

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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NEWS

I

Cameron Professorship for Healey

The *University of Toronto Bulletin* (November 12, 1990) reports that Antonette diPaolo Healey, editor of the *Dictionary of Old English* (DOE), has been appointed to a five-year term as the first Angus Cameron Professor in Old English Studies, effective, July 1, 1991. Healey will hold the appointment jointly in the Department of English and the Centre for Mediaeval Studies. She will retain the editorship of DOE. Healey, who edited *The Old English Vision of St. Paul*, Speculum Anniversary Monographs 2 (Cambridge, MA, 1978), has presented and published many papers, notably on lexicography and on editing.

The Chair is named after the late Angus Cameron, founding editor of the *Dictionary*, who died in 1983.

II

OEN + Computers = a Quarterly (Attempt)

This issue of *OEN* continues the journal's development, as announced in the last issue, under the twin *daemons* of computers and knowledge explosion. For quite some time it has been clear that the heavy flow of information has overwhelmed the pages and the schedule of *OEN*. Accordingly, in an attempt to render time-sensitive information fresher, the editors are moving to four issues per academic year. While this adjustment will increase mailing costs, printing costs should remain about the same. It is expected that issues will be smaller, but more timely, and that the pressure on the editors and their many volunteer contributors will be less intense.

The standard pattern for the four issues, effective with this number, but still experimental, is planned thus:

FALL: news and features

WINTER: some time-sensitive news, *Year's Work in Old English Studies*

SPRING: news, some features, *Abstracts of Papers*

SUMMER: some time-sensitive news, *Bibliography*

In some ways *OEN* will become ever more "copy-hungry." Thus, the editors encourage submissions of articles and contributions **about** research and teaching. The last several years of *OEN* give ample witness to the kind of contribution *OEN* seeks: e.g., reports, announcements, bibliographical essays, biographies, "OE in modern literature," catalogues, school-editions, and of course discussions about developments in computers. It has never been the practice of *OEN* to publish scholarship, criticism, or interpretation of any sort, for there are many standard outlets for these professional expressions. Submissions in the standard scholarly modes of analysis meet an automatic return.

Those who wish to send contributions to *OEN* should send hard copy as well as diskette, wherein the article is typed in WordPerfect 5.1. Texts in ASCII format are acceptable. The editors will always be happy to receive any appropriate submission, but they would obviously prefer to have contributors assist in the production of their work.

The shakedown cruise will continue through volume 24, no doubt. The hope is that by volume 25 much of the schedule will be in synchrony with the announced season.

NOTE: this "Fall 1990" issue attempts to cover news through February, 1991.

III

1990 MLA in Chicago

The Old English Division of the Modern Language Association sponsored three sessions at the December 27-30, 1990 meeting. Program Chair Peter S. Baker organized the following:

Session 46: "Old English and Computer-Assisted Language Learning: A Demonstration"

Presiding: John Miles Foley (Univ. of Missouri-Columbia)

Presentations by:

1. Patrick W. Conner (West Virginia Univ.)
2. Clare A. Lees (Fordham Univ.) and Marilyn Deegan (Centre for Literature and Linguistic Studies, Oxford Univ. Computing Service)
3. Coleman C. Myron (Duquesne Univ.)

Session 320: "Relations between Old English Poetry and Prose"

Presiding: Peter S. Baker (Emory Univ.)

Presentations by:

1. Kevin S. Kiernan (Univ. of Kentucky)
"The Wyrd Fate of Alfred's Prosimetrical Boethius"
2. Mary Blockley (Univ. of Texas, Austin)
"'Verse Influences on Old English Prose' and Kuhn's Law Revisited"
3. Carol Braun Pasternack (Univ. of California, Santa Barbara)
"Anxieties of Female Governance/Reading Social Formations in Prose and Poetry"

Session 462: "*Beowulf*"

Presiding: Constance B. Heatt (Univ. of Western Ontario)

Presentations by:

1. Roy Michael Liuzza (Tulane Univ.)
"On the Dating of *Beowulf*"
2. Janet Thormann (College of Marin)
"The Body of the Mother in *Beowulf*"
3. Robert E. Bjork (Arizona State Univ.)
"The Role of Speech in *Beowulf*"

The MLA schedule also featured this session of interest to Anglo-Saxonists:

Session 195: "Histories of the Language: Epic, Ethnography, and Old English"

Presiding: John Ruffing (Cornell Univ.)

Presentations by:

1. Suzanne Fleischman (Univ. of California, Berkeley)
"Methodologies and Ideologies in the History of the Language: the Example of French"
2. Penelope M. Harvey (Univ. of Liverpool)
"The Symbolic Power of Literacy in the Peruvian Andes: Ethnography and Historical Linguistics"
3. Clare A. Lees (Fordham Univ.)
"Codification, Grammar, and Gender in Old English"
4. Allen J. Frantzen (Loyola Univ., Chicago)
"Epic and Ethnography: Colonialism in Writing Histories of the Language"

IV

1991 MLA in San Francisco

Program Chair Constance B. Heatt has issued the Call for Papers for the 1991 MLA meeting in San Francisco on the customary dates, December 27-30. On behalf of the Executive Committee of the Old English Division she has invited papers for the planned three sessions:

1. The *Battle of Maldon*
2. Recent Writings on Old English
3. Open Session

OEN subscribers received notice of the above call in a separate January mailing.

V

Subsidia 16 and More

The editors of *OEN* are happy to announce the publication of *OEN Subsidia 16* (1990), *A Metrical Concordance to Beowulf*, compiled by the late Jeffrey Vickman. The concordance is based on A.J. Bliss' system of metrical analysis as described in Bliss' *The Metre of Beowulf*, 2nd ed. (Oxford, 1967). Vickman died of leukemia while his work was under review for *Subsidia*; R.D. Fulk saw the project through revision and publication, supervising changes and the inputting of final text.

The volume is available directly from *OEN* for \$3.00. ISSN 0739-8549, xi + 46 pp.

Volumes 17 (1991) and 18 (1992) are now in final stages of preparation, and both should be published in 1991.

The editors are ready to receive proposals and submissions for future *Subsidia* volumes.

VI

Sources of Anglo-Saxon Literary Culture: A Trial Version

In late January and early February individuals who subscribe to *OEN* received a complimentary copy of *Sources of Anglo-Saxon Literary Culture: A Trial Version*, ed. by Frederick M. Biggs, Thomas D. Hill, and Paul E. Szarmach, *Medieval and Renaissance Texts and Studies 74* (1990). While the final *SASLC* volume, projected for 1992+, aims to produce a reference work summarizing current scholarship concerning the knowledge and use of literary sources in Anglo-Saxon England, this *Trial* is meant to be a test-run, a draft for criticism, a book of sample entries, a partial record, and finally a publication, particularly for younger scholars. The *SASLC* Committee received many more contributions that could perhaps have been readied for publication, but publication time and funding constraints could only produce this 297-page book.

The editors hope that *A Trial* will inspire Anglo-Saxonists to give good counsel and advice and that many might wish to assist in the completion of the project.

Complimentary copies are no longer available. MRTS offers the book at \$20.00. Write to:

MRTS
LNG-99
P.O. Box 6000
SUNY-Binghamton
Binghamton, NY 13902-6000

VII

Fontes Anglo-Saxonici

The seventh open meeting of *Fontes Anglo-Saxonici* was held at King's College, London, on March 26, 1991 in the Council Room.

The two papers in the morning session were: Professor M. McC.Gatch (Union Theological Seminary, New York), "Resources for the Study of Gregory the Great in Anglo-Saxon England"; and Dr. P.J. Lucas (Univ. College, Dublin), "Easter, the Death of St. Guthlac, and the Liturgy for Holy Saturday in Felix's *Vita* and the Old English *Guthlac B*."

The three papers of the afternoon session were: Joan Hart (Clare Hall, Cambridge), "Sources of Bede's Commentary on Luke"; Stuart Lee (CTI Centre for Textual Studies, Oxford), "Some Old English 'fragments that remain'?"; Richard Marsden (Emmanuel College, Cambridge), "Latin Sources of the Old English Hexateuch."

VIII

Conferences—Future, Present, Past

The University of Lausanne has announced "Lagamon's *Brut*: A First International Conference, to be held 23-26 August, 1992. All academics working on Lagamon are invited to meet and exchange their views. All approaches are welcome, and doctoral students are encouraged to participate. The format will be a series of workshops, based on the papers offered. For practical reasons, the number of participants will be restricted to 30, priority being given to scholars actively involved in research on the *Brut*."

If interested, please write to Dr. F. Le Saux, English Department, Univ. of Lausanne, BFSH 2, 1015 Lausanne, Switzerland. Please provide your name, address, subject of research, and whether you wish to read a paper.

The 27th Annual Conference on Editorial Problems, entitled "The Politics of Editing Medieval Texts," will be held at the University of Toronto on 1-2 November 1991. Featured speakers are Nancy Partner, Ross Arthur, Russell Poole, David Townsend, and Michael Lapidge. For further information, contact:

Roberta Frank
Centre for Medieval Studies
University of Toronto
Toronto, Ontario M5S 1A1
416-978-6798

The Eighteenth Annual Saint Louis Conference on Manuscript Studies will be held in the Pius XII Memorial Library, St. Louis University on 11-12 October, 1991. Participants are invited to present papers in one of the four following aspects of the manuscript: codicology, illumination, paleography, and texts. Presentation time for papers may not exceed twenty minutes, to ensure discussion time. Abstracts of proposed papers, up to 200 words in length, must reach the Conference Committee by June 1. Final versions of proposed papers (not exceeding nine double-spaced typewritten pages) must reach the Committee by August 1 to allow preparation of the formal Conference program for early mailing.

Correspondence concerning papers and attendance at the Conference may be addressed to:

Conference Committee
Manuscripta
 Pius XII Memorial Library
 Saint Louis University
 3650 Lindell Blvd.
 Saint Louis, MO 63108

The Seventeenth Annual Conference of the Southeastern Medieval Association will meet at the University of Alabama in Birmingham on September 26-28, 1991. Plenary speakers are John V. Fleming of Princeton University and Robert G. Calkins of Cornell University. For more information, contact:

Mary Flowers Braswell
 Department of English
 University of Alabama at Birmingham
 Birmingham, AL 35294
 (205) 934-4250

The Newberry Library Center for Renaissance Studies has planned its 1991 Renaissance Conference on "Women and Gender in the Middle Ages and the Renaissance: A Workshop on Pedagogy and Research" for 3-4 May, 1991. The workshop, organized by Mary Beth Rose and Peggy McCracken, will highlight the distribution of materials and the challenges of pedagogy in a new field that crosses traditional national and subject boundaries in medieval and Renaissance studies. Four interdisciplinary panels will focus on disseminating the results of new research on women and gender in the classroom and on defining future directions for the field.

Panels on "Religion," "Gender and Structures of Authority," "Excavating Texts," and "Teaching Women/Teaching Gender" will include the following participants: Kathleen A. Biddick, Univ. of Notre Dame; Marie-Florine Bruneau, Univ. of Southern California; Carla Freccero, Dartmouth College; Judith Kegan Gardiner, Univ. of Illinois, Chicago; Jean Howard, Columbia Univ.; Stephanie Jed, Univ. of California, San Diego; Constance A. Jordan, Claremont Graduate School; Linda Lomperis, Univ. of California, Santa Cruz; Phyllis Mack, Rutgers Univ.; E. Ann Matter, Univ. of Pennsylvania; Mary Martin McLaughlin; JoAnn McNamara, Hunter College, CUNY; Josephine A. Roberts, Louisiana State Univ.; Janet L. Smarr, Univ. of Illinois, Urbana; Susan Mosher Stuard, Haverford College; Nancy Vickers, Univ. of Southern California; Susanne Woods, Brown Univ..

A conference on "Readers, Writers, and Books in England Before 1600," sponsored jointly by the Yale University Department of English, the Beinecke Rare Book and Manuscript Library, and the Yale Center for British Art, is planned for 1-2 March, 1991. Three panels cover the Anglo-Saxon Period, the Later Middle Ages, and the Fifteenth Century and Beyond. Participants include: Larry Benson, Peter Baker, David Boyd, Daniel Donoghue, Ralph Hanna, Lotte Hellinga, Rosemarie McGerr, Traugott Lawler, Lawrence Manley, Derek Pearsall, Fred Robinson, Siegfried Wenzel, and Jan Ziolkowski. Exhibitions of medieval and Renaissance manuscripts from the British Isles at the Beinecke Library and on printing in England before 1520 are planned for the Yale Center for British Art.

The Japan Society for Medieval English Studies held its sixth congress at Otemae Women's College, Nishinomiya, 1-2 December 1990. Papers relevant to Old English included: "Some Problems of Element Order Chiefly Concerning Late OE," Hiroshi Fujiwara, Gakushuin Univ.; "Some Constraints on Word Order in Subordinate Clauses," Minoji Akimoto, Aoyama Gakuin Univ.; "Word Order in the Relative Clauses from OE to Early ME," Koichi Nakamura, Graduate Course, Univ. of Tokyo; "On the Present Tense as a Narrative Technique in OE Poetry," Kikuo Toyama, Toita Women's Junior College; "Hypermetric Verse: A New Interpretation," Haruko Momma, Univ. of Toronto; "The Authorship of the West Saxon Gospels," Akiko Sato, Graduate Course, Aoyama Gakuin Univ.; and "On the Origin of OE *Hit wæs geworden*," Koichi Jin, Tokyo Metropolitan Univ..

Odense Universitet held its 15th international symposium 19-20 November 1990 on "The Making of the Couple: The Social Function of Short-Form Medieval Narrative." The conference challenged the long-held belief that values concerning marital relationships were fairly stable in the Middle Ages; recent research has shown that the period was much more dynamic. Papers relevant to Old English studies included: "Zur Paarbeziehung in Deutscher Märendichtung. Bedingungen und sozialer Kontext," Walter Blank, Albert Ludwig Univ., Freiburg; "Gender and Genre: Short and Long Forms of the Saga Literature," Joseph Harris, Harvard Univ.; and "The Making of the Couple in Old English Literature," Jan Dietrichson, Univ. of Oslo. Participants also enjoyed a guided tour of Odense churches containing mural paintings.

IX

Feeble Jests

Dr. Mary-Jo Arn, soon to join the Dept. of English at Bloomsburg State College (PA), offers the text below, which was the total and complete essay for **extra credit** on a History of the Language final examination:

Venerable Bede was the first man to start writing things down. His superior Jarrow lived in Lincolnshire—the melting pot of learning. Bede travelled all over to gather information for Jarrow so he could complete his works (writing). Jarrow wrote the famous Canterbury tales.

CEMERS, MRTS, SUNY-Binghamton, *OEN*, their pomps and works, are often simply too much to bear for those intending to address a missive to this collection of acronyms. But some negotiate this collective Scylla only to run into a new Charybdis, as this Southern U.S. institution did when it wrote to:

Old English Newsletter
MLA Old English Grope

The *Empire State Report* (November, 1989) told this story entitled "Cretins on Parade":

In yet another example of modern American thought, the American Cancer Society agreed to cancel a fundraising carnival in Saratoga because local yokels complained that the event's theme—a medieval fair—sounded like something, well, evil.

A spokesman for the Cancer Society, understandably mystified, said he found the protests curious because, after all, there's nothing evil about medieval.

Ah, but no use arguing with folks who know evil when they see it. Or hear it. Or imagine it.

Where's Mencken when you need him?

