

# ***OLD ENGLISH NEWSLETTER***

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# OLD ENGLISH NEWSLETTER

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**Submissions:** 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. Submission of news items (notices of forthcoming books, calls for papers, applications for or awards of grants and prizes, etc.) are always welcome; brief essays on the field of Anglo-Saxon studies are also encouraged.

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

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## Note From the Editor

Regular readers will know that over the past year *OEN* has been moving towards creating an online site, parallel to the print publication, to contain the sorts of information found in this issue—calls for papers, notices of new publications, reports from new and ongoing projects, abstracts of conference papers, etc. We are pleased to announce that the site is now fully functional and online at <http://www.oennewsletter.org/OEN/>.

At the top of each page of the *OEN* online is a series of index tabs, each of which takes you to a different section of the site; each section is similar to a section of the Newsletter itself, but with various enhancements over the print version. The “Events” page, for example, contains the same information found in the first section of *OEN*, but also has a place for “New Announcements” which appear too late for the current issue (or whose deadline is too soon for the next). The list of events quietly omits events whose deadlines have passed (though these can be retrieved if desired). The “Publications” page has a link to reviews of books on Anglo-Saxon studies from the online *Medieval Review*; notices of individual books contain links to publishers’ web sites. On the “Reports” page you will find, in addition to the project reports printed in *OEN*, searchable versions of recent “Research in Progress” reports and a searchable database of conference abstracts from 2000 to the present. The Essays on the “Essays” page can be read on-screen or downloaded as .pdf files—essentially offprints from this publication—for better clarity and quality. Both Reports and Essays are part of an online archive currently going back to *OEN* 34 (earlier issues will be added as time permits). The “Links” page contains recent lists of new online resources (published annually as “Circolwyrde”) and a selection of links to various sites—library catalogues, centers and organizations, digitized manuscripts, etc.—which we think are most necessary for all Anglo-Saxonists to know; we would be glad to hear of any omissions, or learn of new sites that should be included. “About *OEN*” contains addresses, guides to using or referring to the site, and information on how to subscribe to *OEN*.

The last page contains a link to the *OEN Bibliography Database* (<http://www.oennewsletter.org/OENDB/>), which contains the annual *OEN Bibliographies* from 1973 to 2001, almost 17,000 items and over 5,000 reviews (entries from the 2002 *Bibliography* are now being added; the site will be updated annually). Access to the database is free, but registration is required: on the “Log In/Out” page, you are asked to choose a user name and password and provide an email address. A confirmation email is sent to that address; your registration is complete when you click on the link in that email. Items in the database can be viewed in several ways: you may browse by subject categories, perform quick searches on multiple keywords (with AND, OR, and NOT conditions), or use the “Advanced Search” page to locate items by almost any combination of author, title, date, publication, language, or type of item. Results can be sorted by date, author, or title. Items can be viewed in more detail—the “Detail” view lists reviews of books, the contents of collections, information about journals, and links to other works on the same subject or by the same author—or saved to a list; the list of saved items can be printed or emailed. Detailed instructions and help screens are available at the site itself.

This project owes its existence to the help and advice of a great many friends and colleagues, the generosity and patience of our publisher, and, most of all, the outstanding work of the many scholars who have freely contributed so much labor and learning to *OEN* over the years. Like most online enterprises these sites are in a constant state of development, with new features planned for the near future or imagined for the longer term. Our goal is to make the online version of *OEN* more flexible, capacious, and timely than the print version, but no more difficult to use. We hope you will visit and use these two sites, and we welcome your feedback and suggestions; please send your comments to [editor@oennewsletter.org](mailto:editor@oennewsletter.org).

### In Memoriam: René Derolez (1921-2005)

Professor René Derolez retired from the Chair of English and Old Germanic Philology at the State University of Ghent in 1987, just as the *Journal of English and Germanic Philology* was nearing the end of its first century of publication—a century in which philology dominated the disciplines. In looking back at the state of philology in the U.S., particularly in the mid-twentieth-century when René studied for an MA at Harvard (1946-1948), I can understand now why he mentioned so often and so affectionately his time at Harvard. He was just completing his Licentiate in Germanic Philology and doctorate at the State University of Ghent. Now, a grant as a Graduate Fellow of the Belgium American Educational Foundation had taken him to Harvard. It must have been one of the most intense, exhilaratingly intellectual experiences of his life, and quite possibly one of the most intimidating: philology was, surely, the hubris-outing discipline of disciplines. It was a discipline, too, that was experiencing a period of extraordinary activity and great initiatives in America. Not only at Harvard would he have been moving among the greats—those were the years of Joshua Whatmough, Charles S. Singleton (who left Hopkins to teach at Harvard 1948-1957), W. V. Quine, B. F. Skinner, and George Zipf, slighted somewhat as a linguistic maverick, whose studies of the mathematical properties of live speech would, in the 1960s, become the basis of almost all the computer data compression systems—but he would also have felt the effect of great philological enterprises everywhere in the air on the American scene. Linguistic anthropologists and American Structuralists were still hotly debating Benjamin Whorf's theories that covert grammatical categories influence consciousness. "Sociolinguistics" appears in linguistic research for the first time<sup>1</sup> and is emerging as a subject worthy of serious study. Departments themselves were being formed and transformed: in the fall of 1949 Roman Jakobson, the distinguished émigré philologist and linguist, would bring to Harvard fourteen of his students from Columbia University, creating, with them, the core of the new Department of Slavic Languages and Literature. A year later, at the insistence of Joshua Whatmough, Harvard changed its Department of Comparative Philology to Comparative Linguistics; then, to the Department of Linguistics. Hans Kurath had just published his great atlas of American English (1949) which literally mapped the linguistic geography of the mainland United States. Two years later, between 1951 and 1955, Noam Chomsky completed his doctoral dissertation entitled "Transformational Analysis," effectively challenging structural linguistics's exclusion of meaning from linguistic constituents and raising the issue of innate linguistic knowledge.

Yet René had entered a philological world not only bursting with new intellectual investigations but one also bent on closing off any claim to parity that new disciplines such as the study of "literature for the sake of literature" might aspire to. The two contrasting attitudes made for a willful and excitingly turbulent history of philology. The very journal whose century of publication coincided with René's retirement, the *Journal of English and Germanic Philology*, had from its inception embraced a heady breadth of scholarly interests.<sup>2</sup> On the other hand, *The American Journal of Philology* (1880) founded and edited for its first 50 years by Basil Gildersleeve, a professor of classics at Johns Hopkins University, followed a somewhat different impetus. It was Gildersleeve who coined the memorable metaphor intended to clarify philology's primacy of place and to clarify, by contrast, the place of *littérateurs*. He likened the philologists to botanists; the *littérateurs*, he said, were like florists. "The philologists were the real men of letters, scholars who defined, classified, annotated, and conserved literary wisdom. Those who were interested in studying a poem's music or a novel's aesthetic form"<sup>3</sup> were the florists. This celebrated metaphor enjoyed circulation for some twenty years before René

entered Harvard, and it contributed to “a rift in academe that remains with us today” (Fenza 56).<sup>4</sup> But René was always cordially reckless about recognizing binaries and boundaries. His scholarship and aesthetics were embedded in each other. Riveted as he was by the hunt for the possible compositional structure of barely discernible Old English glosses, he found just as fascinating the glosses’ ink preparations and the varying nature of dry point notation. Once, as we stood one spring morning on his favorite bridge in Bruges, in the middle of a rapt discussion of Memling’s ability to paint narrative parallels using both sitter and landscape, he paused, catching sight of the nearby beguinage, and gave a brilliant, brief disquisition on the distinctions between the “beghini,” considered heretical (largely found in Italy) and the “beguines” of Flanders, their position on the Eucharist and its link to the origins of the Feast of Corpus Christi.<sup>5</sup> In the very months that he was publishing articles such as “A Morphological Anomaly in Old Icelandic [...]” and “Epigraphical versus Manuscript English Runes” he was also sending cards, especially at Christmas, featuring architectural scenes of Ghent which he himself had exquisitely drawn and water-colored. For René, painting, poetry and music were as organic to life’s accretion of wisdom and expertise as were rigorous scholarly investigations.

Indeed, the subject of the work for which he is most renowned, runes (*viz.* *Runica Manuscripta: The English Tradition* [Bruges, 1954]), exemplifies this point. It is the perfect intersection not only of art and philology, but also archaeology, language, and ritual. René clarified the interpretation and form of certain runes and rune glosses that had long been puzzling, but the book’s greater contribution is its systematic survey of the manuscripts containing runes and the environment of those manuscripts. Contrary to A. S. C. Ross’s speculation that “the preparation of [*Runica Manuscripta*] must have caused him very much hard, rather dull work,”<sup>6</sup> it captured René’s imagination, as the “romance of philology” is always capable of doing.<sup>7</sup> James Simpson’s remark that philology’s narratives are always in danger of being “forever exiled from its subjects, inevitably wandering in the threatening yet alluring byways of error” might well have been René’s dilemma, had he chosen to suppress his sensibilities as a scholar or as an aesthete. Beyond the personal testimony offered above, however, the range of René’s published articles is ample evidence that he did not. In the introduction to the 1987 Festschrift in his honor, its editor A.-M. Simon-Vandenberghe noted the scope and complexity of René’s work: “A Festschrift should indeed reflect the celebrated scholar’s own fields of study and interest. In the case of René Derolez these fields are numerous. Although he has mainly distinguished himself in historical scholarship, he has always had a keen interest in all aspects of language and in all areas in which language operates” (iii). By the end of René’s life, most of academe’s position on philology would catch up with his. Catherine Brown’s course description of 2003 captures the contemporary state of philological studies:

*Loving Philology* (Romance Languages 680, Winter 2003): Philology has also been associated with a positivist resistance to more overtly philosophical or aesthetic ways of working with texts. It does not have to be so, this class will argue.<sup>8</sup>

One, particular, extraordinary quality of René ought to be honored in this Memoriam, namely, his generosity—his professional generosity, his collegial generosity, and his financial generosity. Despite the demands of his own position as Chair of his department, as well as his positions as associate editor of several journals for several decades (*English Studies*, *Anglo-Saxon England*, *Journal of Indo-European Studies*) and editor-in-chief of *English Studies* for nearly a decade, René was, in Simon-Vandenberghe words, “the driving force behind many important initiatives, such as—to mention a few recent ones—the setting up of the Language Centre within the University of Ghent, the research project ‘Contrastive Grammar in Foreign Language Teaching’”

and the organization of the International Society of Anglo-Saxonists whose first conference in 1983 he arranged to have co-hosted by both Brussels and Ghent. The magnificent inaugural launching of ISAS included a spectacular cocktail party-reception at the Palace of Academies in Brussels hosted by the British Consul. ISAS was his most cherished organization, because its ideals were his: “to provide all scholars interested in the languages, literatures, arts, history, and material culture of Anglo-Saxon England with support in their research and to facilitate an exchange of ideas and materials within and among all disciplines.” (these words are found on the ISAS homepage, <http://www.isas.us>). It was fitting, therefore, that he was its first president.

Then there is his generosity to his colleagues. One in particular deserves notice—all the more so because the compliment did not intend to notice René, but rather R. I. Page. In a review of Page’s *Runes and Runic Inscriptions*,<sup>9</sup> Elmer H. Antonsen writes, “René Derolez, the doyen of manuscript runology, is quoted (p. xi) as asking, “Where would runic studies in the British Isles stand now if it had not been for Ray [Page]?”<sup>10</sup> This is no ordinary generous recognition of a colleague’s achievements. This is a compliment that genuinely, and nearly completely, effaces his own distinguished leadership in the field.

Finally, there is his generosity manifested especially toward struggling students and friends. I first made René’s acquaintance during the 1977 combined conference of the *Dictionary of Old English* and the Medieval Academy held at the University of Toronto where, as a graduate student in the Centre for Medieval Studies, I was privileged and expected to help welcome the visiting scholars participating in the *DOE* project. The two to whom I was assigned as an occasional guide and invited to join at several dinners were Professors René Derolez and Helmut Gneuss. I developed a lifelong friendship with both. In 1979, a grant allowed me almost a half year’s study of certain manuscripts in English and Continental libraries. My major means of transportation in the English towns and cities was a bicycle which I had purchased in Cambridge. For the continental portion of my research, I took only the bicycle whose side bags were loaded with books and clothes. This was a mistake. Unlike English train stations, continental train stations did not have ground-level access to baggage cars into which one could push and stow one’s bike. I discovered this only after a harrowing escalator ride up to the platform in the Antwerp train station, with the loaded bicycle rising, step by step, into a linear, unstable tower above me, nearly felling me and those standing near me. I phoned René for help. He drove from Ghent, picked up the bike and me, bought a small suitcase for me (my grant’s funds had not yet arrived), stored the bike in his garage, and drove me to the train. A month later, he wrote, proposing a plan for buying my bicycle for his niece. He offered over \$100.00 more than I had paid for it. I was adamant about accepting only half the bike’s value. When I opened the envelope which he sent to me in Bamberg, however, there was a courteous note explaining that he thought that the leather side-bags were certainly worth the full price, and thus he sent his originally proposed amount. In my heart, I think that he had learned somehow that I was eating bread and crackers for weeks because my grant funds were still delayed, and, being the soul of courtesy, he had worked out a way of nurturing both me and my scholarship.

It is not always easy to explain why the heart aches when we lose a loved friend. In the case of René Derolez the reason is more apparent: here was a scholar whose significance lies not only in his scholarly achievements but also in the magnanimity of his relationships and a compassion founded on human experience.

— M. C. Bodden, Marquette University



## NOTES

- 1 First mentioned by Eugene Nida in *Morphology* (Ann Arbor: University of Michigan Press, 1949), 152.
- 2 Its first issue included essays ranging from “Chaucer’s Classicism” and “Middle English –wz-, -wo,” to “Shakespeare in the Seventeenth Century” and “The College Teaching of English.”
- 3 D.W. Fenza, “Creative Writing & Its Discontents,” *The Writer’s Chronicle* March/April 2000: 56.
- 4 See also Basil L. Gildersleeve, *Essays and Studies* (Baltimore: N. Murray, 1890), 25-6, 152-3.
- 5 It was this same Beguinage that René looked over as he lay in a large, sunny hospital room during his last few days (personal correspondence from Dr. Albert Derolez, 4 July 2005).
- 6 Alan S. C. Ross, review in *Modern Language Review* 50 (1955): 516.
- 7 James Simpson, commenting on Seth Lerer’s book, *Error and the Academic Self* (online at <http://www.columbia.edu/cu/cup/catalog/data023112/0231123728.HTM>).
- 8 Catherine Brown, course description, University of Michigan, 2003. The opening lines of her course description read: “Philology is a both scholarly discipline and a practice of reading and making knowledge. In European studies, it’s been associated especially with Classics, Medieval, and Early Modern studies, with the patient labor of reading, collating and editing manuscripts and early printed books, and the establishment of texts.”
- 9 Elmer H. Antonsen, review of *Runes and Runic Inscriptions: Collected Essays on Anglo-Saxon and Viking Runes*, in *Journal of English and Germanic Philology* 97.3 (1998): 402.
- 10 Antonsen’s further remark (402) that “[i]ndeed, serious study of English runes without Raymond Ian Page, sometime librarian and professor at the University of Cambridge, is simply inconceivable, which makes this collection of essays all the more valuable and welcome” quite rightly recognizes Page’s exceptional scholarship.

**In Memoriam: Raymond P. Tripp, Jr.  
(1932-2005)**

Raymond P. Tripp, Jr., Professor Emeritus of English at the University of Denver, died on February 1, 2005. He had been ill with an inoperable brain tumor; during the early hours of February 1 he awoke with labored breathing and died at the hospital that afternoon. He had been a dedicated Professor of English, a prolific scholar of great intellectual honesty known widely for standing for quality in the face of the proponents of mediocrity, and a kind and generous colleague and friend known to everyone as “Ray.”

Ray was born in Acushnet, Massachusetts, graduating first in his high school class of 1951. He then enrolled at the University of Massachusetts but served in the U.S. Army from 1954 to 1957 and returned to the University of Massachusetts, graduating Summa Cum Laude in English in 1960. He was a Woodrow Wilson Fellow and received his MA from the University of Toronto in 1963. He received his PhD from The Union Graduate School in 1971; his doctoral dissertation was published in 1977 as *Beyond Canterbury: Chaucer, Humanism, and Literature*. He taught at several schools before he came to the English Department of the University of

Denver in 1968, where he taught a wide variety of linguistic and medieval courses until his retirement in 1999, and also taught courses and directed dissertations in nineteenth century American and English Romantic literature. His former students remember that he always summarized his teaching philosophy as “you have to try, and I won’t lie.” He gave his students not only academic guidance but also humane encouragement. Despite his heavy teaching load and research commitments, he never turned away a student. During his active career he often traveled, taught, and lectured in Japan and was a frequent visitor to England.

Ray was known for his scholarly work in medieval studies, from Old English through the fifteenth century, and also in American literature. His criticism was implicitly epistemological and focused upon the evolution of consciousness outlined by Owen Barfield. He was co-founder of The Society for New Language Study and a longtime editor and contributor to the organization’s journal *In Geardagum*. He read many conference papers and published numerous articles on a wide variety of subjects. His books include *Reflections on Walden* (1972), *“Man’s Natural Powers”: Essays For and About C. S. Lewis* (1975), *Beyond Canterbury* (1977), *More About the Fight with the Dragon* (1983), *The Mysterious Kingdom of Emily Dickinson’s Poetry* (1988), *Literary Essays on Language and Meaning in the Poem called “Beowulf”* (1992), and *Two Fish on One Hook* (1998), a *Walden* commentary. The last book he completed during his lifetime, *In Search of Salt: a Perennial Comparison of C. S. Lewis and Owen Barfield*, was published by the SNLS in 2005, just before his death. He remained professionally active until his death, truly dying as he had lived, though confined to a wheelchair after the summer of 2004 and partially paralyzed shortly before his death. An essay, a personal hagiography of Thoreau, appeared in the February issue of *The St. Mark’s Lion*, the issue that announced his death. He has left behind two manuscripts on *Beowulf*, one on word-play and one tentatively entitled *The Dragon-King in Beowulf*; these are being edited by Peter J. Fields and Elizabeth Howard for posthumous publication.

Ray was married to Susan Jane Scofield, a Sanskrit scholar, from 1959 until her death from cancer in 1999. After her death, he moved to Vermont, settling in Concord, where he gardened, renovated and expanded a log cabin overlooking Shadow Lake, and continued his writing. He married a second time, and is survived by his widow, Miyoko Tanahashi, a retired banker and poet. Ray was in minor orders in the Western Rite Orthodox Church, taking the name SubDeacon Bede the Venerable. A skilled carpenter, he produced decorative carpentry for St. Mark’s Church; after Susan’s death, he designed and contributed a rose window in her memory. St. Mark’s is beginning a major renovation and is planning to dedicate the chapel and tower to Ray, who helped design them. Contributions may be sent to St. Mark’s Church (Raymond Tripp Memorial), 1405 South Vine St., Denver, CO 80210.

Ray’s professional colleagues at the University of Denver and across the world remember that he was always generous with his time, reading drafts of essays, providing helpful comments and exchanging offprints of published works. Like *Beowulf*, he was *manna mildust ond monðwærust*. He will be greatly missed.

— Alexandra H. Olsen, University of Denver

## Old English Division, MLA 2005 Convention

The Old English Division of the Modern Language Association will sponsor the following sessions at the next meeting, scheduled for 27–30 December 2005 in Washington, DC:

### 214. *Old English Poetry: Bodies, Aesthetics, and Sexual Difference*

Wednesday, 28 December, 12:00–1:15 pm, *Wilson B, Marriott Wardman Park*

*Presiding:* Marijane Osborn, U of California, Davis

1. “Dust and Soul Reunited: The Resurrection of the Body in Old English Poetry,” Bruce Gilchrist, Université Laval, Québec
2. “The Offa ‘Digression’ and the Aesthetics of *Beowulf*,” John M. Hill, U.S. Naval Academy
3. “Labors of Violence and Strains of Sexual Difference in *Genesis A* and *B*,” Stacy S. Klein, Rutgers U

### 541. *Old English Literature and its Celtic and Scandinavian Affinities*

Thursday, 29 December, 3:30–4:45 pm, *Wilson B, Marriott Wardman Park*

*Presiding:* John D. Niles, U of Wisconsin, Madison

1. “Communal Memory and Re-Collection: The Old English Poetic *Genesis* and the Middle Irish *Wasting Sickness of Cú Chulainn*,” Lisabeth C. Buchelt, Boston College
2. “*The Wanderer* Lines 34–50 and the Tradition of Peace Homage,” Thomas D. Hill, Cornell U
3. “Grendel’s Mother and the Celtic Sovereignty Goddess,” William Sayers, Cornell U

### 662. *Anglo-Saxon Manuscript Culture and the Visual Imagination*

Friday, 30 December, 8:30–9:45 am, *Hoover, Marriott Wardman Park*

*Presiding:* Lisa M. C. Weston, California State U, Fresno

1. “Figure as Revelation in Byrhtferth’s *Enchiridion*,” Nicole Guenther Discenza, U of South Florida
2. “Æthelgifu’s Will and Christ’s ‘Will from the Cross,’” Mary Louise Fellows, U of Minnesota
3. “The Shape of Prayer: Remembering the Saints in the *Old English Martyrology*,” Erin Ronsse, U of Victoria

A Cash Bar (291) arranged by the Division on Old English Language and Literature is scheduled for Wednesday, 28 December, 5:15–6:30 pm, *Delaware Suite B, Marriott Wardman Park*; all are invited to attend.

## Anglo-Saxon Manuscripts in Microfiche Facsimile (ASMMF) Update

Matthew T. Hussey has been appointed Associate Editor of the *Anglo-Saxon Manuscripts in Microfiche Facsimile* project, effective with Volume 13 (see *OEN* 38.1 for a detailed report, or visit the project’s website at <http://mendota.english.wisc.edu/~ASMMF/index.htm>).

Dr. Hussey recently completed his Ph.D. at the University of Wisconsin, writing a dissertation examining the manuscript traditions of Isidore of Seville’s *Synonyma* in Anglo-Saxon England. He has been the Project Assistant to Prof. A. N. Doane for *ASMMF* since 2001, and in that job gained the experience that, together with his codicological, palaeographical, and literary expertise, has made him the best choice to collaborate with and eventually to succeed Prof. Doane in the work of the project. Dr. Hussey takes up a tenure-track position in the English Department of Simon Fraser University, Vancouver, BC, in September 2005, and can be reached at [mthussey@sfu.edu](mailto:mthussey@sfu.edu).

## Kalamazoo 2006: Selected Sponsored and Special Sessions

Planning is well underway for the 41st International Congress on Medieval Studies, to be held at Western Michigan University 4-7 May 2006. Below is a partial list of sponsored and special sessions of interest to Anglo-Saxonists; the editor apologizes in advance for any oversights or omissions, none of which has been intentional. A full list of sponsored and special sessions can be found online at <http://www.wmich.edu/medieval/congress/41cfp/index.html>. Contact the session organizers for the most current information on the status of any session listed below.

### *Sponsored Sessions*

**A-S Studies Colloquium: I.** Powers of Language and Anglo-Saxon Studies; **II.** History, Theory, and Anglo-Saxon Studies

Kathleen Davis

Princeton University Dept. of English, McCosh 22  
Princeton, NJ 08522

**Phone:** 609-258-4078; **Fax:** 609-258-1607

**Email:** kathleen@princeton.edu

**BABEL Working Group I-II.** Is Beowulf Postmodern Yet? [Roundtable co-sponsored with West Virginia University Press]; **III.** Medieval Humanisms/Modern Humanisms: A Roundtable

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**Dept. of Anthropology, Univ. of Minnesota-Twin Cities:** Medieval Frontiers: Archaeology and Identity

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**Dept. of Comp. Lit., U of Wisconsin-Madison:** Monstrosity and Transgression in Medieval Narrative

Christopher Livanos

U of Wisconsin-Madison Dept. of Comp. Literature

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**Digital Medievalist Project: I.** Digital Publication; **II.** What Every Digital Medievalist Should Know

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**Early Medieval Europe: Early Medieval Europe I-IV**

Danuta Shanzer

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**Early Medieval Forum (EMF): Literary Culture in 11th-Century England: Cnut to the Conquest I-II**

Celia Chazelle

128 Broadmead St.

Princeton, NJ 08540

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**Email:** cmc@CS.princeton.edu

**Hagiography Society I.** "I Do, But...": Chaste Marriage & Nuptial Spirituality in Saints' Lives; **II.** The Holy & Unholy: Witches, Demons, & Saints; **III.** Dubious Saints: Fakes, Failures, & Uncertain Legacies of Sanctity

Susan L. Einbinder

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Cincinnati, OH 45220

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**Email:** seinbinder@huc.edu

**HEL-L (History of the English Language Discussion List):** I. HEL-L in Kalamazoo: Old and Middle English Philology; II. Welcome to the HEL Mouth: Papers in Honor of Robert D. Stevick [co-sponsored with the Society for Medieval Languages and Linguistics]

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 Henderson State Univ.  
 PO Box 7652, 1100 Henderson St.  
 Arkadelphia, AR 71999  
**Phone:** 870-230-5276; **Fax:** 870-230-5742  
**Email:** atchlec@hsu.edu

**Heroic Age: A Jnl of Early Medieval Northwestern Europe.** I. The Spread of Christianity in Early Medieval Northern Europe; II. Those Who Stayed Behind: The Norse in Scandinavia during the Viking Age

Deanna Forsman  
 7933 Kimberly Ln. North  
 Maple Grove, MN 55311-1787  
**Phone:** 763-488-0405  
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**Hill Museum & Manuscript Library:** I. Digital Resources on Medieval Austria, Germany, & Switzerland [co-sponsored with the Soc. for Med. German Studies]; II. Surviving the Digital Tsunami: Strategies to Cope with Terabytes of Digital Information in the Creation of an Online Library [Panel Discussion]; III. Military Orders & Mediterranean Warfare [co-sponsored with the Texas Medieval Association]

Theresa M. Vann  
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**Hortulus: The Online Graduate Journal of Medieval Studies:** Bastard Publications? The Future of Online Journals (A Panel Discussion)

J. Patrick Hornbeck II  
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**Inst. for Medieval Studies, U of Leeds I-II.** Re-Constructing and Re-Writing the Anglo-Saxon Past; III. Cities: On the Ground, In the Mind (Roundtable)

Axel Müller  
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**Int'l. Soc. of Anglo-Saxonists:** New Voices in Anglo-Saxon Studies

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 Tallahassee, FL 32306  
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**Longship Company, Ltd.:** Social and Technical History of Viking Vessels: Technology, Navigation, Operation, Interaction

Bruce Edward Blackistone  
 Oakley Farm  
 21924 Oakley Rd.  
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**Medieval Academy of America:** Women and the Arts I-IV

Ronald Herzman  
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 Geneseo, NY 14454  
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**Medieval Academy of America Committee on Electronic Resources:** XML and the Text Encoding Initiative (Workshops) **I.** Document Type Definitions (dtd), XML Schema, and Encoding; **II.** Presentation, Analysis, and Publishing Tools

Patricia Kosco Cossard  
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Bo131 McKeldin Library  
College Park, MD 20742

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**Medieval & Early Modern English Studies Assoc. of Korea (MEMESAK):** Studies in Medieval and Early Modern English Literature **I-II**

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Troy, AL 36082

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**Medieval Chronicle Texts/The Chronicle Society:** Historical Writings and Chronicles **I.** Genealogical Chronicles and Rolls; **II.** A Roundtable

Lister M. Matheson  
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East Lansing, MI 48824

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**Medieval Prosopography I.** Prosopographical Work on the Early Middle Ages

Joel Rosenthal  
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Stony Brook, NY 11794-4348

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**Medieval Studies Certificate Program, Graduate Center, CUNY:** Medieval Masculinities **I-III**

Pamela Sheingorn  
1200 Broadway #3E

New York, NY 10001

**Phone:** 212-817-8871; **Fax:** 212-817-1538  
**Email:** pamsh@mac.com

**Medieval Studies Workshop, U of Chicago:** **I.** Law and Legal Culture in A-S England; **II.** Mothers and Motherhood in Medieval Culture; **III.** Spectacle and Performance in the English Middle Ages

Christina von Nolcken  
U of Chicago Dept. of English Lang. and Literature  
1115 E. 58th St.  
Chicago, IL 60637

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**Oral Tradition I.** Medieval Oralities; **II.** New Voices in Oral Studies

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**Oregon Medieval English Literature Society:** Textual Culture in the Medieval British Contact Zone

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**Pontifical Institute of Mediaeval Studies:** The Vices in Medieval England

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Lexington, VA 24450

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**Production and Use of English MSS, 1060-1220, Univ. of Leicester and Leeds:** Bridging the Gap: English Manuscripts, 1060-1220

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**Research in Computing for Humanities, Univ. of Kentucky:** Advanced Technology in Medieval Scholarship  
 Dorothy Carr Porter  
 U of Kentucky, 3-51/3-52 William T. Young Library  
 Lexington, KY 40506-0456  
**Phone:** 859-257-9549; **Fax:** 859-257-3743  
**Email:** dporter@uky.edu

**Richard Rawlinson Center for A-S Studies and MS Research:** Tradition and Transformation in the Early Middle Ages: In Memory of Patrick Wormald I-IV  
 Catherine E. Karkov  
 Miami Univ. Dept. of Art  
 124 Art Bldg.  
 Oxford, OH 45056  
**Phone:** 513-529-2907; **Fax:** 513-529-1532  
**Email:** karkovc@muohio.edu

**Seigneurie: Group for the Study of the Nobility, Lordship, and Chivalry:** I. Patrons and Monasteries in Early Medieval Europe  
 Donald F. Fleming  
 Hiram College Dept. of History  
 Box 67  
 Hiram, OH 44234  
**Phone:** 330-569-5173; **Email:** FlemingDF@Hiram.edu

**Society for Medieval Feminist Scholarship:** SMFS at Twenty I-IV; Founding Mothers; Pedagogy; Theory; Archives; The Anchoritic Imaginary [co-sponsored with the International Anchoritic Society]  
 Natalie Grinnell  
 Wofford College  
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 Spartanburg, SC 29303  
**Phone:** 864-597-4564; **Fax:** 864-597-4017  
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**Society for Medieval Languages and Linguistics:** I. Macaronic Writing and Mixed Language Texts; II. Names and Naming Practices in the Middle Ages; III. History of the English Language [co-sponsored with HEL-L (History of the English Language Discussion List)]

Andrew Troup  
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**Society for the Study of the History of the English Language (SSHLE)** I. Multilingualism: Linguistic, Historical, Cultural, and Literary Approaches; II. (Roundtable) From Anglo-Saxon to Global Language: the History of the English Language as a Method of Outreach

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**Phone:** 516-877-3294; **Fax:** 516-877-3293  
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**Society for the Study of Anglo-Saxon Homiletics and the Electronic Ælfric Project** I. The Old English Homily; II. The Electronic Ælfric Project

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**Sources of Anglo-Saxon Culture** I. SASLC: Highlights from *D-E-F*; II. SASLC: Highlights from *G-H-I-J*; III. Sources of Anglo-Saxon Culture

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**Special Sessions****Abandonment and Exile in Anglo-Saxon Prose**

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**Alfredian Texts and Contexts**

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**Anglo-Saxon Representation of the Human Form**

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Cité Universitaire, Quebec G1K 7P4 Canada  
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**Anglo-Saxon Space: Spiritual, Material, Textual**

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**Anonymous Interpolations in *Ælfric's Lives of Saints***

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**Ciphers and Codes through the Middle Ages**

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**Coins, Seals, and Engraved Gems in Medieval Art and Material Culture**

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**Defining Status: A Roundtable on Locating Women's Place in Germanic Society**

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**Devotional Geographies: Space, Time, & the Body in Medieval Art**

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**Devotional Text, Context, and Practice**

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**The Discovery and Invention of OE Literature**

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**The Exeter Book Riddles and Poems I-II**

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**Feast and Fast: Food and Diet in AS England I-II**

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**Masculinity in Medieval Europe: Competing Definitions**

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**Myth, Legend, Romantic Desire, Scapegoating, Sacrifice, Violence: The Mimetic Theory of René Girard and the Middle Ages**

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**Otherness and Othering: The Hybridization of English Mythology and Identity**

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**Transitional Moments: Exploring Early Saints and Sanctity in Britain**

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**The Venerable Bede I. The Commentaries and Their Influence on His Other Writings; II. Influence and Reputation in Later Periods**

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**Writing Deviance in Old English, Old Norse, and Middle Scots Literature**

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***Emotion and Gesture: International Medieval Congress, Leeds***

10–13 July 2006

The Institute for Medieval Studies of the University of Leeds will host the twelfth annual International Medieval Congress at the University of Leeds 10–13 July 2006, with over 1200 scholars from around 35 nations likely to attend. As in previous years, a whole strand of the Congress sessions will be devoted to Anglo-Saxon studies, and will include papers on all aspects of the field. Mary Swan (m.t.swan@leeds.ac.uk) is the Anglo-Saxon Studies strand co-ordinator for the IMC, and will be happy to answer queries and give advice on paper and session proposals. Anglo-Saxonists are warmly encouraged to submit proposals for individual papers and for three-paper sessions on any aspect of Anglo-Saxon studies.

