor sources on several topics: that Ulfcetel's role as a military leader was not confined to East Anglia, that Emma (Ethelred's widow) was still in London well after Cnut had begun his siege, and that Edmund Ironside had assistance from Wales in resisting the Scandinavian forces.

Nancy Porter (Université de Genève)

"The Still Hand and the Silent Voice:
Language and Sign-Language in the Corpus of Old English"

Though fine work has been done on parts of the body mentioned in Old English literature, there has not yet been a systematic study of the language associated with different parts of the body. As a way to approach this problem, I have looked at the Indicia Monasterialia, which are a series of hand signs used by monks who have taken a vow of silence. They are the clearest evidence we have in Old English of a purely non-verbal system of communication. The hands produce a visible sign that is mimetic in an obvious way, for example, "Ðonne þu fisc habban wylle, þonne wege þu þyne hand þam gemete þe he deþ his tægl, þonne he swymð." A system like this produces no form of abstraction separable from the body (no spoken or written word) and unlike the voice, which sends forth spoken words, the hands send forth only the visual image of themselves. Though these signs could be drawn on parchment, they have never been given an alphabet or been organized into a proper language; thus, while hand gestures can communicate simple desires (I want an oyster, I want to talk to a priest who is not a monk), they are unable to deal with anything as intricate as a conditional clause.

In spite of the obvious limitations on the power of sign language, there are ways in which the hands can achieve a secondary level of abstraction equivalent to that of the voice and words. When the hands give or hold something, we can see this object as a word spoken by the hand. When hands make a gesture of healing or blessing, they are effecting changes beyond the mere power of words. With the help of the Microfiche Concordance to Old English, I have investigated this language of gesture as it appears in the corpus of Old English writings, concentrating on homiletic works and saint's lives, which are most directly linked to a monastic culture that believed in the sanctity of silence. Words of particular interest are mup, tunge, reord, protu, stefn, hand, and finger. My paper is an account of how these body parts function to produce a language either of words or gestures and how these two languages are then expressed in written form (where the sounds of the voice are put on parchment by the hand). An adjective such as stille is a crucial nexus where the two languages overlap. Silence and motionlessness are often linked, as in Ælfric's description of Mary sitting at Christ's feet in his Catholic Homily 34, "Martha was swiðe bysig ymb drihtnes ðenunge and hire swuster maria sæt stille æt drihtnes fotum heorcniġende his lare." Here, Mary's bodily stillness and verbal silence are both vital to an understanding of the text.

On a different level, the notion of a "body" of Anglo-Saxon literature is illuminated by considering this second language. Parts of the "corpus" of Old English speak a language of words and other parts a language of gesture. With this new criterion it is possible to redefine the notion of genre in Old English literature.

Matti Rissanen (University of Helsinki)

"The Helsinki Corpus of English Texts: Diachronic and Dialectal"

This project was launched in 1984 and its purpose is to produce a large two-part computer corpus for scholarly use. The diachronic part consists of English texts and text extracts covering a period of one thousand years, from Caedmon's Hymn to the beginning of the eighteenth century. The dialect section comprises transcripts of modern British English dialect recordings.

The size of the diachronic corpus will be about two million words, divided equally between the Old English, Middle English and early Modern English periods. Short texts are included in full; extracts from 5,000 to 10,000 words have normally been taken from longer texts. Texts of particular interest have sometimes been sampled at greater length. The corpus consists mainly of prose texts, but there are also samples of Old and early Middle English poetry and of late Middle English and early Modern English verse drama.

Each text sample has been coded according to a number of parameters. The parameters for Old English texts consist of the author (if known), text type (laws, documents, history, instruction, homilies, the Bible, etc.), date of the original, date of the manuscript (with a note on the possible contemporaneity of the two dates), dialect, style (rhetorical, non-rhetorical), and relationship to possible foreign original (gloss, translation). For Middle English and early Modern English texts, a more varied set of textual parameters is used (level of formality, relationship to spoken language, and information concerning the author's sex, age and rank).

The primary purpose of the diachronic corpus is to provide a basis for studies of the development of English syntax and lexis, but we hope that the corpus can be used by students of phonology, morphology and style as well. Manuscripts have been used only exceptionally as a source, but care has been taken to use the best scholarly editions available.

The Old English part of the Helsinki Corpus is based on and adapted from the Toronto Old English Corpus. This opportunity has saved us the time-consuming work of keying in OE texts and we are most grateful to the Editors of the Dictionary of Old English for generously permitting us to use the Toronto Corpus files. Used in combination, the Toronto Corpus and the Helsinki Old English Sub-corpus have already proved to be a useful tool for the study of syntactic and lexical variation.

We hope to have the diachronic corpus and the manual ready for distribution to scholars by the end of 1988.

Jane Roberts (King's College, London)

"The Old English Materials for the Glasgow Historical Thesaurus"

A separate archive of OE slips was assembled as part of the Glasgow Historical Thesaurus project, to supplement its main source, the Oxford English Dictionary. This supplementary body of materials was drawn from the major Anglo-Saxon dictionaries then available, without recourse to the OED, in an attempt to establish evidence for English vocabulary that had already fallen out of use by 1150 A.D. Providing a sub-set of the total vocabulary of English, the OE corpus serves also as a pilot-study for the whole. Although the OE corpus was begun as a research tool only, its materials are now in use in editing the full archive. Stage 1 for this independent OE sub-set, the making of the slips, was complete early in 1981, and computer-driven checklists were made to provide both alphabetic and rough notional records of this initial stage of the operation. Since then work has gone ahead on stage 2, arranging the slips within the categories of the new classification designed for the main Thesaurus, a task completed in July 1986. Until the third stage is achieved--that is, the publication of every form in its most

appropriate place within the Glasgow Historical Thesaurus classification--work derived from the current arrangement must be provisional. Yet, it is already possible to gain, by examining the OE evidence for the expression of selected concepts, some new insights into the continuity--or discontinuity--of the English lexicon.

E.G. Stanley (Pembroke College, Oxford)

"No Joy in Old English wen(n)"

The paper traces a number of occurrences of the forms wen and wenn (with or without various endings) in much-disputed passages of edited verse texts, and strives to reaffirm what had been suggested earlier: that the words are not Kenticisms with e for y, as in wynn "joy," but stand for wen "hope" in one text and for wenn "wen" in another. What exactly the Old English etymon of Modern English wen stood for remains obscure.

Robert D. Stevick (University of Washington)

"The Rationalities of Cross Page Designs
in the Lindisfarne, Echternach and Schloss Harburg Gospels"

It has been proposed that the Schloss Harburg Gospels "cross-carpet page is a simpler version of the first carpet page" in the Lindisfarne Gospels, and that "Possibly it is a copy of a lost carpet page in the Echternach Gospels Book" (J. J. G. Alexander, Insular Manuscripts, Sixth to Ninth Century). Both of these propositions are reasonable in view of resemblances of several of the design features found in the three codices. The rational schemes I have found underlying the cross page designs make even stronger the generic resemblances among these decorative pages. On the other hand, the proportioning of the Schloss Harburg cross page differs from that of comparable pages in the Lindisfarne and Echternach Gospels in such a way as to cast strong doubt that the resemblances result from copying or simplification.

Using slides, this paper will illustrate first how the shapes of the Lindisfarne crosses and filler panels and the Echternach Evangelist-symbol frames, with their implicit crosses, can be derived accurately and completely from the external dimensions, using only drafting tools (compass and straight-edge); in the instance of Lindisfarne Gospels folio 26v there is evidence on the back of the leaf (recto) that in fact the design was laid out in just this way. These derivations will be illustrated briefly, drawing on analyses to be published in Gesta (XXV/2, 1986) and Peritia (forthcoming). Next, the rationality of the resulting proportioning will be demonstrated: with but one exception it is the rationality that is inherent in continuous derivations made from a simple geometrical ratio; the exception is the simple arithmetical ratios in the modular plan of the cross page preceding St. John's Gospel in the Lindisfarne

Gospels.

Then the creation of the shapes of cross and filler panels of the Schloss Harburg cross page will be illustrated in two ways. One is derivation of the design by the same practical techniques of the draftsman that will also reproduce the designs in the other two codices. The other uses a purely rational method. It too has its basis in mathematical relations, but in this instance it is a set of ratios that is quite unlike the modular or geometrical schemes employed by the other two artists. The plan derives from a simple, orderly manipulation of the numbers of the first triad (or of the trinity). Specifically, it is the same scheme that defines the intervals in the Pythagorean (and Gregorian) musical scale. With astonishing accuracy, both the practical and the rational procedures will define the complete dimensions of the cross, the frame, and the panels.

Essentially, this paper shows two things: that the cross-page designs in these codices embody rational schemes which are integrated both by procedures of practical layout and by fundamental ratios among their dimensions, and that the Schloss Harburg Gospels cross page is like the similar pages in the Lindisfarne and Echternach Gospels in technique and general result, while being fundamentally different from them in the rational concept that underlies its design.

Victor Strite (Baylor University)

"A Survey of Old English Semantic-Field Studies"

This paper presents to the profession an overall description of a book I am completing this summer. It will describe the book's scope, methods and conclusions.