X

Brief Notices on Publications: Journals

Collegium Medievale is an interdisciplinary journal published semi-annually by the society for medieval research, of the same name, at the University of Oslo. *Collegium Medievale* is open to scholars outside of Norway and accepts papers in English, German, and French, as well as in the Scandinavian languages. Articles in Scandinavian languages are accompanied by summaries in English, German, or French. Articles that have appeared in recent volumes include: "Interaction of Pagan and Christian Tradition in Medieval Irish Narratives," Jan Erik Rekdal; "Wie sehen deutsche Dichter des Mittelalters und der frühen Neuzeit Norwegen in ihren Werken?" Kurt Erich Schöndorf; "Old Norse Literature and Reality," Preben Meulengracht Sørensen. The price of the 1991 volume is \$30, DEM 50 or the equivalent. The 1988-90 volumes can be ordered at a total price of \$75, DEM 125, or equivalent.

The Medieval English Studies Newsletter No. 23 (December 1990) is available from The Centre for Medieval English Studies, College of Arts and Sciences at the University of Tokyo. Contents include short articles and updates of programs, organizations, and publications relevant to Medieval English Studies. Article of interest to Anglo-Saxonists in this issue include: "Old English *Ungemete(s)*: An Immeasurably Long Word?" Haruko Momma; and "The Helsinki Corpus of English Texts: Diachronic and Dialectal," Merja Kytö and Matti Rissanen. Pp. 41. The Newsletter is published semi-annually. Subscription rate is ¥2,000, \$15, CD 18, £9.00, DM 25.00. ISSN 0915-9169.

The Newsletter of the School of Celtic Studies, No. 4 (December 1990), is now available through the Dublin Institute for Advanced Studies. Contents include: updates on various developments in the School of Celtic Studies, publications, list of theses in progress and completed, and articles relevant to studies in Celtic language and literature. ISSN 0790-9853.

XI

Brief Notices on Publications: Monographs**Advance Notice:**

Harvey Miller Publishers, London, announces the upcoming publication of *A Paleographer's View: The Selected Writings of Julian Brown*, edited by J.M. Bately, M. Brown, and J. Roberts, with a preface by Professor A.C. de la Mare. This selection of published and unpublished papers of Julian Brown reflects the many facets of his work and the weight of his influence on recent developments in paleographical studies. Many of the papers demonstrate how manuscript study can enhance the understanding of the state of scholarship in Northumbria, Ireland, and the land of the Picts. Publication is expected in 1991.

Studies in Insular Art and Archaeology, the first volume in the series *American Early Medieval Studies*, is to be published in May. This volume includes papers by Richard Bailey, Colleen Batey, Carol Farr, Robert Farrell, Catherine Karkov, Eamonn P. Kelly, Michael Kenny, Christopher Morris, and Michael Ryan. Copies are available from the publishers:

**American Early Medieval Studies
Miami University
Department of Art
121 Art Building
Oxford, Ohio 45056**

Traditional Oral Epic: The Odyssey, Beowulf, and the Serbo-Croatian Return Song, by John Miles Foley, is now available through the University of California Press. While Foley draws upon traditional studies in oral literature, he sets himself apart by focusing on the differences between various oral traditions rather than their similarities and presents each tradition in its own right. Pp. 446, with 16 figures, 22 tables. Cloth, USD 60.00, ISBN 0-520-06409-7.

Interpretations of Beowulf: A Critical Anthology, edited by R.D. Fulk, is now available from Indiana University Press. This collection presents over six decades of literary scholarship, representing several interpretive schools. The essays not only deal with major issues of *Beowulf* criticism, but also offer close readings of particular passages. Pp. 304, with 12 black and white photographs, index. Cloth, \$29.95, ISBN 0-253-32437-8; paper, \$10.95, 0-253-20639-1.

The Ultonian Press, Belfast, has just published *Discovering Old English: Guided Readings*, by Hugh Magennis and Ivan Herbison. This approach to Old English allows the casual reader of Old English to experience some of the literature in the original language without being intimidated by the more in-depth study of language required of the specialist. After providing a basic introduction to the language, the authors offer a sampling of Old English literature accompanied by an on-page vocabulary specific to each piece in addition to the general glossary at the back of the book. Selections include excerpts from: *Ælfric's Colloquy*, and "Coming of the Magi"; *The Voyage of Ohthere*; *The Anglo-Saxon Chronicle*; *The Dream of the Rood*; and *Beowulf*. Pp. 122, with glossary. Paper, price not announced. ISBN 0-9516597-0-7.

Katherine O'Brien O'Keeffe's study, *Visible Song: Transitional Literacy in Old English Verse*, has been published as Cambridge Studies in Anglo-Saxon England 4. Closely analyzing several Anglo-Saxon manuscripts, O'Keeffe surveys the transition from oral to written by bringing the technique of writing to the fore. Price not announced, ISBN 0-521-37550-9.

Desire for Origins: New Language, Old English, and Teaching the Tradition, by Allen J. Frantzen, is now available through Rutgers University Press. This is the first book to make use of contemporary critical theories to review the tradition of Anglo-Saxon studies and the field's near demise. Evaluating Anglo-Saxon studies in the context of higher education in America today, Allen J. Frantzen relates the study of Old English language and literature to debates about literacy and place of Western culture in the curriculum. His book is addressed to medievalists, classicists, and others whose interests lie in ancient civilizations. Pp. 250. Cloth, \$35.00, ISBN 0-8135-1590-4; paper, \$15.00, 0-8135-1591-2.

Speaking Two Languages: Traditional Disciplines and Contemporary Theory in Medieval Studies, edited by Allen J. Frantzen, is now available through the State University of New York Press. As the title suggests, Frantzen confronts the current opposition between the "languages" of contemporary theory in Anglo-Saxon studies. In this book he explores the possibility of creating a discursive forum for both languages in order to revive Anglo-Saxon studies. Pp. 313, index. Cloth, ISBN 0-7914-0505-2, \$54.50; Paper, \$17.95, ISBN 0-7914-0506-0.

Kings and Kingdoms of Early Anglo-Saxon England, by Barbara Yorke, is now available through B.A. Seaby Ltd., London. Yorke surveys the development of Anglo-Saxon kingship. Resisting a generalist approach, Yorke focuses on the six best-documented kingdoms between 600 and 900 A.D. in order to provide as accurate a portrayal as possible. Paper, £18.50. ISBN 1-85264-0278.

Beowulf: A Likeness, a collaborative effort by Randolph Swearer, Raymond Oliver, and Marijane Osborn, is now available through Yale University Press. Oliver retells the epic in modern verse, adding descriptions, characterizations, and explanations that bring the story alive for modern readers. Complementing the poetry are Swearer's oblique and allusive images of Scandinavian and Anglo-Saxon art, artifacts, and scenery as well as reproductions of the ancient *Beowulf* manuscript. Pp. 127. Price not announced. Pp. 168. Cloth, \$39.95, ISBN 0-300-04876-9.

Studies in English Philology in Honour of Shigero Ono, edited by Koichi Jin, et. al., is available through the Nan 'un-do Publishing company, Tokyo. This festschrift, published for the occasion of Shigero Ono's 60th birthday, celebrates one of Japan's foremost scholars in the field of English Philology by presenting the current state of Japanese scholarship in the field as well as providing a general introduction

to English philology. Introductory comments by Koichi Jin, Bruce Mitchell, and Yoshiro Yoshino are followed by thirty-two essays devoted to English language and literature. Pp. 515. Cloth, ¥15,000. ISBN 4-523-30055-0.

Regents Studies in Medieval Culture announces the publication of *Literacy and Power in Anglo-Saxon Literature*, by Seth Lerer. This is the first book-length study to consider the construction of an early English cultural mythology of writing. Lerer's philological and historical explication of texts provides new approaches for assessing representations of reading and writing in pre-Conquest literature, a timely and provocative addition to Medieval Studies. Pp. 352, with index, 2 black and white illustrations. Cloth, \$35.00.

The Odense University Press has published *The Medieval Text: Editors and Critics, a Symposium*, edited by Marianne Børch, Andreas Haarder, and Julia McGrew. The papers presented in this volume were given at a symposium organized by Odense University's Centre for the Study of Vernacular Literature in the Middle Ages in 1989. The authors base their discussions on texts that represent the great linguistic and generic variety of medieval literature and cover a span of no less than five centuries. Common to them all is an interest in the connection between interpretation and editorial norms, both the norms that have shaped today's editions and those that guided the medieval scribe. Pp. 105. Paper, DKK 160.00 plus postage. ISBN 87-7492-769-8.

The Vercelli Book Homilies: Translations from the Anglo-Saxon, edited by Lewis E. Nicholson, is now available through the University Press of America, Inc. This book contains the 23 prose works of *The Vercelli Book*. With the exception of some three or four homilies, these works have never before appeared in translated form, much less in a collection. Pp. 184, index. Price not announced. ISBN 0-8191-8116-1.

Special Notice

The Dublin Institute for Advanced Studies has just published the *Fiftieth Anniversary Report of the School of Celtic Studies*. This volume presents the past performance and future plans for the School of Celtic Studies. The general history and overall assessment by Máirtín Ó Murchú, Director, is enhanced with portraits of past members of the School. Various scholars address aspects of Celtic studies, such as: "Why Study Celtic Languages?" Eric P. Hamp; "Welsh and Breton," R. Geraint Gruffydd and Morfydd Owen; "Early Irish Literature," R. Mark Scowcroft; "Early Irish Law," Thomas Charles-Edwards; "Medieval Irish Historical Literature," David N. Dumville; "Bardic Poetry," William Gillies; "Post-classical Modern Irish," Cornelius G. Buttimer; "Scottish Gaelic Verse," Colm Ó Baoill; "Publishing Ireland's Latin Literature," Richard Sharpe; "Scholarly Publishing in Irish Studies," Donnchadh Ó Corráin. Pp. 176. Paper, price not announced. ISBN 1-85500-141-1.

In Memoriam: Norman E. Eliason (1908-91)

A Remembrance by Fred C. Robinson

Norman E. Eliason, Kenan Professor Emeritus of English at the University of North Carolina at Chapel Hill and author of many studies of Old English literature and language, died on January 24 at the University of North Carolina Hospital. He was 83.

Born in Glenwood, Minnesota, of Norwegian-American parents, Eliason grew up in a Norwegian-speaking household and was bilingual in his early years. He always retained some fluency in the language, and during his scholarly career he reviewed books from time to time in Scandinavian languages. Although Old English was at the center of his scholarly interest (he co-edited with P.A.M. Clemoes vol. 13 of *Early English Manuscripts in Facsimile*, *Ælfric's First Series of Catholic Homilies* [1966], and wrote a series of important essays, many of which were collected in his honor by Robert G. Benson and Erika C.D. Lindemann, *English Essays Literary and Linguistic* [1975]), his scholarly range was really quite broad, including substantial publications in English phonology, Chaucer (especially *The Language of Chaucer's Poetry* [1972]), modern linguistics, and American English (especially his magisterial study *Tarheel Talk: An Historical Study of the English Language in North Carolina to 1860* [1956]). He was also a very productive editor of the Copenhagen monograph series *Anglistica* and served as an editor for *Southern Folklore Quarterly* and *American Speech*. He was a long-time member of the editorial board of *Studies in Philology*.

He studied at Luther College (A.B. 1927) and the University of Iowa (M.A. 1931) before going to Johns Hopkins University to earn a Ph.D. under the direction of Kemp Malone, whose exacting standards made a lasting impression on the young Eliason (Ph.D. 1936). He taught at the University of Nebraska, Luther College, Indiana University, and the University of Florida before accepting a full professorship from the University of North Carolina in 1946. He was made Kenan Professor in 1966. In all of his teaching Eliason set high standards for graduate students, who generally feared him at first, and his lectures exemplified persuasively a kind of no-nonsense practicality about both scholarship and teaching. These distinctive features of his pedagogy may have resulted from his experience as a high school principal in Charter Oak, Iowa, before he began graduate work, from his apprenticeship with Kemp Malone, and from his military service in Naval Intelligence (1942-46), which he left with the rank of Lt. Comdr. His terms of praise were "efficient," "skillful," "succinct," "tidy," and "sound," while his favorite terms of disapproval were "befuddled," "bungling," "fuzzy-minded," "slap-dash," and "lazy." Absent from his terminology of praise were words like "ingenious," "daring," and "adventuresome," and he rarely pronounced a work of scholarship "dull" or "boring." If substance and good sense were there, he was tolerant of a presentation that was indifferent so long as it was not prolix.

Eliason was sought out as a visiting professor by the universities of Innsbruck, London, Iowa, and Washington as well as by Harvard, Columbia, and Stanford. He and his wife Dorothy were cosmopolitan and enjoyed traveling. They were familiar and delightful presences at conferences, such as triennial meetings of the International Association of University Professors of English, in which Eliason served as Vice President from 1971 to 1974.

When the first issue of the *Old English Newsletter* reported the results of "A Survey of Old English Teaching in America" in 1966, it noted that of the Old English teachers in the United States Norman E. Eliason had produced the largest number of Ph.D.s during the period surveyed. For those who had worked with him this was not surprising. Despite the at first fearsome-seeming way in which he enforced his high standards, his graduate students soon came to know him as their special friend, one who cared deeply about them individually and about their progress in the profession. In the droll words of the late R.E. Kaske, who was a student of Eliason's, "By the time you found out what a really nice guy he actually was, it was too late: you had already learned far more than you intended." It is telling and appropriate that in 1986 a former student of Norman Eliason's established the Norman Eliason Fund, which helps Chapel Hill students in all areas of English to find jobs in the profession.

Other honors also came his way. His alma mater Luther College conferred an honorary Doctor of Literature degree on him in 1967, and two volumes were compiled in his honor, one a collection of his own exemplary essays (mentioned above in the second paragraph) and the other a collection of *Eight Anglo-Saxon Studies* published with a charming foreword by Joseph S. Wittig as *Studies in Philology: Texts and Studies* (1981). Through his publications and his personal force as a teacher and colleague he will long remain a beneficent influence on North American and Anglo-Saxon studies.

ISAS 91: Fifth Meeting at Stony Brook

The State University of New York at Stony Brook, one of the four university centers in the SUNY system, will be the site of the Fifth Meeting of the International Society of Anglo-Saxonists, July 22-26, 1991. Located some 60 miles east of New York City on Long Island on the former Melville estate, the comparatively new campus (all buildings built 1964 or later) has within the State of New York a reputation for its science and health research facilities. But the campus has a commitment to humanities research and to the fine arts as well, and its proximity to New York City ensures a lively interaction with what some still see as the cultural capital of the United States. The suburban location and the season should foster an easy and informal atmosphere. The local campus sponsor is Joel Rosenthal of Stony Brook's Department of History.

ISAS members should book domestic (US and/or Canada) air arrangements through the conference travel agent by contacting Peggy Lindsay at:

Carlson Travel Network
800-828-4586 (in NY: 800-356-6445)
also direct 716-248-8142 (FAX 716-248-2901)

which promises deep discounts on American Airlines or USAir. These airlines service the MacArthur Airport at Islip, NY, which is near campus. For those coming from Europe, Carlson will make bookings out of London on BA, which offers special conditions. ISAS members must identify themselves as ISAS conferees to qualify for discounts.

The organizers offer two kinds of lodging arrangements:

A) non-air-conditioned dormitory accommodations within a 10-minute walk of the meeting site. The rates are: per night, single bedroom, sharing a bathroom with up to two persons, \$23.00; double bedroom, sharing a bathroom with up to five persons, \$20 per person; per week, single \$125.00, double, \$110.00 per person.