In addition to the regular IMC strands, the special theme of the 2006 Congress will be “Emotion and Gesture.” Papers and session proposals on this theme are also very welcome. The special theme offers rich and complex opportunities for research and reflection: emotions are internal psychic processes, but they are performed and

visualised through external somatic gestures and facial expressions so that they can become part of a larger system of signs that convey crucial information regarding social and moral status, states of mind, intentions and reactions. The prominence of emotional gestures in medieval texts, treatises, and images, in both grand political settings as well as intimate relationships, shows that medieval observers were acutely aware of the meanings they conveyed. Medieval observers were cued to emotional expressions because these expressions had public meanings. Emotional gestures formed part of the common civilization of gesture in medieval Europe, even as expectations varied widely from one community to the next.

The Leeds IMC is an ideal venue for bringing together the fruits of recent scholarship on emotion and gesture in medieval Europe. We invite papers that focus attention on emotion as sign and gesture. Possible aspects of this theme include: Emotion and speech acts (words as gestures); emotional communities; emotions encoded in gesture and body language in the visual arts; emotions and emotional expression in scholastic thought and moral treatises; emotions theory and medieval studies; music and emotions; the gendering of emotional expression in word or image; the meaning of somatic displays in literature and chronicles; the place of emotional gesture in law; the publicity of emotion.

The IMC seeks to provide an interdisciplinary forum for the discussion of all aspects of Medieval Studies; sessions and papers on the special thematic strand of "Emotion and Gesture" are particularly encouraged, but as in previous years, papers on all aspects of Medieval Studies are most welcome. Proposals for individual papers must be submitted by 31 August 2005, and proposals for full sessions by 30 September 2005. The IMC welcomes session and paper proposals submitted in all major European languages. For further details please contact Axel E. W. Müller, International Medieval Congress, Institute for Medieval Studies, Parkinson 1.03, University of Leeds, Leeds LS2 9JT, UK; Fax +44 (113) 343-3616; Email [IMC@leeds.ac.uk](mailto:IMC@leeds.ac.uk). More information can be found online at the conference website, <http://www.leeds.ac.uk/imi/imc/imc.htm>.

### **Research Opportunity: Columbia University Institute for Scholars at Reid Hall**

1 March 2006

Columbia University invites scholars who are interested in working in Paris to apply to be fellows at its Institute for Scholars at Reid Hall for the 2006-07 academic year. Individuals may apply for year-long or academic term fellowships.

Opened in January 2001 in cooperation with the Maison des Sciences de l'Homme, the Institute offers a setting at which fellows may pursue their individual and collective research while interacting with other scholars in France and from other countries around the world. Preference will be given to scholars in the Humanities, Social Sciences, and related disciplines. The Institute welcomes individual applications and encourages collaborative group proposals, but does not consider applications from doctoral or postdoctoral candidates.

Further information about the Institute and application materials for fellowships may be found at <http://www.columbia.edu/cu/reidhall/> or may be obtained by calling the Office of the Provost at 212-854-3813. Applications for 2006-07 Fellowships must be received by 1 March 2006. If the opportunity to spend a year in Paris is not itself sufficient enticement to apply, *OEN* reminds its readers that Helmut Gneuss's *Handlist of Anglo-Saxon Manuscripts* lists forty manuscripts of Anglo-Saxon origin or provenance in Parisian collections.

## ISAS Biennial Publication Prizes Awarded

In 2003 the International Society of Anglo-Saxonists inaugurated a series of publication prizes for its membership:

International Society of Anglo-Saxonists



1. **Best first book** about “the languages, literatures, arts, history, or material culture of Anglo-Saxon England” (\$150)
2. **Best edition** (in any medium) of an Anglo-Saxon (or Anglo-Latin) text (\$150)
3. **Best article**, any sub-field or subject in the discipline (\$150)

At the ISAS 2005 conference in Munich the following prizes were awarded along with a certificate of recognition:

**Best First Book, 2003-04:** Two co-winners:

Andrew P. Scheil, *The Footsteps of Israel: Understanding Jews in Anglo-Saxon England* (University of Michigan Press, 2004) and Joanna Story, *Carolingian Connections: Anglo-Saxon England and Carolingian Francia, c. 750-870* (Ashgate, 2003)

**Best Edition of an Anglo-Saxon or Anglo-Latin text, any medium, 2003-04:** Two co-winners

Martin K. Foys, *The Bayeux Tapestry: Digital Edition* (Scholarly Digital Editions, 2003) and Rosalind C. Love, *Goscelin of Saint-Bertin: The Hagiography of the Female Saints of Ely* (Oxford University Press, 2004)

**Best Article on Anglo-Saxon Studies, 2003-04:**

Stacy S. Klein, “Reading Queenship in Cynewulf’s *Elene*,” *Journal of Medieval and Early Modern Studies* 33.1 (Winter 2003): 67–89

The ISAS publication prize committee, comprising David Johnson, Mary Swan, and Jonathan Wilcox (chair), was impressed by the high quality of the entries and would like to thank all who submitted work for consideration for the prizes.

Submissions for the next competition (to be awarded in the Summer of 2007 at the London ISAS conference) must have been published in the calendar year 2005 or 2006. Members may submit publications in any language for consideration. Authors of submitted work must be members of ISAS by the competition deadline (see <http://www.isas.us> for details on membership).

Nominations, accompanied by a copy of the publication, must be submitted to the Executive Director on or before April 30, 2007, to be eligible for consideration. Please send nominations to David F. Johnson, Executive Director, ISAS, Florida State University Interdisciplinary Program in the Humanities, 205 Dodd Hall, Tallahassee, FL 32306; email [djohnson@english.fsu.edu](mailto:djohnson@english.fsu.edu).

## Lynne Grundy Memorial Trust Awards for 2004 and 2005

Lynne Grundy was a Researcher and Lecturer at the University of London from 1988 until her untimely death in 1997. The Lynne Grundy Memorial Trust was established with help from her students, colleagues, friends and family to commemorate her life and continue her work by supporting students in her special fields. The Trust gives several grants every year (up to £500 each) to scholars and students in the disciplines of Old English/Anglo-Saxon or Humanities Computing who do not already have a permanent full-time academic post or adequate funding. The Trust aims to support scholars in realizing projects which benefit the academic discipline and the individual. Awards from the Trust are not intended to replace primary sources of funding but rather to fill a gap where additional funds are needed for the completion of a research project or for essential studies; the Trust has helped younger scholars with specific projects—to attend a conference to present a paper, get a book published, stage a theater production, finish a thesis, or purchase books or research materials.

In 2004 The Trust made awards to **Dimitra Fimi** from Cardiff towards completing her thesis on Tolkien's use of Old and Middle English texts; to **Melanie Heyworth** from Royal Holloway towards presenting a paper on the Exeter Riddles at the Leeds IMC; and to **Carolyn Esser** from York towards her expenses in presenting papers at the Leeds and Kalamazoo congresses.

In 2005, the Trust was able to make seven awards, thanks in part to generous donations from the International Society of Anglo-Saxonists and the Teachers of Old English in Britain and Ireland (TOEBI). Awards went to **Andrew Wareham** of King's College London to pay for illustrations for a forthcoming book; to **Juliet Hewish** from Dublin towards the cost of manuscript research in Munich and attending the ISAS conference there; to **Adrian Papahagi** from the Sorbonne for travel to London to study Boethius manuscripts; to **Kiriaki Giaxoglou** from King's College, London to pay for setting up a digitized markup scheme for encoding narrative structures in languages other than English; to **Francis Leneghan** from Dublin towards completing his research in *Beowulf* studies; to **Rosie Williams** from Glasgow to present a paper at Leeds on cognition and writing in Anglo-Saxon England; and to **Agnes Kiricsi** from Budapest to present a paper at Leeds, to buy much-needed books for her department, and to make the work of her Hungarian Old English studies group known to a wider community. All of these projects are valuable to the discipline, and *OEN* would like to join the Trustees in congratulating these scholars on their achievements and wishing them continued success in their work.

Applicants are welcome to apply for funding for any project that will benefit the discipline and is supported by the applicant's referees. Grants are usually £250 to £500 depending on need, but smaller grants may be given (e.g., £50 for a particular reference book). Awards are made annually in May; to apply, please send a letter describing the project and the amount of money needed, along with a CV and supporting academic references, no later than Easter in order to be considered at the current year's meeting. For further details and contact addresses visit the Trust's website at <http://www.lynnegrundytrust.org.uk>.

The trust welcomes donations by cheque or covenant; contact the Trustees by email at [info@lynnegrundytrust.org.uk](mailto:info@lynnegrundytrust.org.uk) for details.

## **Newberry Library Consortium Seminar: “Law and Literature in Anglo-Saxon England”**

13 January – 17 March 2006

The Center for Renaissance Studies at the Newberry Library, Chicago, announces a Consortium Seminar led by Professor Jana K. Schulman, Western Michigan University, on “Law and Literature in Anglo-Saxon England.” The seminar will meet Fridays from 2:00-5:00 p.m., 13 January – 17 March 2006. This seminar will explore legal issues such as feud, marriage and the status of women, and theft; participants will read and translate the legal texts that discuss these issues and then see how literary texts incorporate legal elements to create tension and drive the narrative. Primary texts include laws issued by Æthelberht, Alfred, Edmund, and Cnut as well as selections from *Beowulf*, the *Anglo-Saxon Chronicle*, *Juliana*, and *Maxims I*. Secondary works will help clarify the abbreviated language of the legal texts as well as provide background and fuel for discussion; these include Lisi Oliver, *The Beginnings of English Law* (Toronto, 2002), Mary Richards, “The Manuscript Contexts of the Old English Laws: Tradition and Innovation” (*Studies in Earlier Old English Prose*, ed. Paul E. Szarmach [Albany, NY, 1986]), Dorothy Whitelock, “The Law” (*The Beginnings of English Society* [Harmondsworth, 1952]), and Patrick Wormald, *The Making of English law: King Alfred to the Twelfth Century* (Oxford, 1999).

Consortium Seminars are conducted as symposia for scholars with common interests and goals, rather than as formal courses, and each participant is encouraged to develop his or her own research interests within the limits, broadly interpreted, of the general topic designated by the seminar leader. Graduate students taking a course for credit should make arrangements with their own institutions as well as registering with the Center. Faculty auditing is encouraged. Funds are available for faculty and graduate members of Consortium institutions to travel to the Newberry to participate in these seminars. For more information, including a course syllabus, please see <http://www.newberry.org/nl/renaissance/L3rrenaissance.html> or contact The Newberry Library, Center for Renaissance Studies, 60 West Walton Street, Chicago, IL 60610-7324; phone (312) 255-3514, fax (312) 255-3502, email [renaissance@newberry.org](mailto:renaissance@newberry.org).

## **The Third York Alcuin Conference: Conceptualizing Multilingualism in England, 800-1250**

14–17 July 2006

A conference on “Conceptualizing Multilingualism in England 800–1250” will be held at the Centre for Medieval Studies, University of York, 14–17 July 2006. The conference invites papers on all of England’s languages and language cultures, but particularly seeks research that transcends individual languages and specific texts to examine overarching structures of linguistic pluralism. “Conceptualizing Multilingualism” may address such questions as: is multilingualism individual or cultural? how does multilingualism map onto the divisions of social class, education, and political hierarchy? how do prestige languages and/or *linguae francae* function in multilingual environments? what are its consequences for literary culture and for the relationship between talk and text, between *langue* and *parole*? what role does translation play in a multilingual society? how does multilingualism impact upon modes of transmission in a manuscript culture? England was not uniquely multilingual, but to what extent was it distinctly so? is multilingualism a medieval concept or a construct of modern disciplinarity?

The conference will be based at the King’s Manor, at the center of the city of York, with accommodations available close by at the College of York St. John. Brief abstracts for papers should be sent by 10 October 2005 to Dr. Elizabeth Tyler, Centre for Medieval Studies, The King’s Manor, York YO1 7EP, UK, or via email at [emt1@york.ac.uk](mailto:emt1@york.ac.uk).

## Anglo Saxon Studies Colloquium Fall Schedule

The Anglo Saxon Studies Colloquium, jointly sponsored by Columbia University, New York University, Princeton University and Rutgers University, announces an ambitious series of events for Fall 2005: on September 16, Nicholas Howe (UC Berkeley) will speak at Columbia; on October 7, Bruce Holsinger (University of Colorado) will speak at Princeton; on October 20–21, Stacy Klein (Rutgers University) will host an informal event and lead a Faculty Work-in-Progress session at NYU; planned but not yet scheduled are a Manuscript Workshop at CUNY and work on Old Norse at Columbia. For further information, please check the ASSC website at <http://www.columbia.edu/cu/assc>; to join the ASSC e-mail list, please send a message to [ASSC@columbia.edu](mailto:ASSC@columbia.edu).

## King's College London Conference: "The Anglo-Saxon Aristocracy"

17–18 December 2005

On 17 and 18 December King's College London is hosting a conference on the Anglo-Saxon aristocracy. It is hoped that the proceedings will draw scholarly attention to the families working around the throne, and shed new light on the pre-Conquest elite's influence on Anglo-Saxon politics and culture. An excellent group of speakers have offered papers for delivery, including Julia Barrow, Stephen Baxter, Alex Burghart, James Campbell, Katy Cubitt, Sarah Foot, Charles Insley, Katharine Keats-Rohan, Dave Lakin, James Palmer, Andrew Reynolds, Rebecca Rushforth, Alan Thacker, Elaine Treharne, Alaric Trousdale, Andrew Wareham, and Ann Williams. The projected cost of attendance is £20; for further details, please contact Alex Burghart at [alex.burghart@kcl.ac.uk](mailto:alex.burghart@kcl.ac.uk).

## Conference: Early Medieval Northumbria, Current Work and Future Directions

10–11 February 2006

An interdisciplinary conference on "Early Medieval Northumbria: Current Work and Future Directions" will be held at the University of Newcastle on 10 and 11 February 2006. The program has been set, and will include: Prof. Martin Carver (University of York) TBA; Prof. Julian Richards and Dr. John Naylor (University of York), "VASLE: The Viking and Anglo-Saxon Landscape and Economy Project"; Prof. Diana Whaley (University of Newcastle), "*-ham* and *-um* names in Northumbria"; Dr. David Mason (Durham County Council), "Æthelfrith, the Battle of Chester, and Warfare in the Early Seventh Century"; Alex Woolf (University of St Andrews), "Northumbrian episcopal sees and the construction of the kingdom"; Paul Gething (Bamburgh Research Project), "Bamburgh Research Project: Past Present and Future"; Dr. Victoria Thompson, "Northumbrian Sculpture and Culture in the Ninth and Tenth Centuries"; Heather Rawlin-Cushing (Courtauld Institute), "The Commemorative Message in Tenth-Century Crucifixion Cross Heads"; Mark Wood (University of Newcastle), "Bernician transitions in the 5th and 6th centuries AD"; Felicity Clark (University of Oxford), "Life at the Edge: The Frontiers of Early Medieval Northumbria"; Jenny Hall (University of York), "The Recursive Structuring of Space: Socio-political and Religious Performance in the Hall"; Colm O'Brien (University of Sunderland), TBA; Dr. Chris Loveluck (University of Nottingham), TBA; Dr. Scott Ashley (University of Newcastle), TBA; Steve Ashby (University of York), "The Development of an Industry: Comb-making in north-east England, ca. AD 800-1100"; Aleks McClain (University of York), "Local churches and the conquest of the North: Elite patronage and identity in Saxo-Norman Northumbria"; Sarah Groves (University of Durham), TBA; Megan Gooch (University of Durham), TBA; Nicki Toop (University of York), TBA.

For registration please send a cheque for £20, payable to the “University of Newcastle upon Tyne,” to Dr. Sam Turner, School of Historical Studies, University of Newcastle, Newcastle NE1 7RU, UK. For further details, contact Dr. David Petts, Dept. of Archaeology, University of Durham, South Road, Durham DH1 3LE, UK (email [d.a.petts@durham.ac.uk](mailto:d.a.petts@durham.ac.uk)) or Dr. Sam Turner (email [sam.turner@newcastle.ac.uk](mailto:sam.turner@newcastle.ac.uk)).

### **Call for Papers: Fifth International Congress on Medieval Latin Studies, Toronto**

1 October 2005

Papers are invited for the Fifth International Congress on Medieval Latin Studies on the theme “Interpreting Latin Texts in the Middle Ages (ca. 500 – ca. 1500)”, to be held at the University of Toronto 1–6 August 2006. We intend the broad theme to elicit a wide response. Contributions may include general discussions of medieval interpretive methods, considerations of the method(s) employed by particular writers, and detailed analyses of individual interpretive texts. Latin texts for our purposes include both classical and medieval works, both original works and those translated into Latin from other languages, the latter including the Bible and philosophical or theological texts. We also welcome proposals treating vernacular language commentaries on Latin texts. “Interpretation” for our purposes includes grammatical or lexical glossing as well as “higher” and more synthetic forms of criticism.

The principal conference organizer is Michael Herren (York University) on behalf of the International Committee for Medieval Latin Studies, with assistance from David Townsend (University of Toronto) on selection of programme. The Congress is sponsored by York University and the University of Toronto under the aegis of the International Committee. Congresses are held every four to five years. Previous Congresses have taken place in Heidelberg (1988), Florence (1993), Cambridge (1998) and Santiago de Compostela (2002).

The deadline for submissions is 1 October 2005. Graduate students in relevant disciplines are especially encouraged to submit proposals. Papers (in English, French, German, Italian, Spanish, or Latin) must not exceed 30 minutes in delivery. Longer versions may be submitted for publication. Please submit titles with abstracts of around 250 words, together with affiliation and full postal address, preferably by e-mail, to Professor David Townsend, Centre for Medieval Studies, University of Toronto, Toronto M5S 2C3, Canada (email [david.townsend@utoronto.ca](mailto:david.townsend@utoronto.ca)).

### **Call for Papers: *The Heroic Age* Translations**

*The Heroic Age* invites submissions of new editions and translations of early medieval texts related to Northern Europe. Both complete works and fragments of longer works will be considered for publication. The original may be in either an early medieval vernacular or Latin or Greek. Translations and editions should not exceed 7000 words, although longer texts may be considered. Please consult the Author’s Instructions at <http://members.aol.com/heroicage1/authors.html> for submission guidelines. Preference will be given to texts that do not exist in a modern edition or translation. Please indicate if the text is previously unedited or untranslated. Submissions and inquiries may be sent to [haediting@yahoo.com](mailto:haediting@yahoo.com).

### **Call for Papers: MANCASS Easter Conference 2006: “Royal Authority: Kingship and Power in Anglo-Saxon England”**

1 November 2005

Who makes a king: his father? his widowed mother? the *witan*? a powerful subject or faction? the Church? or the king himself? What makes a king: consecration? possession of the treasury? command of an army? or common consent? How is royal authority demonstrated: by crown, scepter and orb? by weapons? by documents and the royal seal? by taxation? by power of life over death? If you have views on any of these points, or other answers to offer, the MANCASS Easter Conference for 2006, which will be held in Manchester on 3–5 April 2006, welcomes abstracts of 300–500 words on any of these topics. Please send abstracts or write for further information to Gale R. Owen-Crocker at [groc@manchester.ac.uk](mailto:groc@manchester.ac.uk).

### **Call for Papers: 12th ACMRS Conference on “Poverty and Prosperity, the Rich and the Poor in the Middle Ages and Renaissance”**

1 October 2005

The Arizona Center for Medieval and Renaissance Studies (ACMRS) invites session and paper proposals for its twelfth annual interdisciplinary conference on “Poverty and Prosperity, the Rich and the Poor in the Middle Ages and Renaissance,” to be held 16–18 February 2006. The Center welcomes papers that explore any topic related to the study and teaching of the Middle Ages and Renaissance, and especially those that focus on this year’s theme of poverty and prosperity, both in its literal and metaphorical manifestations. Selected papers related to the conference theme will be considered for publication in the twelfth volume of the *Arizona Studies in the Middle Ages and the Renaissance* series, published by Brepols Publishers (Belgium). The deadline for proposals will be 4:00 p.m. Mountain Standard Time on 1 October 2005; proposals must include audio/visual requirements and any other special requests. In order to streamline the committee review process, submissions will only be accepted electronically at <http://link.library.utoronto.ca/acmrs/conference/>. For questions, please call 480-965-9323 or email Laura M. Roosen, ACMRS Program Coordinator, at [acmrs@asu.edu](mailto:acmrs@asu.edu). Further information on ACMRS can be found at <http://www.asu.edu/clas/acmrs>.

### **Call for Papers: MANCASS Second Annual Postgraduate Conference 2006**

30 January 2006

The MANCASS Center at Manchester University invites contributions to its Second annual Postgraduate Conference on “The Lives of Saints in Anglo-Saxon England,” to be held 7–8 March 2006. The Keynote Speaker will be Dr. Mary Swan of the Institute for Medieval Studies, University of Leeds, speaking on “What are Saints’ Lives for in Anglo-Saxon England?” The conference is an interdisciplinary conference for postgraduates interested in palaeography, history, literature, art, and cross-cultural connections. All postgraduates are invited to submit proposals (of no more than 300 words). Abstracts may focus on any topic, but papers related to the conference theme will be given preference. The deadline for proposals is 30 January 2006.

All inquiries should be directed to Abdullah Alger, Postgraduate Student, School of Arts, Histories and Cultures, The University of Manchester, M13 9PL, UK, or via email to [abdullah.alger-2@postgrad.manchester.ac.uk](mailto:abdullah.alger-2@postgrad.manchester.ac.uk).



## New Series: *Medieval Clothing and Textiles*

The study of medieval clothing and textiles has aroused great attention in recent years, as part of the growing concern in material culture as a whole. A new peer-reviewed annual journal *Medieval Clothing and Textiles*, edited by Robin Netherton and Gale R. Owen-Crocker and published by The Boydell Press, aims to offer all those interested in the subject the fruits of the best research in the area. Interdisciplinary in approach, it features work from the fields of social and economic history, history of techniques and technology, art history, archaeology, literary and non-literary texts, and language, as well as experimental reconstruction of medieval techniques or artifacts. The journal's editorial board consists of specialists from both North America and Europe, representing a variety of disciplines. The contents of each volume are selected to cover a broad geographical scope, as well as a range of periods from early medieval to the late Middle Ages. The journal also publishes short reviews of new books.

*Medieval Clothing and Textiles* grows out of the organization DISTAFF (Discussion, Interpretation, and Study of Textile Arts, Fabrics, and Fashion), which sponsors multiple sessions annually at both the International Congress on Medieval Studies at Kalamazoo and the International Medieval Congress at Leeds. The early volumes of the journal will give priority to papers developed from successful DISTAFF presentations, but the editors welcome queries from scholars wishing to contribute papers that have originated elsewhere. Preliminary enquiries and a short synopsis of the proposed paper should be sent to Dr. G. R. Owen-Crocker, Department of English, Humanities Lime Grove, The University of Manchester, Oxford Road, Manchester M13 9PL, UK, or by email to [groc@manchester.ac.uk](mailto:groc@manchester.ac.uk).

Volume 1 of *Medieval Clothing and Textiles* is now available. Its contents include Elizabeth Coatsworth, "Stitches in Time: Establishing a History of Anglo-Saxon Embroidery"; Maren Clegg Hyer, "Textile and Textile Imagery in the *Exeter Book*"; Gale R. Owen-Crocker, "Pomp, Piety, and Keeping the Woman in her Place: The Dress of Cnut and Ælfgifu-Emma"; Sandra Ballif Straubhaar, "Wrapped in a Blue Mantle: Fashions for Icelandic Slayers?"; John Muendel, "The Orientation of Strikers in Medieval Fulling Mills: The Role of the 'French' *Gualchiera*"; Susan Carroll-Clark, "Bad Habits: Clothing and Textile References in the Register of Eudes Rigaud, Archbishop of Rouen"; Thomas M. Izbicki, "Forbidden Colors in the Regulation of Clerical Dress from the Fourth Lateran Council (1215) to the time of Nicholas of Cusa (d. 1464)"; Robin Netherton, "The Tippet: Accessory after the Fact?"; Kristen M. Burkholder, "Threads Bared: Dress and Textiles in Late Medieval English Wills"; Carla Tilghman, "Giovanna Cenami's Veil: A Neglected Detail." 200 pages with 17 b/w and 19 line illustrations. ISBN 1-84383-123-6; \$49.95 / £25.00. To order, see <http://www.boydell.co.uk/43831236.HTM>

Volume 2 of *Medieval Clothing and Textiles*, now in preparation, will include Niamh Whitfield, "Dress and Accessories in the Early Irish Tale 'The Wooing Of Becfhola';" Gale R. Owen-Crocker, "The Embroidered Word: Text in the Bayeux Tapestry"; Monica L. Wright, "'De Fil d'Or et de Soie': Making Textiles in Twelfth-Century French Romances"; Sharon Farmer, "*Biffes, Tiretaines, and Aumonières*: The Role of Paris in the International Textile Markets of the Thirteenth and Fourteenth Centuries"; Margaret Rose Jaster, "'Clothing Themselves in Acres': Apparel and Impoverishment in Medieval and Early Modern England"; Drea Leed, "'Ye Shall Have It Cleane': Textile Cleaning Techniques in Renaissance Europe"; Tawny Sherrill, "Fleas, Fur, and Fashion: *Zibellini* as Luxury Accessories of the Renaissance"; Danielle Nunn-Weinberg, "The Matron Goes to the Masque: The Dual Identity of the English Embroidered Jacket." It will be available in Spring 2006.

### ***Dictionary of Old English Corpus, 2004 Release***

The 2004 Release of the *Dictionary of Old English Corpus* is now available on CD-ROM. There are 3047 texts in the Corpus, presented in three formats: Standard Generalized Markup Language (SGML), eXtensible Markup Language (XML) and HyperText Markup Language (HTML). This is the first release of the *DOE Corpus* in XML format. The *DOE Corpus* is a complete record of surviving Old English except for some variant manuscripts of individual texts. The 2004 Release provides updated and corrected editions of a number of homiletic and historical texts.

The *DOE Corpus* is available on CD-ROM for \$200 US; owners of an earlier version may purchase an upgrade for \$40 US (please give date of original purchase). An order form is available online at <http://www.doe.utoronto.ca>; click on "Corpus on CD-ROM" and then on "Order from the Dictionary of Old English Project." Further inquiries should be sent to [corpus@doe.utoronto.ca](mailto:corpus@doe.utoronto.ca).

### ***OEN Subsidia 33: The Old English Life of Mary of Egypt***

*The Old English Life of Mary of Egypt*, ed. Donald Scragg (*OEN Subsidia 33*; Kalamazoo: Medieval Institute, 2005) collects four essays, three of which were first presented in a session devoted to this topic at Kalamazoo in 1998. Its contents include Catherin Brown Tkacz, "Byzantine Theology in the Old English *De Transitu Mariae Ægypti-ace*"; Andy Orchard, "Rhetoric and Style in the Old English *Mary of Egypt*"; Clare Lees, "Vision and Place in the Old English *Mary of Egypt*"; and Robin Norris, "*Vitas Matrum*: *Mary of Egypt as Female Confessor*." 109 p. ISSN 0793-8549. The volume is available for US \$10.00 from the Medieval Institute and may be ordered by writing *Old English Newsletter Subsidia*, Medieval Institute, Western Michigan University, 1903 W. Michigan, Kalamazoo, MI 49008-5432.

### **Wipf and Stock Academic Reprints in Old English Studies**



Wipf and Stock Academic Reprinting is a relatively new company which specializes in on-demand, short-run book production. Its Academic Reprinting division serves professors, textbook managers, booksellers and institutions who need short runs of essential but out-of-print books. The company handles all aspects of the process, including copyright clearance or licensing, original book acquisition, book production (printing, binding, and cover design), shipping and distribution. They are usually able to accomplish all this within 2-4 weeks.

Recent Wipf and Stock reprints, all in softcover, which might be of interest to Anglo-Saxonists include Robert Stevick, *A First Book of Old English*, revised edition (ISBN 1-592-44352-3; \$36) and Marijane Osborn, *Beowulf: A Guide to Study* (ISBN 1-592-44747-9; \$16); forthcoming is Jane Chance, *Women As Hero in Old English Literature* (ISBN 1-597-52260-0; \$21). For more information about ordering these books, or about commissioning reprints for courses, please contact Wipf and Stock Publishers, 199 West 8th Ave., Eugene, OR 97401; phone 541-344-1528, or visit the company's website at <http://www.wipfandstock.com>.

## Donald G. Scragg Honored with Fourth in Series of Retirement Dinners

Professor Donald G. Scragg, founder of the Manchester Centre for Anglo-Saxon Studies, continues to celebrate his retirement from the Directorship of the Centre. Along with two Festschrifts and numerous conference sessions dedicated to his distinguished career, he has been fêted with, at last count, four dinners in his honor. The first three were public occasions; the fourth, held at the best Chinese restaurant in Manchester, was for his *heorð-geneatas* in what used to be called the English Department (now the English and American Studies subject area in the School of Arts, Histories and Cultures). Following departmental tradition, Dr. Gale R. Owen-Crocker composed and recited a poem for his retirement. Lest any metrist take offense, the author wishes it known that “given that many of the hearthcompanions were Modern Lit people I had to exaggerate the alliteration somewhat”; she adds that “for anyone who didn’t hear the speeches that preceded it, the poem is rather ‘allusive.’” Notwithstanding these scruples, it seems entirely fitting that her effort, and the scholar whom it honors, be remembered here.

### For Don on his retirement

Now let us praise Professor Donald  
winsomely whiskered. A long while since,  
this breeder of budgies (horny beaked birds),  
a learned lad, left Liverpool:  
commuted by scooter to sooty Manchester;  
abandoned his bride for booty and fame,  
the study of Spelling and Old English story.  
With shoulder-companion, the scholarly lady,  
he travelled by Vespa to distant Vercelli  
(a miserable town with a marvellous text).  
This pioneer toiler would publish the tome,  
write hundreds of papers on homiletic prose.  
In subsequent years a young son was born to them  
Timothy Scragg that splendid actor;  
he journeyed alongside — learned Old English!



*Donald and Leah Scragg*

This Leader of Men created MANCASS  
convened many a conference, collected papers.  
Inspiring teacher, inventor of TOEBI  
for Old English Teachers to gather together.  
Founder of Fontes — a famous resource —  
And later the Script project — spelling and scribes —  
Successful goldfriend, bringer of funding.  
A frequent flier, he flits the globe  
Famed for his dancing and gourmet dinners;  
Kindest to students — may long be his days  
As Emeritus Prof. most worthy of praise.

— 23 April 2005

## Recent Publications in Anglo-Saxon Studies

Antonina Harbus and Russell Poole, eds., *Verbal Encounters: Anglo-Saxon and Old Norse Studies for Roberta Frank* (Toronto: U of Toronto Press, 2005). This collection of papers on the cultural and linguistic exchange in Old Norse, Old English, and medieval Latin literature written in honor of Roberta Frank, former University Professor of Medieval Studies at the University of Toronto. The essays feature new scholarship in the field, on topics such as the integral position of Anglo-Latin within Anglo-Saxon culture and literature, constructions of feminine strength and effectiveness in Anglo-Saxon literature, the rise of Latin-based learning in twelfth-century Iceland, medieval Icelandic religious poetry, and the conversion to Christianity in medieval Scandinavia. Contents include: "Roberta Frank: Bibliography, 1970-2003"; Christopher A. Jones, "Early Medieval *Chaos*"; Don Chapman, "Composing and Joining: How the Anglo-Saxons Talked about Compounding"; Pauline Head, "*Cennan*, 'to cause to be born'/to cause to know': Incarnation as Revelation in Old English Literature"; Soon-Ai Low, "Pride, Courage, and Anger: The Polysemousness of Old English *Mōd*"; Carin Ruff, "*Desipere in Loco*: Style, Memory, and the Teachable Moment"; Dorothy Haines, "Courtroom Drama and the Homiletic Monologues of *The Vercelli Book*"; Karin Olsen, "'Him þæs grim lean becom': The Theme of Infertility in *Genesis A*"; Robert DiNapoli, "Odd Characters: Runes in Old English Poetry"; Haruko Momma, "The Education of Beowulf and the Affair of the Leisure Class"; Antonina Harbus, "Articulate Contact in *Juliana*"; Martin Chast, "The Refracted Beam: Einarr Skúlason's Liturgical Theology"; Oren Falk, "Beardless Wonders: 'Gaman vas Sōxu' (The Sex Was Great)"; Bernadine McCreesh, "Prophetic Dreams and Visions in the Sagas of the Early Icelandic Saints"; Russell Poole, "Claiming Kin Skaldic-Style." ISBN 0-802-08011-1. \$75.00 / £48.00.