Since 1978 I have located, read and analyzed (with the aid of a computer) almost all studies of OE semantic fields, in addition to many single-word studies, etymological notes and thematic studies to see if they were appropriate. The book describes each individual study (28 descriptive categories were examined for each study) in the context of its semantic field(s) and also presents overall trends in the entire activity of semantic-field studies. It also traces developments in semantic and linguistic theory as they influenced OE vocabulary studies.

The book groups over 500 studies according to 38 separate semantic fields, commenting on how thoroughly each field has been studied and the methods used. Fields which have not been studied and fields which need more extensive study are also noted.

The conference paper will highlight things researchers will find useful in the book: what has and has not been done; how well and thoroughly research has been done; which methods have proved most fruitful in increasing our understanding of fields and individual terms; the resources available today for semantic-

field study; which publishers have most supported these studies. I also briefly describe the computer program I have developed to analyze and collate all the data collected during my survey and reading. Highlighted as well in the paper will be conclusions from this survey.

M. Jane Toswell (Oxford University)

"The Effect of Alliteration on Meaning and Usage
in the Paris Psalter, Metrical Version"

The longest extant work by a single Old English poet, the Paris Psalter reveals specifically individual traits of versification and style. Its close relation to the source text suggests, by comparison with the surviving glossed psalters, that variation from the popular equivalents in the vernacular for the Latin original must be to some extent a result of difficulties encountered in producing Old English poetry as a translation. While other factors, including metre and psalter commentary, also affected the text, this paper will start to examine the ways in which alliteration provoked changes in meaning and usage in the vocabulary used by the poet. The translator of the metrical psalms resorted to a variety of measures to approximate the sacred text of the Roman Psalter. At times, in his quest for alliteration, he used clusters of "stop-gap words" bleached of all meaning, introduced awkward hapax legomena and unusual collocations, and even stretched or changed meanings of words from the poetic lexicon. Examples of these confused attempts at poetic accuracy will be given, and an attempt will be made to assess their importance for Old English poetry in general.

X. The Annual Meeting of the Mediaeval Academy of America, the University of Toronto, April 23-25, 1987:

James A. Graham-Campbell (University College, London)

"Hoards for Historians: the Viking Age in Britain and Ireland"

Viking-age silver hoards consist of a mixture of coins, ingots, ornaments and hack-silver, but for long remained the preserve of the numismatist. Recent hoard research by archaeologists on the non-numismatic contents is, however, redressing the balance in terms of both artefactual and metrological studies. The movement of silver around the Viking world and its function (as it was cut and nicked for financial transactions) are beginning to be better understood so that a fuller picture is emerging of the significance of this non-perishable commodity. Combined archaeological and numismatic studies provide therefore a fundamental body of cultural and economic evidence, within a firm chronological framework, of

vital importance to the historian of early medieval Europe.

The paper covered two main areas of current research: (1) the Viking-age hoards of Ireland; and (2) the pattern of hoard deposition in England in relation to the movements of the "Great Army"; together with a progress report on the catalogue in preparation by the author, for the British Museum, of the largest known Viking-age hoard, deposited at Cuerdale in Lancashire (c. 905), amounting to between 39 and 40 kg. of silver in the form of about 7,000 coins and some 1,100 other items.

Michael Herren (York University)

"Tradition and Innovation in Hiberno-Latin Poetry"

This paper addresses the largely unsuccessful efforts of the pre-Carolingian Irish scholars to master the ancient system of Latin quantitative poetry. The author surveys the teaching manuals available to the Irish, their efforts to adapt such manuals to their own needs as well as their attempts at metrical composition. The available evidence shows that the only competent forays into this field were carried out by peregrini. Even in the early ninth century our examples of metrical composition in Ireland itself reveal serious flaws in training. Ironically, the Irish study of treatises on meter and direct study of a few classical poetic models yielded fruit of a different kind. The rich harvest of Hiberno-Latin rhythmical verse appears to have its seeds in the misunderstood quantitative system rather than in the late antique experiments in rhythmical verse. Virgil the Grammarian, a seventh-century scholar known in Ireland at an early date and very probably Irish himself, was a central figure in this development. He provided numerous models of non-quantitative verse described and analyzed in quantitative (metrical) terms.

Nicholas Howe (University of Oklahoma)

"The Myth of Migration in Bede's Ecclesiastical History"

Bede's presentation of the Anglo-Saxon migration in the Ecclesiastical History should be understood as expressing a mythic rather than objective vision of history. By setting the date, geography, and personalities of migration in a symmetrical, easily remembered form, Bede creates a coherent and artful myth of origin. Following Gildas, he interprets this migration as God's punishment of the British; but he also shapes this event into a cultural myth so that he might explain to the English their history as Christians and their destiny as missionaries. As the Anglo-Saxon work which best presents a myth of origin--which best resolves migratory history into a guiding ethos for this people--Bede's History may be compared to the Aeneid as the great secondary epic of its culture.

Simon Keynes (University of Cambridge)

"Crime and Punishment in the Reign of Æthelred the Unready"

Various acts of crime and treachery are recorded in charters and other sources as having taken place during the reign of King Æthelred the Unready (978-1016), creating the impression that the period was one of particular lawlessness and that King Æthelred was particularly incapable of enforcing social order. The evidence will be reviewed in the wider context of Anglo-Saxon law, and it is hoped that a better understanding may emerge of the tensions within Æthelred's kingdom and of the nature of the king's rule.

Ursula Schaefer (Universität Freiburg)

"The Fictitious Voice: Comments on the Affiliation of the persona in the Old English Wife's Lament"

Within the body of Anglo-Saxon poetry the so-called elegies hold a unique place insofar as they have a first person speaker-- a "poetic I." As the "poetic I" is ultimately a phenomenon that marks a text as fictional, its appearance within Old English literature is surprising, as that literature otherwise does not provide for fictionality.

It is, however, possible to account for those personae by taking into consideration a genre of texts that innately have a first person: personal letters.

In juxtaposing the Old English poem The Wife's Lament to the Latin letter from the English nun Eangyth to Boniface I show that, beyond thematic similarities, these two texts are composed on the rhetorical pattern of exordium - narratio - conclusio, in other words: that the poem follows in a superficially accidental way the same pattern the letter has to follow by learned necessity.

This parallelity should substantiate my claim that Anglo-Saxon lyrical poetry may, to a large degree, have been instigated by personal letters that, in their turn, also furnished the models for the "poetic I," a device alien to literature that is fundamentally unfictional.

Those "precocious" personae in the elegies evidently were not to last in the sense that we could see traces of such poems in Middle English literature where the narrative "I" and the lyrical "I" were only introduced through the adaption of French courtly poetry.

XI. The Twenty-Second International Congress on Medieval Studies, the Medieval Institute, Western Michigan University, May 7-10, 1987. 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.

Fifth Symposium on the Sources of Anglo-Saxon Culture

Session 62: "Methods of Studying the Sources of Anglo-Saxon Culture: Problems and Prospects"

Hanna Vollrath (Universität Mannheim)

"Written Law Text in an Oral Society"

It is quite naturally assumed that lawgiving and the writing-down of laws were so much an element of Anglo-Saxon society that the laws of the Anglo-Saxon Kings can serve as a major source for understanding the functioning of this society. This assumption needs qualification, not in regard to the contents of the different clauses, but in regard to the place of these laws as written texts in a basically oral society. Ethnology teaches us that an oral society has its own way of functioning, in which the absence of writing is not conceived of as a deficit. In view of this it has to be asked how an oral society works as far as law is concerned, and whether normative texts can be made to fit into the originally oral Anglo-Saxon legal system, or whether they presuppose fundamental social changes before they can have a function at all.

Martin Irvine (Wayne State University)

"The Implications of Early Medieval Grammatical Culture and the Challenge of Anglo-Saxon Textuality"

Grammatica was the discipline devoted to the literary text in all of its aspects from basic literacy to exegesis and the methods of interpretation. It provided a model of learning, or rather, a modelling system, at the deepest and most fundamental level of early medieval culture, a system that constituted the latinity to be learned and the canon of texts to be studied. The texts to be read were, of course, manuscript books, and grammatica, therefore, is more properly understood as the discipline concerned with the study and interpretation of texts in manuscript form. The methods for reading (lectio) and interpretation (enarratio) in this institutionally codified system reveal some important features of early medieval textuality,

features which became functionally represented in the text and gloss format of nearly all manuscripts associated with grammatica from the eighth century on. The literary theory, in the broadest sense, transmitted in the grammatical tradition was essentially semiotic and has important parallels with recent work in literary theory. One of the strongest challenges to contemporary scholarly method on medieval texts--especially source studies--emerges from the medieval sources themselves. I will use evidence from a wide range of sources that defined the Anglo-Saxon textual community, including a brief analysis of manuscript format, to raise questions about Anglo-Saxon textuality and contemporary scholarly method. Scholars today are entering a post-post-structuralist era that will be marked by a new understanding of the historical, social, and institutional determinants of literary meaning. Source studies must position itself within this vigorous debate and define its methodology self-consciously for it to contribute to future literary studies.