B) Days Hotel at Brookhaven within easy drive of campus (complimentary transportation will be provided). The rate is \$69 per night, single or double. The organizers recommend this lodging arrangement, which is up to the American standard (e.g. cable TV, a.c., bar/restaurant, indoor pool)—and is particularly advantageous for those sharing. Phone direct: 516-758-2900. FAX: 516-758-2612. Again, ISAS members must identify themselves as members of the "SUNY-Stony Brook Anglo-Saxonists' group."

Meal arrangements will be to some extent a function of accommodations. Dorm residents may buy a breakfast meal packet at \$4.00 per day; Days Hotel guests may take breakfast at their own cost at the hotel. Lunches and dinners on campus are options, but conferees must sign up in advance for these meals because summer food service at Stony Brook is limited. "Buy the meals or bring your wheels."

The conference plan offers other activities besides the schedule of papers. Wednesday July 24 is a "Day in Medieval New York," which will include visits to major New York museums, a lunch at the Union Theological Seminary, and time for self-directed touring. The fee schedule will include transportation, admissions, and lunch. Those accompanying conferees (or conferees who need a break) will be able to book in advance Long Island touring options on Tuesday July 23 or Thursday July 25.

The registration fee is \$40 (if postmarked by May 1), \$60 postmarked later.

For complete conference information, including booking forms and program schedule, write for the 12-page blue blitz to:

Prof. Paul E. Szarmach
 ISAS Meeting
 CEMERS; P.O. Box 6000
 SUNY-Binghamton
 Binghamton, NY 13902-6000
 Phone: 607-777-2730
 FAX: 607-777-4000 P.E. Szarmach
 ANSAXNET: PSZARMAC@BINGVAXC

To join ISAS, send your \$10 US membership fee (OR £7 sterling) to:

Dean Mary P. Richards,
 Executive Director ISAS
 College of Liberal Arts
 2046 Haley Center
 Auburn University, AL 36849-3501
 PHONE: 205-844-4026

The Fifth Meeting Schedule follows:

Monday, July 22: (12 N to 6:00 p.m. Registration in Alliance Room)

Lunch 12:15 (End of the Bridge Restaurant, Student Union)

Prolegomenon

1:45-3:15 Project reports and discussion

Presiding: Antonette diPaolo Healey, Univ. of Toronto

Reports from:

Fontes Anglo-Saxonici

Donald G. Scragg, Univ. of Manchester

Sources of Anglo-Saxon Literary Culture

E. Gordon Whatley, Queens College, CUNY

Old English Thesaurus

Jane Roberts, Univ. of London Kings College

Dictionary of Old English

Joan Holland, Univ. of Toronto

3:15-3:30 Cool Drinks

3:30-4:45 "New Methodologies in Anglo-Saxon Studies"

Presiding: Patrick W. Conner, West Virginia Univ.

C.M. Sperberg-McQueen, Univ. of Illinois at Chicago

"Anglo-Saxon Texts and the Text Encoding Initiative"

David Megginson, Univ. of Toronto

"Reusing an Old Technique"

Marilyn Deegan, Oxford Univ.

"*Project Seafarer*. Charting Anglo-Saxon Society and Culture"

5:00-6:00 Special Session: The Old English Manual of Monastic Sign Language

Presiding: Robert L. Schichler, Arkansas State Univ.

Papers by: Roland Torkar, Univ. of Göttingen

Debby Banham, Newnham College, Cambridge

6:30 Cash Bar (End of the Bridge Restaurant, Student Union)

7:30 Dinner (End of the Bridge Restaurant, Student Union)

9:30 Reception, sponsored by *Old English Newsletter*, Alliance Room

Tuesday, July 23:

8:30 Coffee and Registration (in Alliance Room, alcove)

9:00 Session I

Presiding: Joseph B. Trahern, Univ. of Tennessee-Knoxville

Rosemary Cramp, *emerita*, Durham Univ.

"Not Why but How: The Contribution of Archaeological Evidence to the Understanding of Anglo-Saxon England"

Robert Deshman, Univ. of Toronto

"Anglo-Saxon Art: So What's New?"

10:00 Coffee

10:30 Session II

Presiding: Katherine O'Brien O'Keefe, Texas A & M Univ.

Janet Nelson, Univ. of London King's College

"The Franks and the English in the Ninth Century Revisited"

George H. Brown, Stanford Univ.

"The Preservation and Transmission of Northumbrian Culture on the Continent: Alcuin's Debt to Bede"

David Pelteret, Univ. of Toronto

"The Preservation of Anglo-Saxon Culture after 1066: Glastonbury, Wales, and the Normans"

12:15 Lunch (End of the Bridge Restaurant, Student Union)

1:45 Session III

Presiding: George Clark, Queen's Univ.

Carl T. Berkhout, Univ. of Arizona

"Laurence Nowell and the Humanistic Origins of Anglo-Saxon Studies"

Robin Fleming, Boston College

"Haskins and the Anglo-Saxons"

2:45 Cool drinks

3:15 Session IV

Presiding: Clare Lees, Fordham Univ.

Helen Damico, Univ. of New Mexico

"My Professor of Anglo-Saxon Was Frederick Klaeber: Minnesota and Beyond"

J.R. Hall, Univ. of Mississippi

"Nineteenth-Century America and the Transmission of the Anglo-Saxon Language"

4:15 Cool drinks

4:45 Session V

Presiding: Malcolm Godden, Exeter College, Oxford

Ursula Schaefer, Univ. Freiburg

"Between Orality and Literacy: A Reconsidered Approach to Anglo-Saxon Culture"

Rosemary Huisman, Univ. of Sydney

"Subjectivity/Orality: How Relevant are Modern Literary Theories to the Study of English Poetry? What Light Can the Study of Old English Cast on Modern Literary Theory?"

6:30 Cocktails/Cash Bar (End of the Bridge Restaurant, Student Union)

7:15 Dinner (End of the Bridge Restaurant)

9:00 Plenary Address, followed by drinks and munchies (Alliance Room)

Presiding: Roberta Frank, Univ. of Toronto

Fred C. Robinson, Yale Univ.

"Transmitting What is Preserved: How Are We Doing?"

Wednesday, July 24:

A Day in Medieval New York

7:30 Buses leave Stony Brook

7:50 Buses leave Days Hotel

8:15 GROUP A (A bus) departs to the Cloisters

GROUP B (B buses) departs to the Met Museum

9:30 Arrive at respective museums

11:30 Leave respective museums

12:00 Lunch at Union Theological Seminary

1:15 Exhibition

Presiding: Milton McC. Gatch, Union Theological Seminary

William P. Stoneman, Scheide Library

"'Writ in Ancient Character and of No Further Use': Anglo-Saxon Manuscripts in American Collections"

2:30 Group B (B buses) departs to Cloisters

Group A (A bus) departs to Met Museum

NOTE: some may choose only a.m. museum trip, opting for free time in the afternoon

5:00 Respective groups to Mid-Town Penta Hotel

Suite available to conferees as "crash pad"

5-9 Cool drinks and CASH BAR

Dinner in NYC *à discretion*

9:00 Return buses to Stony Brook from Penta Hotel

[Trains run all night from Penn Station(!)]

Thursday, July 25:

8:30 Morning Coffee

Booksellers in Javits Room, Souvenirs, etc.

9:00 Session VI

Presiding: Jane Roberts, Univ. of London King's College

Jonathan Wilcox, Univ. of Iowa

"Variant Texts of An Old English Homily: A Key to Scribal Intent"

Andreas Fischer, Univ. of Zurich

"The Hatton MS. of the West Saxon Gospels: The Preservation and Transmission of Old English"

P. J. Lucas, Univ. College, Dublin
 "Franciscus Junius and the Versification of *Judith*"

10:30 Coffee (Javits Room, Library)

11:00 Session VII

Presiding: Donald G. Scragg, Univ. of Manchester

Joyce Hill, Univ. of Leeds,

"Preserving, Transmitting, and Reading Ælfric's Saints' Lives"

Robert McColl Millar and Alex Nicholls, Univ. of Toronto

"Ælfric's *De initio creaturae* and British Library, Cotton Vespasian A.xxii: Omission, Addition, Retention, and Innovation"

12:15 Lunch (End of the Bridge Restaurant, Student Union)

2:00 Session VIII

Presiding: Rosemary Cramp, *emerita*, Durham Univ.

Robert T. Farrell, Cornell Univ.

"Crannogs and the Celtic Periphery: the Limits of Anglo-Saxon Cultural Influence"

Catherine Karkov, Miami Univ.

"Ireland, England, and the Western Seaways: A Study in Cultural and Liturgical Transmission"

Michael Kenny, National Museum of Ireland

"Trade between Ireland and Anglo-Saxon England: Monetary Practices and their Dissemination"

3:30 Cool drinks (Javits Room Library)

4:00 Session IX

Presiding: Jane Rosenthal, Columbia Univ.

Herbert R. Broderick, Lehman College (CUNY)

"Anglo-Saxon Genesis Iconography in Later English Medieval Manuscript Art: Preservation and Transmission"

David Johnson, Cornell Univ.

"A Program of Illumination in the Old English Illustrated Hexateuch: 'Visual Typology'?"

Carol Neuman de Vegvar, Ohio Wesleyan

"'Paganism' and the Franks Casket: On the Traditionalism of Secular Anglo-Saxon Society"

6:00 Cocktails/Cash Bar (End of the Bridge Restaurant, Student Union)

7:00 Dinner (End of the Bridge)

8:30 Business Meeting (Alliance Room)

10:00 Return Bus to Days Inn

Friday, July 26:

8:30 Coffee (Alliance Room)

9:00 Session X

Presiding: Constance B. Heatt, Univ. of Western Ontario

Earl Anderson, Cleveland State Univ.

"The Uncarpentered World of Old English Poetry"

Malcolm Godden, Exeter College

"The Psyche and the Self: Some Issues in *Beowulf*"

10:00 Coffee (Javits Room)

10:30 Session XI

Presiding: Patrizia Lendinara, Univ. of Palermo

C.R.E. Cubitt

"The Settlement of Ecclesiastical Land Disputes During the Mercian Supremacy"

Richard W. Pfaff, Univ. of North Carolina-Chapel Hill

"Canterbury Calendar, Winchester Calendar: A New Look at the Supposed Calendrical Traditions of Christ Church and the Old Minster, with special reference to the Arundel Psalter (BL Arundel 155)"

Margaret Bridges, Univ. Bern

"Of Myths and Map: The Anglo-Saxon Cosmographer's Europe"

12:15 Lunch (End of the Bridge Restaurant, Student Union)

2:00 Session XII

Presiding: Simon D. Keynes, Trinity College, Cambridge

David Hinton, Univ. of Southampton

"A Grave at Tattershall Thorpe, Lincolnshire"

Nicholas P. Brooks, Univ. of Birmingham

"Rochester Bridge—2000 Years of *Brycgbot*?"

3:00 Cool Drinks (Javits Room Library)

3:30 Session XIII

Presiding: Susan E. Deskis, Harvard Univ.

Thomas D. Hill, Cornell Univ.

"Procla's Wife and the Vision of Eve in *Genesis B*: an Old Saxon Source"

Charles D. Wright, Univ. of Illinois at Urbana-Champaign

"The Blood of Abel and the Branches of Sin: *Genesis A*, *Maxims II*, and Aldhelm's *De virginitate*"

Thomas Hall, Univ. of Illinois at Chicago Circle

"Andreas' Blooming Blood"

6:00 Long Island Clambake: on the beach at Sunwood

Saturday, July 27: Get-away day

Optional activities for those staying on planned closer to the conference

For largish groups taking wing at JFK or LGA there might be a bus (sign-up early on Information Board, located in Alliance Room)

*The Center for Medieval and Early Renaissance Studies
State University of New York at Binghamton*

The Roles of Women in the Middle Ages: A Reassessment

Twenty-sixth Annual Conference: October 16-17, 1992

Twenty years have passed since the first CEMERS Conference on the Role of Woman in The Middle Ages in 1972, when scholarship began to chart this domain. The conference inaugurated much research on the role of woman in the Middle Ages as well as in society at large. Since then there have been so many milestones in the study of woman's role in the Middle Ages and Renaissance, that the "small sound of the trumpet" has crescendoed to a clear flourish. For these and many other cogent reasons The Center for Medieval and Early Renaissance Studies at the University of New York at Binghamton would like to extend an open invitation to interested scholars to meet again at the round table of scholarly discussion, to assess progress made, define, articulate and assess the present state of research, and to shape directions such research might take in the future.

Scholars are invited to submit abstracts on a variety of topics outlined below, as well as to suggest panels with contributions structured around particular subject. Panels will consist of about three papers, approximately 20 minutes each.

Possible Topics for Panels:

History of research; assessment of current research; gender and models of power; fixed or changing role and role models; ritual behavior and practices; depictions of women in medieval and renaissance literature and art; the significance of *topoi* and archetypes; the place of women; the voice of women: language and silence; depictions of sexuality in symbolic and non-symbolic representations; status of women; the material life of women; women writers and narrative; lyrical modes; specific medieval and renaissance women; female communities; transgression, submission, and escapism; the reception and transformation of models in the old and new world.

Inquiries and Suggestions should be addressed to:

Rosmarie Thee Morewedge
Conference Coordinator
State University of New York
PO Box 6000
Binghamton, New York 13902-6000

Deadline for abstracts is May 18, 1992.

Dictionary of Old English: 1990 Progress Report

Joan Holland
Centre for Medieval Studies
University of Toronto

Work on the dictionary has progressed this year at an encouraging rate. Revision of the letter *b* is virtually finished, and we expect publication in the early months of 1991. The writing of the letter *æ* is nearing completion, with approximately 40 entries still remaining; we also plan to publish *æ* in the course of 1991. Because of problems presented by overlapping spellings in the vowels, the writing of *a* and *e* entries was begun simultaneously with *æ*. The drafting of the remaining *a* entries will begin as soon as *æ* is completed, early in the New Year, and will be followed by the writing of *e*.

We have had two additions to our editorial team this year, Alex Nicholls in May and Robert Millar in September, both hired through an international search. Our number of drafting editors is again at its full complement of six.

In March, and then again in September, Professor Eric Stanley, a member of our International Advisory Committee, made extended visits to the project, assisting with the final reading and revision of *b* entries, and with the writing of entries for *æ*. Professor Stanley's visit in the Spring was also the occasion for a meeting with two other members of the International Advisory committee, Professor Fred Robinson and Professor Roberta Frank. In April, Dr. Matti Kilpiö of the University of Helsinki, Finland, visited the project for two weeks. He was engaged in checking the Old English material incorporated into the *Helsinki Corpus of English Texts: Diachronic and Dialectal*. Dr. Kilpiö is collaborating with us by writing the large and complex entry for *beon* 'to be'.

There has been steady progress also in all aspects of our computer operations. In the Spring we migrated to our third-generation computer system, acquiring three Sun Sparcstations. The Sun platform allows us to run without modification systems developed for the Xerox workstations and gives us a stable UNIX environment. Another major computing task this year has been the design and implementation (ongoing) of our Catalogue Database. The Database, modelling the relationship among Old English texts, editions and manuscripts, will serve as a specialized catalogue to the project's library and to the Old English corpus, accessible by interactive and batch queries. It will also be used for the generation of new citation slips containing additional information about each citation, such as Ker number, manuscript date, Latin source, and so on. A Word Studies Database, in the final stages of design, will include the material in *Old English Word Studies: A Preliminary Author and Word Index*, as well as studies subsequently indexed by the project. A further aspect of our computer work this year has been the implementation of a Latin/Old English interactive corpus browser. In December, Professor Richard Venezky, our Director of Computing, visited Toronto to discuss the operation of our new computer system and the implementation of the Catalogue Database.