Katherine O'Brien O'Keefe and Andy Orchard, eds., *Latin Learning and English Lore: Studies in Anglo-Saxon Literature for Michael Lapidge* (Toronto Old English Studies. Toronto: U of Toronto Press, 2005). This two-volume collection of essays, with contributions by more than forty scholars, honors Michael Lapidge, one of the most productive, influential, and important figures of Anglo-Saxon studies in recent years. The essays examine the complex co-existence of English and Latin within the literary, historical, and cultural milieu of Anglo-Saxon England. The contributors include a wide range of the Lapidge's former colleagues, students, and collaborators. *Volume One*: George H. Brown, David Dumville, Michael Fox, Roberta Frank, R. D. Fulk, Mary Garrison, Helmut Gneuss, Malcolm Godden, Mechthild Gretsch, Michael Herren, Simon Keynes, Leslie Lockett, Andy Orchard, Paul Remley, Richard Sharpe, Tom Shippey, Patrick Sims-Williams, Paul E. Szarmach, Michael Winterbottom, Charles D. Wright, Neil Wright. *Volume Two*: Peter Baker, Martha Bayless, Robert E. Bjork, Mary Clayton, Antonette diPaolo Healey, Thomas N. Hall, Joyce Hill, Nicholas Howe, Peter Jackson, Christopher A. Jones, Patrizia Lendinara, Roy Michael Liuzza, Rosalind Love, Richard Marsden, Bruce Mitchell, Katherine O'Brien O'Keefe, Oliver Padel, Fred C. Robinson, Katharine Scarfe-Beckett, D. G. Scragg, Jane Stevenson. 2 volumes, 800 pp. ISBN 0-802-08919-4. £96.00 / \$150.00.

Carol Braun Pasternack and Lisa M. C. Weston, eds., *Sex and Sexuality in Anglo-Saxon England: Essays in Memory of Daniel Gilmore Calder* (Medieval and Renaissance Texts and Studies 272. Tempe, AZ: ACMRS, 2004). This new collection of essays honoring the late Daniel G. Calder explores the cultural constructions of sex, the sexes, and sexualities in Anglo-Saxon England. The separate articles and the collection interrogate the discourses by which potentially reproductive and erotic elements of the body are understood and deployed. Beyond this, however, the collection also suggests the implications of those discourses for our understanding of the past as a topic that relates in various ways to our own often contested discussions of sex and sexuality. Contents include Robert E. Bjork, "Foreword"; Carol Braun Pasternack and Lisa M. C. Weston, "Introduction"; R. D. Fulk, "Male

Homoeroticism in the Old English *Canons of Theodore*"; Lisa M. C. Weston, "Sanctimoniales Cum Sanctimoni-ale: Particular Friendships and Female Community in Anglo-Saxon England"; Kathy Lavezzo, "Gregory's Boys: The Homoerotic Production of English Whiteness"; Carol Braun Pasternack, "The Sexual Practices of Virginité and Chastity in Aldhelm's *De virginitate*"; Mary Dockray-Miller, "Maternal Sexuality on the Ruthwell Cross"; Shari Horner, "The Language of Rape in Old English Literature and Law: Views from the Anglo-Saxon(ist)s"; Andrea Rossi-Reder, "Embodying Christ, Embodying Nation: Ælfric's Accounts of Saints Agatha and Lucy"; Dolores Warwick Frese, "Sexing Political Tropes of Conquest: 'The Wife's Lament' and *Lazamon's Brut*." 320 pp. ISBN 0-866-98320-1. \$40 / £36.

Mark Amodio, ed., *New Directions in Oral Theory: Essays on Ancient and Medieval Literatures* (Medieval and Renaissance Texts and Studies 287. Tempe, AZ: ACMRS, 2005). In this volume, a group of classical and medieval scholars interrogates the complex ways in which oral and literate culture intersect with and shape one another. Rejecting the view that orality and literacy are mutually exclusive and contradictory cultural forces, these essays focus on the mix of oral and literate poetics discoverable in a wide range of ancient and medieval texts. Contents include Mark C. Amodio, "Introduction: Unbinding Proteus"; John Miles Foley, "Fieldwork on Homer"; Steve Reece, "Homer's *Iliad* and *Odyssey*: From Oral Performance to Written Text"; Daniel F. Melia, "Orality and Aristotle's Aesthetics"; Alexandra Hennessey Olsen, "Proteus in Latin: Vernacular Tradition and the Boniface Collection"; Jan M. Ziolkowski, "Oral-Formulaic Tradition and the Composition of Latin Poetry from Antiquity through the Twelfth Century"; Katherine O'Brien O'Keefe, "Deaths and Transformations: Thinking through the 'End' of Old English Verse"; Mark C. Amodio, "Res(is)ting the Singer: Towards a Non-Performative Anglo-Saxon Oral Poetics"; Jonathan Watson, "Writing Out 'Óðinn's Storm': The Literary Reception of an Oral-Derived Template in the Two Versions of *Lazamon's Brut*"; Joseph Falaky Nagy, "A Leash and an *Englyn* in the Medieval Welsh Arthurian Tale *Culhwch ac Olwen*"; Lori Ann Garner, "The Role of Proverbs in Middle English Narrative"; Tim William Machan, "Writing the Failure of Speech in *Pearl*." 341 pp. ISBN 0-866-98330-9. \$40.

Helen Gittos and M. Bradford Bedingfield, eds., *The Liturgy of the Late Anglo-Saxon Church* (Henry Bradshaw Society Subsidia. Woodbridge: Boydell and Brewer, 2005). These essays offer the fruits of new research into the liturgical rituals of later Anglo-Saxon England. They include studies of individual rites, the production, adaptation and transmission of texts, vernacular gospel translations, liturgical drama and the influence of the liturgy on medical remedies, poetry and architecture; also covered are the tenth-century Benedictine Reforms and the growth of pastoral care. Contents include Helen Gittos, "Introduction"; Mechthild Gretsch, "The Roman Psalter, its Old English Glosses and the English Benedictine Reform"; Susan K Rankin, "Making the Liturgy: Winchester Scribes and their Books"; Joyce Hill, "Rending the Garment and Reading by the Rood: *Regularis concordia* Rituals for Men and Women"; Sarah Hamilton, "Rites for Public Penance in Late Anglo-Saxon England"; Christopher A Jones, "The Chrism Mass in Later Anglo-Saxon England"; Sarah Larrett Keefer, "The Veneration of the Cross in Anglo-Saxon England"; Ursula Lenker, "The Rites and Ministries of the Canons: Liturgical Rubrics to Vernacular Gospels and their Functions in a European Context"; Karen Louise Jolly, "Cross-Referencing Anglo-Saxon Liturgy and Remedies: the Sign of the Cross as Ritual Protection"; Catherine Karkov, "The Sign of the Cross: Poetic Performance and Liturgical Practice in the Junius 11 Manuscript"; Richard Gem, "How much can Anglo-Saxon Buildings Tell us about Liturgy?"; M. Bradford Bedingfield, "Ritual and Drama in Anglo-Saxon England: the Dangers of the Diachronic Perspective." 344 pp. ISBN 1-870-25221-7. £50.00 / \$90.00.

Julia S. Barrow and N. P. Brooks, eds., *St Wulfstan and his World* (Studies in Early Medieval Britain. Aldershot: Ashgate, 2005) The eleven essays in this volume represent revised and updated papers delivered to a symposia

held in 1995 to mark the 900th anniversary of the death of St. Wulfstan of Worcester. The multi-disciplinary nature of these essays not only establish the major contributions that Wulfstan and his cathedral community made to eleventh-century ecclesiastical and secular politics and to art, learning, architecture and music, but also set his life within the rural and urban society of his day. Contents include: Nicholas Brooks, "Introduction: how do we know about St Wulfstan?"; Ann Williams, "The cunning of the dove: Wulfstan and the politics of accommodation"; Andy Orchard, "Parallel Lives: Wulfstan, William, Coleman and Christ"; Richard Gameson, "St Wulfstan, the library of Worcester and the spirituality of the Medieval book"; Julia Barrow, "The chronology of forgery production at Worcester from c. 1000 to the Early 12th century"; Richard Holt, "The City of Worcester in the time of St Wulfstan"; Christopher Dyer, "Bishop Wulfstan and his estates"; Michael Hare, "Wulfstan and the church of Hawkesbury"; Philip Barker, "Reconstructing Wulfstan's cathedral"; John Crook, "The physical setting of the cult of St Wulfstan: a comparative approach"; Susan Rankin, "Music at Wulfstan's cathedral." 262 pp., 43 illus. ISBN 0-754-60802-6. \$99.95 / £50.00

Gale R. Owen-Crocker, ed., *King Harold II and the Bayeux Tapestry* (Publications of the Manchester Center for Anglo-Saxon Studies. Boydell Press, 2005). Harold II is chiefly remembered for the brevity of his reign and his death at the Battle of Hastings. The papers collected in this volume seek to shed new light on the man and his milieu before and after that climax. They explore the long career and the dynastic network behind Harold Godwinsson's accession on the death of King Edward the Confessor in January 1066, looking in particular at the important questions as to whether Harold's kingship was opportunistic or long-planned, a usurpation or a legitimate succession in terms of his Anglo-Scandinavian kinships. They also examine the posthumous legends that Harold survived Hastings and lived on as a religious recluse. The essays in the second part of the volume focus on the Bayeux Tapestry, bringing out the small details which would have resonated significantly for contemporary audiences, both Norman and English, to suggest how they judged Harold and the other players in the succession drama of 1066. Contents include H. E. J. Cowdrey, "King Harold II and the Bayeux Tapestry: a Critical Introduction"; N. J. Higham, "Harold Godwinsson: the Construction of Kingship"; Ian Howard, "Harold II: a Throne-worthy King"; Gillian Fellows-Jensen, "The Myth of Harold II's Survival in the Scandinavian Sources"; Stephen Matthews, "The Content and Construction of the *Vita Haroldi*"; S. L. Keefer, "Body Language: a Graphic Commentary by the Horses of the Bayeux Tapestry"; Gale R. Owen-Crocker, "Brothers, Rivals and the Geometry of the Bayeux Tapestry"; Chris Henige, "Putting the Bayeux Tapestry in its Place"; Catherine Karkov, "Gendering the Battle? Male and Female in the Bayeux Tapestry"; Shirley Ann Brown, "Cognate Imagery: the Bear, Harold and the Bayeux Tapestry"; C. R. Hart, "The *Cicero-Aratea* and the Bayeux Tapestry"; Michael Lewis, "The Bayeux Tapestry and Eleventh-Century Material Culture." 214 pp., ill. ISBN 1-843-83124-4. \$90 / £ 45.

Joanna Story, ed., *Charlemagne: Empire and society* (Manchester: Manchester University Press, 2005). This book focuses directly on the reign of Charlemagne, bringing together a wide range of approaches and sources from fifteen of the top scholars of early medieval Europe. The contributors range from the fields of archaeology and numismatics to essays on key historical texts. Contents include: Joanna Story, "Introduction"; Paul Fouracre, "The long shadow of the Merovingians"; Janet Nelson, "Charlemagne the Man"; David Ganz "Einhard's Charlemagne: the characterization of greatness"; Roger Collins, "Charlemagne's imperial coronation and the Annals of Lorsch"; Matthew Innis, "What was Charlemagne's government?"; Stuart Airlie, "The Captains and the Kings: the aristocracy in Charlemagne's reign"; Mayke de Jong, "Charlemagne's Church"; Donald Bullough, "Three 'Men of God' in Charlemagne's service: Alcuin, Hildebald, Arno"; Rosamund McKitterick, "The Carolingian renaissance of culture and learning"; Neil Christie, "Charlemagne and the renewal of Rome"; Timothy Reuter, "Charlemagne and the world beyond the Rhine"; Joanna Story, "Charlemagne and the Anglo-Saxons"; Simon

Coupland, "Charlemagne's coinage: ideology and economy"; Christopher Loveluck, "Rural settlement hierarchy in the age of Charlemagne"; Frans Verhaeghe, "Urban developments in the age of Charlemagne." 368 pp., 5 b&w illustrations. ISBN 0-719-07088-0 (hb), 0-719-07089-9 (pb). \$74.50/£60 (hb), \$29.95/£16.99 (pb).

Éamonn Ó Carragáin, *Ritual and the Rood: Liturgical Images and the Old English Poems of the Dream of the Rood Tradition* (British Library Studies in Medieval Culture. Toronto: U of Toronto Press, 2005). *Ritual and the Rood* is a study of four of the most important surviving artifacts from Anglo-Saxon England: the elaborate eighth-century stone cross still standing at Ruthwell in Dumfriesshire, Scotland; the related cross-shaft at Bewcastle; the Vercelli Book *Dream of the Rood*; and the early eleventh-century metal reliquary cross now preserved in the Cathedral of Saints Michael and Gudule in Brussels, Belgium. Ó Carragáin explores the relations that Anglo-Saxon designers established between word and image; grounding his work in liturgical practices, he argues that even in the far North of Anglo-Saxon England, people were deeply influenced by the latest developments in liturgy taking place in Rome. 320 pp. ISBN 0-802-09008-7. \$80.00.

John Blair, *The Church in Anglo-Saxon Society* (Oxford: Oxford UP, 2005) This major work by one of the preëminent scholars of Anglo-Saxon England presents a detailed account of the impact of the Church on English culture and ideas, social and economic behaviour, and the organization of landscape and settlement. Blair argues that the widespread foundation of monastic sites during the period ca. 670-730 gave the English new ways of living, of exploiting their resources, and of absorbing European culture, as well as opening new spiritual and intellectual horizons. Through the era of Viking wars and the tenth-century reconstruction of political and economic life, the minsters gradually lost their wealth, their independence, and their role as sites of high culture, but grew in stature as foci of local society and eventually towns; after 950, with the increasing prominence of manors, manor-houses, and village communities, a new and much larger category of small churches were founded, endowed, and rebuilt, the parish churches of the emergent eleventh- and twelfth-century local parochial system. Blair brings together written sources, topographical and archaeological evidence to build a multi-dimensional picture of what local churches and local communities meant to each other in early England. 624 pp., 8 halftones, 3 maps, 20 line illus. ISBN 0-198-22695-0. £35.00 / \$55.00.

Meyer Schapiro, *The Language of Forms: Lectures on Insular Manuscript Art*, with an Introduction by Jane Rosenthal (New York: Pierpont Morgan Library, 2005) In the decades of the 50s and 60s Meyer Schapiro "published" his revolutionary study of Insular manuscript painting not in print, but through lectures delivered to academic and public audiences. None of these lectures, which completely altered the standard notion of the history of this art at the time, ever appeared in print, although their contents were widely disseminated by Schapiro's students in their own publications and teaching. The three works Schapiro did publish on the subject focused on single art historical issues peripheral to his main concern in the lectures with the identification and explication of the aesthetic features of Insular art. This critical gap has now been filled with the publication of the Franklin Jasper Walls Lectures, given at the Morgan Library in 1968; at the time of his death in 1996 Schapiro was revising these for publication. These six lectures, coming after years of study, represent the culmination of his work, and the length of the series enabled him to lay out in full detail the methodology, evidence, and arguments he employed in the rehabilitation of Insular manuscript painting. vii, 201 pp., numerous illustrations and plates. ISBN 0-875-98140-2. \$30.00.

David A. Hinton, *Gold and Gilt, Pots and Pins: Possessions and People in Medieval Britain* (Oxford: Oxford UP, 2005) Hinton reviews the significance of medieval British and English artefacts, from elaborate gold jewellery

to clay pots. Hinton explores the meaning of such possessions to people at every level of society. His emphasis is on their reasons for acquiring, keeping, displaying, and disposing of the things that they wore and had in their houses. The book ranges chronologically from the end of the Roman rule of Britain to the introduction of the new modes and practices of the Renaissance and Reformation. Drawing on a wide range of physical and documentary evidence, Hinton argues that the significance of material culture has not been properly taken into account in explanations of social change, particularly in the later Middle Ages. He also explores the role of objects in the creation of identity and the expression and reinforcement of social division. 452 pp., 108 figures, 8 color plates. ISBN 0-199-26453-8. £30.00 / \$55.00.

Helena Hamerow, *Early Medieval Settlements: The Archaeology of Rural Communities in North-West Europe 400-900* (Medieval History and Archaeology. Oxford: Oxford UP, 2004) Now in paperback, Hamerow's extensively illustrated study offers the first overview and synthesis of the large and rapidly growing body of evidence for early medieval settlements in north-west Europe, as well as a consideration of the implications of this evidence for Anglo-Saxon England. In a period for which written sources are scarce, archaeology is of central importance in understanding the "small worlds" of early medieval communities: what did houses look like and how were they furnished? how did villages and individual farmsteads develop? how and when did agrarian production become intensified and how did this affect village communities? what role did craft production and trade play in the rural economy? Oxford's *Medieval History and Archaeology* series aims to reflect the creative dialogue that is developing between the disciplines of medieval history and archaeology, presenting and interpreting a range of archaeological evidence ways accessible to historians, while providing a historical perspective and context for those studying the material culture of the period. 238 pp, 2 maps, 73 line illus. ISBN 0-19-927318-9 (paper). £18.99 / \$29.95.

Janet Fairweather, trans., *Liber Eliensis: A History of the Isle of Ely from the Seventh Century to the Twelfth, compiled by a Monk of Ely in the Twelfth Century* (Woodbridge: Boydell and Brewer, 2005). This is the first English translation of an important source for English and ecclesiastical history. The *Liber Eliensis* is an account of the history of the Isle of Ely compiled by a monk of Ely in the later twelfth century. He uses evidence from the monastery's archives, combined with chronicle data and biographies of saints and heroes, to tell the story of Ely in three parts. The first book, chiefly concerned with the Æthelthryth and other abbesses of Ely, extends from the conversion of East Anglia to the aftermath of the Danish invasions; the second book covers the Benedictine reform and Conquest, and includes an account of Hereward's resistance to William the Conqueror; the third book begins at the point when Ely first became a bishopric, and extends to the compiler's own times, ending with the martyrdom of Thomas Becket. The translation gives priority to the readings of the oldest manuscript of the *Liber Eliensis*, but covers all the material in the later but fuller recension of the Latin text presented in E. O. Blake's 1962 edition. 627 pp. ISBN 1-843-83015-9 (pk), \$60.00 / £30.00.

Rosalind C. Love, ed., *Goscelin of Saint-Bertin: The Hagiography of the Female Saints of Ely* (Oxford Medieval Texts. Oxford: Clarendon Press, 2004) By the late tenth century, the cult of Æthelfryth, the seventh-century virgin-queen whose two unconsummated marriages were recounted in Bede's *Historia Ecclesiastica*, had been combined with that of her sister Seaxburh, and of another supposed sister, Wihtburh, as well as Seaxburh's daughter Eormenhild and Eormenhild's daughter Wærburh. A collection of the Lives of these female saints—some probably the work of Goscelin of Saint-Bertin, who came to England in the early 1060s and became one of the most prolific hagiographers of the Anglo-Saxon saints—is preserved in three twelfth-century manuscripts



from Ely, of which Æthelfryth was patroness. Taken together these texts offer a fascinating insight into Ely's view of the women venerated by the community and of its own history. 368 pp. ISBN 0-198-20815-4. £60.00 / \$95.00.

Alice Sheppard, *Families of the King: Writing Identity in the Anglo-Saxon Chronicle* (Toronto Old English Studies. Toronto: U of Toronto Press, 2004). The annals of the *Anglo-Saxon Chronicle* are fundamental to the study of the language, literature, and culture of the Anglo-Saxon period; in *Families of the King*, Alice Sheppard explicitly addresses the larger interpretive question of how the manuscripts function as history. She argues that what has been read as a series of disparate entries and peculiar juxtapositions is in fact a compelling articulation of collective identity and a coherent approach to writing the secular history of invasion, conquest, and settlement. Sheppard argues that, in writing about the king's performance of his lordship obligations, the annalists transform literary representations of a political ethos into an identifying culture for the Anglo-Saxon nobles and those who conquered them. 380 pp. ISBN 0-802-08984-4. \$70.00 / £42.00.

Nicole Guenther Discenza, *The King's English: Strategies of Translation in the Old English Boethius* (Albany: State U of New York Press, 2005) *The King's English* explores how Alfred's translation of Boethius's *Consolation of Philosophy* exposed Anglo-Saxon elites to classical literature, history, science, and Christian thought. More radically, the *Boethius* told its audiences how a leader should think and what he should be, providing models for leadership and wisdom that have survived to this day. It also brought prestige to its royal translator and established the West Saxon dialect as the literary language of the English people. Discenza looks at Alfred's sources, demonstrating his selectivity and care in choosing what to retain, what to borrow, and how to represent it to his Anglo-Saxon audience. 224 pp. ISBN: 0-791-46447-4. \$60.00.

Thomas A. Bredehoft, *Early English Metre* (Toronto Old English Studies. Toronto: U of Toronto Press, 2005). Bredehoft's latest work is a reassessment of the metrical rules for English poetry from *Beowulf* to *Lazamon*. Bredehoft offers a new account of many of the most puzzling features of Old English poetry—*anacrusis*, alliteration patterns, rhyme, and hypermetric verses—and offers a clear account of late Old English verse as it descended from the classical verse as observed in *Beowulf*. He argues that Ælfric's alliterative works are formally indistinguishable from late verse. Bredehoft not only demonstrates that the early Middle English verse-forms of *Lazamon's Brut* can be understood as developing from late Old English, but that *Lazamon* seems to have known, and quoted from, the poems of the *Anglo-Saxon Chronicle*. *Early English Metre* presents a new perspective on early English verse and a new perspective on much of early English literary history. 225pp. ISBN 0-802-03831-X. \$65.00 / £42.00.

Robert Hasenfratz and Thomas J. Jambeck, *Reading Old English: An Introduction* (Morgantown, WV: West Virginia University Press, 2005) Traditionally, Old English grammars have merely presented the grammatical information, and teachers have been left to organize it and communicate it to students. This grammar, however, attempts to do quite a bit of the teaching, often warning students that one detail is particularly important to learn, or that they should not be discouraged by another seemingly illogical construction. The explanations are clear, and the exercises are plentiful and well conceived. The authors have been diligent in avoiding "dumbing-down" the material: students are expected to deal with most of the complexities demanded of them by more traditional grammars. The grammar portion of the book is divided into eleven chapters, with an appendix on basic concepts for students who have had no exposure to grammatical analysis, as well as one on sound changes and their relevance to Old English. The reader portion of the book includes the three Old English lives of St. Æthelthryth,

which make for interesting comparisons, as well as Bede's Latin life of the same saint; Ælfric's *Colloquy*; and "The Wife's Lament." A full and detailed glossary and index are provided. 512 pp. ISBN 1-933-20201-7. \$45.00.

David Johnson and Elaine Treharne, eds., *Readings in Medieval Texts: Interpreting Old and Middle English Literature* (Oxford: Oxford UP, 2005) *Readings in Medieval Texts* offers a thorough and accessible introduction to the interpretation and criticism of a broad range of Old and Middle English canonical texts from the ninth to the fifteenth centuries. The volume brings together 24 newly commissioned chapters by an international team of medieval scholars. An introductory chapter highlights trends in the composition of English Literature in the Medieval periods, and provides an overview of the textual continuities and innovations. Individual chapters give detailed information about context, authorship, date, and critical views on texts, and offer new examinations of crucial excerpts and themes. Contents include David F. Johnson and Elaine Treharne, "Introduction"; Elaine Treharne, "The context of medieval literature"; Sarah Larratt Keefer "Old English religious poetry"; Patrick Conner, "The Old English elegy: an historicization"; Jonathan Wilcox, "'Tell me what I am': the Old English riddles"; Jill Frederick, "Warring with words: Cynewulf's *Juliana*"; Rolf H. Bremmer, Jr., "Old English heroic literature"; Roy M. Liuzza, "*Beowulf*: monuments, moments, history"; Thomas A. Bredehoft, "History and memory in the *Anglo-Saxon Chronicle*"; Nicole Guenther Discenza, "The persuasive power of Alfredian prose"; Thomas N. Hall, "Old English religious prose: rhetorics of salvation and damnation"; Stacy S. Klein, "Centralizing feminism in Anglo-Saxon Literary Studies: *Elene*, motherhood, and history"; Thomas D. Hill, "Wise words: Old English sapiental poetry"; James H. Morey, "Middle English didactic literature"; Denis Renevey, "Middle English writings for women: *Ancrene Wisse*"; David F. Johnson, "The Middle English *Brut* chronicles"; Peter J. Lucas, "Earlier verse romance"; Alan J. Fletcher, "Middle English debate literature"; Mary Swan, "Religious writing by Women"; Michael W. Twomey, "The *Gawain*-poet"; Andrew Galloway, "Middle English prologues"; Anne Marie D'Arcy, "The Middle English lyrics"; William A. Quinn, "Medieval dream visions: Chaucer's *Book of the Duchess*"; Ad Putter, "Late romance: Malory and the *Tale of Balin*"; Nicola Royan, "Scottish literature"; Greg Walker, "Medieval drama: the Corpus Christi in York and Croxton." 384 pp., 10 b/w illus. ISBN 0-199-26163-6 (paper). £19.99 / \$29.95.

## **Project Announcement: The Production and Use of English Manuscripts 1060-1220**

*Elaine Treharne, University of Leicester*

A five-year research project, funded by the Arts and Humanities Research Council (AHRC), has begun as a collaborative enterprise between the Universities of Leicester and Leeds. The team consists of the two principal investigators, Professor Elaine Treharne and Dr. Mary Swan, and Research Assistant Dr. Orietta da Rold. The aims of this ambitious project are to identify, analyse and evaluate all manuscripts, fragments and single leaf texts containing English written in England between 1060 and 1220, and to produce an analytical corpus of material in order to address fundamental questions about this crucial period in the evolution of English textual culture, from late Anglo-Saxon England through the Norman Conquest and into the high Middle Ages. The project's key research questions include the status of written English relative to French and Latin, the identity of the producers and users of the texts, and the agenda informing the production of so many texts in English during this critical period. Two doctoral students will join the project in 2006 to work on specific case studies; these positions will be advertised in early 2006.

### ***The Research Background***

Preliminary work demonstrates that there is an urgent need for a coordinated and sustained project to identify not only all the manuscripts compiled between 1060 and 1220, but also their place of origin, their contents, and the potential agenda behind their compilation. The collection of essays edited by Mary Swan and Elaine Treharne, *Rewriting Old English in the Twelfth Century* (Cambridge UP, 2000), opened new lines of inquiry about these manuscripts, which have never been considered as a group.

The English material that survives has been studied piecemeal, as a postscript to Old English or as a precursor to Middle English textual and linguistic culture, or for its idiosyncratic dialectal evidence. In disciplinary terms, there is relatively abundant work on social history; work on ecclesiastical history has tended to focus on Latin and Anglo-Norman materials. Cultural, linguistic and literary history all merit much more detailed examination. The traditional boundaries of periodization and disciplinarity have limited scholarship in this important field, and even today much scholarship maintains that little of interest or literary merit was produced in English from *ca.* 1050 until 1200. This project aims to demonstrate how this predominant view is quite wrong: not only does a great deal of vernacular material survive, but a full study of the English texts composed and compiled in the century and a half after the Conquest will contribute significantly to a proper understanding of the period as a whole. These English texts will be studied in relation to Anglo-Norman materials produced in the period and directly related Latin texts.

### ***What the Project Will Do***

The project will establish the corpus, demonstrate its validity within English literary culture, and illustrate its implications for a wholesale reinterpretation of textual production in the post-Conquest period. It will address fundamental research questions about vernacular textual culture and the strategic use of written English in a period that saw both continuity and innovation from pre- and post-Conquest England. The pressing need is for a wide-ranging study that investigates manuscripts and texts in English, situated within their wider cultural context, and examines the relationships between languages, language usage, and regional and national production of English.

At the end of this project we will have the first full and accurate record of the texts, including documents, written in, or containing, English from *ca.* 1060 to *ca.* 1220. The analytical work of the project will amount to a mapping of the production of this material in terms of place, date, probable purposes, and scribes and resources. It will help situate English textual compilation in its full cultural context, bridging the traditional periodization of “Old” and “Middle” English and bringing to prominence a significant corpus of material whose importance for understanding the impact of the Norman Conquest and its aftermath has never before been recognized.

The team will be presenting reports at international conferences such as ISAS, Leeds, and Kalamazoo. Two funded symposia devoted to the manuscripts under investigation will be organized in 2007 and 2009, and a number of publications will emerge during and after the period of the Project. The project investigators invite any interested scholars to get in touch with them, and are very keen to hear from Anglo-Normanists, Middle English scholars, historians, linguists, Latinists, and manuscript scholars as well as Anglo-Saxonists who might be willing to participate in these events in 2006-2010 or who may be interested in attending.

The project’s website, <http://www.le.ac.uk/ee/em1060to1220/>, is our portal for the five years of this project. It contains information about the project, contact addresses, and a preliminary list of manuscripts which sets out the parameters of the team’s initial research. As with any electronic resource, it has been conceived as a flexible tool for easy access to the information produced by this project. As such, it will be in continuous development as the project progresses, eventually including working papers, symposia reports, and updates on the status of our project. It will also contain the analytical corpus of manuscripts and a working bibliography, frequently updated.

For more information please contact Professor Elaine Treharne, Department of English, University of Leicester, Leicester LE1 7RH, UK, or via email at [emt1@le.ac.uk](mailto:emt1@le.ac.uk). Dr. Mary Swan can be reached at the Institute for Medieval Studies, Parkinson Building 405, University of Leeds, Leeds LS2 9JT, UK, or via email at [m.t.swan@leeds.ac.uk](mailto:m.t.swan@leeds.ac.uk). Dr. Orietta da Rold can be contacted at [odr1@le.ac.uk](mailto:odr1@le.ac.uk). The project’s general email is [em1060to1220@le.ac.uk](mailto:em1060to1220@le.ac.uk).

**Fontes Anglo-Saxonici:  
A Register of Written Sources Used by Authors in Anglo-Saxon England  
Twentieth Progress Report, April 2005**

*Peter Jackson, for the Management Committee*

The *Fontes Anglo-Saxonici* project continues in existence, though with a more modest level of activity than was the case in the past. Sample entries for a number of Ælfrician texts (Old English and Latin) have recently been received and will be added to the database in due course; the website attracts nearly 500 visits a month; and the project itself continues to give rise to an increasing number of publications. Recent examples of such publications include Augustine Casiday’s article on “St Aldhelm on Apocrypha,” *Journal of Theological Studies* 55 (2004), 147-57, based on work which the author carried out during his time as a Research Associate for *Fontes*, and a paper by Robert Upchurch on Ælfric’s attitude to sexual abstinence within marriage, published in *Traditio* 59 (2004), 39-78, of which an earlier version was delivered at a *Fontes* Open Meeting in 2000.

The database itself—now including almost 30,000 entries—can be downloaded free of charge onto a PC hard drive from the *Fontes* website (<http://fontes.english.ox.ac.uk>), though copies of the CD-ROM version (now slightly less complete than the website version) can still be obtained from Dr. Rohini Jayatilaka ([fontes@english.ox.ac](mailto:fontes@english.ox.ac)).

uk). *Fontes* remains very much work in progress, however, and offers of help with sourcing Latin texts in particular would be warmly welcomed. Potential contributors should contact Dr. Rosalind Love (Latin), rclho@cam.ac.uk, or Professor Susan Irvine (Old English), uclesei@ucl.ac.uk, as appropriate.

## Anglo-Saxon Plant Name Survey (ASPNS): Sixth Annual Report, January 2005

Dr. C. P. Biggam, Director of ASPNS

2004 was a relatively quiet year for ASPNS, after the publication of *From Earth to Art* last year, but plans are already afoot for our next book which is likely to offer various delights including juniper, pears and seaweed. ASPNS is delighted to welcome a new author, Dr Margaret Scott, who is Editor for Scottish Language Dictionaries, and affiliated to the University of Glasgow. I would like to thank all those who have helped with ASPNS queries, and, as always, the Department of English Language, and Institute for the Historical Study of Language, both at the University of Glasgow. The work of the ASPNS may be followed on its website, <http://www2.arts.gla.ac.uk/SESL/EngLang/ihsl/projects/plants.htm>.

### Publications by ASPNS Members

Allen, David E. and Gabrielle Hatfield, *Medicinal Plants in Folk Tradition: an Ethnobotany of Britain and Ireland*. Portland, OR and Cambridge: Timber Press, 2004.

Biggam, C. P., "Anglo-Saxon Plant-Name Survey (ASPNS): Fifth Annual Report, January 2004," *Old English Newsletter* 37.3 (2004): 23-4.

Biggam, C. P., "Anglo-Saxon Plant-Name Survey (ASPNS): Fourth Annual Report," *Old English Newsletter* 36.3 (2003): 11-12 [not reported earlier].

Hall, A. R. and H. K. Kenward, "Setting People in their Environment: Plant and Animal Remains from Anglo-Scandinavian York." *Aspects of Anglo-Scandinavian York*, ed. R. A. Hall et al., The Archaeology of York 8.4 (York: Council for British Archaeology, and York Archaeological Trust, 2004), 372-426; 507-21.