William A. Kretzschmar, Jr. (University of Georgia)

"Traditional Methodology as Source and Resource:
Revising Anglo-Saxon Culture"

There is a deep-seated uncertainty among medievalists about the status of their traditional methods for analyzing medieval culture, as shown by several articles in Speculum and by the existence of this Symposium. The cause of our uncertainty is not the appearance of new literary or other analytical theories; the basic problem lies within the methods themselves, in that traditional methods only confirm what we already think we know about medieval culture--our methods are the chief source of Anglo-Saxon culture as we understand it. Our methods are designed to reconstruct medieval culture, but they can only create circular arguments because the analytical process is conditioned by modern thought. We reconstruct medieval ideas by attributing modern coherence to medieval artifacts; then we use these compromised medieval ideas to explain the very artifacts which produced the ideas, and we reassert modern analytical coherence in scholarly reports.

The only option for preserving any hope of reconstruction is to realize that any of our reconstructions might be correct, even though it was created with flawed methods and we have no direct method for verifying its rightness. New analytical methods and theories, whether or not they embrace the goal of reconstruction, add in aggregate more complexity to our possibilities for reconstruction, and thus offer hope for renewed confidence in our conclusions. Our traditional methodology ought to be preserved, as constantly revised, as a common language for communication between scholars of different approaches.

Session 96: "Studying the Sources of Anglo-Saxon Culture:
Sources and Saxon Myths"

James W. Earl (Fordham University)

"The Prophetic Caedmon"

If Caedmon's authorship was the first problem of OE poetic criticism, the influence of Genesis upon Paradise Lost was the second. The first was raised in 1699, in a letter from Hickes to Nicolson, and the second in 1705, in a letter from Nicolson to Wanley. "Influence," however, is a question only for Anglo-Saxonists trying to aggrandize Genesis; the idea of such a "source" for Paradise Lost is rightly ludicrous to a Miltonist. But Fowler notes the relevant Miltonist issue: "There are many speculations as to why Milton chose a scriptural theme [over the matter of Britain], but no firm knowledge." The newly-discovered poems of Caedmon revealed that the Creation and the Fall were an English matter after all, appropriate for an English epic--especially for a divinely-inspired Englishman who, like Caedmon, composed his vernacular biblical poem orally by night, and recited it daily for transcription.

The strong likelihood, then, that Milton's interest in Saxon studies was decisive in his choice of an epic theme, is as close to firm knowledge as we can get, and as much as we can claim for the influence of the Caedmonian poems on him.

Reginald Horsman (University of Wisconsin-Milwaukee)

"Uses of the Anglo-Saxon Past:
Thomas Jefferson and the Early American Republic"

Throughout his life Thomas Jefferson read widely in the history of Anglo-Saxon England and promoted the study of the Anglo-Saxon language. Although he had some interest in the language for its own sake, more than anything else Jefferson promoted the study of the language because he believed in the practical importance of Anglo-Saxon history for the events of his own time. From his extensive reading he had fully absorbed the mythical view of Anglo-Saxon England that had been developed in England from the sixteenth to the eighteenth century. In shaping an American Revolution he believed that he was helping to restore rights that individual Englishmen had lost as a result of the Norman Conquest.

Allen J. Frantzen (Loyola University of Chicago)

"Uses of the Anglo-Saxon Present:
Deconstructing the Discipline of Anglo-Saxon Studies"

Contemporary criticism vigorously challenges some of the institutions and activity Anglo-Saxonists revere: the canon of texts we want to teach; the New Critical close reading that we almost inevitably engage in as we guide students and ourselves, word by word, line by line, through texts; the reconstructed web

of sources, analogues, and historical background that supplies context for our work. With few exceptions, Anglo-Saxonists ignore this challenge to our methods, to our prominent concern with the sources of Anglo-Saxon culture in particular, and deprecate the methods of contemporary theory as unmedieval and irrelevant to medieval sources. But a deconstructionist would claim that our methods for studying sources are not medieval at all, and that our reconstruction of the Anglo-Saxon past, the framework within which we have developed our methods, is a product of modern European intellectual history, not a prelude to it. The Anglo-Saxon present--the discipline of Anglo-Saxon studies perpetuated by conferences, journals, and graduate schools--is ripe for deconstruction. By this I mean that we should study the hierarchies that govern our projects and disclose the hidden assumptions that support them. Deconstruction is constructive. It promises for Anglo-Saxon studies the benefits already realized in the post-modern academic curriculum: reconsideration of what we identify and teach as literature, discovery of new topics in the Old English texts we want to continue to teach, examination of the consequences of our methods (the "right answers" to the questions we pose). But most of all, if deconstruction unexpectedly forces us back to texts, to manuscripts, and to the visual and oral culture of the word in Anglo-Saxon England (pretty familiar territory, after all), it also demands that we account for the ways in which our discipline makes the meaning we claim to find in our sources.

Session 132: Celtic Perspectives on Anglo-Saxon Culture

Wendy Davies (University College, London)

"Wales and the English:
The Politics of Early Medieval Interaction"

The Welsh were subject to penetrating raids by the English throughout the early middle ages. Until the mid-ninth century these had no more than localized effects but from that period political leaders were drawn into contact with each other, largely because of the territorial ambitions of the English crown. One outcome was a deflection of Welsh fighting forces to English campaigns and a corresponding introduction of English (as also Viking) mercenary soldiers to Welsh political conflicts. This change in the machinery of military support aggravated the problem of political fragmentation in Wales, and ultimately gave some Welsh leaders in their turn the capacity to raid parts of England.

Michael Ryan (National Museum of Ireland)

"The View from Ireland: The Archaeological Perspective"

Christianity was brought to Northumbria by two missions in the seventh century--those of Paulinus and Aidan. The latter came from Iona, an Irish milieu, and the introduction of Irish style monasticism and Irish traditions of craftsmanship had a profound influence on the arts of the region.

The mixed art-style which grew up has been the subject of controversy, and seventh and eighth century major works have been

variously attributed to Northumbria, Ireland or Pictland. The present paper presents the evidence of recent discoveries from Ireland which shed new light on the origins of the Irish style of the eighth century and on the interaction of Irish and Anglo-Saxon Art at a mature stage of its development.

Tentative conclusions will be drawn about the existence of regional styles and centers of production in Ireland and emphasis will be placed on the contribution of the late Roman and Early Medieval world to Irish fine art metalworking traditions.

Session 169: "Anglo-Saxon Art and Literature"

Carol L. Neuman de Vegvar (Union College)

"Snakes at the Gate: Scandinavian Influence
in Conversion Period Art"

The intertwined paired snakes carved in shallow relief on the jambs of the west porch of St. Peter at Monkwearmouth are dateable by stylistic comparison to the period of the construction of the porch in the late seventh century. At that time, Monkwearmouth and its brother foundation Jarrow were sources of Mediterranean influence in Northumbria, yet the jamb snakes point clearly toward the Scandinavian element in Anglian culture.

The snake is a powerful symbol in Scandinavian art from the Neolithic Period, when snakes in rock engravings guard ships and men and serve as the steeds of the sun chariot. They persist through the Bronze and Iron Ages, on sacral razors and pottery and as cultic figurines. In the Migration Period they occur in personal metalwork, notably both on functional fasteners and on amulets for both men and horses; Hayo Vierck has demonstrated their apotropaic role here, and George Speake has examined their chthonic aspect. Paired snakes and single snakes with two heads emerge in this context as an enhanced version of the original symbol.

The Anglo-Saxons received the imagery of the apotropaic snake from Scandinavia through portable metalwork. Speake has compared the Monkwearmouth snakes to those on stave churches and has suggested that their mutual source was similar apotropaic ornament on Scandinavian and Anglian pagan temples. However, a direct use of explicitly religious non-Christian symbolism in church ornament seems unlikely. On the other hand, the burial at the doorway of Hall A at Yeavering may well be apotropaic in intent, and suggests that the doorway snakes at Monkwearmouth may be derived from apotropaic reliefs on the jambs of the non-surviving wooden halls of Northumbria, although perhaps used here without a complete understanding of their original meaning.

Genevra Kornbluth (College of William and Mary)

"The Alfred Jewel: Creative Re-use of Materials"

The Alfred Jewel is in many respects unique among Anglo-Saxon art works. Among its unprecedented features are its

teardrop shape and the thick rock crystal covering its enamelled figure. Both features have been explained by the theory that a crystal was imported, pre-cut and hence of pre-determined shape, from the glypticly-prolific Carolingian Empire (Hinton 1974).

A new technical examination of both the Alfred Jewel and the Carolingian material shows that the crystal is not late-ninth-century work, either from England or from the Continent. It was instead salvaged from an earlier object, and saw considerable wear before its re-use by Anglo-Saxon artisans.

The following evidence supports this conclusion. The crystal's sides (not re-polished in modern times, as was the front surface) show the normal abrasion-pattern of the early medieval period. Its tip and upper edge, however, were modified after the original shaping of the stone, leaving roughened areas. This type of surface is typical of early repairs. Its particular locations on the stone indicate that re-grinding was done before the ninth-century setting was added. A small chip in the crystal is also visible, in a position covered and protected by the Anglo-Saxon metalwork mount.

The chip shows that the stone was subject to wear before being put in its present setting. The re-ground surfaces indicate that other damage was repaired before ninth-century use, possibly by the makers of the Alfred Jewel itself.

The Jewel's shape must indeed have been determined by the available crystal. The unusual shape and profile of the stone do not match those of any known Carolingian production. They could indicate a much earlier origin of the gem, possibly from an object of the fifth or sixth century.

Whatever the provenance of the crystal, the stone's re-use shows the Anglo-Saxon artist at his adaptable best.