This has been an active and productive year for our staff. Two of the editors gave invited papers in the course of the year. In March, Pauline Thompson gave a lecture on "The Literature of the Anglo-Saxons" for the School of Continuing Studies in Toronto. In May, Antonette diPaolo Healey gave a paper entitled "The Dictionary of Old English: An Overview" at the Sixth International Conference on English Historical Linguistics at the University of Helsinki. Also in May, she read a paper, "The Search for Meaning," at the Manchester Center for Anglo-Saxon Studies Conference on the Editing of Old English Texts. The staff also represented the project at a number of conferences. In April, Pauline Thompson attended the Medieval Academy Meeting in Vancouver, British Columbia, and in May, our expert in medical terminology, she attended the meeting of the Canadian Society for the History of Medicine in Victoria, British Columbia. In October, Nancy Speirs, Takamichi Ariga, and Lubo Cipin attended the Sixth Annual Conference of the UW Center for the New *OED* and Text Research at the University of Waterloo, Ontario. In December, Joan Holland attended the MLA meeting in Chicago and reported on the progress of the *Dictionary* to the Old English Executive Committee.

EDITOR: Antonette diPaolo Healey

DRAFTING EDITORS:

David McDougall	Alex Nicholls
Ian McDougall	Nancy Speirs
Robert Millar	Pauline Thompson

EDITORIAL STAFF:

Alison Forrester	Takamichi Ariga (Systems Analyst)
Catherine Monahan	Lubo Cipin (Systems Analyst)
Elaine Quanz	

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Graham Elder	Andrew King
Catherine Hazlitt	Peter Mielke (Computer Programmer)
Daniel Kim	Anita Shuper

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New British Library at St. Pancras

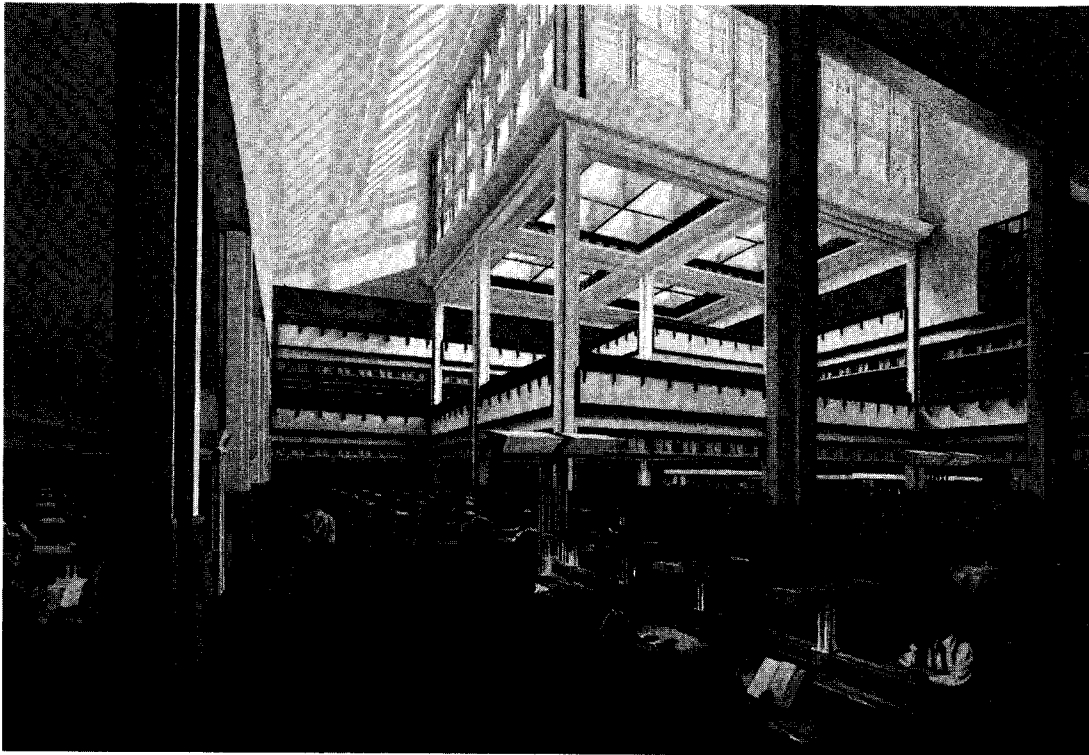
[Editor's note: see endpapers of this issue for British Library surveys.]

The Humanities Reading Room is interlinked with specialist reading areas for the Western Manuscripts, Rare Books and Music, and Maps collections. It occupies the western side of the building and operates on three levels connected by a stairway and forming part of a single volume of space. Daylight, essential to a stimulating environment, is introduced into the center of the space both by roof lanterns and by clerestory windows which allow sunlight to wash down the upper level of the ceiling vaults.

Readers occupy the central space, with general reference literature on open shelving around the perimeter. The facilities and reader places have been designed for the 100,000 writers, researchers and students who come to the Library from all over the world every year. There is a choice of seating type and position. There will also be the facility to use personal computers and typewriters, and the opportunity to work in carrels, more private areas than the standard work places.

Readers have easy access to computer terminals through which the many millions of computerized catalogue entries on the Online Public Access Catalogue (OPAC) can be easily consulted and books ordered directly from the basement stores. The new Automated Book Request System means that waiting time for most items is significantly less than it has been in the past.

Acoustic quality in the building has been given careful consideration so that the sounds of modern technology are controlled and the calm of the reading areas is not disturbed.



The New Humanities Reading Room (Opening 1996)
Artist's Impression by Carl Laubin

Reading room levels are reached by stairs, escalator, and lifts from the entrance hall, and there is direct access to the restaurant at first floor level. The details and finishes of reader places have all been designed to meet aesthetic and functional needs. In the general reading area there are 450 reader places. Desk dimensions are 0.76 x 1.14 meters.

Kalamazoo 91: the Year of the Anglo-Saxonists

The Twenty-Sixth International Congress on Medieval Studies, sponsored by the Medieval Institute, Western Michigan University (Kalamazoo), May 9-12, 1991, offers a remarkably rich array of papers and activities for Anglo-Saxonists. In addition to at least ten sessions devoted in whole or in part to matters Anglo-Saxon, there are these special activities: the Ninth Symposium on the Sources of Anglo-Saxon Culture (six sessions), two plenary session addresses by Jess B. Bessinger and Rosemary Cramp, a Symposium on The Insular Tradition (seven sessions), and a program on Germanic Heroic Poetry in Honor of Jess B. Bessinger (four sessions). The special sessions are:

Ninth Symposium on the Sources of Anglo-Saxon *Culture*

Organizers: Helen Damico (Univ. of New Mexico)
 Thomas D. Hill (Cornell Univ.)
 Alexandra Hennessey Olsen (Univ. of Denver)
 Paul E. Szarmach (SUNY-Binghamton)

Session 15 — Literary Sources of Anglo-Saxon Culture I

- "The Source Manuscript for the Old English Versions of the Gospel of Nicodemus and the *Vindicta Salvatoris*"
 James E. Cross, Univ. of Liverpool
- "A Source and an Allusion in Vercelli Homily XIV"
 John F. Vickrey, Lehigh Univ.
- "St. Peter's Key and the Knell of Doom: An Old English Homiletic Motif"
 David F. Johnson, Cornell Univ.

Session 123 — Literary Sources of Anglo-Saxon Culture II

- "Ælfric's *Cosmology* and its Sources"
 D. P. Wallace, Cornell Univ.
- "*Gloria I and II: The Odd Couple and the Uses of Translation*"
 Patricia Hollahan, Univ. of Illinois Press
- "*Genesis B* and the Land of Unlikeness"
 Janet Erickson, Univ. of Illinois

Session 234 — Studies from *Sources of Anglo-Saxon Literary Culture I*

- "Gregory the Great"
 Milton McC. Gatch, Union Theological Seminary
- "Ælfric and the Smaragdus Problem"
 Joyce Hill, Leeds Univ.

Session 271 — Female Identity: Breaking the Bonds of Genre and Lexicography

- "St. Æthelthryth: The Making of History from Hagiography"
 Pauline A. Thompson, Univ. of Toronto
- "The Gnostic Woman in Old English Poetry"
 Susan E. Deskis, Harvard Univ.
- "Wealththeow through the Filter of Nineteenth-Century Germany: Cultural Influences on Frederick Klaeber's Editorial Sensibilities"
 Josephine Bloomfield, Univ. of California-Davis

Session 309 — Striving for Power: Audience and Text in Old English Literature

- "Women Reading Old English Poetry"
 Pauline Head, York Univ.
- "From Written to Spoken Word: Helena's Intransigent Search for Knowledge"
 Marie Nelson, Univ. of Florida
- "The Slow and Painful Redemption of Cynewulf's Juliana"
 Karen Marie Platt, Univ. of Illinois-Champaign-Urbana

"Defining the Discourse of Power: The Virgin Mary in *Christ I*"
Daniel Pigg, Univ. of Tennessee-Martin

Session 347 — Studies from Sources of Anglo-Saxon Literary Culture II
"Apocrypha"

Frederick M. Biggs, Univ. of Connecticut

"Hiberno-Latin Writings"

Charles D. Wright, Univ. of Illinois-Urbana

Plenary Addresses

First Plenary Address: "The Oral Text of *The Wanderer*"

J. B. Bessinger, Jr., New York Univ.

Second Plenary Address: "The Insular Tradition: An Overview"

Rosemary Cramp, Durham, England

Symposium on the Insular Tradition

Organizers: Robert T. Farrell (Cornell Univ.)

Catherine Karkov (Miami Univ.)

Presiding: Robert Calkins, Cornell University

Session 2 — The Insular Tradition I: Insular Art & Archaeology

"Insular, Merovingian, and Carolingian: A Reassessment"

Richard Bailey, Univ. of Newcastle-upon-Tyne

"The Crannog Systems of Lough Ennell: A Pre-Preliminary Statement"

Robert Farrell, Cornell Univ.

Session 38 — The Insular Tradition II: Anglo-Saxon Sculpture

"The Bewcastle Cross: Some Iconographic Problems"

Catherine Karkov, Miami Univ.

"Images of Women on the Ruthwell Cross: A Feminist Interpretation"

Carol Farr, Univ. of Alabama-Huntsville

"Symbols of Passion or Power: The Iconography of the Rothbury Cross Head"

Jane Hawkes, Univ. of Newcastle-upon-Tyne

Session 75 — The Insular Tradition III: Early Medieval Sculpture in Ireland

"Wood, Stone, and Insular Sculptural Development"

Douglas MacLean, Univ. of Delaware

"The Tower Cross at Kells and Its Position in Insular Art"

Roger Stalley, Trinity College

"The Daniel Theme on Irish High Crosses"

Shirley Alexander, Univ. of Texas-Austin

Session 111 — The Insular Tradition IV: Insular Metal Work I

"The Iconography of the Derrynaflan Paten"

Michael Ryan, National Museum of Ireland

"The Insular Crozier: Symbol and Artefact"

Cormac Bourke, Ulster Museum

"Innovation and Conservatism in Irish Metalwork of the Romanesque Period"

Raghnall O'Floinn, National Museum of Ireland

Session 148 — The Insular Tradition V: Insular Metalwork II

"Pictish Silverwork"

- James Graham-Campbell, Univ. College London
 "The Development of Animal Art in Celtic Filigree"
 Niamh Whitfield, London, England
 "Aspects of Enamelling on Celtic Metalwork of the Early Christian Period with Reference to Recent Finds in Britain"
 Susan Youngs, British Museum

Session 185 — The Insular Tradition VI: Insular Manuscript Illumination

- "Variations on a Theme: Panelled Animal Ornament in the Book of Kells and in Contemporary Pictish Art."
 Isabel Henerson, Cambridge Univ.
 "The Echternach Gospels Lion: A Leap of Faith"
 Carol Neuman de Vegvar, Ohio Wesleyan Univ.
 "A Visual Exemplum for the Remission of Sins in an Anglo-Saxon Psalter"
 Kathlee Openshaw, Pontifical Institute of Mediaeval Studies

Session 222 — The Insular Tradition VII: The Insular World and Scandinavia

- "Survival and Revival in Insular Art"
 James Lang, Newcastle-upon-Tyne
 "Dissemination of the late Viking Urnes Style in Scandinavia and Ireland"
 Signe Horn Fuglesange, Univ. of Oslo

Conference Summary: Rosemary Cramp, Univ. of Durham

Symposium in Honor of Jess Bessinger

- Organizers: Helen Damico (Univ. of New Mexico)
 John C. Leyerle (Univ. of Toronto)

Session 50 — Germanic Heroic Poetry in Honor of Jess B. Bessinger, Jr. I: *Beowulf*

- Introductory Remarks: John Leyerle
 "The Audience for Epic in Later Anglo-Saxon England"
 Robert L. Kellogg, Univ. of Virginia
 "Domesticating the Dayraven in *Beowulf*"
 Marijane Osborn, Univ. of California-Davis
 "Some Heroic Role Models: Hygelac and Hrothgar"
 Edward B. Irving, Jr., Univ. of Pennsylvania

Session 87 — Germanic Heroic Poetry in Honor of Jess B. Bessinger, Jr. II: Old English Poetry and the Scandinavian Tradition

- "Love and Death in the *Mannerbund*: *Bjarkamál* and *The Battle of Maldon*"
 Joseph C. Harris, Harvard Univ.
 "Beowulf's Last Words vs. Bothvar Bjarki's: How the Hero Faces His God"
 Constance B. Heatt, Univ. of Western Ontario
 "Royal Praise Poems in the *Anglo-Saxon Chronicle*"
 Jeff Opland, Vassar College

Session 160 — Germanic Heroic Poetry in Honour of Jess B. Bessinger, Jr. III: Language and Song in Heroic Poetry

- "Some Problematic Sense Divisions in OE Poetry: Noble, Serious, and Learned"
 Eric G. Stanley, Oxford Univ.
 "Why Rhythm is More Basic than Melody in Old English Meter"
 Thomas Cable, Univ. of Texas-Austin
 "Cædmon Revisited"
 Albert Lord, Harvard Univ.

Session 197 — Germanic Heroic Poetry in Honor of Jess B. Bessinger, Jr. IV: Language and Formula in Heroic Poetry

"Sound Patterning Between Verse Lines in *Beowulf*"

Robert P. Creed, Univ. of Massachusetts-Amherst

"Formulaic Tradition and the Latin *Waltharius Poesis*"

Alexandra Hennessey Olsen, Univ. of Denver

"The Formula Relationship of *Beowulf* and *Andreas*"

Anita Riedinger, Univ. of Southern Illinois-Carbondale

"Mixed Language in *Judith*"

Patricia A. Belanoff, SUNY-Stony Brook

As in past years Anglo-Saxonists will gather at the Black Swan restaurant on Friday of Kalamazoo-tide (7:00 p.m., May 10). This year's dinner is in honor of Jess Bessinger. Catherine Karkov is the organizer. The price is \$35 per person, and seating is limited. Book early by contacting

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COLLATE: A Program for Interactive Collation of Manuscripts

Peter M.W. Robinson
Oxford University Computing Service

The difficult and time-consuming task of manuscript collation is (in theory, at least) ideally suited to a computer. Computers are capable of minute accuracy and precise consistency throughout the longest task, and manuscript collation can be a very long task indeed. The collation itself is only part of the process: the results of the collation must be analyzed. This analysis may lead to alteration of the master text, necessitating complete re-collation. Then the apparatus must be compiled, prepared for the printer, and corrected over and over.