O'Hare, Cerwyss, "Folk Classification in the HTE 'Plants' Category," *Categorization in the History of English*, ed. Christian J. Kay and Jeremy J. Smith. Amsterdam Studies in the Theory and History of Linguistic Science, IV: Current Issues in Linguistic Theory 261 (Amsterdam and Philadelphia: John Benjamins, 2004), 179-91.

Rydén, Mats, *Botaniska strövtåg. Svenska och engelska* [Botanical Essays, Swedish and English]. Uppsala: Swedish Science Press, 2003 [not reported earlier].

Rydén, Mats, "Om orkidénamnen hos Linné [On Swedish Orchid Names in Linnaeus' Works]," *Växter i Linnés landskap* [Plants of the Linnaean Landscapes], ed. Mariette Manktelow and Ingvar Svanberg (Uppsala: Swedish Science Press, 2004), 85-94.

## ***A Thesaurus of Old English Online***

*Christian Kay, Department of English Language, University of Glasgow*

A *Thesaurus of Old English* (TOE) was first published by King's College London in its Medieval Studies Series in 1995. It is a substantial work of 1562 pages in two volumes, the first a conceptually arranged thesaurus of the extant vocabulary of Old English, the second an alphabetically arranged index of Old English words. When this edition sold out, paper publication was taken over by Rodopi, which produced a second impression in 2000.<sup>1</sup> Although TOE has been widely used in Old English lexical studies, it has all the drawbacks of a paper dictionary in that it can only be searched within the limitations of its format. The next logical step was therefore to unlock its resources by producing a fully searchable electronic version. A grant from the British Academy<sup>2</sup> enabled us to undertake this step, and TOE Online is now available free of charge at <http://libra.englang.arts.gla.ac.uk/oethesaurus/>.

The project was carried out by the original TOE editors, Jane Roberts and Christian Kay, and two members of the Glasgow Historical Thesaurus team, Irené Wotherspoon and Flora Edmonds, who supplied technical expertise.<sup>3</sup> Roberts took the opportunity to upgrade the comments field which she and Kay had used for discussion during editing of the original volumes. She also made corrections deriving from new knowledge, e.g. changing a flag if new evidence had been found and amending sources. This information came largely from completed sections of the Toronto Dictionary of Old English, which also yielded some words not in the original TOE. These are now being added, and, thanks to the flexibility of web publication, more can be added in future.

### ***Electronic Issues***

In making an electronic version, we were not starting from scratch since TOE was already held in an MS Access database. This had two serious disadvantages. The first was Microsoft's habit of continually upgrading to new and incompatible versions. The second was that the program is not robust enough to operate over a network and has to be installed on individual machines. We therefore decided to set up a database-driven website using MySQL, an open source relational database management system, and PHP, a widely used general scripting language especially suited to web development. These enabled us to make TOE available over the internet.

Simply making TOE available for electronic searching, was, we felt, a step forward. Experience of other electronic dictionaries, such as the *Oxford English Dictionary* (OED), *Middle English Dictionary* (MED), *Dictionary of the Scots Language* (DSL) and *Dictionary of Old English A-F* on CD, has shown that such improved accessibility can open up whole new areas of research.<sup>4</sup> Problems specific to TOE could also be tackled. Experienced users can become familiar enough with TOE's structure to find the words they want in the semantic classification, and to track down cross references to other places where a word appears. However, many, if not most, users approach the classification via the alphabetical index. For a polysemous word, such as *bōsm*, this can be a laborious process, involving looking up six possible categories:

- bōsm** 02.04.03.03.05 Chest, breast, bosom
- 02.04.06.03.01 Cavities of internal organs
- 02.04.06.04.02 Female reproductive organs
- 05.10.05.03.04 Depth, deepness
- 05.12.01.09.03.01.03 Part of ship
- 08.01 Heart, spirit, mood, disposition

Now that a single click on a word form produces a list of all possible locations, together with instant access to them, retrievability is much improved.

For Old English characters we decided to use the same conventions as the *Middle English Compendium* and the Toronto *Dictionary of Old English* corpus, where the user enters an uppercase *A* for ash and an uppercase *T* for thorn when querying the database in a word search. Our result set then returns the data displaying the Old English symbols. Selecting options from a menu, as in Peter Baker's Unicode-based font Junicode, is a desirable alternative.

Some issues of spelling were also sorted out. Basically, the TOE editors followed the headword spellings in Clark Hall's dictionary, but sometimes in the case of polysemous words they gave the form which appeared in the context.<sup>5</sup> Unique occurrences were sometimes given in non-normalized form. Thus Clark Hall has a single entry +/-*setnes*, which also covers +*setednes* and +*setenes*, where + stands for the *ge-* prefix. TOE splits these up, giving (*ge*)*set(ed)nes*, *gesetednes*, *geset(ed)nes*, (*ge*)*setnes* and *gesetnes* as separate headwords. These are now retrieved together.

### ***Range of searches***

Kay and Wotherspoon gave a paper at the 13th International Conference on English Historical Linguistics in Vienna in August 2004 and solicited opinions from likely users of the project during the subsequent discussion and by questionnaire. The results suggested that everyone would welcome an electronic TOE and that its main use would be in research. Five search areas and other improvements were then identified and implemented as described below.

1. *Old English Word Search*. This lists the Old English word under the semantic heading or headings where it appears in the thesaurus. Part of speech is displayed rather than deduced from the headings—this was one of the improvements on the parent volumes suggested by users. Thanks to the ingenuity of the computer (or the programmer) words can be entered without length marks, but forms both with and without these are retrieved and a choice of display is offered. There are also wild card searches on the beginning, middle or ends of words, useful to those with an interest in word structure, especially affixation or compounding.
2. *Modern English Word Search*. This finds any word which is used in the TOE category headings and gets round a complaint about the paper version, which was its lack of a Modern English index. This search is obviously limited by the metalanguage of the headings, which is influenced by the source dictionaries.<sup>6</sup> If the user does not get a response, s/he should think of a synonym in Modern English and try again.
3. *Browsing searches*. These allow the user to gain an overview of a semantic field or subfield and to study the structure and taxonomic levels of the classification. TOE is structured in hierarchical categories, with up to 12 degrees of semantic subordination available, represented either by number strings or, at lower levels, by dots. The degree of hierarchy across sections of different kinds is of interest, both for OE research and for semantics generally.
4. *Flags indicating restricted occurrence*. The flags for words which are poetic or rare can be searched, either overall or in particular fields, and a numerical total is returned. There are no searches on the 'q' field for doubtful forms, as this was felt not to be of semantic interest.

5. *Old English Phrases*. Multiword forms, including phrasal or prepositional verbs, can be requested. These are found by identifying forms where two elements are separated by a space without punctuation. Where there are more than two elements separated by spaces, duplicate results occur, but are easily eliminated.

### *Searches on flags*

During the original editing, Roberts spent considerable time and energy on attaching superscript flags to particular kinds of OE word forms. These are: **o** indicating infrequent use, **p** for poetic register, **q** for doubtful forms and **g** for words occurring only in glossed texts or glossaries. These flags are held in separate fields in the database and so can be searched either individually or in combination.<sup>7</sup> Their inclusion acknowledges the fact that the surviving OE lexicon is incomplete and skewed by the types of texts which our ancestors thought worth preserving, or, indeed, writing in the first place. They are often difficult to assign: a particularly problematic case is glosses occurring in several manuscripts deriving from a single source. These are undoubtedly **g** but should they also be marked **o**? On the whole in TOE we did not attempt to reconcile manuscript sources (although the OE versions of Bede were an exception).

We felt some trepidation about offering the facility for searching on the flags, but this was outweighed by the amount of potentially interesting information such searches might produce, with the proviso that the calculations should be treated as broad generalisations rather than an exact science. As Philip Durkin has pointed out, the results of any sort of computer-driven lexical research have to be treated with caution, if not scepticism.<sup>8</sup> Nevertheless, computer searching is certainly faster and probably more accurate in the long run than assembling data manually even from a relatively small corpus like TOE.

The database as a whole contains 50,706 headwords, that is, different senses as opposed to different forms. These meanings come from 33,976 lemmata (or 32,494 if the *ge-* prefix is discarded). Of the 50,706, 9293 or 18.3% have single flags attached to them while 20,851 or 41.1% have one or more, which is an indicator of the peculiar nature of the extant OE vocabulary.<sup>9</sup> Now that we are able to make changes in the online version, these figures will, of course, be subject to rolling revision.

More interesting perhaps than these global figures is the correlation between flags and semantic domains. The poetic flag **p** occurs strongly in some fairly predictable areas, such as **o8 Emotions**, and perhaps more surprisingly in others such as **o1 The Physical Universe**. Its heaviest occurrence is in section **13 Warfare**, where 466 out of 1450 headwords (32.1%) are marked **p** or **op**. The specialized nature of this area of OE is thus confirmed. Also interesting is the break-down by part of speech. Nouns predominate (50.3%) in TOE as a whole, followed by verbs (24%) and adjectives (18.7%).<sup>10</sup> However, when it comes to parts of speech accompanied by **p** flags, nouns (11.7%) are closely followed by adjectives (10%), with verbs a poor third (2.7%). These figures are, we think, striking enough to allow us to draw conclusions from them, if only as regards the general importance of adjectives in poetic writing.

The **o** flag by itself often occurs in areas of very specific meaning, such as some finely differentiated words for specific payments in **150204 Spending, disbursement**:

..A day's pay: *dægwine*

..Pay for haymaking: *mædmēd°*

..Payment for prayers: *gebedbigen°*



- ..Payment in meal/corn: corngesceot°, melugescot°
- ..Payment in ale: mealtgesceot°
- ..Log of wood as bonus: wægntreow°
- ..Money for buying clothes: scrūdfeoh°

Clusters of **g** flags occur in both predictable and less predictable places. It is no surprise to find them attached to vocabulary dealing with other cultures in domains such as government or astrology or theatricals, or in detailed lists of names of plants, birds and so on. More surprising, perhaps, is to find them referring to such everyday areas as ploughing, weaving and jewelry. More work is needed to relate the terms back to the original texts, but overall our preliminary investigation of the flags suggests that they have the potential for further research.

### *Compounds and phrases*

Another area which can be investigated is the occurrence of compounds and phrasal forms. If one knows the elements involved, this can be done by inserting \* for wildcard searches. Thus, *hēah\** finds *hēahmōd* (courage), *hēahmōr* (a high moor), *hēahnes* (nobility), etc., while *\*mōd* finds *hēahmōd*, *unmōdnes*, etc.

More refined searches to eliminate irrelevant results are achieved by restricting the area of search by sense. A search for the ASPNS<sup>11</sup> project required words to be found which meant a *leah* (probably ‘open woodland’) covered with specified plants. Restricting the search to **010102 Land** eliminated results such as *eagfleah* (disorder of the eye). We have not yet found any other way of eliminating irrelevant results such as *mōdor* and its associated forms. Overall, there is interest in determining what level of category compounds generally occur in and the ratio of simplexes to compounds in particular semantic fields.

### *Polysemy and related matters*

Defining polysemy is a problem for semantics generally, since we may wish to distinguish a polysemous form which has developed two or more meanings from forms which are homonyms, i.e. words which are physically the same but have no etymological connection. An alphabetical dictionary generally deals with polysemy by clustering meanings under a single headword, often in a sequence which shows the relationship of one meaning to the next. Homonyms, on the other hand, appear as separate headwords. In a thesaurus, as a glance at the TOE index will show, the number of meanings a form has is obvious from the number of semantic categories it appears in, but polysemy and homonymy are not distinguished. The general impression from such a search is that OE simplexes work hard—many forms have several meanings—and that this is a result of polysemy rather than homonymy. There seem to be very few homonyms in OE, both because its vocabulary derives largely from a single source and because it is an inflected language, less hospitable to borrowed forms.

Many polysemous meanings are linked by metaphor, where an original concrete concept such as ‘fire’ or ‘heat’ develops a metaphorical meaning such as ‘passion’ or ‘anger’. One can explore this phenomenon by taking a category where there are many metaphors, and checking whether the forms also occur in unrelated sections of the thesaurus. In category **16 Religion**, for example, the 3395 headwords appear under 964 headings within **Religion** and also in 2149 categories elsewhere. Similarly, the 940 entries in **02.04 Body** appear in 247 categories there and 673 elsewhere. Another approach to identifying possible metaphorical transference is to identify recurrent words in the modern English category headings, since many common metaphors are still in use.<sup>12</sup>

### *Future plans*

We hope to continue to update TOE online and to implement suggestions made by users. Several people have requested that we return search results alphabetically as well as by thesaurus category. This is an excellent idea which will be implemented as soon as time allows. We expect other new uses and requests to emerge as the resource becomes more widely known. We have received a grant from the U. K. English Subject Centre to make a teaching version of TOE Online for students of Old English and the History of English by selecting relevant subsets and adding notes, tasks, background information, etc., and hope to complete this in 2006. One very tempting idea that we have done some work on is a special kind of reverse dictionary, which can be made by generating a list of words with their sets of headings as preliminary (and partial) definitions. This would be a version of the paper index, but would exploit the full taxonomy and display the kind of definition which the user can currently construct by tracking back from the most specific to the most general level of the classification. Any such plans will, however, have to go on hold until we complete the much larger and more complex Historical Thesaurus of English (HTE) project, which covers the vocabulary from Old English to the present day. Paper publication of HTE by Oxford University Press is scheduled for 2007 and an online version will follow.

### NOTES

- 1 Jane Roberts and Christian Kay with Lynne Grundy, *A Thesaurus of Old English* (TOE), London: King's College London Medieval Studies XI, 1995, 2 vols. Second impression, Amsterdam: Rodopi, 2000.
- 2 TOE Online was supported by British Academy Grant LRG-37362. We are very grateful to the Academy for their assistance.
- 3 The late Lynne Grundy, who contributed so much to the first edition, was sadly missed.
- 4 See DSL <http://www.dsl.ac.uk/dsl/>; MED in the *Middle English Compendium* <http://ets.umdl.umich.edu/m/mec>; OED <http://www.oed.com>; DOE <http://www.doe.utoronto.ca/>.
- 5 J. R. Clark Hall, with a supplement by Herbert D. Meritt, *A Concise Anglo-Saxon Dictionary*, 4th ed. Toronto: University of Toronto Press, 1960.
- 6 For some of the problems encountered in working with the traditional Anglo-Saxon dictionaries, see Christian Kay and Jane Roberts, "Definitions for a New Age," *Poetica* 62 (2004): 53-68.
- 7 The way in which they are applied is fully described in TOE Introduction, xxi ff.
- 8 Philip Durkin, "Loanword etymologies in the third edition of the OED: Some questions of classification," in Christian Kay, Carole Hough and Irené Wotherspoon, eds., *New Perspectives On English Historical Linguistics, Volume 2: Lexis and Transmission* (Amsterdam: John Benjamins, 2004), 79-90.
- 9 For lovers of figures: **o** alone = 4327; **o + op + og** = 10,106; **p** alone = 1632; **p + op** = 4335; **g** alone = 2593; **g + og** = 5669.
- 10 Although not directly comparable, it is interesting to note OED figures of 50% for nouns, 25% for adjectives and 14% for verbs. OED <http://www.oed.com>.
- 11 ASPNS = Anglo-Saxon Plant-name Survey, directed by Carole Biggam. <http://www.arts.gla.ac.uk/SESL/EngLang/ihs/projects/plants.htm>.
- 12 On hunting for metaphors, see Christian Kay, "Metaphors We Lived By: Pathways between Old and Modern English," in J. Nelson and J. Roberts, eds., *Essays on Anglo-Saxon and Related Themes in Memory of Dr Lynne Grundy* (London: King's College London Medieval Studies, 2000), 273-285.

## APPENDIX:

## Abstracts of Papers in Anglo-Saxon Studies

*edited by Robert M. Butler*

Each year in this issue *OEN* publishes abstracts of papers on Anglo-Saxon studies given at the various conferences and meetings in the previous academic year. The success of this feature depends on the cooperation of conference organizers and session chairpersons, from whom the editors hope to receive information about the conference, abstracts, and confirmation that papers were given as announced. Typically, *OEN* covers the meetings listed here by soliciting abstracts, but for other meetings *OEN* must rely on the organizers. The editors ask for the cooperation of all concerned to ensure the flow of this information to the widest possible audience of scholars. Some abstracts of papers given at the conferences mentioned below were not available; the editors regret any unintentional omissions or oversights.

Organizers and presenters are asked to send abstracts (electronically, if possible) to the feature editor:

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Abstracts should not exceed one double-spaced page; the editors will judiciously edit any abstracts longer than one page.

An author index follows on p. 128.

A searchable database of abstracts from Fall 2000 to the present, updated whenever new abstracts are received, is now available on the *OEN* website; see <http://www.oennewsletter.org/OEN/abstracts.php>.

*Thirteenth International Conference on English Historical Linguistics (ICEHL), U of Vienna, August 23-28, 2004.*

**Alejandro Alcaraz-Sintes (Jaen U): "Old English Adjective Syntactic Complementation and Semantic Classes of Adjectives"**

A number of authors have classified semantically adjectives taking complements (Wülfing 1894-1901, Callaway 1913, Visser 1963-1973, Mitchell 1985, van Kemenade 1987). However, these classifications are made *a posteriori*, that is, they are created anew for each specific type of complement, namely, noun phrases inflected in the dative or the genitive, prepositional phrases, and clauses, both finite and non-finite. These classifications, therefore, do not prove altogether useful to state, with a sufficient degree of certainty, which classes of adjectives actually favour or hinder each type of complement and, at the same time, they create an unnecessary partial overlapping between their various taxonomies. From the literature studied, it seems that a description of the correlations between previously established semantic classes of adjectives and types of complements has therefore never been attempted so far.

This contribution is a proposal for a semantic classification of Old English complemented adjectives and an attempt to establish correlations between these classes and the types of syntactic complement with which they are used, according both to the number of adjectives used and the number of occurrences found. All occurrences in the *Toronto Dictionary of Old English Corpus* (34.258) of 506 complemented adjectives have been studied and classified according to the type of complement used and to the type of construction (personal or impersonal). The adjectives have been divided into 15 classes, which, for practical purposes, may be named by a representative member adjective: 1) *eager*, 2) *knowing*, 3) *kind*, 4) *intelligent*, 5) *easy*, 6) *useful*, 7) *guilty*, 8) *rich*, 9) *healthy*, 10) *worth*, 11) *strong*, 12) *known*, 13) *certain*, 14) *similar*, and 15) *near*. It is shown that particular classes correlate with

specific types of complement and with specific types of construction (personal / impersonal). A number of reasons are given why this should be so and how the various types of complement which are accepted or rejected by certain classes of adjectives share some common meaning or function.

**Leslie K. Arnovick (U of British Columbia): “Ritual Silence in Anglo-Saxon Magic Charms”**

Anglo-Saxon magic charms contain both instructions for actions to be performed and words to be spoken (or written). At the same time as incantatory language is set forth in the charm texts, however, silence may also be prescribed. The communicative function of silence has been well established by sociolinguists and pragmaticians (e.g. Kurzon 1998, Tannen 1994, Thiesmeyer 2003, Verschueren 1985, Wardhaugh 1985). This paper joins that research with the insights from historical pragmatics and oral theory to elucidate the function of silence in charm texts, confronting at the same time the methodological problems of studying silence. Representing more than an absence of sound, silence assumes a pragmatic function in the performance of Anglo-Saxon magic charms written in Latin and in Old English. This paper argues that instructions for keeping silent command nothing less than dynamic acts of non-verbal communication, the meaning of which is cooperatively inferred by the audience of the ritual (cf. Agyekum 2002, Bonvillain 1993, Poyatos 2002). A survey of a corpus of Anglo-Saxon charms reveals that not only does silence serve to foreground and frame the utterance of magic words (acting as a discourse marker), but also it evokes or initiates a supernatural “performance arena” in which mystical communication may take place.

**Ewa Ciszek (Adam Mickiewicz U): “DOM in Early English”**

Old and Middle English word-formation is still as much a neglected area as it was fifty years ago and earlier. Suffice it to say that no detailed synthetic treatment of either OE or ME derivation has so far

appeared in print. When we look at some allegedly simple problems in the field it turns out that we still know relatively little about them and there is often no agreement both as to facts and interpretations. In the present paper I would like to illustrate this on the basis of the development of the suffix *-dom* from Late OE (1000-1150) to the end of the ME period. First, I will concentrate on the productivity of the suffix, then on the chronology of its appearance and the semantic development of *-dom*. The tools used for analysis are various corpora. The diachronic part of the *Hel-sinki Corpus* serves as a general background for the studied phenomena. Moreover, the occurrence and behaviour of *-dom* will be examined in Bosworth and Toller (1898-1921), the *Toronto Corpus of Old English* and *MED online*.

In OE *dom* existed as an independent word with the senses ‘doom, judgement; a ruling, governing; might, power, glory, dignity, authority, court; will, free will, choice; sense, interpretation; state, condition’ to mention but a few listed by Bosworth and Toller (1898-1921). The word has survived as *doom* until today. *Dom* could also form compounds as the second element which in a number of instances lost its original meaning and in the course of OE changed into a suffix with the sense of ‘office, power, authority, dominion, might, property, state, quality, condition’ (Bosworth and Toller 1898-1921). We hope to demonstrate that the suffix was definitely productive already in OE2 (850-950), as can be seen in the *Hel-sinki Corpus*. In addition, we have found 39 attested derivatives in the *Toronto Corpus of Old English*. In Middle English many OE words with the suffix *-dom* survived and some new came into being. Marchand (1969) postulated that *-dom* acquired additional senses, i.e., ‘territory’ and ‘collectivity of...’. Our material shows that *-dom* developed those two meanings already in OE.

**Olga Fischer (U of Amsterdam): “Notes on Developments in the Category Adjective from Old to Middle English”**

In earlier research (Fischer 2000, 2001), I looked at the position of adjectives in Old English. In this period, adjectives could occur both before and after the head noun. In most Old English grammar books this variation in position has been ascribed to the relatively free word order of Old English. However, it could be shown that there was a difference in meaning between preposed and postposed adjectives, and that this meaning difference was related to a number of parameters such as definiteness vs. indefiniteness of the NP—which in turn was linked to weak vs. strong inflexional forms of the adjective—and given vs. new information. For this presentation I intend to look at what happened to adjective position in the Middle English period. In this period, word order became more fixed overall and the postposed adjective position began to be gradually lost; preposed adjectives became the rule, comparable roughly to the present-day situation. In addition the strong vs. weak distinction between adjectives was lost (due to phonetic attrition and possibly a process of pidginisation), and a new determiner system began to develop via grammaticalization of the numeral *an* and the demonstrative pronoun *se, seo, þæt*. Data for this investigation will be provided by the Penn-Helsinki prose corpus of OE, which has been syntactically tagged. In the first instance all examples of NPs accompanied by an Adjective Phrase will be collected. All postposed adjectives will then be investigated in detail in their context, and set off against the preposed ones. Questions that need to be asked are: (1) is usage in postposition the same as in Old English but reduced, or are there new developments (e.g. the influence of French etc.); (2) if there is a reduction in postposed adjectives is this merely one in frequency, or can we distinguish specific conditions causing the reduction? (3) what is the nature of these conditions: can they be ascribed to discourse factors, to phonological, lexical and/or syntactic ones? (4) are the factors in any way interlinked and/or can a pathway be discovered? (5) is the development in any way linked to larger overall changes taking place in English? I hope to be able to provide some answers to at least some of these questions.

### Gwang-Yoon Goh (Ohio State U): “Prepositional Stranding and Relative Obliqueness in OE: What Made Prepositional Stranding So Difficult in OE?”

As is well known, OE had a highly restricted form of prepositional stranding (P-Stranding). In particular, the displacement of the (non-pronominal) prepositional object from PP (DPO, i.e., ... NP<sub>i</sub> ... [<sub>pp</sub> P t<sub>i</sub>] ...) was strictly prohibited in virtually all types of OE prepositional stranding (cf. Allen 1980a, 1980b, Fischer 1992). No matter how such a prohibition is theoretically analyzed, it seems clear that OE had some sort of constraint against DPO. This paper addresses the issue of why P-Stranding was so restricted by explaining what motivated the constraint against DPO in OE. Thus, after determining the characteristics of the P-Stranding types allowed in OE, this paper proposes that what was behind the constraint is (a) a high degree of obliqueness of OE prepositional arguments, which was rigidly marked and represented by the preposition as an obliqueness marker (cf. Goh 2000a, 2000b, 2001), and (b) the representation and maintenance of relative obliqueness among OE NP arguments, which would have been difficult to achieve if DPO had been allowed in a language like OE with a high degree of flexibility of surface word order. In particular, DPO was very likely to cause a confusion in grammatical relationships including relative obliqueness, leaving no reasonable way to get the intended meaning of the relevant sentence in many cases. For example, if a PO is separated from its governor P in examples below, it would be very difficult to decide whom the father created through whom in (1), whom Simon threatened with whom in (2), and who led whom and how in (3):

- (1) *se fæder þurh hine gesceop us* (ÆCHom ii. 3.11)
- (2) *Symon me mid his englum geþiwde* (ÆCHom i. 378.1)
- (3) *Hu Moyses lædde Israhela folc from Egyptum ofer þone Readan Sæ* (Or 1.16)

This paper also shows that the changes related to DPO played a significant role in the advent of new P-Stranding patterns and prepositional constructions such as the prepositional passive in later English.

**Marcin Grygiel (U of Rzeszow): “Non-linearity and Panchronic Dimension of Semantic Changes Affecting the OE Synonyms of MAN”**

It is undisputed that there is a close link between the life of a society and the lexicon of the language spoken by it. Consequently, extra-linguistic causes of semantic change cannot be overlooked in the analysis of OE synonyms of MAN used in, e.g., alliterative poetry, such as *beorn, guma, rinc, secg*. However, the study of OE synonyms of MAN reveals that they cannot be successfully handled without reference to a more universal dimension, especially if we take into account the cognitive assumption that semantic change takes place not only over long periods of time, but it can also be traced in pragmatic ambiguity, polysemy or dialectal variation (Sweetser 1990). I will try to illustrate the process with OE poetry extracts where the ‘MAN terms’ are constantly in the state of semantic fluctuation and intercategory tension.

The panchronic perspective, understood as universal trends breaking free from the constraints of time and space (Lozowski 1999), accounts for the fact that the types of semantic changes affecting the OE synonyms of MAN resemble those that characterise other historical synonyms of MAN. In the paper I will argue that, e.g., *esne, ceorl, scealc* belong to the ‘OCCUPATION/PROFESSION’ group while *eorl* and *hearra* are examples of neither language- nor period-specific type where the domain MASTER/BOSS serves as a source for synonymy. The data on which I will base my observations are mostly drawn from the *Historical Thesaurus of English*, the *OED* and a source study of Anglo-Saxon poetry.

**Trinidad Guzmán-González (U of León): “Ælfric and the Grammatical Category of Gender”**

This paper is framed within a long-term research project on the category of grammatical gender in OE, whose outline was presented in detail at the ICELH meeting in Santiago 2000. Partial results on aspects of it have been made public at various

specialised conferences. I am at present examining Ælfric of Eynsham’s treatment and usage of the category of gender. I have departed from his Latin Grammar (an obvious landmark in the development of English linguistic thought in many an aspect) and the contrast established between the situation in English and in Latin, both explicit and intrinsically, to pursue an analysis of his works in order to explore Ælfric’s own usage. Two issues have been particularly considered: first, the extent to which he uses the “double system of gender concord” generally acknowledged as existing in Old English (within and outside the Noun Phrase); second, the consistency between his usage in his own writings and the gender classes he indirectly provides in his Grammar. The paper presents and discusses the results of the research based on a wider corpus of texts (preliminary sample work had already been discussed at a previous conference). Some of my findings seem to challenge common views on the evolution of the category though further analyses and contextualization remains to be done.

**Marianna Hintikka (U of Helsinki): “The Semantic Field of EVIL in the History of English: Cognitive Categories and Prototypes”**

My research deals with the semantic and lexical field of ‘evil’ in the vocabulary of English. My theoretical framework is cognitive linguistics and, more precisely, historical cognitive semantics. My paper is a diachronic, corpus-based survey of the semantic field of ‘evil’ from Old English to Present Day English, and my main interests are the long-term changes in meaning within the said lexis. I view the concept of ‘evil’ from a religious and secular perspective, which I see as the main division within the domain, and trace semantic changes as triggered by this dichotomy and by the assumed gradual merger into each other of these two areas of religion and secularity. The gradual shift from a so called pagan society to a Christian one, and from a Mediaeval world view to a Renaissance mind-set, for example, provide ample material for the study of the role of ‘evil’ in people’s lives and society. I have categorised the concept of ‘evil’ into

roughly three: moral, natural, and inadequacy, and will look at how, when, and to what extent they occur at the various stages of the diachrony and in the various contexts and text-types. A more refined vocabulary seems to have developed in the course of history, and one which makes an increasingly clear distinction between moral and natural 'evils'. I mainly use the prototype theory of semantics, which has been previously successfully applied in cognitive linguistics (Geeraerts, Lakoff). My material comes from the Helsinki Corpus of English Texts, the *Dictionary of Old English* database, the *Middle English Compendium*, and the British National Corpus.

**Richard M. Hogg (U of Manchester): "Old English Morphology: Some Theoretical Problems"**

Two competing general analyses of Old English inflectional morphology are current in the history of that period. On the one hand there is the traditional analysis found in works such as Brunner (1965) and Campbell (1959), which are essentially diachronic and neogrammarian in structure. They involve a description of the historically-derived classes of declensions and conjugations. On the other hand there is the type of analysis found in works such as Quirk and Wrenn (1957) and Hogg (1992), which are largely synchronically based and utilise a form of word and paradigm analysis of the language.

One response to this situation is quite simple. It is to claim that the two types of analysis are necessarily different because they are doing different things. But, it could be claimed, this is unsatisfactory. In particular, if one were attempting a new handbook style analysis of Old English inflectional morphology, there would surely be a need to reflect all types of analysis. The difficulties and the issues seem to be worst in respect of nominal (and adjectival) inflection, where it is clear that there are major changes during the OE period. In this paper I show a number of cases where there are indisputable problems, I sketch the two different approaches, and then offer one method of attempting to resolve the issues within a handbook context. I shall

illustrate this with an examination of the interaction between morphology and phonology in one or two crucial areas, such as *First Fronting* and *I-mutation*.

**Leena Kahlas-Tarkka (U of Helsinki): "Words Conveying Totality in Early English"**

In his *Old English Syntax*, Bruce Mitchell lists several items under his section dealing with pronouns, and words conveying totality in particular. Less attention has been paid to words which show low frequencies, as they do not seem to raise any particular questions or be of special interest for diachronists. Such words are, e.g. *eall* (sg.), *welhwylc*, *gewelhwylc*, *gehwæper*, *æghwæper*, *hwa*, as well as the closely related *swa hwa swa* and *swa hwylc swa* in instances like *Biter wæs se beaduræs*, *beornas feollon on gehwæpere hand*, *hyssas lagon* (*Battle of Maldon* 112). The modern computerized corpora give us better access to early texts, and it is therefore easier to get an overall picture of the uses of grammatical words of even lower frequency. In the proposed paper my intention is to illustrate the uses of the above words in the whole corpus of Old English and to follow their development through the Middle English period until their gradual disappearance from use. The data retrieved from the Toronto OE corpus and the ME compendium give a full picture of the uses of these words, as well as better insight into the reasons for their low frequency and gradual disappearance. The origins and development of the above words also reveal clear grammaticalization processes, as many compound pronouns in the history of English.

**Christian Kay and Irené Wotherspoon (U of Glasgow): "Towards an Electronic Thesaurus of Old English"**

The *Thesaurus of Old English* (TOE) is a substantial work in two volumes, the first a conceptually arranged thesaurus of the extant vocabulary of Old English, the second an alphabetically arranged index. It is widely used but is limited by its fixed format. Finding a word in the semantic classification is straightforward for

knowledgeable users, but for others using the index can be a laborious process. If a single click on a word form produced a list of all possible locations, retrievability would be much improved. More importantly, new types of searches would be possible, thus stimulating new research questions.

The paper will discuss some of the issues involved in creating an online *TOE* out of the existing databases. Although the technical problems involved are interesting, the main focus of the paper will be on the implications of the peculiar nature and scope of the extant OE vocabulary. The small size and probably unrepresentative nature of the lexicon is recognised by *TOE* in the four superscript flags indicating relative currencies of words. Searches based on these would enable the user to identify semantic domains in which, e.g., rare and poetic words occur. The lexicon as a whole is characterised by a high degree of polysemy, which could be related to semantic domains, as could predominant metaphors. Searches taking account of the structure of OE lexis, such as a search on non-initial elements of compounds, could be enabled. Further use could be made of the hierarchically structured categories of *TOE*, with a view to identifying core vocabulary. The degree of hierarchy across sections of different kinds is also of interest, both for Old English research and for semantics generally. Additionally, the database field containing comments of the compilers of *TOE* on, e.g., textual matters could be made available. Members of the audience will be invited to discuss these plans and suggest further possibilities for this resource.