Mildred Budny (Downing College)

"The Color Purple in Anglo-Saxon Manuscripts:
A Late Antique Legacy"

This paper examines the complex use of the color purple in Anglo-Saxon manuscripts, not only in elements of illustration and decoration--ranging from drapery to initial--but also in colored backgrounds, pages, and leaves of vellum or parchment. The pigments employed range from rare and costly murex to the far cheaper folium found in numerous manuscripts. The occurrence of the color is not just a matter of workshop or personal preference (as in the case of the scribal artist of the Lichfield Gospels, who particularly favored it in his palette); certain uses demonstrate a use of color imagery which stems from, and builds upon, late antique tradition.

The purple background serves to set off, and to enrich, the script, decoration, and/or illustration on the page. This ranges from monumental inscriptions, diagrams and contents lists, embellished openings and other parts of texts, through arcades or frameworks of various kinds, to figural representations such as Evangelist or author portraits and a regal presentation scene.

While having many Carolingian and Ottonian counterparts, the phenomenon of purple leaves harks back to, and derives inspiration from, the late antique tradition of sumptuous purple codices (of the sort which St. Jerome criticized as being pretentious burdens more than books). Direct knowledge of the tradition reached England through imported manuscripts like the lost Italo-Byzantine Biblia Gregoriana of St. Augustine's Abbey, Canterbury, which served as model for the Royal Bible.

The Codex Aureus and the Royal Bible, produced respectively in Kent in the mid eighth century and Canterbury in the first half of the ninth century, are by far the most lavish Anglo-Saxon versions in their use of purple. Their numerous purple leaves are dyed, fully in keeping with Mediterranean tradition, whereas in the other surviving Anglo-Saxon cases the few purple leaves are painted, merely imitating the effect, as the work of centers of production either where the knowledge of the costly process of dying vellum or parchment leaves purple had not reached (as evidently the case at Wearmouth-Jarrow, where the Codex Amiatinus was made) or when such knowledge had died out (as the case on the Continent, too, by the Ottonian period).

The antique pagan use of purple in one form or another in luxurious settings (ranging from garments to sculpture and architecture), as both a status symbol and an imperial prerogative, was adapted in the late antique period, with the adoption of Christianity at the highest levels of society. Thus the magnificent purple leaves of sacred manuscripts served reverently and richly to honor Christ the King and Holy Writ (as well as to enhance the aura and manifest the wealth of the donors and owners).

Session 206: "Literary Sources I"

Susan E. Deskis (Harvard University)

"Eve's wacran hige and Cultural Adaptation in Genesis B"

As the phrase is generally understood, the methodology of literary source study involves the determination of Latin or vernacular models for a given work. However, most Old English poems also contain elements which cannot be traced to other writings, and may instead be termed cultural adaptations or colorations. It is as important to the interpretation and textual study of a work to identify and understand these influences as it is to trace any other.

One genre that is particularly well-suited to this type of study is that of the poetic paraphrase. In this paper, I examine one such poem, the Old English Genesis B, and how its author incorporates native values in handling biblical material. For example, the character of Eve is treated more sympathetically in Genesis B than in more strictly orthodox versions of the Fall. She is portrayed as Adam's helper and counselor, and the poet attributes her deception to her wacran hige, which I believe is to be interpreted, not as "feebler intelligence," but as "weaker courage." Eve is expected to be thoughtful, but not necessarily brave; hence, she is frightened into compliance by the demonic emissary. I would suggest that this non-biblical interpretation of Eve's tragic flaw represents a specifically Anglo-Saxon/Old Saxon understanding of women, and that the poem sheds light on their place in society.

Finally, such native colorations are applied to other Genesis characters as well: the demons, Adam, and the Creator Himself acquire relevant roles and personalities, making Genesis B a dramatic and culturally enlightening literary work.

Clare A. Lees (University of Liverpool)

"The Binding of Man and the Baiting of the Devil"

As Frantzen has recently demonstrated, the theory and practice of penance is a central preoccupation of the Anglo-Saxon Church. Since the penitentials themselves are concerned primarily with the "hows" of the system, the rationale for penance is more often explored in exegetical and homiletic literature. By identifying distinctive themes associated with penance, we gain insights into the generic boundaries between the penitentials and the literature of penance in the homilies.

One such theme is the binding of man--the commonplace definition of the confessor or bishop who has the power of binding man to, or loosing him from, sin. Derived from Scripture, this theme is popular with Latin and vernacular writers but Ælfric is one of its most systematic exponents. Ælfric's use of the theme in his First Series Palm Sunday homily (from the Catholic Homilies) is a good example of how he explores the Christological and theological aspects of penance more comprehensively than is possible in the penitentials. The homily is not simply a straightforward exposition of Christ's Entry into Jerusalem, abstracted from Bede and Haymo. Rather, its structure is based on the theme of binding, derived in the first instance from the getigeda assa of the pericope but resonant with associations of binding found elsewhere in Ælfric's works. In Dominica Palmarum culminates with the transformation of images of binding into those of baiting: Christ does not bind the devil, as we might expect, but "hooks" him. Here, penitential themes are used to illuminate Christ's Triumph and the nature of redemption.

Anonymous Old English homilies, on the other hand, abound with references to the binding of the devil, and reflect the eschatology of many such texts. The binding of man is comparatively rare, even in those texts that have penance as their major concern. As is often the case, Ælfric's use of the themes of the binding of man and the baiting of the devil shows him developing a body of orthodox ideas which is nonetheless unusual in the general context of Old English homilies.

Charles D. Wright (University of Illinois at Urbana-Champaign)

"Genesis A as a Chronicle Poem"

This paper argues that Genesis A is primarily a historical poem whose author was familiar with the conventions of the chronicle genre. That the poet conceived of his text as a poetic chronicle of the early course of salvation history is signalled by his rendering of Genesis 1.1, In principio creavit Deus, in the technical language of the Anglo-Saxon Chronicle and chronicle poems: "Her aereþ geþceop ece drihten" (line 112). Other stylistic features, such as the poet's circumlocutions for death (as Thomas D. Hill has recently shown), are also characteristic of chronicle style. In this context the poet's close adherence to the literal level of the biblical narrative and relative lack of interest in allegory, as well as such features as his heavy emphasis on genealogies and elaborate expansion of battle narratives, become explicable in generic terms. The poem is not an exegetical rumination on the mystical sense of scripture, but a record of the acts of God in human history. The poet does use details from exegetical tradition, but chiefly to supplement the sometimes spare historical data of the Bible rather than to stimulate an awareness of extra-literal significance. In this regard it is comparable to other annalistic paraphrases of Genesis such as the Latin Chronicon of Freculph of Lisieux or the Irish Lebor Gabála.

Session 242: "Literary Sources II"

Mary P. Richards (University of Tennessee-Knoxville)

"Seasons for Fasting: Sources and Influences"

The poem Seasons for Fasting closely resembles Ælfric's first and second letters to Wulfstan in Old English, and seems to have been drawn from a compilation of materials such as that found in CCC 190, sometimes known as Wulfstan's commonplace book.

Seasons is particularly close in structure to the first letter. While propounding a canonical message, the authors begin with a similar biblical/historical context, rely on the teachings and example of Christ, and end with direct exhortation concerning priestly behavior. In both letters and the poem, the latter

component includes criticism of certain ideas and practices followed by troublesome priests. The parallels extend to matters of language and content, where, for example, the thought and words of chapter 96 in the second letter are echoed in the poem. Ælfric's letters address priests and, indirectly, their flocks, whereas Seasons speaks to both directly, which could explain the choice of a poetic medium. The poet's use of stanzas may reflect the organizing principle of the letters, which are composed of groups of chapters roughly equivalent in length.

Coincidentally, Ælfric's two letters occur in a manuscript, CCC 190, containing just those types of materials underlying the Old English poem--legal, penitential, canonical, homiletic--including the fullest statement known of Gregory's directions to the English regarding the dates for Ember fasts. It seems highly probable that, drawing on a similar collection, the poet adapted the form of the pastoral letter to convey his message about the importance of following Gregory's prescriptions to those who might not otherwise understand.

J. R. Hall (University of Mississippi)

"De transitu maris rubri as a Source for Old English Exodus:
A Reconsideration"

A century ago Ernst Johannes Groth asserted that the description of the pillar of cloud in Exodus reveals the influence of De transitu maris rubri, the fifth book of the long biblical poem by Alcimus Avitus (d. 518), bishop of Vienne, and a work apparently known to Aldhelm, Bede, and Alcuin. A few years later Gerhard Mürkens extended the analysis, finding that the Exodus-poet borrowed from Avitus in several other places as well. The argument went unchallenged until 1911, when Samuel Moore contended that the verbal parallels noted by Mürkens are insignificant, and that the thematic parallels are coincidental or not unique to the two poems. Since then, all scholars who give evidence of having read both Mürkens and Moore have accepted Moore's conclusions. Although Moore's refutation of Mürkens' argument as stated is generally convincing, Mürkens did not assemble all the pertinent evidence nor support what he presented in sufficient detail. I shall first note four non-biblical parallels (two first pointed out by Mürkens) between De transitu and Exodus; although each of the themes or images is found elsewhere, De transitu and Exodus are the only two works in which all four details occur. Second, I shall discuss ten non-biblical parallels (two noted by Mürkens) between the two poems found in no other account of the story. Differences in implementation and context among the parallels preclude any certainty that the Exodus-poet drew upon the Latin poem. It is nonetheless significant that no other source proposed for Exodus exhibits as many as fourteen non-biblical features in common with the Old English poem. To explain the parallels as a group by coincidence and/or by positing several sources seems less reasonable than to explain them by a single source. A plausible conclusion is that

the Exodus -poet knew De transitu maris rubri and employed it as he did Scripture, borrowing images and themes and frequently refashioning them to tell an oft-told tale in a new way.