These difficulties are particularly acute with medieval vernacular traditions. One may have to deal with long texts, in many manuscripts—the eighty-three of the *Canterbury Tales* and the seventeen of *Piers Plowman* come to mind. Collation of medieval vernacular texts is much complicated by a proliferation of different spellings and punctuation, and by multitudinous marginalia and scribal corrections.

COLLATE differs from previous computer collation programs in being developed specifically to cope with medieval vernacular traditions.¹ The roots of COLLATE lie in my edition of the Old Norse *Svipdagsmál*.² Although probably composed sometime before 1300, the two poems *Gróugaldr* and *Fjölsvinnsmál* which make up *Svipdagsmál* survive only in forty-six manuscripts known to me, all written after 1650. Partly out of self-defense, partly out of curiosity, when I realized just how many manuscripts there were I began experimenting first with transcribing these manuscripts into a computer. Then I found myself collating the transcriptions by computer, and then I imported the results of the collation into a database. The last stage was particularly satisfying. The database enabled me to explore the relations between the manuscripts with a convenience and speed otherwise unimaginable. From this there emerged a reconstruction of the history of the tradition which was not only internally consistent but—most important—was consonant with the wealth of information available about these relatively late manuscripts.³

The computer programs I wrote for the collation of the *Svipdagsmál* manuscripts were effective, but very cumbersome. The experience was most valuable for the following lessons it taught me:

1. One must collate large numbers of manuscripts simultaneously, one against another. Collating many manuscripts just two at a time and then accumulating the collations (as most collation programs require) is not practical with so many manuscripts.
2. No computer, no matter how cleverly it is programmed, is going to get the collation exactly right all the time. Judging exactly what is a variant of what may require delicate scholarly discrimination. Computers cannot read or think.
3. A sophisticated strategy is required for dealing with spelling variants. It became very clear indeed as the work on *Svipdagsmál* progressed that certain spellings (some not even unusual ones) were copied from manuscript to manuscript, and that such spellings were genuine evidence of the descent of one manuscript from another. On the other hand, the great majority of spelling variants had no evidential value for manuscript relations. But how to extract the fruit from the chaff?
4. Collation must be able to deal with richly marked-up text: it must be able to distinguish punctuation, marginalia of various types, editorial comment, page, column and folio marking, and cope with them accordingly.
5. Computerized collation produces so much evidence (nearly sixty thousand instances of around 3700 separate variants in the *Svipdagsmál* material) that pen-and-paper analysis is swamped. Some better means of finding how individual manuscripts, or groups of manuscripts, agree and disagree with what others, how often and where, is needed.

6. Complete control of the final apparatus, through all the stages of printing and output, is necessary. Ideally, one should be able to produce the most complex apparatus, with many levels of footnotes, without any re-keying of the original transcriptions and hence without possibility of introducing further error at the printing stage.

With these aims in mind, with Susan Hockey as my project director, with the aid of a three-year grant from the Leverhulme Trust and with equipment donated by Apple Computer, I began work on writing COLLATE in September 1989. Firstly, COLLATE can collate up to a hundred manuscripts at once. Larger numbers can be collated in batches, and the collations accumulated into a single apparatus, so there is no theoretical limit to the number of manuscripts it can collate.

Secondly, most importantly, COLLATE has been designed to work interactively. The collation happens, on screen, as the scholar watches. A suite of powerful tools is provided so that the scholar can intervene at any point in the collation and tailor it exactly as desired. It was for this reason that it was decided to write COLLATE for the Macintosh: the Mac interface provides a superb environment for an interactive program such as COLLATE.

Thus, COLLATE might present the collation of forty-three manuscripts of the first words of *Gróugaldr* as follows:

Output for "Gróugaldr"

```
<P G><L O>
Grou ] 966 11 1108 1109 1441 1491 1492 1866 1870 215 223 429 47
6 636 682a 773 818b 934 , Gxou 1562 3633 , Gróu 1689 1868 1869
1872 329 4E 5 738 , Groú 1867 , Gxóu 21 , Grou` 2797 4 818a , Gro`u 28
, Gzouú 34 , Gzou 46 15 , Gzou 4877
Grou ... ðáúð ] Gzó-Galð`z 1111 , Gróu-gallTur 1609
Grou LioD ] Grou-Gallð`r 165
```


Collation from "Gróugaldr"

Collation suspended. Info



Resume Stop Set Variant Regularise Go from Go to Step MSS

Here, in traditional format, is the lemma "Grou" to the left of the square bracket. The nineteen MSS which like the master all have "Grou" here are listed immediately to the right, followed by the nine variants on this single word found in another twenty; then appear two further phrase lemmata with three more variants, each found in one manuscript.

I doubt that any scholar would be satisfied with this collation (I, certainly, would not be). The computer is here collating the texts exactly as they were transcribed; that is, without any normalization of spelling. It has therefore found ten different spellings of "Gróu," and treated these as variants. The genuine opposition in the manuscripts, between the three that treat "Gróugaldr" as a single word and the forty that do not, is lost. To remedy this, one simply clicks on the button labeled "Regularize" on the control bar. This brings up the following dialogue box:

Regularisation for "Gróugaldr"	
Single click on the word you want regularised, double click on the word you want it regularised to (or type the words in). Select combination of MSS and Place. Click OK when finished. (Regularisation is turned off.)	
<p>Grou] 966 11 1108 1109 1441 1491 1492 1866 1870 215 223 429 47 6 636 682a 773 818b 934 , Grou 1562 3633 , Gróu 1689 1868 1869 1872 329 4E 5 738 , Groú 1867 , Grou` 2797 4 818a , Gro`u 289 , Gzou` 34 , Gzou 46 15 , Gzou 4877 Grou ... daud] Gzó-Gald`z 1111 , Gróu-gallTur 1609</p>	
Regularise this word:	To this word:
<input type="text" value="Grou"/>	<input type="text" value="Gróu"/>
<input checked="" type="checkbox"/> In all MSS <input type="checkbox"/> Not in all MSS..	<input checked="" type="checkbox"/> Everywhere <input type="checkbox"/> Not everywhere..
<input type="button" value="OK"/> <input type="button" value="Edit Reg.."/> <input type="button" value="Reg. On"/> <input type="button" value="Recollate"/> <input type="button" value="Back"/> <input type="button" value="Next"/> <input type="button" value="Cancel"/> 	

Here one can conveniently regularize exactly as one pleases. All the spellings of "Gróu" can be levelled, and similarly the spellings of the compound "Gróugaldr." Then, regularization can be turned on just by clicking on the button "Reg. On" and the manuscripts recollated. The collation now appears as follows:

<p>Gróu] 966 11 1108 1109 1441 1491 1492 1562 1689 1866 1867 1868 1869 1870 1872 21 215 223 2797 289 329 34 3633 4 429 46 47 4877 4E 5 6 636 682a 738 773 818a 818b 934 15 Gróu ... daud] Gróugaldr 1111 1609 Gróu LioD] Gróugaldr 165</p>	 
---	--

This is much better, but still not satisfactory. Where the master has the long phrase "Gróu ljóp...daup" two manuscripts have only the single word (after normalization) "Gróugaldr." The program sees this as replacing the whole phrase; in fact, "Gróugaldr" only replaces the first two words, with the rest of the phrase omitted.

COLLATE provides interactive facilities to meet just such a case, allowing the scholar to dictate to the computer just how it should collate. Clicking on the button "Set Variant" on the control bar brings up the following box:

Set Variant for "Gróugaldr"	
Click OK to confirm the replacement, or User Text to write your own	
<input checked="" type="checkbox"/> Replace <input type="checkbox"/> Add <input type="checkbox"/> Omit	<input type="button" value="User Text"/>
Master is 214 <div style="border: 1px solid black; padding: 2px;"> Gróu LióD Ez hun gol \$yne Synum aðuz en~ dæð Dæen~ i Heliu hvæzf og hun væz dæuð </div>	<div style="border: 1px solid black; padding: 2px;"> <div style="text-align: right;">↑</div> <div style="text-align: right;">↓</div> </div>
MS is 1111 <div style="border: 1px solid black; padding: 2px;"> Gróugaldr </div>	<div style="border: 1px solid black; padding: 2px;"> <div style="text-align: right;">↑</div> <div style="text-align: right;">↓</div> </div>
Fixed Replace for 1111: Gróu LióD] Gróugaldr	
<div style="border: 1px solid black; padding: 2px;"> 966 11 1108 1109 1111 1441 1491 1492 1562 1609 165 </div>	
<input type="button" value="OK"/> <input type="button" value="Move Back"/> <input type="button" value="Next Variant"/> <input type="button" value="Remove"/> <input type="button" value="Cancel"/>	

Thus, the compound "Gróu galdr" is fixed as a variant on the first two words only in the master. Indeed, you can use this facility to write in your own variant by clicking on the "User Text" button. You could use this if you wanted only to record a few variants for a particular manuscript without transcribing and collating the whole manuscript.

One can experiment with different levels of spelling regularization and variant settings are saved in files, so the collation can be run and re-run over and over. Also COLLATE will record every instance of every regularization made of every word in every manuscript; these can be output to a file for sorting, or for loading into a database for further analysis. What is learned from this can be used to fine-tune the regularization, and so on.

These examples do not show COLLATE's ability to deal with complex mark-up of texts. Punctuation tokens can be declared to COLLATE, so that will remove them, or collate them only against one another, and save the collation to the same apparatus or a separate one. Marginalia may also be declared, in which case it will collate these against the master text and write the collations either to the same apparatus or a separate one. Editorial comments may also be distinguished, and written out to the apparatus or a separate one. COLLATE can also recognize page, column and folio markings in the transcription of each manuscript; it can attach these to every variant it finds in every manuscript, marking on what line of what column on what page of what manuscript each variant appears. At present, COLLATE expects these to be coded as outlined in the "Guidelines to Transcription for COLLATE" issued by me earlier this year. Later, when a standard mark-up for manuscript transcription has evolved through the work of (for example) the Text Encoding Initiative, COLLATE will be able to read that.⁴

The collation itself—once the scholar is completely happy with it—can also be output in many different formats. COLLATE will structure it for easy import into a database, and a later version of the program may itself provide specialized database facilities for exploring manuscript relations. COLLATE will also provide powerful printing facilities. I have married COLLATE to the EDMAC macros developed by Dominik Wujastyk and John Lavagnino specifically for printing of complex critical apparatus using the

typesetting language TeX.⁵ These allow automatic line-numbering of the text, with the numbers keyed to the apparatus; the apparatus itself may have up to five levels of footnotes. COLLATE will (on request) automatically insert the EDMAC commands, so that one could generate an edition direct from the collation output with one level of footnotes for the main variants, another for marginalia, another for punctuation, another for editorial comments. Because TeX is "device independent" the resulting file can be printed on a very wide range of typesetters, at the highest resolution of which the device is capable. For our example from *Gróugaldr* part of the apparatus for the first line might appear as follows:

1 Gróu liód Gróugaldr 1111 1609 165 ,Grouliód 168
 1441 1491 1492 1562 1866 1867 1868 1869 1870 1872
 738 773 818b I5 , galkr 818a 934 1 er ... daud Not
 syni synum gól 1108 1 synum ... daud SinumTaud
 1562 1866 1867 1868 1872 21 223 2797 289 34 3633 42

As well as the potential aid COLLATE can give towards production of traditional editions, it may also link to different types of publishing. One can envisage an "Electronic Edition" where images of all the different manuscripts, transcripts of them, translations and commentaries are all tied together by hypertext links generated by COLLATE.⁶

An essential part of the development of COLLATE is testing it as fully as possible. This will also involve exploring various statistical techniques for analysis of the body of information the program generates.⁷ As well as the manuscripts of *Svipdagsmál* COLLATE is being tested on three other full traditions: the fifty-six manuscripts of the Old Norse *Sólarljóð*, the fifty-eight of Chaucer's *Wife of Bath's Prologue* and the twenty-two of Dante's *De Monarchia*. The first two of these are being transcribed, in full, by this project; the third by Mrs. Prue James of University College London. That all these are medieval traditions reflects my own interests and the origins of COLLATE. However, there is no reason why COLLATE should not work on any text that exists in multiple witnesses; I have used it to collate specimen passages from Shakespeare's *Tempest*, the *Talmud*, and Sanskrit.

COLLATE is now nearing the end of development of version one. Pre-release test copies have been dispatched to cooperating scholars and version 1.0 is scheduled for full release in April 1991. The guidelines for transcription of manuscripts for COLLATE have been available since January 1990. I am most interested in hearing from scholars who want to use COLLATE. The program itself will be available at a nominal cost (to cover documentation, media costs and handling) from: Computers and Manuscripts Project, Oxford University Computing Service, 13 Banbury Road, Oxford OX2 6NN, England; Phone: 0865-273200; Fax: 0865-27325; E-Mail: PETERR@UK.AC.OX.VAX.

Notes

1. A summary of previous computerized collation programs may be found in S.M. Hockey, *A Guide to Computer Applications in the Humanities*. Oxford University Press: 1980. pp. 144-156.
2. Submitted as a D.Phil. thesis at Oxford in January 1991.
3. This work is described in outline in "The Collation and Textual Criticism of Icelandic Manuscripts. (1): Collation. (2): Textual Criticism," *Literary and Linguistic Computing* 4 (1989), 99-104, 174-81.
4. *Guidelines for the Encoding and Interchange of Machine-Readable Texts*. Draft Version 1.0 (TEI P1), edited C.M. Sperberg-McQueen and Lou Burnard, (Chicago and Oxford, July 1990).
5. On TeX see D. Knuth *The TeXbook*. Wokingham: 1986. The EDMAC macros are available through John Lavagnino, Department of English and American Literature, Brandeis University, 145 South Street, Waltham, MA 02254-9110.
6. M.D. Deegan and P.M.W. Robinson, "The Electronic Edition." Forthcoming "Proceedings of the Manchester OE Editing Conference."
7. For an account of various possible statistical methods of analyzing manuscript variants see R.H. Pierce "Multivariate Numerical Techniques Applied to the Study of Manuscript Traditions," in *Tekst Kritisk Teori og Praksis* (Oslo, 1988), pp. 24-46.

Notes from ANSAXNET, Again

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ANSAXNET, the electronic discussion group for Anglo-Saxonists, was established in 1986, making it one of the oldest SIGs (Special Interest Groups) on BITNET, the telecommunications network for research and educational institutions in North America (with "gateways" or connections to INTERNET and the world). I have now observed ANSAXNET for five years, and I believe I am beginning to appreciate its potential far beyond my original concept of it as a fast, cheap means of corresponding with other medievalists. Of course, the common aim of networks such as ANSAXNET is to encourage communication among peers, but these networks are also undeniably valuable in enhancing scholars' skills and kindling new projects in their imaginations. We must now recognize that in applying this new technology to our scholarly industries, we are in fact obliged to consider the place of computing in our discipline, not merely to exploit it for its practical uses, but to understand how computing can lead us to redefine our relationships to each other as scholars and to reconceive the methodologies we use to examine Anglo-Saxon England. By the time you read this article, we shall have well over 250 members in something like fifteen countries. A mere five years after our beginnings is not too soon, then, to explore how ANSAXNET may work with other contemporary intellectual developments to effect a genuine paradigm shift in our discipline.