**Gabriele Knappe (U of Bamberg): “Historical English Phraseology: Aspects of the Development of Phraseological Units in the History of English”**

One particular group of lexeme-like units has so far received little attention in English historical linguistics. This is the group of fixed expressions, which may be more or less idiomatic, and which are here called ‘phraseological units’. Phraseological units may be defined as groups of lexemes or lexematic formatives

not beyond sentence length which may be used similarly to lexemes. The scope of the historical investigation of phraseological units in the German language has been outlined by Burger and Linke (1998). In my paper I intend to discuss principal possibilities of English historical phraseology on the basis of my collection of more than one thousand phraseological units with the constituent *hand* from Old English to Modern English. They are mainly taken from lexicographical sources, above all the *Oxford English Dictionary* (Weiner/Simpson 1989), Bosworth and Toller’s *Anglo-Saxon Dictionary* (1882-1898) with its *Supplement* and *addenda*, and the *Middle English Dictionary* (Kurath et al. 1954-2001), but also from major bilingual and monolingual dictionaries before 1800. The complex development of one particular ‘phraseological line’ (*phraseologische Reihe*; see Fleischer 1997, 173-178) from Old English to Modern English, namely those phraseological units sharing the basis *on hand* or *in hand*, will be especially analysed. Among other questions I will discuss how flexible the formal structure and the semantic scope of these units were at different points in time, whether they adapted to changes in the general vocabulary of English, and in how far their potential for variation and idiomaticisation can be ascertained from the data.

**Takeshi Koike (U of Edinburgh): “The Grammaticalisation of the Determinative Function of a Genitive Nominal after the End of the OE Period”**

This paper deals with the change in the use of a genitive nominal from OE to ME, whereby a genitive nominal, which functioned not only as a nominal modifier (= adnominal genitive) but also *inter alia* as verbal complement in OE, came to be used solely in its adnominal function, and more specifically as a determiner (Rosenbach 2002: 224-5). I will attempt at explaining this change, using Cognitive Grammar (Langacker 1987, 1991), as an instance of grammaticalisation, in which the determinative function of a genitive nominal was generalised in the course of the ME period. Pivotal to this account is the characterisation of a genitive



case in OE and its function. I claim that the function of the genitive case is to reduce a conceptualiser's attention to the profile (Langacker 1987: 183) of a nominal to which the genitive inflection is attached. Crucial to this claim is that a genitive nominal is a "nominal predicate", i.e. it has properties as a noun (phrase), which explains why it can occur in positions where any other noun (phrase) such as an accusative nominal can also occur. The semantic effect of this reduction of attention is twofold: (1) A conceptualiser's attention will be dislocated from the profile of the genitive nominal to the profile of another nominal. (2) A conceptualiser's attention still falls onto the profile of the genitive nominal, but with less intensity. As a result, it designates an entity that is construed as disappearing or non-existent (associated with properties such as "unaffectedness or partial affectedness, or non-completion" Lass 1994: 237). Some previous studies on adnominal genitive (Thomas 1931; Rosenbach 2002) suggest that there was a general increase of preposed adnominal genitive, especially when the genitive nominal is a definite and animate expression. In such cases the genitive nominal had a determinative function. During the OE period, such determiner-like genitive nominals existed side by side with non-determiner-like genitive nominals which had more of properties as a noun (phrase). The crucial change that happened to a genitive nominal after the OE period is the generalisation of this determinative function, in parallel with the emergence of the determiner class such as the definite/indefinite articles. Accordingly, a genitive nominal gradually lost its non-determinative functions. This change can be characterised as more discrete categorisation between the nominal class and the determiner class (as paralleled by the historical development of auxiliary, whereby the lexical verb class and the auxiliary verb class came to be more distinctly categorised).

**Bianca Kossmann (U of Freiburg): "Da him abuten weore riche and henen: Medieval Corpora and the Study of Semantic Change"**

Recent studies on semantic change have used historical corpora such as the *Helsinki Corpus of English Texts* (HCET) and the *Oxford English Dictionary* (OED) among various others. The HCET, although providing a good selection of text types, does not contain sufficient data for an analysis of a particular semantic field in a restricted period of time. As I will argue in the present paper, the OED quotations database could be exploited to a much greater extent in the study of semantic change than has been done so far. Despite its wealth of data (some 30-35 million words), pre-1500 texts are unfortunately underrepresented in this 'historical corpus'. Thus, for lexical-semantic investigations on Old and Middle English it would additionally be advisable to include the text data provided in the *Dictionary of Old English Corpus* (DOEC, University of Toronto), and the *Corpus of Middle English Prose and Verse* (CME), currently being compiled at the University of Michigan. These two 'very large' online databases promise sufficient results for the respective periods in question. The DOEC counts approximately 3.5 million Old English words in all extant texts having survived to the present day and the CME currently represents about 60 complete Middle English texts. On the theoretical plane, I shall attempt to integrate traditional philological (Hughes 1988) and recent cognitive approaches (Traugott/Dasher 2002, Sweetser 1990) to semantic change and evaluate them critically. Using the semantic field of 'wealth' in medieval English (800-1500) as a study example, the potential of various quantitative and qualitative corpus linguistic research strategies will be illustrated. The results will show that postulating a very close parallel between social developments and the rise of "moneyed words", as is done by Hughes, is not without risks.

**Christian Liebl (U of Vienna): "The A and O of a Medieval English Sound-Change"**

To the best of my knowledge, no detailed comprehensive investigation of the origins and geographical diffusion of  $\bar{a} > \bar{o}$  (as in *stān > stōn*), one of the most important phonological changes in the history

of the English language, has so far been undertaken. The accounts in the standard handbooks usually look back to the classic treatments in Luick (1964) or Jordan (1974) and are rarely based on any new empirical research. The present paper will first briefly discuss some problems concerning the sources and phonetic quality of OE *ā* (touching on Homorganic and Open Syllable Lengthening *inter alia*), vowel length in compounds, the actuation of the change and certain instances of *o* erroneously interpreted as *ō*. This will be followed by a critical evaluation of the (partly unpublished) evidence provided by onomastic material—chiefly culled from the county surveys of the English Place-Name Society—as well as literary texts, glosses and documents, ranging from late Old English to early Middle English. The numerous examples of early *o*-spellings now confirm the intuitions of those scholars who advocated an eleventh-century date for *ā* > *ō*. In the North and North Midlands, however, the change seems to have taken place not as late as hitherto assumed (cf. e.g. Dietz 1989), even though matters are somewhat obscured by the development of *ou* > *au* (more widespread than generally believed). Finally, summary statistics (based on place-name data) permit some unexpected, albeit tentative, conclusions about the frequency and geographical spread of *o* -spellings throughout England prior to 1290-1350, the period studied by Kristensson (1967, 1987, 1995).

#### **Davita Morgan (U of York): “Objects and Adverbs in Early English”**

In this paper I present a quantitative study of variation in the order of objects and adverbs in Old and Middle English. The data are taken from two searchable annotated electronic corpora: the York-Toronto-Helsinki Parsed Corpus of Old English Prose (YCOE) and the Penn-Helsinki Parsed Corpus of Middle English (PPCME2). The study examines the effect of several factors on the order of objects and adverbs. Some of the factors deal with the characteristics of the object (definiteness, negativity, etc.) and the adverb (temporal, locative, etc.). Other factors involve the position of the object/adverb with respect to other elements

in the clause such as the subject or verb. I will refer to the former as “type” factors and the latter as “positional” factors. Since it has been shown that negativity affects the position of the object with respect to the verb (van der Wurff 1999, Pintzuk to appear, and Pintzuk & Taylor to appear), it would be expected that the status of an object as quantified, negative or positive (unmodified by a quantifier or a negative element) would play a role in the ordering of objects and adverbs. Similarly, if object - adverb orders are derived by scrambling, the definiteness of the object should make a difference.

These expectations are not fulfilled. I show that type factors relating to the object are surprisingly unimportant in determining object-adverb order. Instead, positional factors have a strong influence on the order of objects and adverbs, as do the type factors of the adverb. I discuss the implications of these results for a scrambling analysis of object-adverb orders and for a leftward movement account of quantified objects.

#### **Michiko Ogura (Chiba U): “Lexical Comparison between Old English Psalter Glosses”**

Lexical differences between the glosses of the Vespasian Psalter (PsGIA) and the Regius Psalter (PsGID) have been regarded as dialectal owing to the difference of their provenances. The dialect of PsGID is obviously early West Saxon, and the glosses are followed especially by the glosses of the Vitellius Psalter (PsGIG), the Tiberius Psalter (PsGIH) and the Arundel Psalter (PsGIJ), beyond the Roman-Gallican difference of the Latin texts. The dialect of PsGIA can be considered basically West Mercian, in contrast with East Mercian of the Rushworth 1. The Junius Psalter (PsGIB) and the Cambridge Psalter (PsGIC) are not Mercian but West Saxon; they are in the tradition of glosses in the Roman text and follow PsGIA chronologically, but their morphological forms and spellings reveal their different origin. It seems significant to compare PsGIA and PsGID, the representatives of the A-type and the D-type, in order to show how different they are in glossing Latin. The aim of this paper

is to classify the types of differences and to present both dialectal and idiolectal choices of words and elements in the glosses of PsGIA and PsGID, and then to compare other glosses to show how complicated the choice of each gloss is, especially the idiosyncratic glosses of the Lambeth Psalter (PsGII). The glosses of PsGIA and PsGID differ in one-fourth of the whole lexical elements, but it is the part where the efforts and devices of the glosses can be most evident.

**Fuyo Osawa (Tokai U): “The Tough-Construction: Its Emergence and Development”**

The tough-construction like *John is easy to please* has been analyzed differently by many linguists. Chomsky (1977) has proposed that *wh*-movement (in fact, a null operator) is involved in the derivation in Present-Day English. In any analyses, a non-subject gap in the infinitival clause is assumed and this gap which is associated with the main-clause subject is supposed to function as direct object of a verb. The aim of this paper is to propose a new view, against the above assumptions, on the development of this construction in terms of functional category emergence, making reference to the analysis of Bock (1931). I propose that in Old English, *þæt* of the alleged example of *No þæt yðe byð to befeonne* ‘That is not easy to escape’ (Bwf 1003) is not a moved NP, but is base generated in this position and this is not syntactically associated with *to befeonne*. This will follow easily, assuming that the precursors of infinitives were nominals derived from verbs, as discussed in Osawa (2003). Later, this base-generated NP *that* was reanalyzed as direct object of a verb in an infinitival clause and the *tough*-construction was born. This re-analysis was made possible after the deverbal nominals (*-an*, *-enne* forms) changed into infinitival clauses due to the emergent INFL within the former nominal structures. That is, derivationally, ‘*that is easy to escape*’ construction was earlier than ‘*To escape that is easy*’ one. This is different from the proposal by Fischer et al. (2000) that there was a change in the mechanism of deriving this construction from NP-movement in OE to *wh*-movement in ME. The historical facts like the

presence of examples involving intransitives and the overall history of this construction would be better explained by my analysis.

**Lisa Sue Pearl (U of Maryland): “Acquisition Theory in Language Change Modeling: Old English OV-Loss”**

It is reasonable to assume that a language learner living during a period of change for a particular construction would consider *all* relevant data while formulating his underlying grammar. Our model challenges that assumption. We show that rather stringent constraints derived from acquisition theory are crucial for an explanation of the sharp loss of a strong Object-Verb (OV) distribution in Old English between 1150 and 1200 A.D. (Kroch & Taylor 2000, YCOE corpus—Kroch & Taylor, PPCME2 corpus—Taylor et al. 2003). Specifically, children must be sensitive to triggering data in the input which is *unambiguous* (Dresher 1999, Lightfoot 1999, Fodor 1998) and which appears in *degree-o* clauses (Lightfoot 1991). The model itself is mathematical and views language change as a shifting distribution of competing grammars within a population over time (Yang 2003). In our model of an Old English population, an OV order grammar competes with a VO order grammar for supremacy in the population. For simplicity, the model posits an OV/VO parameter representing a probabilistic access function of two grammars (Bock & Kroch 1989) that ranges between 0.0 and 1.0. This value is used to choose one of the two orders—OV or VO—every time an utterance is produced. Beginning with a default unbiased value of 0.5, input from the child’s environment is used to push the value towards either OV or VO order. At the end of the critical period, the child’s value is set and not altered by any further input. The current population creates the input for the new learners, based on that current population’s average parameter value. A population consists of individuals from ages 0 to 60, where those individuals ages 0-1 are the new learners. Every two years, individuals ages 59-60 die off, all other individuals age by two years, and the new individuals listen

to the input to set their parameter value. The average parameter value of the population changes through time, based on the new individuals acquiring their parameter value. Population level change is thus a result of individual level “change” which happens during acquisition. Individual level “change” is possible because the restricted data set of degree-0 unambiguous triggers does *not* mirror the OV/VO distribution in the rest of the input—but the degree-0 unambiguous triggers are the *only* part of the input children are sensitive to when setting OV/VO order. Our model shows that a population restricted to learn from only the degree-0 unambiguous triggers can rapidly shift its distribution from strongly OV to strongly VO. Surprisingly, we show that this restriction seems to be necessary: a population not so constrained cannot support the swift loss of a strong OV distribution. The logistic “S-shaped” curve of language change also falls out naturally from the small changes that happen during acquisition, that then spread through an exponentially growing population. The benefits of this tight coupling of historical linguistics and acquisition theory go both ways. While models employing acquisition theory provide a vantage point from which to understand certain historical changes, modeling can also allow us to investigate the necessity of the restrictions discussed for acquisition in ways not possible in a natural setting. Moreover, we can quantify the lower boundary of data needed to trigger early acquisition since the language change trajectory acts as a metric for successful acquisition at a population level.

**Susan Pintzuk (U of York) and Eric Haeberli (U of Geneva): “The Distribution of Finite Verbs in Old English: Structural and Quantitative Issues”**

This paper explores some aspects of the interplay between structural and quantitative analyses of word order patterns in Old English (OE), focusing on the distribution of finite verbs. Pintzuk (1999) proposes that OE word order can best be analyzed under the assumption that the finite verb occupies the same structural position in both main and subordinate clauses, i.e. the head position of a head-initial or head-

final IP. Considering the quantitative consequences of this analysis, Pintzuk observes that the frequency of head-final IPs during the OE period changes in parallel in main and subordinate clauses. Given Kroch’s (1989) constant rate hypothesis, Pintzuk’s statistical evidence thus supports her structural analysis of a unique position for finite verbs. However, what remains unexplained within Pintzuk’s approach is the fact that verb-final order (i.e. head-final IP) is much more frequent in subordinate clauses than in main clauses, an unexpected asymmetry if the finite verb occupies the same position in both clause types. This observation is one reason that Haeberli (to appear) proposes that finite verbs generally occupy distinct heads in the inflectional domains of main and subordinate clauses, i.e. Agr and T. However, from the point of view of Haeberli’s analysis, the parallel development between clause types observed by Pintzuk is problematic because the directionalities of AgrP and TP are not expected to change at the same rate. Thus, the statistical evidence (constant rate) favours Pintzuk’s approach, whereas the word order patterns (clause type asymmetry) are more easily compatible with Haeberli’s analysis. The aim of this paper is to investigate whether this conflicting conclusion can be resolved on the basis of a detailed statistical analysis of Haeberli’s proposals and a re-evaluation of Pintzuk’s data in the light of a much larger database, the York-Toronto-Helsinki Parsed Corpus of Old English Prose (Taylor et al. 2003).

**Sara M. Pons-Sanz (Cambridge U): “Being a Thrall of the Antichrist: How Much Lower Can You Get?”**

Being closely dateable as well as localizable, the works of Wulfstan, Archbishop of York and Bishop of Worcester, are excellent material for the study of the process of integration and accommodation of the Norse-derived vocabulary in Old English. Wulfstan’s fondness for the loanword *lagu* instead of the native *æ(w)*, his frequent use of OE *eorl* with the meaning of ON *jarl*, his taste for the *grīð* word-field and his occasional use of other Norse-derived terms are features of his vocabulary which can be found in any intro-

duction to his language and style. The appearance of these terms in the Wulfstanian canon is generally explained as the result of his contact with (and his possible origin from) East Anglia and his dealings with his deeply Scandinavianised northern see. By concentrating on the occurrences of the loanword *þræl*, this paper suggests other reasons, of a linguistic nature, for the archbishop's selection of Norse-derived terms instead of their native synonyms. It argues that, in the case of *þræl*, the 'comparative inefficiency' of the native *þeow* word-field would have led Wulfstan to use the loanword in those contexts where emphasis is placed on the evils derived from the servitude to the Antichrist or the contrast between thegns and slaves.

**Hans Sauer (U of Munich): "Lexicography and Old English Plant Names"**

Plant names in general and Old English plant names in particular are interesting not only for botanists, pharmacists, medical doctors and many others, but also for linguists. From a linguistic point of view, their etymology, their morphology (especially their word-formation) and their meaning and motivation can be investigated. Although Peter Bierbaumer with his three-volume study of 1975-79 has made an important contribution to the study of OE plant names, much research still needs to be done, and in particular, past and future results have to be systematized. They can then also be integrated into a dictionary of OE plant names. I have started preparing such a dictionary, which will concentrate on the aspects mentioned (etymology, morphology, meaning), but will, of course, also take the identification of the plants into account. I shall outline its principles and structure in my paper, also discussing a few sample entries. A dictionary of OE plant names will not only be worthwhile for its own sake; it will also be a contribution towards a much needed new etymological dictionary of Old English. The only existing Old English etymological dictionary, Holthausen 1934 (repr. 1974), leaves much to be desired, whereas the new *Dictionary of Old English*, which is in progress but far from completion, unfortunately excludes etymological

information on principle, nor does it concentrate on morphological aspects. Alfred Bammesberger has been preparing an etymological dictionary of Old English for some time, but it seems unclear when this will be completed and published. Thus a dictionary of OE plant names will fill at least a part of this gap, and it will also be a contribution to the study of OE word-formation and semantics.

**Hironori Suzuki (Fukushima National College of Technology): "Word Order in Old English Poetry: Alliteration as the Key Factor"**

In a paper I presented at the ICEHL 12, I discussed factors affecting the word order of the modal auxiliary (M) and its infinitive complement, a non-finite verb (V) in the subordinate clauses of Old English verse, *Beowulf*. Although previous theories, identifying extra elements (Ohkado 2000) or 'heaviness' (such as Kohonen 1978, Suzuki 1993, Davis 1997) as dictating the word order, seem valid when applied to OE prose, the results indicated instead that alliteration is in fact the crucial factor in determining the MV/VM word order in subordinate clauses of OE verse. Thus, the VM order is always observed when only the non-finite verb alliterates, and both appear within the same half-line boundary, while the MV order is always observed either when the alliteration pattern differs from the above or when both are separated by a half-line boundary. Furthermore, this phenomenon can also generally be observed in main clauses, except for cases where only the non-finite verb alliterates in main clauses of 'a'-verse, predominantly resulting in the MV order. In this latest paper I seek to apply this theory regarding the importance of alliteration in determining word order across a more comprehensive corpus of OE verse and a wider variety of auxiliary types: This paper thus attempts to verify whether the tendencies observed in *Beowulf* can also be discerned in the other texts, pointing to their applicability to Old English verse as a whole.

**Ann Taylor (U of York): "Rhythmical Prose in Old English and Its Effect on Verb-Object Order"**

The majority of the work of the two most prolific extant authors of the late Old English period, Ælfric and Wulfstan, is written in a form commonly referred to as rhythmical prose. In his work on Wulfstan, McIntosh (1950:17) warns against using the rhythmical prose of either author as a basis for word order studies since it may contain “certain aberrations” for the sake of the form. Indeed the frequency of object-verb (OV) vs. verb-object (VO) orders in the two authors is quite different despite the fact that they are writing at the same time in the same dialect and genre. Thus only about half of Ælfric’s clauses are OV while nearly two-thirds of Wulfstan’s are. Using the first set of *Catholic Homilies* (which were written before Ælfric developed his rhythmical style) as a control, I show that objects of different lengths disproportionately favour pre- or post-verbal position in the rhythmical prose in comparison to the control. These differences are shown to be related to the different prosodic structures created by these verb-object combinations and how they are mapped onto the different rhythmical structures used by Ælfric and Wulfstan. Because the authors’ rhythmical styles are different, the variation from normal prose style is also different; thus one-word objects occur in pre-verbal position at an abnormally high rate in Wulfstan, while in Ælfric longer objects (three words or more) occur in post-verbal position more frequently than in the control. The result of these “aberrations” is that the overall rate of OV order in Ælfric’s rhythmical prose is slightly suppressed, while in Wulfstan it is inflated in comparison with the control.

**Linda van Bergen (U of Edinburgh): “Ne + Infinitive in Old English?”**

It is often stated that Old English *ne* ‘not’ must immediately precede a finite verb. Non-adjacency of *ne* to a finite verb is certainly extremely rare, and some apparent instances can safely be attributed to error. But Mitchell (1985) mentions two constructions for which the statement needs some qualification. The first of these involves *uton* ‘let’s’, and the second involves several infinitives dependent on the same finite verb. As

illustrated in examples (1) and (2), *ne* may be found immediately preceding an infinitive in both of these constructions.

(1) *Uton la ne toslitan þa tunecan* (let-us lo not asunder-tear the tunic) ‘Let’s not tear asunder the tunic’ (*HomS* 24.282 [Mitchell 1985: §916a]).

(2) *Wa bið þæm ðe sceal* (woe is to-him who must) *þurh sliðne nið sawle bescufan* (through cruel affliction soul thrust) *in fyres fæþm, frofre ne wenan* (in fire’s embrace comfort not hope) *wihte gewendan* (at-all change) ‘Woe it shall be for him who, through cruel affliction, must thrust his soul into the embrace of fire, not hope for comfort, not change at all’ (*Bwf* 183 [Mitchell 1985: §1602]).

*Na / no* is also found in these constructions, and Mitchell appears to regard this as the more normal state of affairs. According to Einenkel (1912), to whom Mitchell refers in relation to the second construction, the use of *ne* preceding infinitives is both rare and wrong. However, without a study comparing the use of *ne* with that of *na / no* specifically in these constructions, such judgements are difficult to make. With the aid of the York-Toronto-Helsinki Parsed Corpus of Old English Prose, I will investigate whether the use of *ne* is in fact unusual in these two contexts. If it is not, we will need to take the phenomenon into account in descriptions and analyses of the behaviour of *ne* in Old English.

**Juan Gabriel Vázquez González (U of Málaga): “A Northwest Germanic Conceptual Isogloss: Entertaining in Old English and Old Norse”**

The aim of this paper is to provide a contrastive analysis of verbs for *entertaining* in both Old English and Old Norse, a first step in the reconstruction of the related Northwest Germanic conceptual isogloss. Apart from the relevant section in Buck (1949), a dictionary of ambitious scope but necessarily restricted in corpus, no other work has ever dared categorize the Germanic wordstock. In this respect, my contribution benefits from the recent advances produced

in Old English historical lexicography (Roberts et al. 1994) and turns semasiological works like Cleasby et al. (1874) and Zoega (1910) into the right onomasiological frame. Hospitality is a long-established IE institution (Benveniste 1969), with connections with warlike aristocracy (*\*druhtinoz* and *\*kuningaz*) and kinship relationships, among others. Here, my concern is with a more restricted and immediate correlate: entertainment. I will focus on the various ways in which the notion has been conceptualized in these languages (*underfon* and *feormian*; *kosta*, *traktera*, *tæra*, *fegna* and *skemta*), arranging the units conveniently in two lexical subdomains. The arrangements are based on the particular type of functional onomasiology that I have devised elsewhere (Vázquez González 2000 & 2002) and include the unit's description and classification at the same time (Faber & Mairal 1999). Once the two lexical subcategories have been explained individually, the contrastive analysis will ensue. Despite the unbalance in the number of units and the lack of shared formal basis, I will argue that the two lexical domains codify extremely similar notions, with extensions.

#### **Ferdinand von Mengden (Free U of Berlin): "Some Characteristics of the OE Numeral System"**

If compared to the numeral systems of the modern Germanic languages, the system of Old English shows two remarkable differences: one is the overrunning of the base '100', i.e. the continuation of the series of multiples of '10' up until '129'. The other is the change in the morphological structure of the expressions for multiples of '10' from '20' to '60' and of those from '70' to '120'. While the lower valued section employs the suffix -TIG to denote the multiplicand '10' (i.e. *syx-tig* '6 × 10'), the higher one uses the circumfix HUND-\_-TIG for precisely the same function (i.e. *hund-seofon-tig* '7 × 10').

Both these characteristics have often been explained as due to some pre-historic influence of a non-decimal counting system. However, while obviously representing irregularities if compared to a perfectly

decimal arrangement of numerals, both features can and should be accounted for by language internal factors. The use of different morphs for one and the same arithmetic function as well as the overrunning of (a multiple of) a base are attested in other, genetically unrelated languages. These features therefore represent typologically possible (although rather infrequent) phenomena. As to the sequence from '101' up to '129', there are factors inherent in the numeral system of Old English (more precisely, of proto-Germanic) which may suffice to account for the idiosyncrasy. In spite of these irregularities, however, both the morphological break between '60' and '70' and the overrunning of the base '100' are entirely in accordance with decimal counting, and, moreover, they can possibly represent a non-decimal numeral system.

#### **Jerzy Welna (U of Warsaw): "Peculiar Vowel Leveling in the Sequences *weor/wyr/wor* in Early English"**

The paper discusses the circumstances of a development of the Old English short diphthong [eo] and the vowels [y, o] in the context of the preceding semivowel [w] and the following liquid [r]. Unlike other vocalic nuclei in the same context (e.g. OE *wearm* 'warm', *wearnian* 'warn', *w(e)ard* 'ward', etc.), these three sounds merged into the high back rounded vowel [u] at the turn of the Middle English period. The principal aim of the present study is to verify the temporal and geographical boundaries of the change traditionally considered to be a Late West Saxon process which affected words such as *weorc* (> *wurc*) 'work', *weorold* (> *wuold*) 'world', *weorþ* (> *wurth*) 'worth', *wyrm* (> *wurm*) 'worm', *wyrresta* (> *wurresta*) 'worst', *wyrsa* (> *wursa*) 'worse', *wyrt* (> *wurt*) 'wort', *wyrþe* (> *wurthy*) 'worthy', *word* (> *wurd*) 'word', etc. The analysis of data from the major corpora, like the MED, the OED, as well as Old and Middle English various single texts shows that *ur*-spellings in the above items, although rare, are found in various regions, including the Midlands and the North, and at different dates. The problem is quite complicated because an account of the evolution of the input sounds [eo, y, o] must consider

processes such as Homorganic Lengthening and/or *y*-unrounding in the East and the North (cf. OE *wyrd* > *wēred* ‘weird’?) as well as *eo*-monophthongization (cf. ME (SW) *wöruld*). Available linguistic literature lacks a detailed account of the change, while the standard grammars and other studies offer only brief and mutually contradictory accounts of the process (cf. Luick 1940, Mincoff 1972, Jordan-Crook 1974, Jones 1989, etc.). The paper is the present writer’s next installment in a cycle of studies devoted to peripheral change in English, involving vowels before [r] (e.g. Welna 1998, 2000, 2002ab, forthcoming, etc.).

**Johanna Wood (U of Aarhus): “Demonstratives and Possessives: From OE to Present-day English?”**

This paper investigates the syntax of co-occurring demonstratives and possessive determiners in the history of English in terms of the Determiner Phrase Hypothesis (Abney 1987). In Old English (OE), possessive determiners and demonstratives co-occur (Heltveit 1977, Mitchell 1985, Traugott 1992). Demonstrative-first (1) and possessive-first (2) orders are attested:

- (1) *Se heora cyning ongan ða singan* (Or 56.31, from Traugott 1992, p. 173 #11): That -MASC-NOM- their king began then to sing ‘He their king then began to sing’  
 (2) *seo eorðe gehæfde his þone onfangenan lichaman* (GD:C 155.9): that-FEM-NOM ground held his that-MASC-ACC received body

The possessive-first order does not survive the OE period. In two versions of the same text, Pope Gregory’s *Dialogues*, the reviser of the later version repeatedly removes the demonstrative and leaves the possessive. I argue that the two OE word orders are not in free variation and have different structures. The possessive-first order was not used after the OE period, due to the possessive becoming definite. The demonstrative-first order is current today. In Middle English (ME) and Early Modern English (EME), possessive determiners and demonstratives co-occur in the

demonstrative-first order. Mitchell (1985, p.53), noting that the demonstrative-first construction is common in EME remarks that whether it had a continuous existence between OE and EME remains to be established. The status of the construction between the EME period and present-day English also remains to be established. It is said to occur in present-day English (PDE) in “archaic contexts” (Rissanen 1992:324) and to be “non-standard” (Kytö and Rissanen 1993, p.258). However, my search of the British National Corpus reveals spoken examples that are neither “archaic” nor “non-standard”. I show representative examples of the PDE construction and argue that they are structurally similar to OE constructions with demonstrative-first order.

**Laura Wright (Cambridge U): “Southern Voicing Revisited: London Schoolchildren’s Social Networks”**

In this paper I will present a brief resume of some of the issues surrounding the sound-change known as Southern Voicing—the change which caused voiceless fricatives in word-initial position to become voiced in the Southern region in the Old English and early Middle English period—such as when and where it started, how far up the country it reached, suggestions as to why it stopped. The main set of data for the boundaries and timing of Southern Voicing is from place-names. For example, in the London region the place-name Finchley is derived from an Old English element starting with /f/, yet in the 1400s it is found spelt with a <V->, probably indicating that it had become voiced. As the sound-change receded in the Southern region, the previous /f-/ pronunciation was restored, and is the one which prevails today. In my presentation I shall describe another piece of data from the /f/ > /v/ set, which, I suggest, also preserves Southern Voicing in the London region. This is a truce-term lexeme used by very young schoolchildren when seeking respite from a chasing game (mentioned, in passing, in Opie and Opie [1959]1967:151) which has realisations both with word-initial /f/ and /v/ (although not both in the same school). I shall present the 20th-century boundaries of this voicing,



insofar as I have been able to discover them, and consider the implications for the use of social space and the creation of social identity within the city. Along the way, I shall consider issues of methodology in data-gathering, and ways of thinking about the preservation of distinct social space within a city which nowadays numbers at least 8 million speakers.

### Panel on the Peterborough Chronicle

#### Betty S. Phillips (Indiana State U): “Æ-Raising in the Peterborough Chronicle”

As Rusch (1992: 86) notes, æ-Raising, “strongly identifies only central texts such as VP, L Gl, and L Pr, and ... it can be completely absent in other Mercian texts ... In still other MOE texts, notably Rush<sub>1</sub>, æ-Raising sometimes yields /e/ for Pre-OE \*æ but also fails in other forms.” As for the Continuations to the Peterborough Chronicle (1122-1154), the reliability of their spellings has been questioned by Scragg (1974: 17), who says, “In Latin <æ> and had fallen together, while in English <æ>, and had done so. Peterborough scribes confused all four,” and by Lass (1994: 247), who gives spellings from the Peterborough Chronicle as examples of the “highly unstable spelling” of late Old English. Clark (1970: li), on the other hand, calls some of the spellings “forms all the likelier to be phonetic for being untraditional.” Rusch (1992: 85-87) agrees with Clark (1970), suggesting that the Peterborough Chronicle represents the “continuation of an identical synchronic state” to that of Rushworth 1 and that spellings reflecting æ-Raising are largely phonetic, but that /e/ is perhaps conditioned by a following consonant cluster; alternatively, exceptions may be due to lexical diffusion. Why a following consonant cluster should condition a preceding /e/ is not clear, nor is the direction of diffusion, beyond the observation that very high frequency words behave independently. The purpose of this paper is to develop Rusch’s hypothesis further. I will show why I agree with Rusch that spellings in Rushworth 1 and the Peterborough Chronicle reflect the lexical diffusion of æ-raising—following the typical pattern of such sound changes,

with function words being affected last not because of their high frequency but because of their low sentence stress.

#### Agnieszka Pysz (Adam Mickiewicz U): “The Usage of Demonstratives in the Peterborough Chronicle against the Background of the Old English Paradigm”

The Peterborough Chronicle is said to bear witness to a plethora of ground-breaking changes encroaching on the English language at a particular stage of its gestation. With such promising material at hand, this paper aims to present a selected range of issues related to the changes taking their toll on the forms of demonstrative pronouns. Among the most perplexing aspects of the language, one can mention the confusion in the surface manifestation of gender and case observed in the demonstrative shapes. As regards gender, the grammatical principles of agreement were sometimes found to be no longer at work. Thus, nouns traditionally thought of as belonging to a particular gender class could now be accompanied by demonstratives of apparently different gender. As regards case, the demonstrative forms traditionally associated with a given case were recorded in the functions not ascribed to this case. The paper aims to establish on what scale the changes in the demonstrative forms, treated as innovative departures from the ‘classical’ OE model, are present in the language used by the scribes of the Chronicle. In this vein, an attempt is made to present, in quantitative and descriptive terms, the extent to which the demonstrative forms occurring in nominal phrases reflect the OE usage. Since the manuscript was being written throughout an extended period of time, it is natural to expect a certain variation in the degree of innovation.