John F. Vickrey (Lehigh University)

"Exodus 588 Iosepes Gestreon"

To explain the reference to Iosepes gestreon "Joseph's treasure" in the final passage of the Old English Exodus poem, scholars have generally assumed that the lines now lost after line 141 alluded to Genesis 47.20, the story of how Joseph conveyed into Pharaoh's possession the Egyptian land and people. I propose that Iosepes gestreon--better translated as "Joseph's acquisition"--finds its source not in Genesis 47.20 but in early medieval commentary on Genesis 37.3.

On the one hand, the phrase Afrisc meowle 580, shown by the construction þa was eðfynde to be plural, provides the antecedent for the unexpressed pronominal subjects of the verbs hofon, waeron, gesawon, and heddon 582-84. It is clear, that is, that the Afrisc meowle is adorned with the treasure of the Egyptians. Thereby, as the wife of Moses or as other women, the Bride of Psalm 44 or of Canticles, the Afrisc meowle is a figure of "Ecclesia ex gentibus Christo conjuncta."

On the other hand, the circumstances that in the context of the Egyptian debacle the word godweb "precious fabric" 588 probably means raiment, moreover that syntactically Iosepes gestreon need refer, as far as it refers to anything specific, only to gold and godweb, further that gold and godweb, Iosepes gestreon "gold and raiment, Joseph's acquisition" constitutes an alliterative collocation, suggest an allusion to the tunica polymita of Genesis 37.3, the coat of many colors, which Isidore and others interpret to mean "varietatem populorum ex omnibus gentibus in corpore Christi congregatam."

In other words, Afrisc meowle 580 and Iosepes gestreon 588 exactly complement each other as two halves of a metaphor of the Church, or churches, gathered out of the nations. The former alludes to that which is adorned, "Ecclesia ... conjuncta," the latter to that which adorns, "varietatem ... congregatam."

Other Sessions

Session 3: "Classical Influences on Anglo-Saxon Literature"

Richard J. Schrader (Boston College)

"In Search of the Classical Beowulf"

This paper is a reconsideration of four studies I published

over the last fifteen years, taking into account recent scholarship pro and con. These essays deal with classical parallels to Beowulf, my thesis being that whatever one thinks of the evidence for direct influence, the poem is best understood as having been consciously written within an artistic continuum stretching back to the models of antiquity. This approach is a necessary corrective to viewing it exclusively or even primarily as a "Germanic" work. It seems to me that one must come at the poem this way to account for, among other things, its length--nothing else does.

The intermediaries usually proposed as arguments against direct acquaintance with classical sources are grammatical treatises and hypothetical (nonexistent) florilegia, but even their hypothetical existence weakens the argument for the "Germanic" character of the poem, as when I showed (JRMMRA 1984) that a topos underlies the "Father's Lament." More than topoi underlie Grendel's abode, which has closer affiliations with the luci of the Romans than with the waterfalls of trolls (Florilegium 1983).

The more important mediation was provided by Christian-Latin epics like Arator's De Actibus Apostolorum. The process of adapting classical verse, particularly the retention of "pagan" vocabulary, paralleled the Christianizing of Old English poetry. Yet more, the apprenticeship of the scop probably resembled in its orality the monastic training that perpetuated the old Latin forms. In fact, Bede himself saw the correspondence between Caedmon's meditations and the lectio divina (ABR 1980). The Christian-Latin epics were important in the monastic curriculum and therefore significant in the intellectual milieu of the Beowulf-poet.

Direct acquaintance with classical poetry may account for Beowulf's funeral, but it is safer to say that there is no true Germanic source for it and that Statius (of all people) is closer than any single or composite Germanic analogue. In the relevant article (Comp. Lit. 1972), I conceded too much when I said that Beowulf was not Virgilian, and Andersson's subsequent words (Early Epic Scenery) on the difficulty of locating Latin borrowings in Germanic verse invite consideration of ways such influence might be detected. A number of critics seem to feel that anything short of an exact verbal match is proof that a Latin passage did not influence an English one.

Finally, since in all these studies I accepted the conventional Age of Bede dating for the poem, I must now take into account the recent marshalling of evidence for a later date. It does not much affect the likelihood of the poet's drawing upon classical or biblical epics, but among other things it does make possible his having before him the example of poetry from the "Carolingian Renaissance," which could have taught him much about adapting classical techniques to modern concerns. However, no matter when he wrote, the Beowulf-poet would have found the means

and the encouragement to consult pagan and Christian models. In the overall form and in a number of individual scenes the classical Beowulf will be found.

Seth Lerer (Princeton University)

"'Classical Literacy' in Anglo-Saxon Literature"

The paper illustrates how Asser's Vita Alfredi and the Junius Daniel rework Latin sources and models to dramatize scenes of vernacular literacy. Asser draws on Augustine's miniature allegory of understanding from the Commentary on St. John to characterize Alfred's confrontation with his mother's book. Here, the young king's captivation with the manuscript's beautiful (pulchritudine) initial letter parallels Augustine's treatment of the man who sees only beautiful letters (litteras pulchras) in a text, and in their beautiful (pulchritudine) appearance misses the writer's meaning. In the Junius Daniel the Old English poet represents the prophet's interpretation of God's handwriting in runic terms (i.e., through the idioms of basu letters, the use of the verb writan, and the comparison of Daniel with Balthazar's rynemenn); in so doing, he swerves distinctively from what I take to be one of the central sources for the emphases and diction earlier in the poem: Aldhelm's treatment of Daniel in the prose De Virginitate. There, Aldhelm had described Daniel's interpretation of the "curved shapes of the letters" (flexibus litterarum apicibus), a phrase whose origins in classical literature refer to Sybilline prophecy or Delphic oracle. In contrast, then, with Aldhelm's classicizing view of Daniel, the Old English poem situates his act of reading in distinctively vernacular contexts. Moreover, I would argue that the poem's use of runic imagery to represent the Mene, Techel, Pares of the biblical episode draws on an older, traditional association of runes with Middle Eastern alphabets. Taken together, these scenes enact a characteristic set of responses to what may have been a broader impulse in Anglo-Saxon literature to classicize the representation of vernacular literacy.

Zacharias P. Thundy (Northern Michigan University)

"The Dream of the Rood: The Gilded Cross and the Golden Bough"

There are reasons to believe that The Dream of the Rood was influenced by Virgil's Aeneid. The Old English poet seems to refer to his knowledge of Virgil in some of his descriptions of the Cross in the poem. The cross is gilded like the golden bough. The figure of speech of prosopopoeia used in the Dream is evocative of the speech of Sibyl who is inspired by Apollo. Just as Aeneas accepts the challenge posed by Sibyl, the Cross accepts the challenge of receiving the Savior. Both poems refer to the cutting down of the tree. Above all, both trees are required for the descent into hell. Christ descends into hell with the cross to save his fathers or ancestors from hell, just as Aeneas

descends into hell to meet his own father. Both heroes thereby find a home for their followers.

Session 6: "Anglo-Saxon England"

Lesley J. Abrams (University of Toronto)

"Glastonbury Abbey and the Anglo-Saxon Kings"

The development of the Anglo-Saxon Church was associated from the beginning with the royal families that ruled the early English subkingdoms. Against the background of the larger relationship between king and church, my paper will focus on the interaction of one monastery--Glastonbury Abbey--with the kings first of Wessex and then of England, from the seventh to the tenth century.

Glastonbury could in many ways lay claim to a special relationship with the king. In the realm of legend, Glastonbury's medieval chroniclers were keen to claim Arthur, rex quondam rex futurusque, as part of their early royal tradition. Historical sources record seventh-century royal grants to what is claimed by some to have been an established Celtic institution. King Ine built Glastonbury's famous vetusta ecclesia, a site revered until its destruction in the twelfth century. By endowing Glastonbury with conquered estates, this seventh-century king also used the monastic house to buttress his advance into the Celtic West Country. Charters and chronicles record the dealings of 8th-, 9th-, and 10th-century kings with the abbey, as estates changed hands and privileges were granted. Although Dunstan and King Edgar perpetuated Glastonbury's intimate contact with the royal family in the late tenth century, secular domination came to an end with the monastic reform, and Glastonbury came to play an important role in this national movement.

My analysis of Glastonbury's relationship with the Anglo-Saxon kings thus exposes something of the variable role and status of large monastic foundations in these early centuries. It also throws new light on the history of Glastonbury itself, bringing together material from a variety of sources to survey the changing relationship between one monastic house and its royal patrons.