ANSAX-L and ANSAXNET are sometimes confused, so that many people imagine that ANSAXNET is merely an association of telecommunication functions comprised of LISTSERV routines which connect our members via INTERNET gateways to a BITNET fileserver at West Virginia University. A slightly more sophisticated understanding of ANSAXNET sees us as a means of linking all of the computers, whether micro or mainframe, of all of the Anglo-Saxonists in the world. In fact, there is a difference between ANSAX-L and ANSAXNET, and the distinction is fundamental to understanding how we can best employ computers to support our teaching and research.

The name of the association of individuals who are connected via national and international computer networks is ANSAXNET; the association's electronic address, that is the place where the hardware and software reside which technically make telecommunications possible for us, is ANSAX-L. Membership in ANSAXNET automatically confers access to ANSAX-L, but it should be seen as more than that: ANSAXNET may undertake any professional activity that it chooses, such as publishing a journal, sponsoring conference sessions, etc.; ANSAX-L is just the primary organ of communication. In other words, ANSAX-L is to ANSAXNET as *PMLA* is to the Modern Language Association of America.

What, then, does ANSAXNET sponsor? At present, it sponsors the *ANSAXNET Discussion Forum*, the *OE-CALL* newsletter, and a growing repository of resources on the ANSAX-L fileserver. The *ANSAXNET Discussion Forum* is a continuing e-mail colloquium in which members write with questions, announcements, or observations about some aspect of Anglo-Saxon culture. Sometimes questions or observations turn into "threads" or discussions involving several members, such as the important thread at the end of 1990 on whether references to Beowulf the Dane should be emended to read "Beow" by editors of *Beowulf* (with contributions to the discussion by scholars exceedingly knowledgeable about the text, such as Howell Chickering and Kevin Kiernan); sometimes, questions go unanswered and assertions go unchallenged; sometimes, threads develop about questions on which none of us seem to have much expertise, such as a recent discussion about humor in Anglo-Saxon texts or a previous thread in which the place of dogs in Anglo-Saxon communities was considered. Some threads achieve a sort of apotheosis not afforded others, such as Jim Earl's "Bi-coastal Beowulfians" printed elsewhere in this issue, a masterful textual collage edited from a discussion on scholars approaches to Old English literature as it appears to relate to geographical allegiances, especially in the United States.

The *OE-CALL* newsletter, also sponsored by ANSAXNET, is an electronic newsletter edited by Clare Lees at Fordham University and me. We established the *OE-CALL* group at the 1989 meeting of the South Atlantic Modern Language Association in a session dedicated to new approaches to Anglo-Saxon language and literature. *OE-CALL* provides a cataloging service and clearing house for information concerning the use of computers to teach Old English. Although we prefer *OE-CALL*

members also to be members of ANSAXNET and to receive OE-CALL electronically, we are willing to send hard-copy versions to those individuals whose institutions cannot provide them with access to BITNET or to some network with a gateway to BITNET. (Newsletters can be forwarded to COMPUSERVE addresses, for those who must use commercial networks.) We expect to provide two issues per year of OE-CALL, and to expand to quarterly publication whenever the flow of information requires us to do so. We also invite individuals who are actively devising software or developing CALL strategies for Old English to request guest editor status of OE-CALL for an issue.

ANSAXNET sponsors a growing repository of resources of use to Anglo-Saxonists on the ANSAX-L fileserver, too. In addition to items of general interest, such as the archives for the *ANSAXNET Discussion Forum* and back issues and survey forms for *OE-CALL*, we have software, including an excellent shareware concordance program for the Macintosh, Old English fonts for both DOS and Macintosh platforms (including a postscript font for Mac-driven laser printers, and an Old English vocabulary-development program written by Bob Hasenfratz). There are also files explaining and demonstrating SGML as proposed by TEI, the Text Encoding Initiative which promises to make it possible to enrich text files with extensive textual information which will be independent of both the hardware and applications environments in which the files may be used. Recently, a number of members (most particularly Carole Biggam) have contributed to a list of sources for photographic reproductions of drawings and objects which is now available on the server. In sponsoring this collection of files, which contain items as varied as the various spoils of Poynton, ANSAXNET is building something like an attic storeroom (or, perhaps, a pantry) to which we can all go when in need of that odd bit of information which is not likely to turn up in the ordinary history or bibliography. Obviously, the more stuff we store up, the more stuff there will be to pass around, so I encourage everyone to consider posting items of interest to me for the server.

ANSAXNET is, then, something of an amorphous but dynamic entity. There are only two principles underlying its conception: everything ought to have to do with Anglo-Saxon culture, and everything ought to be mediated through telecommunications media. Even these, however, may be better observed in the breach. As our boilerplate introduction to the network says, "Persons interested in the later English Middle Ages and those interested in the early Medieval period throughout Europe are also encouraged to join the list." The test I use when posting information to the network, then, is not whether the item is about Anglo-Saxon culture, but whether someone interested in Anglo-Saxon culture would be interested in the item. It is not even necessary to imagine that all of our events and functions must be mediated through electronic media. I have long envisioned a conference session sponsored by ANSAXNET which would begin on-line, with papers posted several months before the conference itself met. At the conference, the author would not present his or her paper, but would instead respond to comments concerning it, not off the cuff, as now we do when we defend an argument at a conference, but backed up by data and research which we have had the time to undertake since we first read comments on our papers which were posted earlier on the network. As the membership of ANSAXNET grows (we are now approaching 250 members), it will become feasible to hold such a session at a major conference, such as the International Congress on Medieval Studies held annually at Kalamazoo, Michigan, where most of the Anglo-Saxonists who attend can be expected to be members of ANSAXNET.

There is no doubt in my mind at all that ANSAXNET will permit a new kind of growth and development in scholarship which has, until now, been effectively thwarted by space and time. If the only function we provided was to keep an up-to-date listing of registered Anglo-Saxonists' e-mail addresses, that alone would not only encourage collaborating scholars to develop drafts of their work on-line more quickly and more efficiently than they might otherwise do, but it should also suggest a qualitatively different sort of collaboration, one which might grow in an *ad hoc* way, crediting more and more scholars with responsibilities on a single piece of scholarship until the work is completed.

I can imagine designing a study, for example, on the writings of St. Basil and one of the penitential-styled poems of the Exeter Book. [*Nota Bene*: This is an entirely hypothetical example, and I admit to knowing nothing about Basil and little about penitence.] I would begin by drafting a prospectus of the study, explaining what I expected an analysis of Basil's works to bring to our understanding of the Old English poem, and I would immediately check *Sources of Anglo-Saxon Culture: A Trial Version* (or, in the future, the final version) to see who is working on Basil. Finding Bill Stoneman's name associated

with that patriarch, I would send him my prospectus and ask him to sign onto the project as a sort of "Basil-authority" in exchange for a place on the by-line of the completed project. Obviously, I should want to involve someone with an expertise in penitential poetry, and so would turn to Allen Frantzen, also a member of ANSAXNET. Once the three of us had sent the prospectus back and forth several times and had agreed on how we might proceed, I should begin to draft the article. Perhaps it would become apparent that I should have to consult the postage-stamp sized binding fragments of the *Vita S. Basilii* at Exeter (Cathedral Library, MS. FMS/3). As it happens, I possess photographs of these fragments; as it also happens, the fragments are so thoroughly darkened with the effects of binder's glue, that the photographs are nearly useless. Moreover, there is no one currently on ANSAXNET at Exeter. But people do go to Exeter, so an advertisement on ANSAX-L (or an e-mail note to selected members in England who might be willing to help) offering joint authorship to someone who, on his or her next trip to Exeter, will visit the fragments and correct my impressions of them should bear fruit much more quickly than my waiting until I can take my biennial trip to England or presume upon the good nature of the Cathedral Library's librarian who happens not to be neither an Anglo-Saxonist nor a palaeographer. Other scholars may be drawn in as Latinists, historians of late antiquity, students of Eastern thought in Western Christianity, or in many other capacities as needs arise.

I need not extend this example. You see the methodology. Possibly, the final study on "St. Basil and the Exonian Penitents" would carry twenty persons' names on its by-line, and possibly many of you are wagging your heads in disbelief that such an apparent confusion of scholarly voices is being offered for emulation. But it is, because it is superior to my sitting in my basement study trying to master all of the contexts—linguistic, historical, theological, cultural, etc.—required to examine the particular scholarly hunch I've used here as an example. This article probably would not overwhelm our perspective on our discipline, but it might offer a new and productive reading of one of our poems. Thus, the subject may deserve to be studied and, of course, to be studied well, but not to be pursued for years. Working as an electronic community (and assuming community interest in the proposed subject, which will not be present for every scheme someone proposes to examine) and passing our work back and forth among everyone involved, we could, as they say in the house-painting business, "knock out" a paper on a well-stated hypothesis in a few weeks which otherwise would keep one person working alone busy for months.

As ANSAXNET becomes more integral to our discipline than it now is, it will grow in ways we've never imagined. Within the next couple of years, I hope to form a board of advisors for the network who can direct its growth without stifling the raw energy and *jeu d'esprit* which ANSAXNET now displays in its members' comments and retorts. (We once discussed on the network whether we should consider the things we say more carefully before we say them; a wave of reason and sanity came over us like reality to the Wanderer awakening to bathing gannets, and I am happy to report we collectively decided against it.) Eventually, I shall hand the whole operation over to a new generation of e-mail editors selected by our advisors, and withdraw completely into the persona of a cantankerous correspondent. Once I give up ANSAXNET, which I run in my spare time from my vest pocket as it were, and pass it on to people for whom it will be a major professional project, I expect that we shall see wondrous changes take place. One major change which will develop will be the kind and number of on-line resources which will be made available to Anglo-Saxonists. I should guess that the first of these to be made generally available will be the *Dictionary of Old English* corpus, which will continue to reside at Toronto, but which we'll be able to consult through the INTERNET and gateways to the INTERNET. ANSAXNET will need to develop and supply software for CMS, VAX, and UNIX environments which members can execute according to the requirements of their systems in order to search the corpus. It is also likely that we shall need to write interfaces for our varied personal computers, so that scholars can obtain access to the Old English corpus without having to understand the complexities of FTP and Telnet. Indeed, some of this work has been done at Oxford and Brown universities, but ANSAXNET will have to take the lead in introducing it to the international community of Anglo-Saxonists.

The Old English corpus is not the only database we shall require (and expect) on-line. The *Fontes Anglo-Saxonici* is being encoded as a computer project, and although open access was not foreseen for it from the beginning, it will undoubtedly have to become generally available in such form if it is to carry out its mission to provide the texts which lie behind Anglo-Saxon culture. Those of us who can personally search from our studies at home everything from the Dante Project at Dartmouth to the holdings of the McKeldin Library at the University of Maryland (and discover that the book in which I left a personal

message when I was an undergraduate twenty-five years ago has finally been checked out), will not be satisfied to have someone else search our own databases for us, and as we all become more comfortable with the protocols involved in flipping through large text databases, so we shall all become more impatient with flipping through expensive hard copy. A similar thing must be said of the *Sources of Anglo-Saxon Literary Culture*. Do not the very pages of the *Trial Version* of *S.A.S.L.C.* cry out to be clothed in hypertext and mounted in magnetic media?

Other great repositories will become available and be searchable on-line, such as C.E.T.E.D.O.C. and The Medieval and Early Modern Database, mentioned above. Project Seafarer, currently in development by Marilyn Deegan, Allen Frantzen, Clare Lees, and me, will promulgate standard ways of encoding our textual and graphic information and will define ways of associating such information in databases which can be distributed on CD-ROM or over network servers. We envision individuals assembling large collections of graphics, images, and numeric data in subject areas of interest to Anglo-Saxonists. These collections of data, encoded and formatted according to conventions we plan to test and describe, will frequently reside on servers at the institutions where they are developed. (At least, that's the dream.) Anyone wishing to examine them to confirm a research hypothesis or to pursue new connections among the data should be able to request them from the relevant servers and to work with the materials using microcomputer access tools we hope to design for the project for a variety of computing environments. The role of ANSAXNET, should the future bear such fruit, would be to maintain Seafarer's software on the ANSAX-L server needed to gain access to the databases, and to provide regularly updated descriptions of what is available (both on line and on magnetic media), how it may be obtained, and what restrictions, if any, apply to either publishing extracts of the data or to the software/hardware requirements for searching it.

Moreover, we can expect ANSAXNET to exert an influence in the future on teaching subjects related to Anglo-Saxon studies as well as on research. Even as I write this, a discussion has developed on ANSAXNET which demonstrates the potential of the network to help in the class- or lecture room. Sarah Keefer at Trent University initiated a discussion about texts for teaching the history of the English language and Lois Bragg, spinning off of that, requested aid in teaching the same subject to her deaf students at Gallaudet. This, in turn, led Geoffrey Russom at Brown University to several fascinating conjectures concerning the likelihood that students who cannot hear may have a better comprehension of the relationship between written documents and the defunct languages for which they are the surviving witnesses than students who can hear, but who tend to confuse speech and orthography. Bragg, faced with the immediacy of what seemed like a particularly problematic assignment, probably profited from the objectivity of Russom's detached point of view. It is in the nature of a network discussion group to produce valuable commentary from disinterested members, which is the more valuable for their being disinterested. I once asked members of REED-L (Records of Early English Drama Discussion Group) to suggest what I might say in two hours allotted to medieval drama on my syllabus. Nearly a half dozen people responded with positive and productive ideas which helped me generate the best medieval drama class I've ever taught. Many of them, like Cliff Flanigan, were eminent scholars of the drama, and their ideas for introducing students to the subject of their research were delightfully fresh and innovative. The network is, I am sure, the place to destroy the myth that the pedagogy of philology is no place for innovation. More than that, it is the place to help us all define what we should expect of ourselves and our students. As more of us who teach Old English and Anglo-Saxon culture comment online about our work in the classroom, we shall see the development of community standards and expectations online; quite unconsciously, I suspect, we shall define for one another what represents fair graduate and undergraduate achievements in our discipline.

If the interest in ANSAXNET continues to grow and develop as it has in just the past few years, the influence on Anglo-Saxon studies will be significant, both in the areas of research and teaching. We may expect to approach the next millennium with a lot more confidence in our achievements than the subjects of our studies approached the last millennium.

BI-COASTAL BEOWULFIANS OF THE '90s A Curious ANSAXNET Conversation

[Excerpted from ANSAXNET, December 1990-February 1991.]

Jim Earl: Over cocktails at a Vikings conference in Massachusetts last year, I remarked to Paul Szarmach that OE studies on the East Coast and the West Coast are pretty different worlds. (I think I said the West Coast is like Mars to an Anglo-Saxonist like me.) Paul now asks if I would write a piece on the subject for the OEN. A delicate assignment--most people don't like being stereotyped--but who could resist the challenge? Paul agreed to a crossover piece from ANSAXNET, so I would like to hear from all over the country: Is there a Great Divide?