#### Oliver M. Traxel (Westfälische Wilhelms-U Münster): “Linking Old English and Middle English: The Peterborough Chronicle as an Introductory Teaching Tool to the History of English”

The idea for this paper results from one of my classes on various aspects of English language history at the

University of Münster, Germany. Though not all students had had the benefit of a general introduction course covering all periods, the specialized course titled 'From OE to ME: a Language in Transition' received a positive response with particular regard to the Peterborough Chronicle, one of the five texts covered in class. Due to the well-known linguistic nature of this text, it can serve as an introduction to both OE and ME, but in order to achieve this goal satisfactorily, certain points need to be considered, which will be presented and discussed. The first point that deserves attention is the different approach necessary when teaching non-native speakers of English. German students find it generally easier to comprehend early English language stages, both because of their familiarity with the concept of inflections and the close linguistic relationship between their own language and Old English.

The prominent position of the Peterborough Chronicle as a mediator between Old and Middle English can be used for different questions. One experiment has proved to be particularly fruitful: what would the language of the Peterborough Chronicle look like if the Norman Conquest had not taken place? The attempt to replace French loanwords with OE terms by students and their response to this exercise will be examined. A morphological approach to this question revealed very different results; possible reasons are also discussed. The Peterborough Chronicle was also used as a basis for teaching Middle English. After dealing with this text, the students found it much easier to tackle slightly later texts, such as *Ancrene Wisse* and *Lazamon's Brut*. The question of how the Peterborough Chronicle can serve to link two major linguistic periods, the response by students, and various important didactic strategies form of the basis of this presentation.

### Panel on Clausal Connectives in the History of English

**Bettelou Los (Vrije U Amsterdam): "The *to*-Infinitive: From Prepositional Phrase to Subjunctive Clause"**

The rise of the *to*-infinitive in the history of English is an example of a phrasal constituent becoming a full clause. It is also a well-known grammaticalization showcase as it involves a change from a lexical category ( $P^0$ ) to a functional category (say,  $T^0$  for abstract Tense); e.g. Hopper & Traugott (1993:183-184). Unfortunately, the change predates our earliest records. Although the various historical stages of English are well documented, with texts going back more than a thousand years, the *to*-infinitive in Old English can no longer be analysed as a PP, in spite of the homophony of infinitival *to* and the preposition *to* and the presence of a fossilized dative case-ending on the infinitive. *To* does not behave as an ordinary preposition, as it does not allow any material to intervene between it and the following infinitive. The dative inflection does not behave like the dative inflection after genuine prepositions, as is evident from (1a-c). Structures like (1a), robustly attested with genuine prepositions, are out for *to*-infinitives, which only allow (1b) (see 1c).

(1a) *to* N+e and N+e; (1b) *to* N+e and *to* N+e; (1c) *to* V+e and *to* V+e

The fact that the *to*-infinitive is occasionally found conjoined with a PP in OE, usually adduced in the literature as evidence of it still being of the category PP itself, cannot be taken to be evidence of anything, as constituents do not have to be of the same category in OE to be conjoined; the only condition is that they should have the same function. The OE *to*-infinitive is in fact found conjoined to a variety of structures. Although the grammaticalization process was already completed by the time of Old English, the distribution of the *to*-infinitive allows us to reconstruct the environment in which it first must have arisen: the purpose adjunct. Purpose adjuncts could be expressed by *to*-PPs and subjunctive clauses, as could goal arguments, which develop out of purpose adjuncts. The *to*-infinitive started out as a special case of the *to*-PP, but is no longer of that category in OE.

(2a) *se dema ... hine þa nydde to deofolgyld[a] begonge.* (Mart 5 756) PP: the ruler him (ACC) then

urged to devil-worship (GEN) practice ‘the ruler then urged him to the practice of devil-worship’

(2b) þær hy mon nydde *þæt hy deofulgylde weorðedon*. (Mart 5 2207) subj-clause<: there them (ACC) one urged that they idols (ACC) worshipped (SUBJ) ‘there someone urged them that they should worship idols’

(2c) Ðone nydde Decius se kasere *deofolgeld to beganne*. (Mart 5 1972) *to*-inf.: him (ACC) urged Decius the Emperor devil-worship (ACC) to practise ‘The Emperor Decius urged him to practise devil-worship’

The *to*-PP expressing such purpose adjuncts and GOAL arguments invariably contains a nominalization of a verb, and it is this that allows it to have the same range of expression as the full clause. Although it is true that the full clause has positions for a subject and tense which the *to*-PP lacks, they invariably contain old information that depends on the higher clause. The embedded subject *hy* in (2b) is identical to the matrix subject, and the tense of *weorðedon* is the same as the tense of the matrix verb *nydde*. The nominalization contained in the PP can of course not take an object in the same way as the verb in the subjunctive clause; it may, however, take an object in the genitive (in the same way as such “inherited” objects appear in *of*-phrases in PrDE as in *The destruction of Rome*). Both structures signal a prospective event, an event that is not yet actuated. The clause accomplishes this by the subjunctive morphology on the verb, the PP by using *to*. Both structures, then, are capable of expressing the same information.

There is one important difference, however. The subjunctive contains a V-head in which of course any verb may appear. In contrast, the nominalization is restricted to those verbs which have nominalizations. Derivational affixes, like *-e* in *begonge* in (2a), typically do not attach to an entire category but to a subset. It is also typical that there will be more affixes to do the same job (i.e. turn V into N) and that they will be in competition. The *to*-infinitive must originally have represented a verbal stem that was turned into N

by just such an affix. The gemination of *n* shows this affix to have been *-anja*. The etymology of the *to*-infinitive is (3):

(3) *to* berenne: *to* (preposition) + *ber-* (verb stem) + *-\*anja-* (derivational suffix) + *-\*i* (ds inflection): Common Germanic: *\*to* beranjōi

This derivational affix must have competed so successfully with the other nominalizing affixes that it eventually came to attach to nearly every V. This may have prompted a new generation of learners to classify it as inflection rather than derivation. As inflection is not category-changing, the analysed the *to*-infinitive as a V rather than as a V made into an N by derivational morphology. If this scenario is correct, this would mean that the category change was a fairly quick, abrupt process. The analysis as a V-head meant that the *to*-infinitive, unlike the *to*-PP from which it sprang, was completely equal to the subjunctive clause with respect to its informational possibilities. Like the subjunctive clause, it could contain any V and was no longer restricted to verbal stems that took derivational morphology. It had the added benefit of being shorter, and therefore favoured, given the natural human tendency to reduce articulatory effort. The *to*-infinitive, once a special case of the *to*-PP, gradually comes to be regarded as a non-finite alternative of the subjunctive clause, and we find it being replacing the subjunctive clause on a small scale already in Old English. The first evidence of competition is found in a comparison of two manuscripts of the OE translation of Gregory’s *Dialogues*. The earlier manuscript contains Bishop Wærferth’s original translation of the collection of legends about early Italian saints which we now know as *The Dialogues of Gregory the Great*. This translation was undertaken at the instigation of Alfred the Great sometime between the early 870s and early 890s and survives most prominently in Corpus Christi College, Cambridge 322 (ms C). About a century or a century and a half later, between 950 and 1050, someone produced a revised version of the text (ms H; Yerkes 1982: 9-12). What is unusual about this revision is that it went beyond simple

changes in vocabulary and spelling but systematically changed the syntax of the original translation (Yerkes 1982). Ms. 'H' has 53 *to*-infinitives more than ms. 'C'; and in 31 cases they replace a subjunctive clause:

- (4a) ...*Dauid, þe gewunade, þæt he hæfde witedomes gast in him*: David who was-wont that he had of-prophecy spirit in him '... David, who was wont, that he had the spirit of prophecy in him' (GD 4.40.26, C)  
 (4b) ...*Dauid, þe gewunode to hæbbenne witedomes gast on him*: David who was-wont to have of-prophecy spirit in him '... David, who was wont to have the spirit of prophecy in him' (ibid., H)

A quantitative analysis shows that the *to*-infinitive starts to win out over the subjunctive clause in early Middle English. It is also then that the non-finite clause acquires its own overt complementizer, *for*, as a counterpart to the *that* of the finite clause. The growing identification of the *to*-infinitive as a non-finite subjunctive has implications for the status of *to*. A spate of studies around 1980 demonstrated that PrDE *to* behaves like a non-finite modal verb (eg. Pullum 1982). It seems likely that this analysis dates from early Middle English, the period in which the modal verbs acquired full equivalence with the subjunctive (eg. Gorrell 1895). The analysis of *to* as a modal verb also explains the otherwise rather mysterious fact that the morphological status of *to* reverts from clitic or prefix in Old English to a free word in this same period. I will argue that the actual trigger for this degrammaticalization may have been the behaviour of the finite counterpart of infinitival *to*, i.e. the finite subjunctive form. This form, probably as a result of the general syncretism of forms in eME and the levelling of verbal endings, was increasingly becoming expressed by a free form, a modal verb, rather than a bound form, the subjunctive ending. If the subjunctive is no longer exclusively signalled by a morpheme on the verb, but more and more often by a free morpheme, a modal, this could well have prompted learners to reanalyse infinitival *to*, the non-finite subjunctive, as a free form, to bring it into line with the rest of its paradigm: the modal verbs. If this was indeed the

trigger, the change would be an example of a rare phenomenon: a grammar-driven change.

**Rafal Molencki (U of Silesia): "The origin and development of the conjunction/preposition *since* in English"**

The preposition/conjunction *since* is etymologically derived from the Old English adjective/adverb *sīþ* (meaning 'late', a cognate of German *seit*) as a result of grammaticalization processes. Thus we have here a clear example of decategorialization down the adjective-to-preposition/conjunction cline (cf. Hopper & Traugott 1993). *Sīþ* originally appeared in the phrase *sīþ þan* unverbated to *sīþþan* > *sithe(n)* = cf. German *seitdem*, Norse *síðan*. In late Middle English the word started to occur with the adverbial suffix *-es*, which was the original masculine and neuter genitive ending found, e.g., in such adverbial phrases as *days*, *nights* (and with a different spelling *once*, *twice*, or with later added *-t*, as in *against*, *amongst*). In this way *sithen* was extended to *sithenes*, which later lost the middle fricative consonant, becoming *sins*—phonological attrition is another characteristic of grammaticalization (cf. Lehmann 1987, McMahon 1993). Unlike in other Germanic languages, the vowel *i* was shortened as a result of two parallel Middle English processes—long vowels were shortened in three-syllabic words (*sithenes*) and before non-homorganic consonant clusters (*sins*)—cf. Fisiak 1968, Welna 1978. By analogy with *once*, *twice*, *thrice*, *hence* the spelling *since* was adopted in early Modern English.

As for the semantic developments, *sīþþan/sithen* was first the adverbial of time, found in early OE texts—the earliest OED attestation comes from the *Charters* (a831): *Wes hit becueden Osbearte ... 7 siððan neniggra meihanda ma ðes cynnes*. In northern glosses to *Lindisfarne* and *Rushworth Gospels* it was often used as a synonym of *æfter*: *Soðða vel ðona æfter ðas he cuoeð to his ðegnum* (*Lind. Gosp.* John 11.7). But there is evidence that the grammaticalization process began early, as we find some of the early uses of *siððan* as a time conjunction in King Alfred's prose: *Ealra ðara arwyrðnessa þe ðu...hæfdest siððan ðu geboren wære*

*oð disne dæg* (*Boeth.* viii, c888) and there are numerous examples throughout the OE period. In many of them the final *-n* is dropped, especially in the Anglian dialects.

In the ME texts the conjunction *sithe(n)* is used to indicate a whole range of temporal relationships. Additionally, from the early Thirteenth Century onward the conjunction came to express a more abstract relationship of cause, as in *Whu shal þat wurðe siððen* [Lat. *quoniam*] *wapman me ne atrined?* (*Trin.Hom.* 21, ca. 1200), which confirms Traugott's (1989) theory of subjectification, i.e. the direction of the semantic extension from the more concrete toward the more abstract sense. The first uses of the word *sithe(n)* as a preposition are dated by the *OED* for the early Twelfth Century: *Dis wæs gedon syððon ure Drihtnes acennednesse dcccclxxii* (*Chron.* an. 963, a1122). In later Middle English appeared the tendency for the *sithen/since* prepositional phrases to co-occur with the present perfect tense, as in *Parisch prestes playneþ þat heore Parisch haþ ben pore seþþe þe Pestilence tyme* (*Piers Pl.* A. Prol. 81). In the paper I will discuss the morphosyntactic and semantic developments of the conjunction *sipþan/sithen/sithenes/since* on the basis of its occurrence in the Helsinki corpus texts and the data from the *OED*, *MED* and Visser 1963-1973.

#### Matti Rissanen (U of Helsinki): "The Short History of Old English *oth*"

One interesting detail in the early development of the system of adverbial connectives in English is the Middle English replacement of Old English *oþ* (*þæt*) by the Old Norse form (*un*)*til(l)* (*that*). *Oþ* (*þæt*) can be found in the earliest Middle English texts, but it seems to disappear by the end of the Thirteenth Century. There are 23 instances in the 1150-1250 sub-period of the *Helsinki Corpus* (ME1), but not a single one in ME2 (1250-1350). The *Middle English Dictionary* quotes instances only from the Twelfth Century. *Til(l)* appears once in the Northumbrian version of *Cædmon's Hymn*, once in another early Northern poem, the runic *Ruthwell Cross*, and once in the tenth-

century Northumbrian Gospels. Its OE occurrences are, however, mainly restricted to late documents. In Middle English *till* gains ground rapidly, spreading from East Midland texts southward. In the twelfth and thirteenth century text samples in the *Helsinki Corpus*, *till* only occurs in East Midland texts (*Ormulum*, 56 instances, *Peterborough Chronicle* 2, *Trinity Homilies* 1); from the Fourteenth Century onwards it can be found in more Southern texts, too.

There may be two simultaneous factors contributing to the early and rapid loss of *oþ* (*þæt*). One is the homophony with another conjunction, i.e. *oþþe* 'or', which was fairly common in the Twelfth and Thirteenth Century, by the side of *oþer* > *or*. Confusion with the weak *oþe* < *on þe* 'on the' is also possible. The evidence for my paper is mainly derived from the *Dictionary of Old English Corpus*, the *Helsinki Corpus* and the *Middle English Compendium*.

#### *The Fourteenth Annual Conference of the Texas Medieval Association (TEMA), U of Dallas, September 16-18, 2004.*

##### Session 9: *Beowulf*

##### Michael P. McGlynn (Wichita State U): "The Embracer: A Possible Oral Formula in *Beowulf*"

There is an echo of an oral formula in *Beowulf* that helps recall the complex web of associations that the Anglo-Saxon scop and audience enjoyed that is now mostly lost to us. In 2652, Wiglaf boasts of his loyalty to his lord in the upcoming dragon fight: *mid minne goldgyfan gled fæðmie* "may the fire embrace me with my goldgiver." While the OE noun *fæþm* "embrace" and the OE verb *fæðmian* "to embrace" are not uncommon, their use here obeys certain contextual, oral formulaic rules. The meaning of the formulaic use of embrace is "safest/deadliest." That is, as with most Germanic literary symbols, a symbol and its diametric opposite form a primitive valuational system, not unlike, say, the raw and the cooked. The formula is activated when *fæþm* is used in association with

fire, water, enemy, or family. That is, the elements of society and nature activate the formula. In this paper, after examining this formula in *Beowulf*, I will consider also the use of this word in the Old Icelandic poetic Edda, *Piðreks Saga af Bern*, the *Völsunga Saga*, and in the Old Saxon *Heliand*. The larger purpose of this kind of intertextual reading is to provide a proper understanding of Germanic culture by understanding the particularities of the language.

**Minghan Xiao (Hunan Normal U, China): “The Coexistence and Integration of Christian and Germanic Traditions in *Beowulf*”**

In the centuries following the conversion of the Anglo-Saxons to Christianity, Christian and Germanic traditions coexisted in England. The two great traditions were involved in a dynamic relation of coexistence, interaction, conflict, and gradual integration, which greatly influenced the society, culture, and development of England and largely shaped the nation’s consciousness. The Old English epic *Beowulf*, most outstanding heroic poem of all Germanic nations, following Caedmon’s successful way of Christianizing pagan vocabulary and the tradition of the Romans identifying gods of other nations with their own, skillfully maintains a relative balance between Christian and Germanic traditions and enables a simultaneous interpretation of the plot, themes, events, characters, and especially deities, values and beliefs in the epic on both Christian and pagan levels without violating basic Christian doctrines or making apparent anachronisms. It shows respect for or sympathetic tolerance of such important Germanic values as heroism, loyalty, generosity, personal fame, and love for one’s people. It helps to further the integration of the two traditions rather than simply replaces Germanic values with Christian principles. The epic reveals the poet’s high ideological flexibility, profound historical consciousness, and superb artistic skill.

The epic places *Beowulf*’s fights with Grendel and other monsters in the Christian context of the eternal struggle between God and the devil and endows

them with moral significance so as to create a symbolic level, against which the numerous historical events, feuds, killings, wars as well as the values of trust, loyalty, and love between people and nations, which form the level of social reality in the epic, can be understood. The real significance of the epic lies in the interaction of these two levels. *Beowulf*, which begins and ends with funerals, is in a certain sense an elegy to the heroic age, in which the fate of the people depends on the virtues of a hero. By seeing off the old age, the poet is looking forward to a new one. *Beowulf* expresses the spirit of a new era. Against the endless wars, invasions, and social unrests of the Anglo-Saxon world, which are the heritage of Cain, as presented in the epic, the poet is calling for peace and national unity. In *Beowulf*, in the integration of Christian and Germanic traditions, we see the budding of a new national consciousness and the emerging of the English nation, a historical process, however, soon interrupted by the Norman Conquest.

**Session 11: “Anglo-Saxon Culture”**

**Scott Cassingham (Independent Scholar): “The Example of Anglo-Saxon Cities in Early Medieval Urban Development”**

What is a city? In the history of the long transition of the Roman Empire to its successor states, the role and fate of cities is only one of a myriad of issues to understand. Cities, however, are valuable prisms through which to view the decline, fall, and rebirth of the Roman/European economic system. The fate of cities, their rebirth after the fall of Rome, and their role in medieval economic development have been much debated over more than a century. Pirenne’s famous theses have guided much of that debate on the continent. In Anglo-Saxon England, cities were thought to have eventually disappeared after the withdrawal of the legions. Their reappearance in the 11th and 12th centuries as towns with charters occurred only after agriculture produced a large enough surplus that villages could grow into towns and then towns into cities. But archeological, historical and other evidence

developed over the last 50 years has considerably challenged this view. Urban beginnings are now pushed back not just to Alfred's burhs, but to the early 8th century system of emporia in the wider, north-European world. This new timeline requires a new view of the city, not as a passive, secondary, even parasitical entity, but as a primary, active agent. Towns and cities come before villages, transforming the landscape, the economy, and society. Ultimately, a city is not an isolated phenomenon, but the expression of an urban system, which in the case of post-Roman Europe extended not only to Venice and Constantinople, but to Baghdad and India.

**Russell K. Earhart (Texas Tech U): "Northumbrian Identity and the Origins of the Frisian Mission"**

The Anglo-Saxon missions to Frisia are linked to questions of Northumbrian identity. The recently Christianized Northumbrian kingdom was still seeking to define itself. Missions gave it a role in salvation history; missions to Frisia spread the Word to alleged kinsmen. By looking at the seldom acknowledged aspect of identity, a better understanding of the mission, as well as the culture as a whole, can be obtained. Northumbrian religious identity was still being formed. The year 664 had been a defining moment: King Oswy had to decide at the Synod of Whitby with which church to identify the kingdom, the Roman or the Irish. The differences between the two mainly concerned the customs of the tonsure and methods for calculating the date of Easter, both identifying marks. Both churches had missionary traditions, which influenced the Northumbrians, but identity with Rome was necessary for work on the Continent. With Wilfrid as advocate, the Roman church triumphed.

In 678, while on a trip to Rome, an accident caused Wilfrid to spend about a year preaching to the Frisians. About twelve years later, Willibrord, educated at Wilfrid's monastery at Ripon, was sent to Frisia by Egbert, a Northumbrian with a desire to convert those he perceived to be his kinsmen. This perception

was similar to that of the missionary from Wessex, Boniface, which caused him to work mainly among the Saxons. These locations correspond with the traditional origins of the Anglo-Saxon settlers of both of the kingdoms. Debates have raged for generations as to the actual continental origins of the Anglo-Saxons, but in this case, these men's perceptions are more important. The narrative of missions history is mostly told from the view of the mission itself with little background of the missionaries. Looking at aspects of identity can illuminate both the missionaries and the missions. Bede's *Ecclesiastical History*, written in the 720s, documents the ongoing search for Northumbrian and English identity. Missionaries confronting the "alien other," and identifying in the Frisians aspects of themselves and their own conversion, were part of this process.

**Sally Jane Gilpin (Collin County Community College): "The Enigmatic and Remarkable Habitat of 'The Wife's Lament'"**

"The Wife's Lament" projects visual imagery, so the reader, or listener, pictures the life of the woeful woman. At first glance, it seems to be a short commentary on a woman left in the forest under an oak tree, awaiting her fate. This simple outward appearance is misleading. There is more to this poem than just a woman left to pine for her husband. Interpreting the text leads the reader down more than one path of understanding. Many scholars believe the woman has either been cast out at the edges of a village or town, or is buried under the *actreo*, or oak tree (l. 27). This is the only instance of the word for oak tree in any of the Anglo-Saxon/Old English transcripts. The fact that the author chooses this identifiable noun for the setting in the poem is significant. It is my contention that she is not on the edge of a settlement. She is a living, breathing, feeling human being, who has been left to mourn, to live out her life as a hermit under an oak tree. The oak tree marks the entrance to her actual home, "wuda bearwe ... under actreo in þam eorðscræfe" or [in a] grove of trees under the oak tree in the earth cave (ll. 27-28). For many centuries, the

peoples of Great Britain, Europe, and some Middle Eastern countries dug “Dene-holes” into the chalk bed of the countryside. These holes were often multi-roomed, where farmers stored grain and bandits hid. The roots of oak trees were used as part of the ladders to access these 8-10 foot deep holes. It is feasible that the woman in the poem lived in one of these *dene-holes*.

*The 20th Annual Meeting of the Medieval Association of the Midwest (MAM), Northern Michigan U, Marquette, MI, September 24-25, 2004.*

**Edward L. Ridsen (St. Norbert College): “Humor in Old English Prose Texts”**

Raskin’s script-based semantic theory of humor provides a useful tool for identifying and analyzing humor in Old English prose texts just as it does for the poetry, and the results of applying it—though to a rather smaller range of available examples—show thematic consistency. Instances of humor in texts such as the “Finding of the Holy Cross,” “Lives of the Saints,” “Apollonius of Tyre,” “The Passion of St. Edmund,” and “The Life of St. Guthlac” use understatement, irony, and superiority to exhibit the folly of heathen ways or of cowardice, with the general aim of teaching “heroic” Christian virtues.

*The 19th Annual International Conference on Medievalism (ICOM), U of New Brunswick, Fredericton, New Brunswick, Canada, October 1-2, 2004*

**Ruth Wehlau (Queen’s U, Kingston, ON): “Alfred the Great and Ireland: Three Alfred Plays of the 1790s”**

In 1796, while Great Britain was engaged in national discussions concerning the relationship between Ireland and Great Britain, three plays on the subject of Alfred’s conquest of the Danes were performed in London—Richard Cumberland’s *Days of Yore*, John O’Keeffe’s *The Magic Banner* and John Penn’s *The Battle of Eddington*. All three of these plays directly or

indirectly address the role of Ireland in the British nation. Most interesting is O’Keeffe’s play, usually dismissed as a failure, which nevertheless offers a subtle critique of the rights of conquest.

*Texts and Contexts: A Conference at the Center for Epigraphical and Palaeographical Studies, Ohio State U, September 30-October 1, 2005.*

**Nicholas M. Spitulski (Ohio State U): “The Hidden Past: The Old English *hæleðhelm* of *Genesis B* and Its Cognates”**

In an environment such as the one in which the OE and even the Old Saxon versions of *Genesis B* were written, a time after the Christianization of those cultures, it is likely that one may still find remnants of the pagan past within the literature of the period. Such is certainly the case with the OE term *hæleðhelm* that occurs in *Genesis B* (l. 444a). Though appearing at first glance to simply indicate a “hero’s helm,” a number of cognate terms in the other Germanic languages of the Middle Ages contain deeper meanings reflective of this mythological pagan past. Many believe these terms to be related to the later Middle High German notion of the *Tarnkappe*, or cloak of invisibility. However, the OE form appears to be qualitatively different than the other occurrences, one even within OE itself. Doane lists some of the interpretations posited by himself and others, but he does so very briefly and with little secondary evidence, given only to support his stance on the interpretation of the term as a “helmet of deceit.”

What, then, does this compound *hæleðhelm* really mean? How, if at all, is it truly related to the other instances throughout the Germanic languages? The focus here will be to note the cognate terms in Old Norse, Old High German, Old Saxon, and Old English and from these to determine how, if at all, *hæleðhelm* was either derived from some continental or Norse form or whether it was a term used by the scribe, independent of its supposed cognates, without knowledge of the magical, pagan connotations.



*The 22nd Annual Graduate Student Conference in Medieval Studies: "East/South/West/North: Encounters in the Medieval World," Brown U, Providence, Rhode Island, October 2, 2004.*

**Laura Cochrane (U of Delaware): "The wine in the vines and the foliage in the roots?: Representations of David in the Durham Cassiodorus"**

The Durham Cassiodorus (Durham, Cathedral Library MS B.II.30) was produced in Northumbria in about 730 and contains an abbreviated version of Cassiodorus's Explanation of the Psalms. The manuscript also included three full-page miniatures, only two of which remain: a figure playing a harp and another figure standing on a snake and holding a spear. Although both images include labels that identify the figures as David, they portray iconography usually associated with Christ, including a cross nimbus and a reference to Psalm 90, which in early Psalters was typically illustrated with an image of Christ holding a spear and trampling beasts. These images have previously been explained as references to David as a prophet and type for Christ. However, other Psalter images make the same claim without conflating Christ and David in one figure. In this paper, I argue that the unique representations of David relate directly and in various ways to Cassiodorus's text, most notably to Cassiodorus's claims throughout his commentary that the name David denotes Christ.

This paper also deals with how the Durham Cassiodorus fits into the development of the Insular illustrated Psalter. Although the manuscript is the earliest extant of the so-called "symbolic" Psalters, previous scholars have assumed that it appropriated the programs of (now lost) Irish exemplars. I argue that due to the close relationship between the images and the text, the decoration of the Durham Cassiodorus does not rely on an already established tradition of Psalter illustration, but rather reflects a close reading of the text and reveals an original and sophisticated visual interpretation. As the first known example of this type of Psalter illustration, it may be that the force

of the influence goes from the Northumbrian manuscript to the Irish Psalters, rather than the other way around.

**Nicole Marafioti (Cornell U): "Sinful Eating, Sinful Drinking: Sacrilegious Feasts in Anglo-Saxon England"**

Images of eating and drinking in Old English literature are conspicuous by their absence. Although feasting and communal drinking are lauded as social institutions, overt references to physical consumption are typically reserved for those outside the limits of civilized culture. Ælfric of Eynsham (ca. 950–ca. 1010) provides various accounts of feasting in his vernacular homilies, with his descriptions of feasters' eating habits revealing their moral character and determining whether or not they belong in Christian society. The prototypical feast, for Ælfric, is the heavenly banquet that all the faithful will eventually enjoy. Earthly meals ought to anticipate this paradisiacal meal by celebrating God's bounty with moderation, sobriety and Christian thanksgiving. Sinful feasts nevertheless appear in Ælfric's writings, with wicked participants reveling in gluttony and drunkenness to the detriment of their souls. Ostensibly pious gatherings can also harbor evil intent, for Ælfric recounts several instances in which poison is secretly hidden in food or drink and served treacherously during public occasions. The greatest threat to Christian feasters, however, is the influence that fellow diners have over each other: Ælfric strongly discourages his audience from sharing meals with heathens, heretics and irredeemable sinners, since their company and conversation can corrupt the souls of virtuous people. Feasts ordinarily defined and strengthened communities, but Ælfric's sinful feasts accomplish the opposite, threatening the integrity and cohesion of Christian populations while endangering individual souls. In this paper, I will explore homiletic accounts of sacrilegious feasting and sinful feasters, using descriptions of consumption to examine Ælfric's understanding of a civilized Christian community.

**Suzanne Paquette (U of Connecticut): “Ic þæt sec-gan mæg’: *The Wife’s Lament* as Boast”**

The progressive variation of criticism of *The Wife’s Lament* finds its nineteenth century origins in the clarification of obscure plot features; the nebulous nature of the poem and mostly unexplained situation of the narrator have received considerable attention concerning the exiled state of her lord and her own melancholy isolation. Critical interpretations of the Old English poem were inconsistent with subsequent decades. The first half of the twentieth century offered many new interpretations, including meticulous grammatical analysis. The feminine gender of the narrator was considered problematic because the work was generally viewed in the context of “the *comitatus* bond—the bond between lord and retainer in the early Germanic war-band” so that, “even as late as the 1960’s attempts were made to emend out of the text the evidence of the speaker’s gender [...] in order to bring the poem into better conformity with scholarly notions of the heroic” (Pope and Fulk 121). Although discussion of the narrator’s gender appeared briefly as early as 1906, during which Levin L. Schücking introduced the idea of a male speaker who has murdered his lord (which he subsequently retracted in 1917), many discounted this idea, and the argument seemed to dissipate. In 1963, however, Rudolph Bambas revived Benjamin Thorpe’s earlier gender argument, maintaining that the speaker of *The Wife’s Lament* is not a woman but a man who mourns the loss of his lord. Bambas’ argument, based on needless emendation of the feminine first person pronouns in the opening lines of the poem, has been discredited by several critics, among them Thomas M. Davis, who, in reminding us that Bambas “avoids” and “ignores” key portions of the text, concludes that the speaker is undoubtedly female: “to suppose that a ‘scribe inadvertently added feminine inflections to three successive words in the text’ is to strain critical toleration more than it can bear” (295). To quote R. F. Leslie: “[t]hat the speaker is a woman is clear from the feminine forms in the opening lines” (3), “and because she speaks of a man, or of men, in an intimate manner” (M. J. Swanton 271).

A wide range of Anglo-Saxon poetry lends insight to an intricate social and political structure, and although much critical attention has been given to the male ethos, there appears to be a set of ethical rules for women—a women’s code—comprised of gender-related cultural expectations and virtues, present in Anglo-Saxon society and resonant in several works, including *The Wife’s Lament*. While men throughout Old English literature commonly find heroic repute through physical prowess and related boasts, so the code for women dictates that they reveal a different kind of heroism through the medium of speech. The performative boast construction of *The Wife’s Lament*, interpreted as a speech act, finds parallels in prominent heroic male boasts, such as Beowulf’s of his experience with Breca (ll. 532b-606b), and reveals new interpretive possibilities. The application of speech act theory to *The Wife’s Lament* lends insight to its didactic function as a female boast of endurance and a vehicle for the expression of obligatory loyalty and obedience to a lord, while analysis of the social and cultural aspects of the poem promotes further understanding of the Medieval literary tradition that focuses so heavily on suffering women.

**John Peruggia (U of Delaware): “Fire in the Hol-y: Canonical Influences on Wulfstan’s Homilies”**

It is common to think of the peoples of the eleventh century as somewhat shadowed figures, as little remains by or of them. When considering the life of Wulfstan, bishop of Worcester and archbishop of York (d. 1023), though, one comes to learn that the life of a single man has been significantly documented through primary and secondary sources throughout the subsequent ten centuries. While much has been written and studied about the life and writings of Archbishop Wulfstan I, very little has been written on the relationship between his canon law collection and his homilies. Through discussion centered on Wulfstan’s Canon Law Collection and his Eschatological homilies, I hope to show that while the laws and homilies serve two very different purposes, Wulfstan ties both genres together seamlessly. Furthermore,

arguably Wulfstan's most well-known homily, his *Sermo Lupi ad Anglos, quando Dani maxime persecuti sunt eos*, while technically not an Eschatological construct, shows similar canonical influences. Thus, in order to show such influence through numerous smaller homilies, I will use the *Sermo Lupi* as a reference point from which discussion of the Eschatological homilies will derive.