Gail Ivy Berlin (Indiana University of Pennsylvania)

"History and the Miraculous:
Notions of Evidence and Authority in Anglo-Saxon England"

In this paper, I argue that the Anglo-Saxon notions of history and evidence, as seen in the works of Bede and various Old English hagiographers, are only in part co-extensive with our own and suggest that to view the medieval historian as primitive or naive is in fact to misunderstand the Anglo-Saxon notions of

what may count as fact, and what evidence.

Contemporary critics cite three objectionable practices of medieval historians. First, They condemn the historians for allowing the miraculous to seep into their histories. Against this view, I argue that miracles were considered res gestae, well within the range of the possible. Second, the use of literary commonplaces and borrowings seems to us to undermine further the credibility of historical accounts. Yet it is precisely this duplication of events that would have lent credibility to a narrative for the Anglo-Saxons, for the more closely a miracle resembled other "valid" miracles, such as those in the Bible, the more likely that they would have been perceived as true.

Finally, critics protest that medieval historians make no use of well-reasoned evidence but simply affirm the truth of their tale by citing an authority. However, this system of citation would have been convincing by Anglo-Saxon standards, for it closely resembles the system of establishing proof in an Anglo-Saxon court of law.

My paper is of value in revealing systems of thought that underlie the Anglo-Saxon notions of evidence and authority and in thus providing a fresh way to understand their conception of history. It breaks new ground in suggesting that the very conventions that, for us, mark an account as bogus or simplistic would inscribe it as authentic for an Anglo-Saxon audience.

Gernot Wieland (University of British Columbia)

"Anglo-Saxons in Freising, 739-850"

Scholarly literature on the early culture of Freising emphasizes its indebtedness to Northern Italian, Frankish, and Irish influences, but hardly ever mentions the substantial impulse that the Anglo-Saxons gave to the clergy of Freising. This paper intends to trace the Anglo-Saxon influence on the cultural life of Freising from 739, the year in which Freising was established as one of Bavaria's four sees, through the lifetime of its first six bishops. It deals with four major areas:

1. with manuscripts which were either written or corrected by Anglo-Saxons in Freising; Peregrinus, a Northumbrian, features most prominently in this section.
2. with manuscripts containing works of Anglo-Saxons; manuscripts with works by Alcuin, Bede, and Aldhelm are preserved from this period.
3. with manuscripts containing works about Anglo-Saxons, i.e. Willibald's Vita Bonifatii and Hugeburg's Vita Willibaldi and her Vita Wynnebaldi.
4. and with works by and about Anglo-Saxons which are no

longer preserved in manuscripts, but must have been known in Freising before 784 since Arbeo uses them in his Vita Corbiniani; an earlier manuscript of Willibald's Vita Bonifatii, and one with Bede's Vita Cuthberti fall in this category.

The paper yields the following result: although the Anglo-Saxon influence on the early cultural life of Freising is not overwhelming--one manuscript seems to have come from Anglo-Saxon England, three were written by an Anglo-Saxon in Freising, two were corrected by Anglo-Saxons, seven contain works by Anglo-Saxons, one contains works about Anglo-Saxons, and two works were known to Arbeo, but are not preserved in extant manuscripts--it is a steady and significant influence that does not deserve to be passed over in silence as it has been in the past.

Session 8: "Flirting with Postmodernism: The Old English Female Elegies"

Joan Blythe (University of Kentucky)

"Caves of Desire and Verbal Slippage in The Wife's Lament"

Among Old English poems, the so-called "Wife's Lament" particularly invites considerations from perspectives articulated by the linguistically-oriented, neo-Freudian, Lacan whose approaches have been appropriated by Post-Modernists. Certainly those traditional critics who do affirm a female persona often imply a need for mental treatment: the speaker is a hysterical "mad exile" subject to pejoratively viewed "moments of unrestraint" and pathetic "hallucinations," a wretched victim of unsatisfied sexual longings (for her husband). While all admit the poem's "power" (usually attributed to "conscious rhetorical artistry"), few are content to let the text alone, the worst emending feminine to masculine forms--thus eliminating the "female problem" altogether, the less culpable altering the text to achieve metrical consistency. Furthermore, the goal still even of recent critics continues to be the reconstruction of a plausible narrative sequence extant prior to the poem. Lacanian readings would challenge most such scholarship for projecting "le sujet suppose savoir." Lacan also theorizes negative authority through his concept of "le nom du père"--the denial which counters "jouissance," the desire beyond need. Although from one Lacanian viewpoint, the Wife's Lament's riddling, word plays, and ambiguities are typical of the psychologically troubled "borderline discourse," from another the poem's separations and lack (Lacan's "manque à être") suggest the feminine dilemma where the gap between the signifier and signified is greater than for male speakers. Thus the "kinsmen" may be seen as signifiers which join to bar woman from the object of her desire. Though she takes up "service" (male language) hoping to create the ideal bondage (which nevertheless slips), she remains banished to the caves of the unconscious or dark (w)hole of feminine unknowability, the source of her power as well as of her misery. Thus her curse on the male-dominated province of signification

exists alongside the (textually) generative force of her "jouissance" which can never be satisfied (even phallically) or explained to stasis.

Helen T. Bennett (Eastern Kentucky University)

"In a Different Voice:
Feminism, Post-Structuralism and Two OE Elegies"

Interpretive efforts in relation to The Wife's Lament and Wulf and Eadwacer have reached an impasse. The only critical consensus is that critical consensus is impossible. All interpretations have, to some extent, had to fabricate the texts since in very basic ways we lack both text and context for understanding. The time has come to abandon the practice to admitting these lacks and then proceeding to compensate for them through fabrication. Post-structuralism and feminist/deconstructionist criticism allows us to take more useful and instructive approaches: we can turn our questioning to the criticism and its assumptions and self-interestedness; and we can accept the openness and ambiguity built into the OE texts that have come down to us.

These two elegies illustrate most vividly the problems of interpreting any literary text through their openness on virtually every level--from inflectional, syntactic, and lexical to rhetorical and historical/cultural. Sharing women speakers, these elegies also represent a typical battleground for patriarchal and feminist critics and therefore showcase the assumptions and distortions that pose dangers to responsible criticism on both sides.

Deconstructionist and feminist criticism that questions critical assumptions about language and literature enables us to appreciate uncertainty, ambiguity, and disunity and therefore to refrain from remaking OE poetry in our image.

Session 37: "Eros and Self: the Psychology of Love in the Middle Ages"

Nicholas Howe (University of Oklahoma)

"The Erotic in Old English Poetry"

The virtual absence of the erotic in Old English literature seems all the more remarkable if one considers the number of poems in the language which portray the diversity of human life: The Fortunes of Men, The Gifts of Men, The Wanderer, The Seafarer, and Maxims I & II. Although several mention the erotic in passing, none grant it a central place in the lives of men and women. Noteworthy too is the fact that Beowulf, alone among European epics, presents no erotic encounter which defines the hero's character or his social role. Beowulf knows neither a Penelope nor a Dido. When the erotic does appear, in such poems

as The Wife's Lament or Wulf and Eadwacer, it is marked by an elegiac sense of loss and impossibility. That the separation of lovers is usually attributed to the constraints of society helps to explain the larger absence of the erotic in OE poetry. For the soul-consuming commitment of one's romantic self to another presented an intolerable challenge to the warrior ethos of Anglo-Saxon culture. That OE poets rarely, if ever, celebrated erotic love is best attributed to a larger process of social repression. This process had its source not in Christianity, for there is much medieval erotic Christian poetry, but rather in a culturally-determined idealization of male behavior: men are defined by their behavior in the hall or in battle and not in the bedroom. This exorcising of the erotic has for its corollary the belief that women achieve nobility as "peace-weavers" who, by marriage, heal the social wounds caused by male warriors. As they subscribe to this ethos, OE poets must deny to both men and women the pleasures of the erotic.

Session 44: "Old English I"

Kathleen Blumreich-Moore (Michigan State University)

"Fleshly Gluttony and Spiritual Starvation
in the Exeter Book 'Soul and Body II'"

Of the poems collected in the Exeter Book, that which has received perhaps the least critical attention is "Soul and Body II." A homiletic poem in which a damned soul laments its fate by reproaching and reviling its grave-bound body, "Soul and Body II" has generally been neglected by Anglo-Saxonists. Among the handful of articles written on this remarkable piece, most focus on such issues as the poem's style, structure, or thematic content within the context of the Soul-Body debate tradition. Critics have not recognized that, unlike many works belonging to this sub-genre, "Soul and Body II" is not merely a vituperation of ungodly living, but an invective against one sin in particular: gluttony. In fact, a close examination of the poem in terms of the Soul's reproach in lines 36-45 reveals that this sin played a key role in the damnation of both Body and Soul.

An Anglo-Saxon audience, especially one made up of monastic clergy, would not have found the poem's emphasis on gluttony, rather than a more "heinous" sin, surprising. Until the twelfth century, the ordering of the deadly sins followed Cassian's system, which listed gluttony above all others. For the Soul to accuse its former host of gluttony is for it to accuse the Body of a grievous offense, the chief of what Ælfric termed "heafod-leahtras."

The imagery in the poem underscores the Body's gluttony in a compelling fashion: those parts formerly essential in fulfilling its lusts are now ravaged by Gifer (appropriately named) and his legion of voracious worms. Recurring, brutally vivid images of the decomposing Body are juxtaposed with the Soul's spiritual

starvation. Here, the poet creates a rhetorical chiasmus which further points up the eternal consequences of gluttony.