Fred Robinson went West but bounced right back. Don Fry simply gravitated to Florida (really a part of California). The East bows to Toronto, Cornell and Yale, the West to Berkeley, Stanford and UCLA. Some people are misplaced, but the distribution along these lines of force is surprisingly regular. Oral studies migrated West, after beginning in New England, leaving Creed and Bessinger behind; California colonized the Great Plains, sending Foley to the front in Missouri. Feminism immediately grew two wings, Damico/Olsen out West, Overing/Bennett/Lees back East. Renoir's influence is everywhere in the West, though hardly felt in the East. Hermann's and Patterson's model of the profession, which pits Exegetics against New Criticism, really describes (though very badly) regional champions Kaske and Greenfield slugging it out on the fields of allegory.

If I were a different person (now there's a West Coast thought!), I might say the real division is North/South, but no, there's something in the drinking water out West--something that encourages speculation about folktales, archetypes, myths, heroes, oral traditions, scops, early dating, numerology, envelope patterns and type scenes, and much, much more--all treated like so much pop culture in East Coast Medieval Studies, where the issues are philology, Christianity, manuscripts, monasteries, literacy, Latin sources, late dating, intellectual history, and lately semiotics and material culture--and much, much more.

Of course there are exceptions that prove (or disprove) the rule: Robinson's collaborations with Marijane Osborn and Ray Oliver evidence a Western residue in his work (the latest, a coffee-table production called "Beowulf: A Likeness," will be out from Yale next week--wait 'til you see it!); Earl Anderson studied in the West, but settled in the East; Paul Bauschatz proves there really is a hidden link between Maine and the Pacific Northwest--an aquifer maybe; conversely, Paul Remley brought the East Coast to Seattle; Jack Niles' book on *Beowulf*, quintessentially Western, was published by Harvard, which retains a nostalgic interest in orality out of reverence for Albert Lord; Connie Heatt is about as bi-coastal as Robinson, though in reverse. I myself worry that the West is beginning to get to me, so I hope the future lies with the bi-coastal Beowulfians of the 90's. Perhaps we should convene our own Synod of Whitby--maybe over cocktails in Chicago.

Pat Conner to Jim Earl: This should encourage some discussion, because there's no apparent risk in having an opinion on the genetics of OE studies. I foresee the day when a topic in which many people participate and offer substance can be subsequently edited, documented, and stored with an electronic journal for larger consumption, as well as being kept on our server for reference. The last thing we want is for folks to think of every word which goes online as a potential article. But some things might grow into that, and now we have the technology to make it relatively painless.

Karen Jolly: As a native Californian, who has drunk almost exclusively from the "waters of the West," I was intrigued to read Jim Earl's assessment of the inherent differences between the East and West Coasts. I have now moved even further West (which you probably thought not possible)--so far West that I have met the "true" East, so perhaps I have become even stranger to those of you on the East Coast. My training is not only cross-cultural, but interdisciplinary in a number of West Coast ways: my B.A. is in English Lit., my M.A. in a self-designed interdisciplinary field (ah! the wonders of free-thinking University of California!) entitled "Anglo-Saxon England" (English, History, Religious Studies); my Ph.D. is in History; now I teach Medieval European History in Hawaii. I have a strong sense of the big picture, and a desire to know what it all

means (typically West Coast, I presume). When it comes to research, I have a predilection for folklore, popular culture, and popular religion in particular, despite being trained by an intellectual historian (Jeffrey Russell) and a mainstay of economic-social-political history (Warren Hollister); however, both of them were so completely "West" that cultural history was an integral part of what they did and taught.

So, your diagnosis? Am I hopelessly "West Coast"? I do enjoy interdisciplinary, cross-cultural, bi-coastal discussions, so I intend to continue on ANSAXNET.

Jim Earl: Yes, Karen Jolly, you are "hopelessly West Coast," and I would be on a plane for Hawaii tomorrow if I had the chance. I do not regret for a minute coming West, and the pleasure I take in these network conversations is now my most conspicuous Western trait. Three of the five pieces I have sent out on the network are flaky enough to qualify me for an honorary degree from Berkeley. The technical side of the network is Eastern, but discussion of issues in the exaggerated style of conversation is definitely Western--so ANSAXNET is indeed bi-coastal.

Sarah Higley, Berkeley alumna freezing in the Upstate Winters while she writes on the margins of Old English gnomes: "Flaky enough to qualify me for an honorary degree from Berkeley." Now HARUMPH! Ears of shame on you for that! (an Irish, not an Old English curse).

Sarah Keefer: *A mare usque ad mare*--whose national motto is it anyway? This discussion of bi-coastal Beowulfians is altogether too national. Heartland for us is, as Jim said, Toronto. Time works backwards in Canada, and medievalism had to thrash around a bit there before it recognized Old English. PIMS [Pontifical Institute of Medieval Studies] got established before Father Shook did, though there was mutual effort involved. Thereafter came incursions from the south and east (Frank, Leyerle, Chase, and Cameron) in time-honored invasionary manner. And others of renown. But what about the way in which we disseminate? There are Toronto-trained folk behind every tree (the farthest away being Muir in Oz).

Ad mare in Canada is Wieland holding down the west coast: who's *a mare* in the east? We need to look at the influence of greater gravitational bodies than mere comets: what about the pull east by SASLC [Sources of Anglo-Saxon Literary Culture] (admittedly with a western base in Utah but firmly planted in upper New York State), or *Fontes*? These, and other eastern galaxies--like *Speculum*, *ASE* and *Anglia*--all tend to pull/skew our perception of east-west decidedly eastwards.

On behalf of the Great White North, Jim, I must insist on a broader frame of reference for your study: we're not all moose up here, you know!

Connie Hiatt: I regret to inform you, Jim, that the University of Western Ontario is due north of Cleveland, nowhere near the salubrious climes of the Pacific coast. So my bouncing has been from the Northeast to the midwest and back. And I think you'll find it pretty hard to fit me neatly into any of your categories of scholarly approaches, though I've dabbled with several.

Dan O'Donnell: While U of Western Ontario may be due north of Cleveland, that hardly makes it Mid-West. There's no such thing in Canada. Culturally speaking there's no Peoria for things to play in. North of the Border, East is East, West is West and the Centre (Ontario and Quebec as a whole) aren't aware anybody else exists. The U.S. template just doesn't fit the Dominion.

Laura Morland: Jim, the article Paul Szarmach has commissioned from you for OEN would make lively reading, but "vet" it though ANSAXNET before your account becomes imprinted with the official stamp of history. For example, I can say with perfect authority that Florida has absolutely nothing in common with California. I know why you made that statement though, Jim: it helped to keep your neat bi-coastal bifurcation intact, by suppressing the fact that Don Fry was at SUNY-Stony Brook during the time of his prolific production of oral-traditional studies! More importantly, California did not "colonize" the midwest, at least as far as "sending John Miles Foley to the front," because he received his doctorate from U. Mass. under Bob Creed.

Peter Baker: Before Foley went to Missouri he gathered steam for a few years here at Emory; I have no idea whether he has ever ventured more than a few feet west of the Mississippi. I like Jim

Earl's deciding that Foley is western, though he has worked or studied in every part of the country but the west. By all means let us cut off such notions as "east" and "west" from silly geographical scruples, at least for the purpose of classifying people; then when we get it all sorted out we can just move the states around as we like.

Jim Earl: Bravo Peter Baker's suggestion. I think Oregon and Georgia should trade places--though there are a lot of old hippies here who would wake up out of place. Still, what serves bi-coastalism serves us all. My screen has been filled with requests this morning, asking would I please stereotype Greenfield, Benson, George Brown, etc. I cannot answer all of these requests, but for the record, West, East, West, in spite of bi-coastal elements in each. The most interesting twist in the morning's mail is a reminder of Brodeur's important influence at Berkeley only two generations ago (he trained Greenfield, for example). I'm not sure that the regionalism I've been suggesting is very deep historically.

Clare Lees, Fordham, New York (originally North, now East, and currently occupying one of Oswiu's former thrones--yes, Jim Earl was here too): I'm delighted that the discussion has moved on to symbolic (or is it cultural) geography, especially since my own knowledge of US geography is very shaky, but can I remind you all that beneath the surface of an East Coast feminist (with only one wing, apparently), lurks a Brit who fled her own country's north-south divide only to discover that the divide is east-west here. We're not all US citizens on ANSAXNET, you know. Lets have that synod.

Mike Ledgerwood: Living in a colonized area is an interesting idea. My question concerns those who use semiotic theory in addressing medieval literature. I am editing a book in this subject which includes contributors primarily from the colonized center of the country and some Northeasterners. I wonder if the center is not now trying to colonize the coasts....

Pat Conner: descended on his coursework side from Franklin Cooley, descended from Kemp Malone; descended on his dissertation side from Neil Isaacs, descended from Robert Creed descended from Francis Peabody Magoun, Jr., descended from George Lyman Kittredge, who--as we all know--created himself.

Julia Perry to Jim Earl: I hope some one will do a proper genealogy of American Anglo-Saxonists--it could prove quite useful to those of us neophytes who come to the field without any understanding of the politics that have shaped the discipline and its own literary output!

Judith Jesch (east of east and west of west): From over here, you all sound alike to me, i.e. hopelessly navel-gazing. What a waste of computer time!

Sarah Higley (south of north and northeast by northwest): Ms. Jesch. Lighten up. Thank you.

Peter Robinson: Judith Jesch does have a sense of humour. Maybe, just maybe, the subject of "bi-coastal Beowulfians" is not quite so fascinating (or amusing) to those who do not live between "East" and "West" as it is to those who know Where They Are. (I speak as an Australian, living in England, with neither East nor West but as it were an after-dinner sleep dreaming of both).

Bill TeBrake: Certainly, it is nice to see this list suddenly so busy. Still, my reaction is much the same as Ms. Jesch's from Nottingham. We are both outsiders to the bi-coastal Beowulfian discussion. It is, after all, esoteric, and not all subscribers to this list are privy to the knowledge the discussion presumes. ANSAX-L is both international and interdisciplinary. It might be useful to be just a bit more inclusive in the discussion.

Michael Sperberg-McQueen: As an interested watcher of this and other lists, may I offer a word to the wise? If a topic seems uninteresting or frivolous to you, passing it over in silence (and posting on another topic) is a much better way of making it go away than posting an objection to the topic. Better in that you will run less danger of being thought humorless.

Karen Jolly: While this discussion has been fun, and has loosened us up a bit, it has also served to reveal a clear need in the field of Anglo-Saxon studies: for some overall sense of who we are and where we have been. Apparently I am not the only one unfamiliar with these pedigrees and people. As an historian specializing in Anglo-Saxon things, I find myself quite isolated in the U.S. amongst all these literary folk, and yet the network does connect us with some common themes, as well as connect us to our subject's "homeland." Perhaps Jim Earl could (seriously and humorously) put together a history of Anglo-Saxon studies up to our network.

Jim Earl: If I can, I would like to terminate the bi-coastalism discussion. In testing the genre-limitations of network talk, I discovered a lot this time. I received dozens of interested and interesting responses, but clearly touched a few nerves as well -- mostly outside the US, though British and Canadian scholars report analogous scholarly demographics, North, South, and Central. Further observations can be sent to me, for a possible OEN note.

Pat Conner to Jim Earl: If you do assemble a note on the bi-coastal thing, I'd be glad to add it to the server for those who want it. It ties into a notion I've had for some time. Many of the American editors of OE poetry were Southerners, and poets themselves. The Jeffersonian thing, I suspect. In any case, I'm going to try to find out about Southern U.S. *fin de siècle* poetry and OE poetry one of these days.

Sarah Keefer to Jim Earl: You done right to terminate it when you did. I've been thinking about Karen Jolly's request, but wonder also if it wouldn't open the most amazing can of worms if a 'history' were to be put together for OEN. But I think lines of influence could be drawn together in terms of centres or schools rather than individuals, or by journal publications -- which ones have had the most impact on the dissemination of OE, which ones were founded by whom and in response to the widening interest of OE, etc. You must also include Canada and Europe in this. And to that end, there are scholars out there who have been doing a lot of source work for other projects whose stuff could plug into this: Jim Hall at Mississippi comes immediately to mind for me, because he's got a wonderful long history of the editing of OE verse, cataloguing the efforts of verse editors up to the present. There's a lot of quick info there that could feed into a 'who did what' which might be helpful to those Anglo-Saxonists who are in another field than lang. & lit.

While I was sort of kidding about the galaxies, they might be useful as well. The DOE was the brainchild of my late thesis supervisor Angus Cameron, and I think it's fair to say that it had substantial influence on projects like *Fontes* and *SASLC*. These are lines of descent--pedigrees, if you will-- which should offend no one, and perhaps give tribute to trailblazers who had unique vision. In short, I think Karen's concern is sound, but I think extreme caution is needed in how you go about it.

James McNelis to Jim Earl: I for one find the question of the evolution of Anglo-Saxon Studies very interesting. Could you forward any particularly useful information regarding who learned from whom over the years... the deeper one can delve into the 19th-c people, the better.

Battle of Maldon
Millennium Diary
1991

January

- 8 Third Friary Millennium Lecture, Dr. D.G. Scragg

February

- 2 Poetry competition prize presentation evening, Oakwood Arts Center
- 11 Fourth Friary Millennium Lecture, Dr. C.R. Hart

March

- 1 "991 and All That," St. Mary's Church, Maldon
- 6 Fifth Friary Millennium Lecture, A.J. Smith
- 16 The Millennium Embroidery, a work of art of international standard, goes on show to the public for the first time. It depicts the history of the town in consecutive panels. Moot Hall, High Street, Maldon

April

- 9 Sixth Friary Millennium Lecture, Paul Bibire
- 14 Millennium Civic Service, All Saints Church
- 20 Concert, Beacon Hill Singers, All Saints Church

May

- 7 Seventh Friary Millennium Lecture, Michael Finnissy, 7:30 pm
- 8 Round Table Millennium Marafun, starts at the Prom, 2 pm

- 21-24 Chelsea Flower Show, launching of Pride of Maldon rose, raised exclusively to mark the Millennium.

June

- 3-14 Anglo-Saxon Schools Experience, involving 1,000 local children
- 9 Essex History Fair, the Prom, all day
- 15 World premiere of the Millennium's choral work, *Maldon*, by Michael Finnissy
- 16 Festival of Sport, the Prom

July

- 1 Opening of the Medieval Garden, St. Peter's, High Street, Maldon. The garden is being grown with medicinal and food plants of the time when the Vikings invaded.
- 13 Essex Schools Dinghy Championships (three classes) Millennium Barn Dance & Supper, Jubilee hall, 8 pm (tickets: £4)
- 27 Maldon Golf Club Saxons vs. Vikings tournament. Vikings arriving by river, of course...
- 28 Start of Carnival Week

August

- 3 Maldon Carnival Day, procession & evening firework display
- 6-9 International conference of Anglo-Saxon and Viking specialists at Essex Univ.; delegates from many countries
- 7-13 Danish golf team visits for matches and social engagements
- 10 Oyster Smack Race
10th-century Concert & Lecture, St. Mary's Church, 7:30 pm
- 10-11 Art exhibition by Jean Sunderland, Oakwood Arts Centre, 10am-10pm (private viewing 9th, 8pm)
Medieval Life & Battle Re-enactment Weekend, including a Saxon encampment, craft fair & demonstrations, battle re-enactment with 200 warriors, torchlight procession, the most spectacular musical aerial firework display ever seen in Essex, Viking funeral. Tickets will be available before the day (Moot Hall).
- 11 10th-Century Eucharist, St. Mary's Church, 10 am
- 24 Medieval Banquet, Jubilee Hall (provisional)

October

- 11-12 Maldon Folk Festival, many venues
- 12 Millennium Music Festival, St. Francis School, London Road, Maldon

December

- 7 "Mozart Requiem," All Saints Church (provisional)

The Diary is growing all the time. Up-to-date lists will be available throughout the year from:

Blackwater Guest House, 7, Church St.
Reception, Maldon District Council
Maldon Tourist Info. Ctr., Hythe Quay, Maldon
Maldon Town Council (opposite Moot Hall)
Prestige Publications, Oakwood House, Maldon

Diary courtesy of Maldon Tourist Office

**Battle of Maldon
Millennium Conference
August 5-8, 1991**

The Battle of Maldon was one of the decisive battles of the Anglo-Saxon period; it was also the subject of an important Old English heroic poem. To mark the millennium of the battle in 1991, a conference is being organized by a committee of Essex historians and archaeologists with the aim of bringing together scholars from different disciplines who are interested in the battle and in 10th-century Essex.