**Daniel Stokes, Jr. (U of Connecticut): "Evaluating the Impact of the Ante-Nicene Giant Tradition on the Characterization of Grendel in *Beowulf*"**

Throughout the twentieth century, a good many scholars have endeavored to illuminate the influences that Old Testament lore and literature had on the composition of *Beowulf*. One branch of this undertaking has focused on Grendel's forebears, the kin of Cain or giants from Genesis. This criticism has primarily concentrated on the Cain mythos as it existed in rabbinical, early Christian, and medieval sources. However, the numerous exhibitions of supernatural characteristics and paranormal monstrosity displayed by Grendel and his breed in *Beowulf* cannot be altogether unraveled by the Cain mythos. Also, the canonical explanation for the parentage of the antediluvian giants of Genesis, espoused by Augustine and Bede, does not provide elucidation for Grendel's continuous portrayal as a demon and devil. In this paper, I will show that it is only in the pre-Augustinian tradition of the giants, in which they were understood by Ante-Nicene scholars to have been fathered by fallen angels, that we find a basis in Christian exegetical tradition for Grendel's preternatural characterization. The fact that this doctrine ran counter to canonical Christian dogma of the middle ages should not prohibit scholars from exploring parallels between this tradition and the portrayal of Grendel in *Beowulf*, as there exists evidence indicating that examples of this tradition were present in Anglo-Saxon England. Although it may be impossible to exhaustively define what source material was and was not available to *Beowulf*-poet, one need look no further than the text itself to see that Grendel is a creature part man and part

demon, who is descended from Cain, is larger than men, with a penchant for human flesh, and a knack for displaying supernatural abilities. In a Judeo-Christian tradition, such a monster is identifiable with the antediluvian giants who were sired by fallen angels.

*Spanish Society for Medieval Language and Literature (SELIM) XVI, U de Sevilla, Spain, October 7-9, 2004.*

Panel B, Thursday 7, 10:30

**Carla Morini (U della Calabria): "The First English Love Romance ... without 'Love'! The Old English *Apollonius of Tyre*"**

The Old English *Apollonius of Tyre* contains the first love story written in English but, oddly, it omits love feelings. The eleventh-century MS (Cambridge, Corpus Christi College 201B) does not contain the entire translation of the Latin *Historia Apollonii* but only two fragments of it, which were translated into Old English probably at the beginning of the Eleventh Century. They contain the love story of Apollonius and Arcestrate, the first female figure in Old English literature to fall in love "þa gefeol hyre mod on his lufe": it is the first English occurrence of this verb. On the evidence of the comparison between the Latin and the Old English text, it appears clear that the translator has eliminated any reference concerning the young woman's feelings of love. Thus the banishing of the emotional and sexual aspects of marriage from the text implies the desire by the translator to conform to medieval ethics which equated them with vice and celebrated chastity and monogamy in marriage. Therefore, he depicted the model of a couple's life as was allowed by the Christian Church in an Anglo-Saxon kingdom, whose culture was dominated by male society and monasticism, concerned mostly with war poetry and religious works, while showing restraint in human love, family and sexual matters.

**María Beatriz Hernández Pérez (U de la Laguna): "Saint Mary of Egypt and the Powers of Holy Flesh"**

The discourse of female enclosure in Anglo-Saxon culture has recently been granted due recognition. Old English literature depicts the bodily and spatial domains of lay and religious women as particularly self-centered and enclosed. Through different interpretive layers, texts contribute to emphasize the generic quality of female figures as essentially secluding. From this perspective, the presence of the Life of Saint Mary of Egypt in diverse Old English manuscripts seems the logical effect of the diffusion of parallel oriental models in this insular culture. However, the peculiar handling of narrative techniques both in the outer frame and the confidential account of the saint delineate flexible and unsteady borders for the perception of gender in the Anglo-Saxon world. This paper analyses the relationship between the dynamics of space and those of gender in this hagiographic story.

**Panel B, Thursday 7, 16:00**

**Maria C. Cesario (Manchester U): “What Did the Sun, Wind, and Stars Say to Anglo-Saxon England?: The Old English ‘Prognostics’”**

The texts known as “Prognostics” provide a method for interpreting the future through the observation of natural phenomena, such as the lunar phases, the appearance of comets, the solar and lunar eclipses, the blowing of the wind, etc. A significant number of Old English texts exist that can be included in the category of “Prognostics”. These have been preserved in a number of eleventh and twelfth century manuscripts and are part of a well established Latin literary tradition that probably influenced Anglo-Saxon culture. Anglo-Saxon texts on prognostics comprise a genre which has been neglected and ignored by modern scholars. The only analyses known are Oswald Cockayne’s *Leechdoms, Wortcunning and Starcraft of Early England* (1864-66), and Max Förster’s articles published in *Archiv für das Studium der neueren Sprachen und Literaturen* (1903-1920) and grouped under the title of “Beiträge zur Mittelalterlichen Volkskunde,” and Roy Liuzza’s article published in *ASE* (2001). In this paper

I focus on some particular examples of prognostics in Oxford, Bodleian Library MS Hatton 115: those concerning the blowing of the wind and the shining of the sun during the twelve nights of Christmas, the day of the week on which Midwinter (Christmas Day) falls and the so-called *Kalendae Ianuarius* (eighth day after Christmas). I will analyze the content and the contextualization of these texts by asking who wrote them and to what readership they were addressed and by enquiring after the fact that these prognostic texts are found in the same manuscripts as the Psalms, scientific works such as Ælfric’s *De temporibus anni*, or penitential prayers.

**Samantha Zacher (Vassar College): “Poetic Prose and Prosaic Poetry in Anglo-Saxon England: The Case of CCC 201”**

Few Anglo-Saxon manuscripts survive containing both poetry and prose. In Old English, the so-called Beowulf-manuscript (London, British Library MS Cotton Vitellius A.xv) and the Vercelli Book (Vercelli, Biblioteca Capitolare CXVII) provide perhaps the best-known examples. This paper seeks to consider the parallel arrangement of both prose and verse texts in the mid-eleventh-century manuscript Cambridge, Corpus Christi College 201, which alone among extant manuscripts from Anglo-Saxon England contains a combination of homiletic and legal prose interspersed with Old English religious verse. The examination will focus not only on the interrelationship between prose and verse, but also on the variant versions of texts found elsewhere transmitted in this manuscript. Graham Caie’s recent edition of *Judgment Day II* (which is witnessed only in CCC 201) raises many questions with regard to the intersection between Old English poetry and homiletic prose. This enquiry will expand to include the evidently related later prose homily in Oxford, Bodleian Library, Hatton 113, as well as several manuscripts containing the undoubted source of *Judgment Day II*, namely Bede’s *De die iudicii*, witnessed in Cambridge, University Library Gg.5.35 (itself a mighty miscellany of important Latin poems), and Cambridge, Trinity

College O.2.31. By considering these texts alongside (for example) the variant versions of Wulfstan's homilies also witnessed in CCC 201, I intend to explore the porous boundary that undoubtedly exists between poetry and prose (and Latin and the vernacular) in Anglo-Saxon England.

**Carter Revard (Washington U): "On the Influence of Cynewulf's *Christ* on Hopkins's 'The Windhover'"**

The paper proposes that Gerard Manley Hopkins's sonnet "The Windhover" was in part inspired by Cynewulf's *Christ* (600-778) and uses a phrase from Harley Lyric no. 6 (ed. G. L. Brook). The Harley lyric's phrase "in heouene hert in hyde" is converted by Hopkins to "my heart in hiding"; he could have read the lyric in Thomas Wright's 1842 Percy Society edition. Cynewulf's *Christ* centers on the Ascension, referring both to Christ Ascending and Descending as a bird; Cynewulf uses two Latin texts by Gregory the Great that were used in liturgy: one from *Moralia in Job*, another his Homily on the Ascension; a homily by Ælfric and a hymn by Bede are also closely related to Cynewulf's poem, in texts Hopkins could have read in editions by Conybeare, Kemble and Thorpe for instance. George H. Brown notes that Cynewulf "juxtaposes the ascent and descent," citing John 3:13 and Ephesians 4:8-11, where Paul cites Psalm 68 (67):18. This descent/ascent motif resembles what Hopkins presents in "The Windhover"; there are also verbal echoes of the use by Ælfric of "striding" in a homily, though that concerns the "leaps" of Christ including Incarnation, Harrowing, and Ascension. Cynewulf's *Christ* 633-58 follows Gregory's *Moralia* in citing Job on the way of the Bird, and in 645 Cynewulf rhapsodizes:

Swa se fæla fugel flyges cunnode:  
 hwilum engla eard up gesohte,  
 modig, meahum strang, þone mæran ham;  
 hwilum he to eorþan eft gestylde,  
 þurh Gæstes giefe grundsceat sohte,  
 wende to worulde. Bi þon se witga song:

'He wæs upp hafen engla fæðmum  
 in his þa miclan mehta spede,  
 heah ond halig, ofer heofona þrym.'

**Panel A, Thursday 7, 18:00**

**María Auxiliadora Martín Díaz (U de La Laguna):  
 "To use one's teeth to cut through something' in  
 Old English: A Syntactic-Semantic Description"**

This paper proposes a typology of lexical templates for the Old English semantic dimension "to use one's teeth to cut through something." The concept of lexical template emerges with the aim of reflecting more accurately the interaction between syntax and semantics. Based on the logical structures developed by Van Valin and LaPolla (1997) and complemented by the semantic component provided by the Functional Lexematic Model, these lexical representations will eventually allow us to capture certain generalisations within this subdomain. To illustrate this, different corpora served as a basis for the analysis of the syntactic-semantic behaviour of the corresponding Old English verbs.

**Belén Méndez Naya (U de Santiago de Compostela):  
 "Adjunct, Intensifier and Discourse Marker: On the  
 Various Functions of Right in the History of English"**

In the history of English the adverb *right* has been used as an adjunct (if I understood you *right*), intensifier of prepositional phrases or adverbs (he hit the nail *right* on the head; right now), intensifier of adjectives (*right* honourable) and discourse marker. Some of these uses go back to Old English, while others emerge at later stages. In the present paper, I shall study the different uses of *right*, attending to their chronology, and shall explore whether they can be understood in terms of grammaticalization, some uses being more grammaticalized than others. The data for the present study will be primarily drawn from the Helsinki Corpus of English Texts and the standard historical dictionaries.

**Panel B, Thursday 7, 18:00**

**Francisco José Álvarez López (U of Manchester/U de Vigo): “Wifcyþe on Merantune: A Contextual/Thematic Reappraisal of ASC, 755: ‘The Story of Cynewulf and Cyneheard’”**

[755] *Her Cynewulf benam Sigebryht his rices for unryhtum dædum*. The annal for the year 755 in the Anglo-Saxon Chronicle contains an account of some events involving the two West Saxon kings Sigebriht and Cynewulf as well as a certain Cyneheard, a brother of the former. This passage is commonly known as ‘The Story of Cynewulf and Cyneheard’ and is the first episode in the Old English text to be ‘elaborated’, as Charles Plummer (1899) put it. The relative simplicity of the account pointed out by academics like D. Whitelock (1967) and K. Malone (1948), or more recently by H. Magennis and I. Herbison (1990), has not been an obstacle for these and other scholars like F. Heinemann (1993) or D. Scragg (1997) to dedicate a good deal of their writings to some of its most particular features such as its sources, structure and some of the ‘secondary’ characters. After a contextualisation of the annal, my paper goes on to analyse its most problematic characteristics from a thematic and a linguistic point of view. More specifically I will discuss the different interpretations given to the ‘mysterious’ character of the *wif* who is with Cynewulf when he is murdered, as well as the author’s liking for particular locations (*Pryfetes flodan*, *Merantune*, etc.), and the use of certain situations to expose the so-called ‘heroic dilemma.’

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**Jorge Luis Bueno Alonso (U de Vigo): “‘Eotheid’ Anglo-Saxons of the Plains: Rohan as the Old English Culture in J. R. R. Tolkien’s *The Lord of The Rings*”**

Where now the horse and the rider? Where is the  
horn that was blowing?  
Where is the helm and the hauberk, and the bright  
hair flowing?  
Where is the hand on the harpstring, and the red  
fire glowing?  
Where is the spring and the harvest and the tall  
corn growing?  
They have passed like rain on a mountain, like a  
wind in the meadow;  
The days have gone down in the West behind the  
hills into shadow.

—*The Lord of the Rings: The Two Towers*, III/6.

Where is the horse now, where the hero gone?  
Where is the bounteous lord, where are the benches  
For feasting? Where are the joys of the hall?  
Alas for the bright cup, the armoured warrior,  
The glory of the prince. That time is over,  
Passed into night as it had never been.

—*The Wanderer*, 92–95a (Hamer 1970: 181)

If we want to analyze the work of John Ronald Reuel Tolkien from a literary point of view, many perspectives and approaches could be adopted. No matter which one we choose, I think we could never forget

to deal with the clear influence that his wide professional knowledge of Old and Middle English Literature exerted on the design and creation of his literary fiction. Leaving this issue aside would be a terrible critical mistake. Sometimes what Tolkien recreates has a wider and more ambitious purpose that goes far beyond the specific linguistic reference to a particular lexical item or the general mention of some ancient epic locus amoenus. Such is the case of Rohan, one of the kingdoms that shape the geography of Middle-Earth in *The Lord of the Rings*. The case of Rohan is particularly interesting and relevant because we could draw an almost complete parallel between the Anglo-Saxon world and the cultural features that outline Rohan. The characteristics that build Rohan as a civilization constitute a reflection of the Anglo-Saxon world at all levels. We perceive not only linguistic references but also cultural replicas coming from the Anglo-Saxon *Weltanschauung*: Old English literature—works and topics—history, architecture, art, etc. We could state that Tolkien built Rohan taking the Anglo-Saxon world as the main example. I think this could be a unique case in *The Lord of the Rings*, as this detailed cultural reconstruction cannot be so explicitly seen in the rest of medieval influences detected in his work. The main aim of this paper is to try to systematize such cultural parallels to keep on contributing to the analysis of Tolkien's literary legacy—especially *The Lord of the Rings*—that is currently being made by scholars from Old English literary studies.

**Pilar Peña Gil (U de Sevilla): “Grendel’s Mother in *Beowulf* and in Two Recent Film Versions: *The Thirteenth Warrior* and *Beowulf*”**

Unlike her son Grendel, the ogress in *Beowulf* does not even receive a name and is also vaguely described as having the likeness of a female (“idese onlicnes”), as an awesome unidentified creature (“aglæcwif”), or as a sort of water-witch (“mere-wif”) governing the “mere-hall.” Compared to Grendel and the dragon, the mother has received less critical attention even if, as suggested by Niles’ analysis of the poem’s ring-like

structure centering on the hero’s three fights against the monsters, the *Beowulf* poet most likely devised a similarly prominent role for her. Starting from the analysis of Grendel’s mother in *Beowulf*, this paper aims at considering two recent film versions in which this character is however assigned a significant role that seems to have been inspired in the monster’s essence as reflected in the Old English poem. Thus, in *The Thirteenth Warrior* she appears as the leader of a primitive matriarchal society, whereas in *Beowulf* she is an extremely sexually active woman, a feature that is probably intended to represent her masculinity, since in the poem she is described as a revengeful warrior. In the two films both her role as a “matri-clan mother goddess” (Dockray-Miller) and as a masculine woman, respectively, define Grendel’s mother and distinguish her from the other female characters of the story.

**Panel A, Friday 8, 09:00**

**Dolores Fernández Martínez (U de Jaén): “A Formulation of Register in Old English from a Critical Discourse Analysis Perspective”**

Considering that three of the most representative Old English texts, namely Bede’s *Ecclesiastical History*, Alfred’s Preface to the *Pastoral Care* and Wulfstan’s *Sermon to the English*, were the result of an extralinguistic reality marked by the control of Christian religious ideology and its relationship to issues of social stratification, we will try to show how the linguistic construction of these texts reveals a common pattern of register within a critical discourse analysis framework. Assuming the interrelationship between critical discourse analysis and functional grammatical approaches to the study of language, we will profit from Martin’s concept of field, tenor and mode to illustrate how the establishment of this contextual level depends on some common systemic features shared by all these three texts and how the dimensions suggested by Martin within each of these variables fit our critical perspective, even in this early period.

**Plenary, Friday 8, 11:00****Andy Orchard (U of Toronto): “Reading *Beowulf* Now and Then”**

This paper will seek to contrast the ways in which Old English poetry is currently perceived and studied with that of previous eras, beginning in Anglo-Saxon England itself. While much of the discussion will focus on *Beowulf*, the undisputed masterpiece surviving from the period, notice will also be paid to lesser-known works and manuscripts where applicable. Close attention will be given towards the roles of individual scribes in shaping perceptions through the many corrections and alterations they made to the texts they transmitted, making full use of the increasingly sophisticated digitized facsimiles currently available, and direct comparison will be made with the practices of a series of modern editors and translators from the last two hundred years. In the case of *Beowulf*, for example, the roles of both scribes, as well of such editors, translators, and interpreters of the text as Thorkelin, Conybeare, Morris, Klaeber, Kiernan, and Heaney (to name but a few) will be specially scrutinized for the clues they offer about prevailing contemporary attitudes. The paper will conclude by considering the part to be played by the increasing range of computerized databases, concordances, and customized search-engines in shaping the ways in which Old English poetry will be read in the next two hundred years.

**Panel A, Friday 8, 12:30****Alejandro Alcaraz Sintés (U de Jaén): “Complementation of Old English Attributive Adjectives”**

This paper is based on the analysis of all occurrences in the Toronto *Dictionary of Old English Corpus* (DOEC) of 716 Old English adjectives. We describe a construction which may be considered marginal from a numerical point of view, but very interesting from a semantic one: complementation structures of attributive adjectives. We provide data about the overall

frequency of this construction and about the relative frequency of the different complement types involved (inflected noun phrases, prepositional phrases, finite and non-finite clauses). We believe that the use of complements with attributive adjectives and the actual choice of complement types clearly depend on the semantic class to which an adjective belongs, so that neat correlation patterns may be observed between certain semantic classes and certain complement types. There also exist interesting syntactic transformation relations between some of these complementation structures and impersonal constructions with adjectival predicates. Finally, we provide the full list of occurrences in the DOEC of complemented attributive adjectives in order to facilitate academic discussion with fellow linguists.

**María José López-Couso (U de Santiago de Compostela): “Don’t Let the Matter Drop: The Early History of Existential There Revisited”**

Existential constructions have been the subject of extensive research from both a synchronic and a diachronic perspective. One of the most controversial issues in the analysis of existential clauses concerns the origin and early development of the introductory element there. While for some scholars (cf. Breivik 1983, among others), existential there derives from the deictic adverb there, others utterly reject the alleged locative origin of the existential marker and advance alternative hypotheses about its genesis (cf., for example, Davidse 1992, who maintains that existential there developed from a phonologically reduced there occurring in prepositional compounds of the type thereof or therewith). The present paper aims to shed new light on this ongoing debate. This will be done by examining whether Johnson’s (1999, 2001) theory of constructional grounding, in particular its relevance to the developmental relation between the deictic and existential constructions in child language acquisition, can be applied to Old and early Middle English data. Evidence will be drawn from various sources, among them the Helsinki Corpus of English Texts (Rissanen et al. 1991).



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## Panel B, Friday 8, 12:30

**M. Dolores Pérez Raja (U de Murcia): "Archaeological vs. Textual Sources: An Archaeological, Genetic and Textual Approach to Viking Age Britain"**

Traditionally, the reconstruction of Viking Age Britain has depended on textual sources, such as The Anglo-Saxon Chronicle or the Norse sagas. This textual evidence provides a historical account of events that allows us to draw a picture of the Vikings before, during, and after the invasions. Yet there is evidence that these written sources are inadequate, first in sometimes not being contemporary to the period we are dealing with, and second in lacking neutrality, since Anglo-Saxon texts seem not to show an objective perspective due to religious and political reasons. Then, do official chronicles offer a reliable profile of the Scandinavian invasions and their protagonists? The aim of this paper is to extend the conclusions of recent archaeological and genetic studies on Scandinavian settlements in Britain to the information provided by the chronicles. Particularly, we believe that

a re-assessment and evaluation of the historical approach to the Viking Age in Great Britain (8th-12th c.) by applying recent archaeological and genetic findings may shed light on the issue of Scandinavian settlement in the British Isles, not only on the time and place of the Viking settlements, but also on the social status and even the gender of Viking invaders. In doing so, we shall pursue a) a critical review of the existing written evidence, (b) an examination of archaeological and genetic findings, and finally (c) a comparison of both. This paper is, therefore, a critical assessment and evaluation of these issues from a multidisciplinary perspective.

**John D. Niles (U of Wisconsin, Madison): "Beowulf and Lejre"**

For many years, most *Beowulf* scholars have located the action of the first part of that poem near the village of Lejre, on the island of Zealand, Denmark, for all the early chroniclers of Denmark identify Lejre as the seat of power of the Skjolding kings (the Scylding kings of *Beowulf*). This consensus, however, has led to no particularly useful insights into the poem. Excavations undertaken at Lejre in 1986-88 ought to have ruffled that status quo. Just outside the village of Gammel Lejre were found the remains of a great hall built about 880 AD, directly on top of the remains of an earlier hall dating from about 660 AD. Twice the size of any other Viking-Age or Iron-Age hall known to us, the hall at Lejre appears to have been the greatest of its age. And yet its discovery has scarcely been mentioned by Anglo-Saxonists, even in recent studies that purport to address "The Hall in *Beowulf* and Archaeology." My paper will seek to bring the dramatic discoveries made at Lejre into the mainstream of scholarly discourse about *Beowulf*. Photographs relating to the Lejre hall and its unusual environs will be related to the poet's description of the great hall Heorot and its own strange environs, for (as I will argue) the whole geographical setting at Lejre has a 'mirror-like' relation to the action of the poem, even if that action takes place in a landscape transfigured by fantasy. To conclude my analysis, I will propose a

theory of the poem's origin that traces its core story back to local legends originating in Denmark.

**Eugenio M. Olivares Merino (U de Jaén): “Grendel? I Don’t Think He Is What You Think He Is”**

J.R.R. Tolkien's words on Grendel in his appendix to “The Monsters and the Critics” set the basis upon which most critical approaches to Beowulf's foe have been built. Grendel's status is often seen as ambiguous, since his titles provide a plurality of (apparently contradictory) aspects: from phrases that suggest his ghostly status, such as “feond on helle” (l. 101), “gæst” (l. 102) or “deaþscua” (l. 160), to others that convey Grendel's fleshly condition: “þyrse” (l. 426), “eoten” (l. 761) or “se æglæca” (l. 159). I think it is possible to take one further step in the categorisation of Grendel. His affinities with the “draugar” and the “haugbuí”, the walking dead of Northern literature, both spectral and physical at the same time, might not simply be felt as that, affinities, but as essential to Grendel's real nature.

**Panel A, Friday 8, 16:00**

**Trinidad Guzmán-González (U de León): “Ælfric and the Grammatical Category of Gender”**

This paper is framed within a long-term research project on the category of grammatical gender in Old English, whose outline was presented in detail at the ICELH meeting in Santiago 2000. Partial results on aspects of it have been made public at various specialised conferences—SELIM XV in Murcia and ICEHL XIII in Vienna. I am at present examining Ælfric of Eynsham's treatment and usage of the category of gender. I have departed from his Latin Grammar (an obvious landmark in the development of English linguistic thought in many an aspect) and the contrast established between the situation in English and in Latin, both explicit and intrinsically, to pursue an analysis of his works in order to explore Ælfric's own usage. Two issues have been particularly considered: first, the extent to which he uses the “double system of

gender concord” generally acknowledged as existing in Old English (within and outside the Noun Phrase); second, the consistency between his usage in his own writings and the gender classes he indirectly provides in his Grammar. The paper presents and discusses the results of the research based on a wider corpus of texts (preliminary sample work had already been discussed in Murcia SELIM) and incorporates feedback from the discussions after my presentation in Vienna ICEHL. Some of my findings seem to challenge common views on the evolution of the category—though further analyses and contextualization remain to be done.

**Javier E. Díaz Vera (U de Castilla-La Mancha): “Describing Metaphorical Change in Old English: Some Examples from the Lexical Field of Physical Perception”**

In this paper I am going to apply some basic principles of the contemporary theory of metaphor to the diachronic analysis of the development, form and function of some basic metaphors used in Old and Middle English language, literature, society and iconography. More exactly, I am going to concentrate here on the Mind-as-Body metaphor as a pervasive factor of semantic change in the earliest stages of the development of the English language. Metaphorical change in Old English is described as regular (from concrete to abstract). The MIND is represented as a physical entity (a body, a block of wax, located in the heart), whereas KNOWLEDGE, THOUGHT and UNDERSTANDING are conceived of as physical activities (e.g. physical perception, digestion, contact).

**Panel A, Friday 8, 16:00**

**Juan Gabriel Vázquez González (U de Huelva): “Feorhgedál & ealdorgedál: An Incursion into Cultural Linguistics”**

This paper aims to reconstruct the conceptualisation of death as restitution to the heathen gods within Anglo-Saxon culture. Traditionally, the study of the

religious vocabulary of the Anglo-Saxons has been devoted to the analysis of how the Christian paradigm adapted itself to a different culture through cultural transference processes such as the one turning Christ and his disciples into military members of the Germanic *comitatus* (MacGillivray 1902). The picture is nevertheless far more comprehensive in the related sections of *A Thesaurus of Old English* (Roberts 1995), which were developed by Chase (1988) and include the old heathen practices together with the new ones. My work is in consonance with this all-inclusive approach and tries to delve further into the remnants of Germanic beliefs. I will here concentrate on *feorhgedál* and *ealdorgedál*, traditionally associated with death (Hall 1960: 115). These words are restricted to poetical works and show low-frequency occurrence, amounting to three quotations each in the CD-Rom version of the *Microfiche Concordance to the Dictionary of Old English* (Healey & Venezky 1980). After a careful study of the few quotations available and of the contexts in which these appear, I will prove that they are old faith terms regarding the human soul as a gift ultimately returning to God. I will also show that they seem to have been initially re-adapted to the new religion before falling into disuse. Finally, I will argue that their giving up was obviously due to the overriding presence of the heathen gods, since the return of human life implies its distribution as well.

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#### Panel B, Saturday 9, 09:00

##### **Mari Cruz Expósito González (U de La Laguna): “Individuality and the Concept of the Subject in the Anglo-Saxon Period and the Later Middle Ages”**

The concept of “subject” (Aers 1992) can be defined in terms of the traditional knowledge, transmitted either through oral or written material, to the extent that the beliefs so acquired are frequently associated in the minds of a part of the public with universal truths. The notion of a philosophical and psychological construct, such as that of the subject, is not exactly coincidental with that of a feeling of individuality or individual awareness. Anglo-Saxon society has traditionally been conceived as a coherent one ruled by the ideal of the “*comitatus*,” the most immediate definition of social and human relations in the period; this is considered as a coherent relation between lord and subject with loyalty towards the group in itself a necessity under the political and social circumstances of the Anglo-Saxon world. Contact with religion and the permeability of Christian beliefs could have contributed to the preservation of this ideal in the texts of the period, characterised by a mixture of concepts. The later Middle Ages (Aers 1988) witnessed the rise of a construction of the subject dependent not only on the emotional and social turmoil of the period but also on class or group confrontation, which would lead to the growth of individual identities as a reflection of changing traditions in social class, religious and political confronting structures. The paper will examine several primary sources with the aim of analysing and comparing these concepts between both periods.

#### Panel A, Saturday 9, 10:45

##### **Andrew Breeze (U de Navarra): “A Pagan Celtic Goddess and Manchester’s Ancient Name”**

Manchester, attested as *Mameceaster* in the *Anglo-Saxon Chronicle* for 924, has been a notorious problem for scholars of English place-names. Standard dictionaries explain it from a Celtic form *mamma* meaning ‘round hill.’ But there is no real evidence for this form. The early attestations of the Nottinghamshire toponym Mansfield point instead to a British hydronym *Mamma* which, like that of the river Marne in France, would mean ‘mother.’ If so, this would have been the Celtic name of the river Medlock in Manchester, which may hence have been worshipped by the Britons as a pagan Celtic goddess.

**Inmaculada Senra Silva (U Complutense de Madrid): “The Old English Rune-Names Ōs and Tīr”**

The purpose of this presentation is to contribute to a better understanding of the Old English rune-names *ōs* and *tīr* and to question their ‘standard’ or traditionally accepted etymologies and/or meanings. On the one hand, scholars have long maintained that *ōs* in the Old English *Rune Poem* means ‘mouth’ which could have been borrowed from Latin *ōs* as a consequence of a Christian attempt to avoid any pagan connotations. On the other hand, Old English *tīr* has been assigned the meaning ‘glory’ and has been explained as cognate with Old Norse *tírr*. This paper is a result of a larger work assessing the sources of the rune-names and how they have been transmitted in both the Nordic and Anglo-Saxon traditions. I start with a short presentation of the reconstructed Germanic rune-names, and then I focus on manuscript and epigraphical sources for *ōs* and *tīr*, especially the rune poems (the Old English, the Old Norwegian, the Old Icelandic and the Old Swedish texts), which are the main sources for the meaning and significance of the rune-names. Finally, after an analysis of the data, I offer alternative solutions for the understanding of *ōs* and *tīr*.

**Javier Calle Martín and Antonio Miranda García (U de Málaga): “Modernising Old English Punctuation: A Danger of Disguise?”**

The study of OE punctuation has been cold-shouldered by scholars and editors given the lack of organisation and consistency that punctuation marks usually exhibit. Even though a number of articles have been published in the last decade showing that mediaeval punctuation is far from haphazard (Lenard 1995; Rodríguez-Álvarez 1998; Alonso-Almeida 2002), most of these analyses focus on the study of Middle English texts—with the exception of Harlow’s article (1959), which studies the punctuation system of some manuscripts of Ælfric. More controversial still is the editorial interpretation of these punctuation marks when modernised, as there is no consensus about the extent to which the original punctuation can be restored, or, if it can, about the appropriate equivalents in each case. In the present paper we will analyse an 11th-century manuscript housed in Cambridge, MS Corpus Christi College 201, containing the Old English *Apollonius of Tyre* in order a) to ascertain the different uses and functions of the sole mark of punctuation used—the punctus; and b) to find, as far as possible, the correspondence between the scribal punctuation and modern counterparts.

**The 30th Annual Conference of the Southeast Medieval Association (SEMA): “Making and Remaking the Middle Ages in the Holy City,” College of Charleston, Charleston, SC, October 14-16, 2004.**

**Session 1: “New Interpretations of Old English Religious Literature: What Reconsidering Texts and Transmission History Reveals”**

**Sharon M. Rowley (Christopher Newport U): “Revising National Identity: The History and Editing of the Old English Version of Bede’s *Historia ecclesiastica gentis Anglorum*”**

Bede’s *Historia ecclesiastica gentis anglorum* occupies a key position in the history of Anglo-Saxon studies and the construction of Anglo-Saxon national identity. The Old English version (OEB), however, occupies a less honored position. Although long regarded as

a part of Alfred the Great's program to translate the "books most needful to know" into Old English, this highly abbreviated translation has usually been criticized on the grounds that it lacks the almost modern sense of historical evidence and accuracy that scholars generally agree informs the Latin original. This is because the anonymous translator shortens Bede's descriptions of England and Ireland, cuts most of the Roman and foreign history, entirely eliminates the Pelagian heresy, and edits much of the Easter Controversy. He also cuts almost all of the Papal correspondence, and moves Gregory the Great's *Libellus Responsionum* to Book III. All of this, from a modern perspective, has made the OEB less "needful to know" than the Latin. This paper re-examines the OEB from a material and cultural perspective to argue that the OEB and its manuscript texts have much to tell us about conceptual changes in early English ideas of history, national identity, literary and textual culture. This paper theorizes the ways in which historians and editors have glossed over, and even erased, the differences between the OEB and the *HE* in order to interrogate the ways in which the attitudes and expectations of those who made and read manuscripts, or who wrote and read history have changed over time. In doing so, I seek to provide insight into the Euro-American past, as well as into some of the ways in which we understand that past—and, consequently, ourselves as inheritors of a world heavily influenced by invasion, conquest, and nationalism.

**Janet Schrunk Ericksen (U of Minnesota, Morris):**  
**"Seeing and Believing in *Genesis* and *Daniel*"**

At the center of the ninth-century Fuller Brooch, a large-eyed figure that represents the sense of sight stares directly at the viewer. Surrounding this depiction of sight are smaller depictions of the other four senses. Critics have suggested that this iconographic primacy of sight might be a reflection of particular Alfredian interests, and two texts that, always tentatively, have been linked to Alfred's translation goals also give sight a primary position. The Old English poems on *Genesis* and *Daniel*, both preserved in MS

Junius 11, refer to sight with similar wording and narrative situation. In *Daniel*, after the sight of the unscathed youths in the fiery furnace, Nabuchodonosor exclaims the truth of what he sees, "unless my sense deceive me" (415b). Earlier in the manuscript, Eve likewise asserts that she trusts what she sees. Both poems utilize direct discourse similarly in relation to statements of seeing and believing, and both poems surround that direct discourse with interpretive guidance from the narrator. What Eve sees, however, and what Nabuchodonosor sees function in opposing ways in the narrative and appear to draw on different intellectual backgrounds concerning sight and judgment. Eve's vision is a deception, and the lesson provided by both narrator and narrative draws on traditional material such as discernment of spirits theology, which offers a standard by which one can judge encounters with divine-seeming beings. Nabuchodonosor, in contrast, has a true vision, though he remains even in the face of it a bit skeptical. The poet of *Daniel*, rather than referencing saint's life encounters with devils, draws more directly on Augustinian ideas concerning the mind's eye. The two poems, linked in other details (by C. Karkov, most recently) and usually assessed as part of a coherent compilation, may well have originated at roughly the same time and may well reflect a particular interest in sight, but their treatments of sight underscore distinct compositional structures and contexts that refine our understanding of Old English biblical poetry.