When viewed as a homily on gluttony, "Soul and Body II" becomes a poem more clearly focused and purposeful than has previously been thought.

Steven F. Kruger (Stanford University)

"Undermining Oppositions: The Old English Exodus"

Interpretations of the Old English Exodus often emphasize the oppositions that the poem sets up between Israelites and Egyptians, oppressed and oppressors, saved and doomed. But, while the Exodus-poet clearly takes great pains to establish such oppositions, he moves as well to challenge easy distinctions. He distorts, in a variety of ways, the barriers that separate Egyptian and Israelite, the destructive and the protective, the bad and the good.

The result of the poem's double process is complex. The setting up of oppositions points toward the poem's inevitable conclusion, the final, definite separation of the living from the dead. It suggests, as well, a variety of possible allegorical readings: in the distinctions made between saved Israelites and doomed Egyptians, we can see parallels to Christian conceptions of baptism, salvation, the Harrowing of Hell, and the Last Judgment.

But the blurring of clear distinctions--the poet's refusal through much of the poem to allow the reader to see Israelite and Egyptian as finally and unambiguously separated--focuses attention not on a particular end, the fait accompli of salvation or damnation, but instead on the process by which that end is reached. It moves us away from the moral resolution of good and evil, throws us back into the historical "now" of the poem. It makes us look at a stage prior to irreversible judgment, shows us human beings in the process of making the choices that will ultimately differentiate them from each other--choices that will finally allow a separation of those who are swallowed by the raging sea from those who can walk through it dry-shod.

Pamela G. Sayre (University of Michigan)

"Wulf and Eadwacer: Theodoric and Odovacer?"

In my paper I would like to present a new interpretation of the Anglo-Saxon poem "Wulf and Eadwacer." I believe the poem reflects the action of the Battle of Ravenna wherein Theodoric the Visigoth defeated Odovacer, King of Italy, and took his throne. I base my arguments on the interpretation of four key lines:

- Lines 4-5 "Wulf is on iege / ic on oþerre
 Fæst is þæt / eglond / fenne biworpen."

 Wulf is on [one] island / I [am] on another
 Fæst (secure) is that island / by fens surrounded.
- Lines 16-17 "Gehyrest þu, Eadwacer? / Uncerne earne hwelp
 bireð wulf to wuda."

 Have yor heard Eadwacer? Our eagle young
 the wolf bears to the woods.

The first lines refer to the swamp which surrounded Ravenna in the fifth century A.D., while the other pair refers to the battle itself. Other lines, which refer to threats of violence and someone (or something) being "unlike" the speaker's people support my argument.

Session 68: "The Bible in Medieval Literature"

Ruth Wehlau (Centre for Medieval Studies, Toronto)

"The Battle between Christ and Satan: The Temptation Scene
in 'Christ and Satan' in its Theological Context"

My paper argues that the Temptation of Christ in the Old English poem "Christ and Satan," when seen in the context of medieval biblical commentary, has a significance which has been hitherto ignored.

The Temptation of Christ, the final section of "Christ and Satan," has received little attention from critics. Most comments about this scene have concentrated on exegetical interpretation of the Temptation as a demonstration of Christ's dual nature. In fact this interpretation of the passage in "Christ and Satan" is only partially helpful in understanding the role of this scene in the poem. The poet makes several changes in his version of the story, none of which specifically point to Christ's dual nature. In fact, the Temptation in "Christ and Satan" is best seen in the context of the battle between Christ and Satan, a theme which is found in contemporary art and biblical commentary. This theme, which ties the Harrowing of Hell (the second section of "Christ and Satan") to the Temptation, presents Christ as eternally triumphant. Thus, we are presented simultaneously with the image of a cosmic battle between Christ and Satan and the image of Christ as eternal victor.

Secondly, Gregory the Great's Moralia in Job may help in understanding the final episode in "Christ and Satan"--Satan measuring Hell. Gregory discusses measure in terms of pride and humility; he points out that every man has his limit and that to try to go beyond these limits is to risk a fall. If the author of "Christ and Satan" was influenced by this passage, we may see

this as one more way in which the ending of the poem is neatly tied to the beginning. Satan, who fell through pride, is made to physically measure out his limits.

Session 78: "Old English II"

Ronald E. Buckalew (Pennsylvania State University)

"Latin Inflections in Old English Texts"

Latin words are sometimes used in Old English contexts with Latin inflections like confessores and vocales besides more assimilated borrowings like decliniað and casas. A number of these occur in Ælfric's Grammar, where we have a range from full Latin sentences through Old English sentences with unmistakable Latin words and phrases to assimilated Latin words with either Latin or Old English inflections, such as "...þe hæbbe syx casus" and "we ne magon þisne part__ fullice trahtnian" and "of oprum partum," where the first is Latin and the next two are OE.

Analysis of a number of these individual Latin words in their Old English contexts reveals, however, that the status of the inflections on a number of them (like that of the words themselves) is less clear cut than it might at first appear. Casum in "he andwyrdað... eallum casum" might seem obviously a borrowed Latin stem with an OE dat. pl. suffix. But when we find consonantem (on twam consonantem) being used the same way, we have to note that consonantem and casum are both Latin acc. sg. forms. When such examples are put with nom./acc. pl. forms like partes (eahta partes), the casus above, and consonantes (twegen consonantes) in OE contexts, a previously unrecognized general rule emerges which encompasses a number of these forms, namely, that that normal Latin ending which most nearly approximates in form a corresponding OE ending may be used in the function of that OE ending, even when the normal Latin function of the ending is not appropriate. Thus besides these Latin nom./acc. plurals acting like OE plural nouns in -as, with the function here matching the approximation in form, we also find forms like consonantem as a dat. pl., apparently because it is the regularly inflected form of consonans that most closely approximates an OE dat. pl., regardless of its different number and case value in Latin. The same rule could apply to gen. sg. partes, too.

Once we have recognized this principle or rule of partial assimilation, all forms like casum are seen to have an ending which is potentially ambiguous in status (whether Latin or Old English, though the larger context and the full range of use of the word may help us determine its degree of assimilation), and this interlingual inflectional practice throws new light on the Old English morphology of Latin loanwords.

Eric Jager (University of Michigan)

"Tempter as Rhetoric Teacher:
The Fall of Language in the Old English Genesis B"

Criticism of Genesis B has increasingly focused on the rhetoric of the Tempter's speeches. And the poem's instructional vocabulary has been recently analyzed. But no attention has been given to the Tempter's rhetorical instruction of Eve. The present paper explores in three ways this diabolical translatio studii: (1) by analyzing the Tempter's rhetorical advice to Eve; (2) by comparing their speeches to determine the amount of implied influence; and (3) by examining the narrative's treatment of verbal psychology.

In his first speech to Eve, the Tempter argues the practicability of her persuading Adam, thus preparing her to speak as his proxy. Eve is to convey the new "command" from her breost to Adam's breostcofan, terms that betray the Tempter's plan to use Eve as his verbal instrument. In his second speech to Eve, the Tempter specifies what she is to say, prompting and cueing her report of her "vision" so as to ensure Adam's favorable response to her performance.

Numerous similarities in theme and phrasing indicate that Eve's speech is heavily influenced by the Tempter's instruction. Lexical repetition exclusive to their speeches and other shared features demonstrate Eve's studious fulfillment of the Tempter's rhetorical agenda. Instructed to persuade Adam eagerly ("georne"), she follows the Tempter's advice almost literally when, offering the apple to Adam, she says that she does so "georne."

The narrative complements the instructional theme in the speeches by emphasizing Eve's naive imitation of the Tempter's rhetorical model and her assimilation of his words. More a mouthpiece than a spokesman, Eve transmits the "wyrmes geþeaht" to Adam by thinking and speaking another's thoughts. The corruption of her discourse under the Tempter's tutelage bespeaks a fall of language that parallels the Fall itself.

Session 82: "Interdisciplinary Approaches to the Teaching of the Middle Ages"

Hassell Simpson (Hampden-Sydney College)

"Revisionism at Sutton Hoo"

While the 1939 excavation of a seventh-century rowing vessel under Mound 1 at Sutton Hoo in Suffolk eventually reformed the way we think of the Anglo-Saxons in England, and while the necessary scholarly interpretation of the grave goods continues apace, a few solemn reinterpretations have struck some observers as almost comic. Now, on the eve of the opening of Mounds 2 and 5 at Sutton Hoo, when we may hope to see very soon the remains of one or even two additional ships, the validity of a great number of hypotheses regarding the "first" ship-burial is about to be

tested again--especially whether a human body was included.

The paper briefly notes changes in the interpretation of four major artifacts from Mound 1: the segn or iron standard demoted to lamp stand, the small "harp" stretched to long lyre, the ornamental whetstone promoted to "royal sceptre," and the practical shield redecorated (and ironically skewed) as museum piece. Then attention is directed to the successive accounts of a body's being, or not being, present: from the Anglo-Saxon "prince" at first said to lie there, to the cenotaph theory holding that a body was omitted for practical or religious reasons, and back again to a pagan burial with the "acid bath" hypothesis to explain the complete disappearance of human remains.