Provisional List of Speakers:

James Campbell, "England Circa 991"
 Professor P.H. Sawyer, "The Scandinavian Background"
 Dr. D.G. Scragg, "*The Battle of Maldon: Fact or Fiction*"
 Professor R. Frank, "*The Battle of Maldon: Its Reception 1726-1906*"
 Dr. James Graham-Campbell, "Tenth-Century Weaponry"
 Dr. C.J.R. Hart, "Essex in the Late Tenth Century"
 Professor K. Leyser, "Tenth-Century Warfare"
 Professor Neils Lund, "Danish Military Organization"
 Dr. Katharin Mack, "The Late Anglo-Saxon Aristocracy, Landholding and Political Influence"
 Dr. D.M. Metcalf, "The Maldon and Colchester Mints"
 Dr. George R. Petty and Ms. Susan Petty, "The Site of the Battle"
 Dr. Warwick Rodwell, "Hadstock, Assandun, and the Archaeology of Anglo-Scandinavian Essex"
 Professor Ute Schwab, "The Retainers' Speeches as 'Auto Epitaphia'"
 Professor Paul Szarmach, "The (Sub-) Genre of *The Battle of Maldon*"

The Conference will be held in Colchester at the University of Essex, which is the nearest suitable center to Maldon. Colchester is 60 miles north-east of London. The cost will be £150 for residents, £75 for non-residents with meals, and £40 for non-residents without meals. **The closing date for applications will be June 30, 1991. Further details and application forms may be obtained from:**

Mrs. Sue Pemberton
 Department of Continuing Education
 University of Essex
 Wivenhoe Park
 Colchester
 Essex Co4 3SQ

***The Battle of Maldon, AD 991*
Edited by Donald Scragg**

A volume of essays to mark the millennium of the battle, illustrated by 35 diagrams and over 100 photographs, including facsimiles of all contemporary references to the battle and the Casley transcript reproduced complete. Contributors are Michael Lapidge, Janet Bately, Alan Kennedy, Simon Keynes, Niels Lund, Richard Abels, Mark Blackburn, John Dodgson, Kathryn Sutherland, Roberta Frank, Nicholas Brooks, Gale Owen-Crocker, Margaret Locherbie-Cameron, Mildred Budny, Elizabeth Coatsworth, Marilyn Deegan, and Stanley Rubin, with a bibliography compiled by Wendy Collier.

**Battle of Maldon
1000th Anniversary**

Saturday, September 28, Coppin State College

Original papers are invited on all topics related to the Battle of Maldon (August 10, 991) and the poem of that name—Old English poetry, late Anglo-Saxon history, the Vikings in England, the heroic ethic, the comitatus. Please submit abstracts and inquiries by May 15 to:

Dr. Mary Clawsey
 Chairman, Maldon Conference
 Coppin State College
 Baltimore, MD 21216-3698
 Phone: 301-383-5412

Portrait Gallery: Max Förster

In a book she purchased from G.P. Krapp's son, the bookseller Philip Krapp, Dolores Warwick Frese (Univ. of Notre Dame) found the photograph of Max Förster and the then Vercelli librarian, Canon Romualdo Pastè, which is presented below. Förster, addressing the card to an unidentified colleague, writes the following:

Dear Professor, this is the Vercelli Codex with its present keeper, Canon Romualdo Pastè (taken September 1932).—may I point out that the Latin source of the Andreas has been printed by Franz Blatt, Die lateinische Bearbeitungen des Acta Andreae et Matthiae apud Anthropopagos (Giessen 1930).—The intro[duction] for the Exeter Book is in the hands of the printers'; but they have only one man to do such superior work & so it takes them a long time to do it.

*With kind regards,
Yours sincerely,
Max Förster
25:10:32*

It would not be too speculative to identify the addressee to be G.P. Krapp, who edited the poems in the Vercelli Book for *Anglo-Saxon Poetic Records 2*.



Dear Professor, this is the Vercelli Codex with its present keeper, Canon Romualdo Pastè (taken September 1932).— may I point out that the Latin source of the Andreas has been printed by Franz Blatt, Die lateinischen Bearbeitungen des Acta Andreae et Matthiae apud Anthropopagos (Giessen 1930).— The Introduction for the Exeter Book is the hands of the printers'; but they have only one man to do such superior work & so it takes them a long time to do it.

With kindest regards

Yours sincerely

Max Förster

25:10:32

St. Gregory's Minster, Kirkdale, Yorkshire

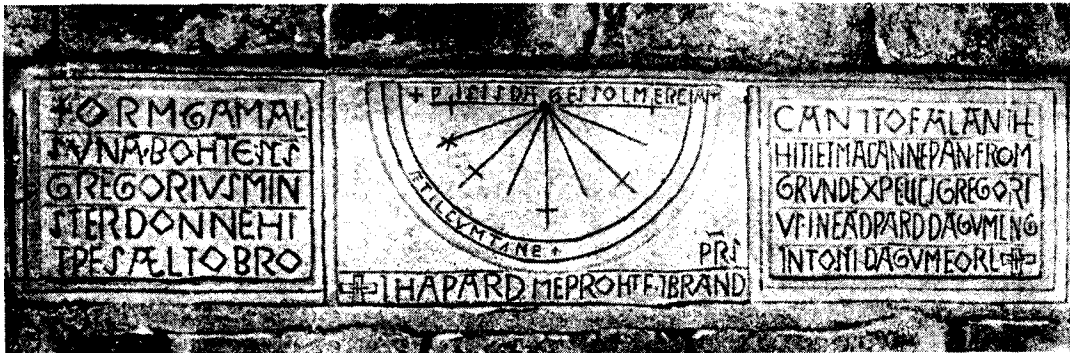
St. Gregory's Minster will be a familiar name to all Viking and Anglo-Saxon scholars, housing as it does the sundial with one of the most famous and important inscriptions from the period. The church itself, restored by Orm, son of Gamal, in the 1050's, clearly replaced an older one, probably dating from the first spread of Northumbrian Christianity. Grave-slabs inside the church and carved stones built into the wall remain from the pre-Viking community.

In England restoration and preservation of churches is still dependent on private donation. St. Gregory's urgently needs repairs, and preliminary surveys indicate a £50,000 program should be embarked upon as soon as possible. Unlike the great cathedrals, St. Gregory's is away from the standard tourist routes and less likely to benefit from the generosity of casual visitors. Donations should be sent to:

The Appeal Treasurer
Kirkdale Vicarage,
Beadlam, Nawton
York YO6 5ST England

Checks should be made payable to "The Appeal for St. Gregory's Minster." If preferred, the donation may be transferred through a bank account to:

Appeal for St. Gregory's Minster
Barclays Bank PLC
Market Place,
Kirbymoorside
York YO6 6AA England



[Editor's Note: with this study of the "Titus" Scene, Carol Neuman de Vegvar begins a series for OEN.]

Images of Women in Anglo-Saxon Art: I

Hostages: Women in the "Titus" Scene on the Franks Casket

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On the back of the Franks Casket (London, British Museum), the story of the siege of Jerusalem by Titus is played out in two registers on either side of a central edifice. The lower right quadrant of the panel shows a group of captives led away to the right by three armed men. A runic inscription in the lower right corner of the panel identifies these captives as *gisl* or "hostages." Among the hostages, from the left, the fifth one and possibly also the third one may be identifiable as women.

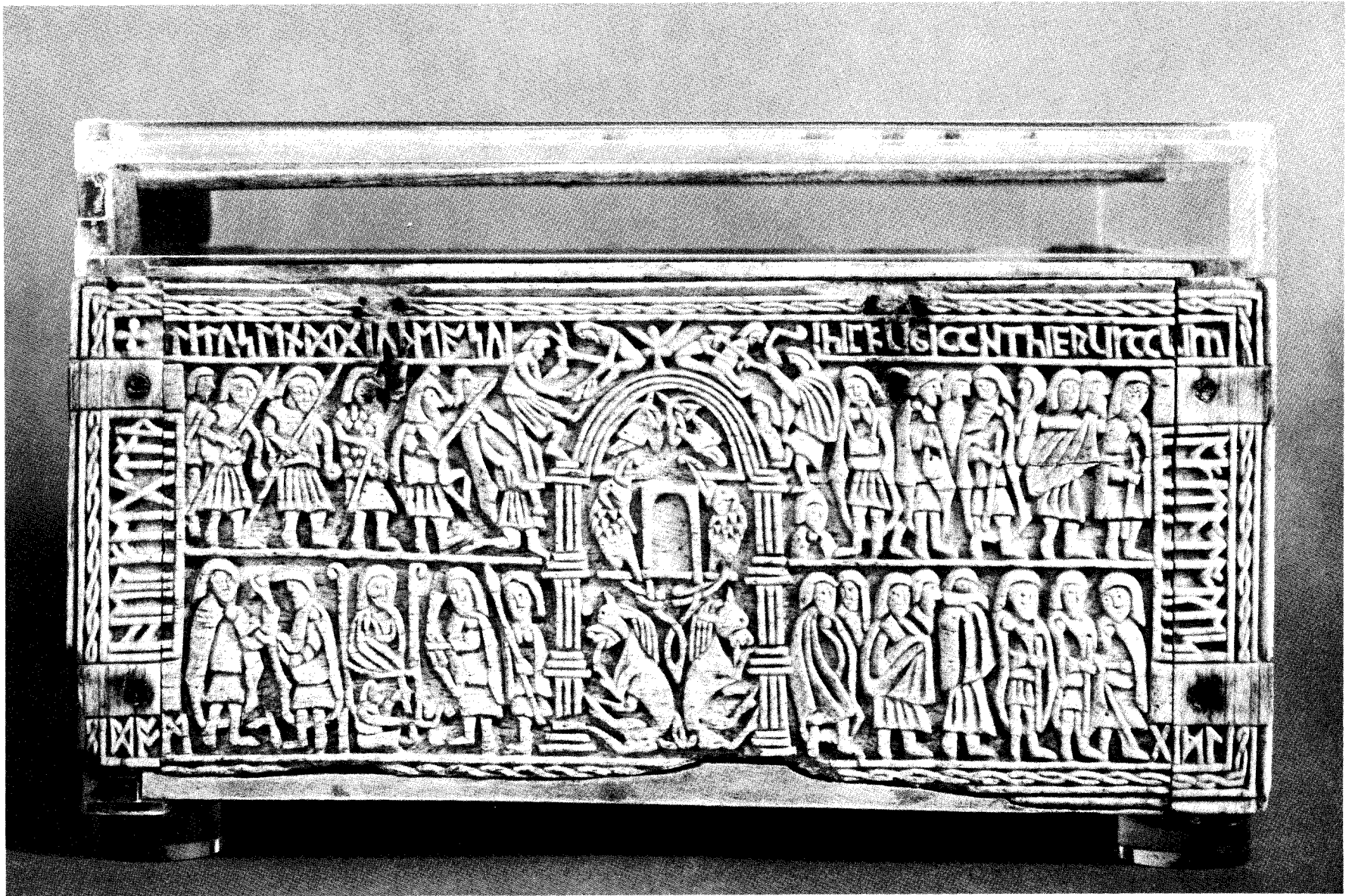
It is commonly accepted that the scenes on this panel are ultimately derived from Josephus' *Jewish War*. However, a close reading of Josephus reveals that, although numerous captives were taken during the final sack of Jerusalem, none of these captives was intended to be held as hostages. Instead, they were destined for display in the victors' triumph, hard labor in Egypt, death in the amphitheaters, or slavery. Furthermore, none of them is mentioned specifically to have been a woman, although several groups among them are explicitly described as men of various ages (*Jewish War*, vi, pp. 358-59).

It is unknown what intermediate texts may stand between Josephus' narrative and the Franks Casket panel. However, the presence of women among the captives/hostages on the casket gives the scene a distinctly northern touch. In early Germanic warfare, the capture of queens (and with them the royal treasure), and their remarriage to victors played an important role in the transition of authority and the re-establishment of stable relationships between contesting groups (Enright, pp. 195-97; Nelson, pp. 36-37). This practice may have evolved from the normative early practice of marriage by abduction (Köstler, pp. 116-17; Kalifa, pp. 199-225) and may have extended to the warrior aristocracy as well as to royalty (Enright, p. 197). Anglo-Saxon history as relayed by Bede also gives evidence of queens as another sort of hostage, given in marriage to rulers of enemy kingdoms as part of the fragile diplomacy of an age under arms. The most prominent example is Osthryth, daughter of King Oswiu of Northumbria, married to King Æthelred of Mercia to secure a tenuous peace, only to be murdered by her husband's nobles (Bede, *HE* IV.21, V.24, pp. 400-01, 564-65; Fell, p. 37).

Given the singular combination of Christian and secular, possibly pre-Christian motifs on the Franks Casket, and its origin in eighth-century Northumbria as convincingly argued by Leslie Webster (pp. 20-30), it seems most probable that the casket was made for a member of the Northumbrian aristocracy. The women hostages thus need not be a response to an intermediate text between Josephus and the Franks Casket but may instead be a visual interpolation intended to make the historically and geographically distant story of the sack of Jerusalem both immediate and poignant for the casket's intended audience.

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The Franks Casket. Back: The Sack of Jerusalem by Titus. (London, British Museum) Reproduced by Courtesy of the Trustees of the British Museum.

British Library Survey #1

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When this department moves to its new premises at St. Pancras in 1996, there will be more shelf space in the Students' Room for reference books. We therefore invite readers to indicate below any suggestions they may have for reference books for the new Manuscripts Students' Room. Although it may not be possible to satisfy all requests, we will try to meet as many of them as we can.

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The Department of Manuscripts has embarked on a new catalogue of the Cotton Collection of Manuscripts, with the aim of replacing the catalogues by Thomas Smith (1696) and Joseph Planta (1802). A research officer has been appointed, and the Leverhulme Foundation has made a major grant towards his work.

The collection comprises some 25,000 distinct articles in Planta's catalogue, and it is not expected that the new catalogue will be completed for several years; portions of it will, however, be made available as and when they are drafted. It would very greatly assist the Department if readers could notify us of relevant information (other than that already noted at the front of the manuscript); please make any such notes in the space below and send to:

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Research in Progress Report

Each year, the editors of the *Old English Newsletter* solicit information concerning current research, work completed, and forthcoming publications. The report also appears in *Neuphilologische Mitteilungen*. The Research in Progress reports are an important collaborative enterprise, recording information of common interest to our colleagues. Please complete the form below (type or print clearly), and return it to Phillip Pulsiano, Department of English, Villanova University, Villanova, PA 19085. If the subject of your project is not obvious from the title, please add a note indicating its best classification.

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