The paper concludes that the most recent explanation is unsatisfactory on both logical and esthetic grounds. Since other animal materials survived the so-called acid bath, why not the human ones? Since the Beowulf fragments suggest two funerary practices very different from each other and from the "first" Sutton Hoo ship-burial, and since other graves at Sutton Hoo have yielded astonishingly varied inhumations and cremations, why insist that this ship-burial must have had a body like other known ship-burials? Much better revert to the empty-tomb explanation until further evidence appears, for it allowed the mixing of pagan and Christian elements in the burial to parallel beautifully the similar mingling in Beowulf, in a manner that lent itself to teaching the poem as cultural artifact and prevented the narrative from being perceived as merely fabulous or fantastic, as undergraduates are likely to take it.

Session 197: "Editing Old English Texts"

Donald G. Scragg (University of Manchester)

"Reading the Scribe's Mind:
Problems in Editing Old English Homilies"

Editing medieval texts is often a process of pitting one's wits against the scribes'. This paper considers how far an editor is justified in setting his conception of what constitutes good Old English against that of those responsible for transmitting it to us, taking as illustration a series of new suggestions largely from the author's forthcoming edition of the Vercelli homilies. An editor must decide which text he is editing, the perhaps unrecoverable original or the patently erroneous version of the latest copyist or redactor. The degree to which he emends depends on that first decision, but even emending only apparently simple mechanical errors may bring difficulty: deciding on where mechanical error has occurred involves a subjective judgement, and correcting it involves another. Sources and parallel texts must be drawn into the editorial process, but their usefulness is shown to be not as simple as often appears. How radical an alteration of a

transmitted text should an editor make? Is he in a position to improve syntax, can he postulate an otherwise unrecorded form of a known word, and is he entitled to make an alteration which offers us an entirely new Old English word?

Session 245: "Medieval Sermon Studies II"

Lawrence T. Martin (University of Akron)

"The Originality of Bede's Gospel Homilies"

The most conspicuous difference between Bede's exegetical commentaries and his Gospel Homilies is in the degree of his dependence on earlier sources, and in the nature of that dependence. His commentaries are often practically mosaics of patristic quotations, while in all fifty of the Gospel Homilies there is only one direct quotation from an earlier writer. In the Homilies as in the commentaries, there are, of course, numerous cases where Bede's thought, though not his words, seems to parallel the work of the fathers. Nevertheless, in his Gospel Homilies Bede shows a great deal of freedom and creativity regarding the way in which he uses his sources, and often it is the approach or methodology of an earlier writer which influences him, rather than the particular interpretation that writer gives to a specific biblical passage.

I will examine five representative passages, taken from Bede's most frequent sources, viz., the commentaries and sermons of Ambrose, Augustine, Jerome, and Gregory the Great. In these passages Bede exhibits freedom and originality in the way in which he adapts his predecessors' approach to very different issues or thematic concerns that are entirely his own.

Eugene A. Green (Stonehill College)

"Enoch, Lent, and the Ascension of Christ"

In the opening segment of his sermon for the first Sunday of Lent (Second Series), Ælfric departs from his Gregorian source in order to include Enoch. The inclusion strikes an eschatological note in a passage otherwise focused on Lenten fasting and its biblical precedents in Moses, Christ, and Elias.

What might be called "the cult of Enoch" helps to explain why mention of Elias prompts inclusion of Enoch. The cult of Enoch is grounded in a long tradition of biblical exegesis, especially of Gen. 5.24 and Apoc. 11.3. Apocalypse commentaries had bonded Enoch and Elias together, almost inseparably, as "the two witnesses." Genesis commentaries on Enoch's disappearance regularly discuss the eschatological re-appearance of both Enoch and Elias. Ælfric was heir to this tradition. He had drawn upon it, through his Gregorian source, for his Ascension Day sermon (First Series). And in his "Letter to the Monks of Eynsham," he departed from Ordo Romanus XIII and legislated a heightened

attention in the Night Office to the book of Genesis and, by extension, sermons and commentaries upon it.

There existed, as well, within the larger Anglo-Saxon world, special forms of emphasis on Enoch. He appears in saints' lives, letters, poetry, and art. For instance, Enoch is depicted in the Junius MS. with an iconography strikingly similar to that used for Christ's Ascension in the Hereford Troper, the Cotton Troper, and the Shaftesbury Psalter. Both the translation of Enoch and the Ascension of Christ often incorporate eschatological motifs.

From a liturgical perspective, Enoch seems to be invoked as a companion for Lenten pilgrimage from sackcloth to glory. From the historical perspective of an age much vexed by apocalyptic concerns, Enoch seems to be invoked as witness to the needed struggle against Antichrist and sign that Christ's reign is ultimately assured.

Session 287: "Town and Country in Domesday England"

Susan Reynolds (Dartmouth College)

"Towns in Domesday Book"

We can best make sense of the entries in Domesday Book which deal with towns if we dismiss anachronistic legal and constitutional categories from our minds. This is easier if we abandon the word "borough" as a translation of Domesday's burgus and of OE burh and its variants. Obsession with "borough status" has distracted attention from the real information about urban life which the entries contain. They have been wrongly abused as muddled and uninformative. They would repay further study.

AUTHOR-INDEX TO ABSTRACTS

ABRAMS, Lesley J., A-62
BAMMESBERGER, Alfred, A-7, A-31
BATELY, Janet M., A-12
BENNETT, Helen T., A-14, A-65
BERANEK, Bernard, A-11
BERKHOUT, Carl T., A-31
BERLIN, Gail Ivy, A-10, A-62
BIERBAUMER, Peter, A-2
BLOCKLEY, Mary E., A-29
BLUMREICH-MOORE, Kathleen, A-66
BLYTHE, Joan, A-64
BRAGG, Lois M., A-26
BREMNER, Rolf H., Jr., A-32
BROWN, Alan K., A-1, A-13
BROWN, George H., A-33
BUCKALEW, Ronald E., A-17, A-69
BUDNY, Mildred, A-54
CHICKERING, Howell, A-17
CONNER, Patrick W., A-23
CRAMP, Rosemary, A-34
D'ARONCO, Maria Amalia, A-35
DAVIES, Wendy, A-52
DEROLEZ, Rene, A-36
DESKIS, Susan E., A-55
DESMOND, Marilyn, A-22
DONOGHUE, Daniel, A-25
DUGGAN, Hoyt N., A-28
DUMVILLE, David N., A-36
EARL, James W., A-28, A-51
FRANTZEN, Allen J., A-15, A-27
A-51
GILLES, Sealy Ann, A-24
GOOSSENS, Louis, A-3
GRAHAM-CAMPBELL, James A., A-37,
A-46
GREEN, Brian, A-37
GREEN, Eugene A., A-72
HALL, J.R., A-58
HANDELMAN, Anita F., A-20
HANEY, Kristine Edmondson, A-18
HEALEY, Antonette di Paolo, A-18
HERREN, Michael, A-47
HIEATT, Constance B., A-24
HILL, Joyce, A-38
HISCOE, David W., A-15
HOAD, T.F., A-39
HORSMAN, Reginald, A-51
HOWE, Nicholas, A-47, A-65
IRVINE, Martin, A-49
JAGER, Eric, A-70
JENSEN, Emily, A-21

KEYNES, Simon, A-48
KITSON, Peter, A-39
KLINGELHOFER, Eric, A-12
KORNBLUTH, Genevra, A-53
KRETZSCHMAR, William A., A-50
KRUGER, Steven F., A-67
LAPIDGE, Michael, A-40
LEES, Clare A., A-56
LENDINARA, Patrizia, A-8, A-16
LERER, Seth, A-61
MACKAY, Thomas W., A-13
MARTIN, Lawrence T., A-9, A-72
MCDUGALL, David and Ian, A-3
MERTENS-FONCK, Paule, A-8
MITCHELL, Bruce, A-30
NEUMAN DE VEGVAR, Carol L., A-53
PAGE, R.I., A-40
PHEIFER, J.D., A-6
POOLE, Russell G., A-41
PORTER, Nancy A., A-4, A-41
PULSIANO, Phillip, A-5, A-21
REDDICK, Robert J., A-29
REYNOLDS, Susan, A-73
RICHARDS, Mary P., A-57
RISSANEN, Matti, A-42
ROBERTS, Jane, A-43
ROSENTHAL, Jane, A-19
RUSSOM, Geoffrey, A-26
RYAN, Michael, A-52
SAYRE, Pamela G., A-67
SCHAEFER, Ursula, A-48
SCHICHLER, Robert L., A-10
SCHRADER, Richard J., A-59
SCRAGG, Donald G., A-71
SIMPSON, Hassell, A-70
STANLEY, E.G., A-44
STEVICK, Robert D., A-44
STRITE, Victor, A-45
SZARMACH, Paul E., A-19
THUNDY, Zacharias P., A-61
TORKAR, Roland, A-3
TOSWELL, M. Jane, A-46
UDWIN, Victor, A-14
VICKREY, John F., A-59
VOLLRATH, Hanna, A-49
WEHLAU, Ruth, A-68
WIELAND, Gernot, A-63
WRIGHT, Charles D., A-57

6. Are there any MSS containing unpublished glosses which you believe should be given priority in editing?

7. Would you be willing to provide data for a Bibliography of Anglo-Saxon Glossography?

8. Are you prepared to take part in experiments on how to set out an edition of a set of related glossed texts?

9. What questions do you want to find answers to in any edition of glosses/glossaries?

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