**Tom Hall (U of Illinois at Chicago):** "The Portents & Miracles at Christ's Birth in Vercelli Homilies 5 & 6: Some Analogues from Medieval Sermon Literature"

Vercelli Homilies 5 and 6 are two Old English Christmas homilies in the tenth-century Vercelli Book which demonstrate a common interest in the portents and miracles that are said to have occurred at Christ's birth. In Vercelli 5 these signs are said to have taken place during the reign of the Roman Emperor Augustus, and it was in fact Augustus's arrival in Rome that precipitated these events, each of which is assigned by the homilist a particular symbolic

significance associated with Christ. In Vercelli 6, by contrast, the signs are all unusual miraculous phenomena that defy the laws of nature such as the shining of the sun at midnight for seven nights prior to Christ's birth and the eruption of oil from three wells which flowed from morning till evening on Christmas day. The general similarities as well as the specific features common to these two lists have been remarked by readers of the Vercelli homilies at least since the days of Rudolph Willard, who in his 1934 review of Max Förster's edition of the homilies identified close parallels for several of these signs in the Pseudo-Alcuin *De divinis officiis* and the *Catechesis Celtica*. A broader literary tradition behind both sets of miracles was then worked out in greater detail in a 1973 article by J. E. Cross, who clarified the relationship between Vercelli 5 and the *Catechesis Celtica*, and who also drew attention to a related list of portents in the *Old English Martyrology*.

This essay takes Willard and Cross's work a step further by identifying closely similar sets of portents and miracles in six additional texts which further exemplify and define this literary tradition: a ninth-century Latin sermon on the genealogy of Christ attributed to Hrabanus Maurus; a Latin Christmas sermon from the eleventh-century homiliary Cambridge, Pembroke College 25; an unpublished list of portents and miracles in Munich Clm 5257; a Christmas sermon in Salisbury, Cathedral Library 9 (Salisbury, s. xi<sup>ex</sup>); a Christmas sermon from the Old Icelandic Homily Book, which dates to about the year 1200; and a Hiberno-Latin Christmas sermon in the *Homiliarium Veronense*. In discussing these additional examples, the essay shows that these various sets of portents and miracles fall generally into two distinct groups, one dominated by the *Catechesis Celtica* and its analogues, and the other dominated by the *Old English Martyrology* and its analogues. Both sets evidently became popularized in Carolingian sermon literature, and a likely explanation for the details shared by Vercelli 5 and 6, the Pembroke 25 Christmas sermon, and the Old Icelandic Christmas sermon is that all four sermons descend from a sermon on the portents and

miracles at Christ's birth transmitted in an early version of the Homiliary of St Père de Chartres.

### Session 13: "Anglo-Saxon England: An Interdisciplinary Approach"

#### Robin Norris (SE Louisiana U): "Not Dead but Weeping: The Seven Sleepers in Anglo-Saxon England"

The anonymous author of the Old English *Passion of the Seven Sleepers* consciously adapts his Latin source to exacerbate the emotional state of his saints until psychological suffering comes to replace physical distress for the would-be martyrs. The only bodily torment they experience is a vicarious reaction to the deaths of their fellow persecuted Christians through the manifestation of physical symptoms of sorrow, leading these seven saints to cry themselves to sleep for 372 years. Moreover, unlike both his Latin source and Ælfric's two brief discussions of the passion, the saints in this redaction of the legend even fail to experience physical death. Ultimately, however, this shift brings the Seven Sleepers in line with the more typical martyrs of Anglo-Saxon hagiography vis-à-vis their complicated relationships as the "darlings" of the pagan emperor Decius. By carefully reworking his Latin source, the anonymous author also recasts the saints' very reason for being, from proof of the body's resurrection at Judgment Day to a focus on the individual Christian's emotional state in the afterlife. This theme resonates throughout the text in the repeated collocation of two anagrammatic terms: *myrðe* and *yrmðe*. Just as the Seven Sleepers are forced to choose between these two emotional states themselves, in the putatively fragmentary conclusion of the anonymous legend, the mirth of the heavenly kingdom completely eclipses the Latin text's preoccupation with the resurrection of the body, as the translator downplays the physical rebirth of the Seven Sleepers in order to emphasize their emotional renewal. Thus, in this unique version of the legend, it is not the Seven Sleepers' awakening from death to life that is significant, but their journey from weeping to mirth, a transformation every Christian is invited to share.

**Frans van Liere (Calvin College): “The OE Hexateuch and Its Readership: The Glosses of Cotton Claudius B.IV”**

In the sixteenth century, the OE Hexateuch and West-Saxon Gospels were used by ecclesiastical dignitaries such as Matthew Parker to provide historical precedents for translating the Bible into the vernacular. For these reformers, Ælfric became a pre-Protestant hero, a kind of tenth-century Wycliffe, who, defying ecclesiastical authority, made the Bible available for all to read. But who were the readers of the OE Hexateuch in the Middle Ages? In this paper, I want to explore this question, by looking at one particular manuscript copy of it, the beautifully illuminated codex from St. Augustine’s Abbey in Canterbury, now London BL Cotton Claudius B.IV. In this manuscript, we have an exceptional opportunity to look at its use in the twelfth century, because it was heavily glossed and annotated then, both in Latin and OE. These glosses have been curiously neglected in recent scholarship; Crawford, for instance, only provided a transcription of the OE part of these glosses, disregarding their bi-lingual nature. Dodwell and Clemons, in their introduction to the facsimile edition of this codex, dated these glosses to the middle of the twelfth century, and observed that they consisted of excerpts from “commentators such as Josephus, pseudo-Methodius, Hrabanus, a certain Normannus and the unabridged Latin text of the History of Assenath.” The present paper provides an analysis of these glosses, most of which were excerpted from the *Historia scholastica* of Peter Comestor, a continuous narrative literal exposition of the entire Bible, which quickly gained popularity and eventually became the standard schoolbook for teaching the Bible curriculum at the nascent universities shortly after 1160. Other frequently used sources include Jerome’s *Quaestiones in Genesim* and his *De situ*. There seem to have been successive stages in the glossing of this manuscript. The initial stage was a glossing with excerpts from Comestor; later additions added more material from Comestor and material from Bede and Jerome, some of it on the authority of this “Normannus,” who may have been a local teacher but could

also have been the author of an intermediary written source. (It is unlikely that this Normannus was, in fact, Comestor.) These twelfth-century glosses, with their excerpts from a school text, and their interest in chronology and history, reflect a reading “ad litteram,” which was a scholarly, rather than a devotional exercise. They suggest that, a century after its creation, Cotton Claudius B.IV was a text read and used by monks, rather than laity, for study rather than for private devotion. They also show that that OE functioned happily next to, was not replaced by the use of Anglo-Norman and Latin among the clergy in twelfth-century Canterbury.

**Helen Bennett (Eastern Kentucky U): “Anglo-Saxon Bricolage: Evolutions in Interdisciplinary Studies”**

This paper addresses how Anglo-Saxon scholarship has moved away from trying to recreate the Anglo-Saxon literary corpus through wish-fulfillment, and how Anglo-Saxonists now seek, like the “listener” in Wallace Stevens’ poem “The Snow Man,” [to behold] “Nothing that is not there and the nothing that is.” I want to look at how aspirations such as sorting pagan from Christian elements in “Beowulf,” recreating the “lost literature” of Anglo-Saxon England to justify applying oral-formulaic composition theory to Old English poetry, and defining vast “Caedmonian” and “Alfredian” corpuses, have been abandoned in favor of questioning the very concept of the “text,” as well as looking more to historical and cultural contexts for *both* the scholar/critic *and* the text she is studying.

**Session 31: “Making and Remaking Anglo-Saxon Texts and History”**

**Patrick W. Conner (U of West Virginia): “Making and Remaking Folio 138v in MS. Lambeth 149, A Case Study of the Functional Revision of Space”**

A succession of texts, ranging from pen trials to the Pater Noster, is found on folio 138v of London, Lambeth Palace Library, MS 149. The nature of each of

these texts suggests a changing function for the space on which the text is entered. The situation is akin to, but not like, a palimpsest, in which an earlier text is replaced by a later text. In the instance of folio 138v, however, added texts indicate that their writers assumed a new function for the space, thus redefining the functions of earlier texts. Analysis of the folio will depend upon constructing a plausible chronology of the addition of items to the page, and presentation of this matter will be facilitated by a digital deconstruction of an image of folio 138v.

**Erik Vorhes (Loyola U Chicago): “Oswald’s Bones: Translation, History, and the Martyrdom of a Northumbrian King”**

After the death of Oswald at the hands of Penda, the martyred king’s cult rapidly gained popularity in the British Isles and on the continent. Bede, who first recounts Oswald’s death and subsequent miracles, relates his veneration in superlative and sanctifying terms: “Not only did the fame of this renowned king spread through all parts of Britain, but beams of his healing light also spread across the ocean and reached the realms of Germany and Ireland.” As Oswald’s cult grows, accounts of his life diverge, even to the point that he becomes a secularized heroic figure. Most scholarship on Oswald likewise has followed that trend. In this paper I wish to explore how some of the earliest depictions of his life—specifically, Bede’s account, the Old English translation of Bede, and Ælfric’s treatment in his *Lives of Saints*—work against that same movement. By analyzing Oswald’s dying words, his relationship with the monk Aidan, and the translation of his bones to Bardney abbey, I intend to demonstrate an evolving understanding not only of Oswald as saint, but also of English Christian history.

**Session 41: “Beowulf”**

**Anthea Andrade (Georgia State U): “The Women in Beowulf: The Dying Peace-Weaver”**

The female characters in *Beowulf* are meticulously embedded within the main frame story, illustrating the distinctions between the functions of men and of women in Anglo-Saxon society. The focus of the main frame story and the language throughout the poem is on the role of the Anglo-Saxon man, particularly the victories of Beowulf. Women are one of the minor focal points of the poem providing readers with tantalizing hints surrounding the lives of Anglo-Saxon women as daughters, wives, mothers and widows. As queens, the female characters of *Beowulf* depend upon the peace weaving aspects of their lives because the main areas of the poem they appear in are after the battles and in the mead halls (*New Readings* 250). Peace weaving as a product of Anglo-Saxon policy only prolongs the inevitable fall of the kingdom since all of the kingdoms in the main frame story ultimately end. Each queen becomes an extension of this notion of woman as peace weaver who is in part responsible for the longevity of the kingdom. Beowulf, himself, voices his own concerns regarding peace weaving, implying that the destructive masculine nature of war cannot be tamed by a single woman. The fact that each weaving of peace has a different outcome illustrates that the success or failure of each queen does not impact the foregone destruction of the kingdom.

**J. R. Hall (U of Mississippi): “Beowulf 2009a: f... bifongen”**

In reporting his adventures among the Danes to his king, Hygelac, Beowulf says that no kinsman of Grendel may boast of the outcome of the fight in Heorot. The first word of the phrase by which Beowulf characterizes Grendel’s kinsman is damaged in the manuscript. On folio 174r only a vertical stroke remains at the end of line 9. Line 10 begins with the word *bifongen*. There can be little doubt that the stroke is the remains of *f*: first, the stroke is wholly consistent with the first stroke of Insular minuscule *f*; second, twelve of thirteen times elsewhere in the surviving corpus in which *bifongen* (or *befangen*) occurs as the second word in the a-verse, the first word in the verse begins with *f* (such half-verses showing double alliteration);



third, both Thorkelin transcripts, A and B, executed 50-60 years after the Cotton fire, record *f* as surviving in the manuscript. Otherwise the transcripts differ: A reads *fæ* and leaves a space to indicate the loss of letters; B reads *fer* followed by two dots. The most common restorations of the lost word are *f[acne]*, *f[læsce]*, and *fe[n]* or *fe[nne]*. Recently a scholar has proposed the new restoration *f[y]r[ene]*. Does Beowulf imagine a kinsman of Grendel's as (respectively) "encompassed in deceit," "enveloped in flesh," "encircled by the fen," or "enmeshed in crime"? Each restoration makes good sense. None, however, takes into full account the readings of transcripts A and B. I argue that the best restoration of the word is similar to the very first one proposed by a scholar: the restoration proposed by Thorkelin himself in 1815.

**Jonathan Huffstutler (U of Alabama, Birmingham):**  
**"To Lay the Ghost: Post-Mortem Decapitation in *Beowulf*"**

Narrowly escaping Grendel's mother, Beowulf decapitates Grendel's corpse in a scene notable for apparent brutality. Despite the seemingly gratuitous violence, the scene has attracted surprisingly little critical attention. Indeed, Beowulf's decapitating a lifeless body is one of the epic's more arcane events. One might assume, with Mary Flavia Godfrey, that Beowulf should find the mere-wife's head a more honorable trophy since she was the deadlier foe. But instead he desecrates Grendel's corpse and chooses to bring that head back to the anxious king. Yet the hero must have a more compelling motive than simply taking a savage souvenir: this shallow interpretation fails to explain the violent deed. To fathom it, we must recall that *Beowulf* was composed ages ago and that it reflects rituals of greater antiquity than the epic itself. Yet, we can span the gap if we view Grendel's decapitation alongside similar scenes in the Norse analogues, *Grettir's Saga* and *Njal's Saga*. If, as Godfrey asserts, the beheading is "somewhat less heroic" than expected, then such a low deed would diminish that paragon of virtue, the epic hero. This makes sense neither in a general epic context nor alongside

traditional Germanic narratives like the sagas. Clearly, Godfrey overlooks the real importance of the post-mortem decapitation. For Beowulf beheads Grendel to finish a job he promised to do: thus he lays Grendel's ghost to prevent reanimation and assure peace in the Dane's ravaged kingdom.

***The 46th Annual Convention of the Midwest Modern Language Association (M/MLA), St. Louis, Missouri, November 4-7, 2004.***

**Session: "Performance Studies and Medieval Literature"**

**Lori Ann Garner (U of Illinois, Urbana-Champaign): "Oral Tradition, Architecture, and Old English Poetry"**

Architecture in Old English poetry can serve a number of significant functions: a protection against attack as in *Beowulf's* Heorot, an extended metaphor as in *Advent Lyric I*, a reminder of earlier times as in the *Ruin*, even an active hero as the pillar in *Andreas*. Awareness of Anglo-Saxon oral traditions brings us closer to understanding the idiomatic meanings of phrases and themes employed in depictions of architecture. For an audience attuned to traditional implications, formulas and images that might appear inaccurate to an audience outside the tradition actually bear great meaning beyond that of literal description—foreshadowing events to come, marking sacred spaces, or aligning a given building with a specific character. This paper examines several passages (representing various genres as well as building types) in light of Anglo-Saxon architectural studies and with an awareness of performance context in order to understand the poetry in a manner more like that of its original audience. Discussion will draw from scholarship on Old English oral traditions (e.g., John Miles Foley and Katherine O'Brien O'Keeffe), performance theory (e.g., Richard Bauman and Barre Toelken), archaeological studies of Anglo-Saxon architecture (e.g., Mary and Nigel Kerr and Eric Fernie), and theories of vernacular architecture (e.g., Bernard Rudofsky).

**John Miles Foley (U of Missouri, Columbia): “Performance Theory and the Anglo-Saxon Elegies”**

The Anglo-Saxon elegies reach us solely as manuscripts, usually dated to the last third of the tenth century, but they derive from an early medieval oral tradition. In fact, the elegies show evidence of at least three axes—textuality versus orality, Christianity versus pagan Germanic thought, and individuality versus tradition—that are better understood as fruitful syncretes than opposing binaries. As part of a larger project aimed at the hybrid vigor engendered by these three pairs of concepts, this paper will apply performance theory to selected elegies in order to isolate the features of performance that persist into texts and remain active as meaning-bearing signals for a fluent readership. A full share of the elegies’ artistry and rhetorical power stems from the idiomatic language of oral performance, which resonates even in the textual medium.

*The Pacific Ancient and Modern Language Association (PAMLA) Conference, Reed College, Portland, Oregon, November 5-7, 2004.*

**Session 5-8: “Beowulf and Related Topics”**

**James W. Earl (U of Oregon): “The Forbidden Beowulf”**

The poem’s depiction of pre-Christian society draws on the Germanic legendary, but some elements are suppressed as too hot for the poet to handle. Compared to *Volsungasaga* and *Hrolfssaga Kraki* the poem is extremely restrained, but suppressing the forbidden results in contradictions and stylistic distortions—the return of the repressed.

**Donnita L. Rogers (Independent Scholar): “Seeking a Place of Their Own: Women in Beowulf and in My Novel”**

Place may be understood as location or a role in society. For the women in *Beowulf*, place in both senses

was often a controlling factor. I will begin by discussing the roles of Wealhtheow, Freawaru, Hygd and Thryth, focusing attention, however, on my adaptation of these women in a historical fiction set in possible locations within the poem.

**Janice Hawes (U of California, Davis): “Can Heroes Make Their Own Luck?: A Comparison of Two Scenes of Public Challenge in Beowulf and Grettir’s Saga”**

In Chapter 39 of *Grettir’s Saga*, Grettir Ásmundarson faces an insulting public challenge that resembles the encounter between Beowulf and Unferth. The heroes respond differently to the insults, with very different results. This paper will explore the often complex relationship between a hero’s actions and what is “fated,” as suggested by these two scenes.

*The Annual Conference of the South Atlantic Modern Language Association (SAMLA), Roanoke, VA, November 12-14, 2004.*

**Session 20: “SAMLA SEMA Session”**

**Caroline Dennis and Marie Nelson (U of Florida): “Take Nine Herbs ....”**

The text we focused on is “The Nine Herbs Charm,” one of the twelve Old English charms E. V. K. Dobbie included in *The Anglo-Saxon Minor Poems*, Volume Six of the *Anglo-Saxon Poetic Records*. Our point of departure was an agreement to present each herb from two contrasting perspectives, the “magical” and “rational” perspectives defined by M. L. Cameron in *Anglo-Saxon Medicine* (Cambridge UP, 1993). Our consideration of the herbs from the magical perspective focused first on the manner in which they were introduced. Mugwort, Plantain, and Chamomile (herbs 1, 2, and 5), since they are directly addressed by name, are immediately endowed with human status. They are then accorded the respect due to seniority and to their ability to overcome the adversaries that challenge human well being. Stune, Atorlothe, and Nettle

(herbs 3, 4, and 6) are introduced by means of naming formulas (*Stune hætte þeos wyrt, þis is seo wyrt* ..), and Stune and Atorlothe are praised for their opposition to poison and pain. Crab apple, Chervil, and Fennel (herbs 7, 8, and 9) are introduced within the context of a story of Woden's triumph over a "Wyrn" that, having been struck by "nine glory twigs" is subjected to his—or *Christ's*, by virtue of an apparently added line—power. As we introduced each herb we complemented its magical strength with references to its medicinal value. Here our sources ranged from the three volumes of T. Oswald Cockayne's mid-nineteenth-century *Leechdoms, Wortcunning and Starcraft of Early England* to Stephen Pollington's *Leechcraft: Early English Charms, Plantlore and Healing* (Anglo-Saxon Books: 2000), and from the herbals of John Gerard and Nicholas Culpeper to Mrs. M. Grieve's *Modern Herbal* and Penelope Ody's *Home Herbal*, along with a number of other currently available printed and electronic texts. M.L. Cameron's presentation of the antibiotic values of every part of Plantain provided perhaps the most striking example of contemporary acknowledgement of the efficacy of a particular herb, but not one of the nine herbs was found to lack a potential medicinal value.

We were able to maintain our intended alternation of magical and rational perspectives up to and through the charm performer's claims of power for the herbs he has assembled. Lines 45-63, especially since the number nine, said by C.E. Cirlot (*A Dictionary of Symbols*: Philosophical Library, 1971) to be the magical number *par excellence*, comes into play, clearly provide an opportunity to read his claims in terms of the magical perspective. And lines 64-73, with their directions for preparing and applying the remedy, can be seen to represent the rational approach *until* the performer is obliged to sing a "galdor" or incantation over each herb and into the mouth and ears—the supposed points of entry of hostile agents thought to cause illness—of his patient. At this point we acknowledged the supportive value of "non-rational" to "rational" belief, and our two approaches began to lead to the same conclusion. Noting observations

made by Pollington, who writes from the perspective of a literary scholar, and by Cameron, whose background is that of a botanist and medical historian, that recent tests have demonstrated that some participants given placebos in tests of particular remedies experience the same beneficial results as others who are given the "real thing," we found it necessary to acknowledge that expectation alone can lead to positive results.

Each of the herbs of "The Nine Herbs Charm," according to practitioners of what is now called "alternative medicine," has medicinal value. We have of course not been able to determine the effect of the combined herbs by scientific testing, but the observations of Pollington and Cameron, along with results of recent research on the power of prayer carried out by Duke University, the University of Washington, and the National Institute of Health, confirm the value of positive expectation. We can say, then, that belief in the power of the performer to heal, a result of his capable performance of "The Nine Herbs Charm," would seem to have had important supportive value.

#### Session 82: "Women's Studies: 'Women and Evil'"

##### K. A. Laity (U of Houston): "Blood Feasts and Roof Riding: Women as Witches in Anglo-Saxon England"

Stephanie Hollis has shown that the writings of the church in the Eighth and Ninth centuries in England already codify a change for the worse for women's position in the culture, a change that heretofore had been placed at the time of the Norman invasion. The laws and penitentials of this time also show that alteration. These rules sought to circumscribe the behavior of women, particularly within spheres that had come under male control: healing and sex. As male physicians took over the profession of healing, they worked to dislocate women from duties that had once been part of their family role. Similarly, women who practiced sex or love magics were feared for manipulating male behavior and disrupting the heterosexual

hierarchy. That these potions often featured bodily fluids too, only added to the anxieties surrounding their use—and the fears of their efficacies. Penalties against the usage of blood and other bodily fluids in charms suggest the particular anxiety surrounding the typically flesh-bound perception of women in the medieval Christian world. One of the best sources of these anxious attempts to control women is penitentials, guidebooks for the correcting of one's flock. Penitentials are especially useful because of their practical intent. Perhaps the earliest of these in England is the *Penitential of Theodore*, which probably dates as early as the mid-seventh century. Bodily fluids arouse particular anxiety in the handbook, as the sections on women will show. The later penitential known as the *Confessional of Egbert* (ca. 950) continues these anxieties about women's magic. Additional rules about menses and childbirth exhibit a parallel concern to control women's reproductive abilities and their attendant fluids.

### Session 153: "Managing the Body in Old English Literature"

#### John Halbrooks (Tulane U): "Defining Heroic Virtue in Ælfric's *Maccabees*"

Much of the biblical story of Judas Maccabeus in the First Book of the Maccabees reads like heroic literature. Like the poets of *Beowulf* and *The Battle of Maldon*, the writer celebrates deeds of martial prowess, praises heroic virtue, and narrates the rise and fall of a great man in a direct, vivid style, a style far removed from the elliptical style of the early books of the Old Testament and the gnomic style of parts of the synoptic Gospels. The text offers scenes of Judas arming himself, accounts of venerable and potent swords, clarion battle speeches, and stirring descriptions of battle. Like *Beowulf* and *Byrhtnoth*, the hero is a great man who inspires his comrades and sacrifices himself to protect his people. The writer's meaning is never obscure, and never does the text seem to invite subtle, exegetical interpretation. Such a text does not fit easily into a pattern of what Erich Auerbach calls

"figural interpretation," or as a part of a universal history that anticipates and is fulfilled by Christ. Such an interpretive problem would have been especially difficult for Ælfric, writing at the end of the tenth century and the beginning of the eleventh century, who also had to contend with native English ideas of heroism that such a text might have invoked and encouraged. The uneducated reader might take lessons from such a text that would have been unacceptable for Ælfric, lessons that privilege martial prowess and pride over the Christian virtues.

Ælfric must have understood that such a story would resonate with the English sense of heroism found in the native poetry, and his version evokes such resonances with its alliterative style, its martial speeches, and its emphasis on wisdom and fortitude. However, even as he deploys heroic motifs in his narrative, he carefully controls the reader's interpretations of them. He responds to potential misreadings by reshaping the narrative to fit his interpretive agenda. He accomplishes this reshaping through three strategies. Firstly, he transforms the story by using a more condensed style that elides much of the martial material and that allows him to incorporate proper interpretations within the narrative itself. Secondly, he invokes the native sense of heroism in order to redefine it according to Christian ethics; specifically, he includes a Christian sense of the Classical virtue *pietas*, along with the usual heroic virtues of *sapientia* and *fortitudo*. And finally, he emphasizes the difference between the old Jewish law and the new Christian law; this difference allows him to claim the "figural interpretation" that the physical war described in the narrative prefigures the spiritual war that Christians must now fight.

#### Jennifer Wynne Hellwarth (Allegheny College): "*Materia medica* / *materia magica*: Anglo-Saxon Charms and Prayers for Managing the Sexual Body"

Magic, religion and the healing arts have long been intertwined. The plethora of popular homeopathic remedies, herbals and various dietary supplements

are further testament to a legacy of herbal or “folk” medicine and our culture’s ongoing fascination with charms, talismans and magical incantations. The Anglo Saxon medical “charm” and its cousins had a place in everyday life and culture—and a complicated one at that. In this paper, I will look at several Anglo-Saxon charms designed to manage the sexual body and suggest ways in which these charms and prayers implicate the role of female literacy and women’s management of the sexual body and practices in the healing arts in relation to various “literary” narratives.

*The Third Biennial Conference on Ancient Studies—New Technology: The World Wide Web and Scholarly Research, Communication, and Publication in Ancient, Byzantine, and Medieval Studies, James Madison Univ., Harrisonburg, Virginia, December 3-5, 2004.*

**Curtis W. Irion (SUNY Binghamton): “Carrying a Different Weight: Medieval Primary Sources on the Internet (The Experience of Researching my MA Thesis on the World Wide Web)”**

The challenges of researching medieval history at a small university in the United States have always been great. This became very relevant to me recently when I began the research for my MA thesis, “The Prospect of a United England: West Saxon Foreign Policy from 878 to 940.” My school did not have exhaustive supplies of material on Anglo-Saxon History, or on the peoples surrounding Anglo-Saxon England. The Internet was a great help to me in my research, though in ways different than many may think. Going into this task, I thought that I knew much about Anglo-Saxon England and the historical sources pertaining to the study of this area. Yet there is certainly a difference between knowing the facts about a time period and knowing the sources that constitute these said facts. There were many helpful sources on the Internet pertaining to my research topic, mainly the Internet Medieval Sourcebook, Simon Keynes’s *Anglo-Saxon History: A Select Bibliography* and *Project Gutenberg*, just to name a few. I found relevant material that I

could use in my research, but I hesitated to use Internet sources in my work. The Internet is a great tool for research, but it is a tool that must be used with the utmost integrity and care. Yet the important thing to remember is that these Internet sources can tell one where to actually find the sources themselves. For example, one can find out that William of Malmesbury wrote certain tracts of information about Alfred of the West Saxons, but would it not be better to actually read the writings of William of Malmesbury oneself and not simply copy them translated off of an Internet site? If more researchers began to use the Internet as their sole means of citation, then the original scholarly art of research would be seriously changed, and it is this art that distinguishes the top of the line scholars from the rest of the field.

*The 120th Annual Convention of the Modern Language Association (MLA), Philadelphia, December 27-30, 2004.*

**Session 183: “Finding the Words: Old English Texts and Contexts”**

**Thomas A Bredehoft (U of Northern Colorado): “Scribes’ and Booksmiths’ Verses: ‘New’ Old English Poetic Texts and Scribal Wisdom”**

It is a central principle of the “back-to-the-manuscripts” movement in Old English studies to always remember that Anglo-Saxon texts were inseparable from Anglo-Saxon artifacts: codices, monuments, objects. The object-like nature of Anglo-Saxon books is emphasized by the fact that the scribes who were responsible for writing or copying surviving Anglo-Saxon books often thought of themselves as artisans, at least to the degree that scribal colophonic texts sometimes echoed the form and effect of artisanal inscriptions on objects. In this paper, I will explore this dynamic in the context of four Old English verse texts associated with scribes or book-makers (from manuscripts Bodleian Hatton 20; St, Petersburg Public Library, Lat. O. v. XVI; Bodleian Auct. D. 2. 19; and BL Additional 40000). Since two (more accurately,

two-and-a-half) of these brief poems have not been previously recognized as poetic, my paper will have two parts. The first will be an introduction (including preliminary editions) to all four poems, and the second will be a discussion of these poems in their cultural context, including special attention to the affinities these scribal verses share with artisanal inscriptions on other sorts of objects. The discovery of even a small number of “new” lines of Old English verse is significant in itself; the fact that these poems as a group contribute to our understanding of Anglo-Saxon ideas of scribal activity, however, makes these brief texts of special interest today.

**Lawrence Morris (Fitzwilliam College, Cambridge U): “*Metod*: An Anglo-Saxon Death Deity”**

The Old English poetic name *metod* has been traditionally translated as “God,” “Creator,” and sometimes “fate” due to its derivation from Indo-European \**med-* ‘to measure.’ The appearances of the term *metod* in the extant Old English poetry, in combination with Old Norse and Old Saxon evidence, suggest, however, that *metod* originally referred to a very specific deity or divine manifestation, namely a deity controlling death and the afterlife.

Two separate traditions in the use of *metod* in Christian verse are discernible. On the one hand, certain poems use the term as a frequent and generic word for “God,” for example *Genesis A* 121b-123a: “*metod engla heht / lifes brytta leoht forð cuman / ofer rumne grund*,” which renders Genesis 1:3 “And God said, ‘Let there be light!’” In other poems, however, such as *Beowulf*, *Andreas*, and *Guthlac*, the word *metod* is employed less commonly and it appears primarily in passages describing death, especially death in battle. For example, *Beowulf* credits *metod* as the arbiter of armed conflict in *Beowulf* 2525-7, and *Andreas* uses *meotudwang* as a synonym for “battlefield” (line 11). Other mentions of *metod* depict the deity assigning fate in the afterlife, e.g. *Phoenix* 524. *Metod* is also used to describe God when depicted as controlling the seasons and fertility (e.g. *Beowulf* 1610-1, *Meters*

*of Boethius* 67-72), functions ascribed to the underworld deity in classical mythology through the story of Hades and Persephone. Comparative evidence from the other early Germanic languages confirms these associations of *metod* and suggests that Proto-Germanic \**metudaz* was either a death deity or the title of a more major deity under which he (or just possibly she) assumed the role of death deity. In Old Norse, *mjotuðr* is used in kennings to describe death-dealing objects, and is used in *Sigurðarkviða* to mean death itself, while Old Saxon usage mirrors the Anglo-Saxon evidence. East Germanic is silent about the nature of PGmc. \**metudaz* however. The assembled evidence suggests that \**metudaz* was a title of a Germanic death deity whose cult was cultivated particularly among the people forming the Northwest Germanic language family. Within this subset, the relative infrequency of *mjotuðr* in the Old Norse material, including its absence from the Norse medieval mythographies, and the relative frequent use of *metod* in Old English and Old Saxon poetry suggest that the cult was most prominent among the West Germanic tribes, and survived into the Christian era due in particular to the conservative nature of poetic as versus prosaic vocabulary. On a more speculative note, iconographic representations of *metod* may remain. Helmet panels from Sutton Hoo, from Valsgärde, and a brooch from Pliezhausen depict a small male figure guiding a mounted warrior’s spear. Since these depictions match the general literary portrayal of \**metudaz* and since the other battle-deities known from early Germanic mythography are women, these images may depict \**metudaz*. In addition to increasing our knowledge of early Germanic paganism, understanding the origins and contemporary nuances of *metod* changes our understanding and readings of phrases such as *meotudes cempa* in *Guthlac* poems.

**Christopher M. Cain (Towson U): “A Plan for A Handbook of Old English Dialects”**

*A Handbook of Old English Dialects* is a reference work that has been in demand in the field of Old English language and literature for a long time, since

the study of Old English dialects can be traced to the early eighteenth century and continues to the present day. In approximately three hundred years of scholarship, no single work has been produced that achieves the status of a guide to the issues, motives, methodologies, results, and current directions in Old English dialectology. *A Handbook of Old English Dialects* seeks to fill this lacuna by serving both as an introduction to the study of Old English dialects for the general community of Anglo-Saxonists as well as an indispensable reference tool for specialists who require an account of dialect criteria, a description of dialectal texts, an evaluation of current research and new directions, and guidance in the maze of scholarship, which is voluminous and multilingual. The five chapters of *A Handbook of Old English Dialects* represent a comprehensive treatment of a formal field of research with a long history and an extensive bibliography.

Chapter 1, "Introduction to the Study of Old English Dialects," establishes an understanding of the broad outlines of Old English dialectology, including an examination of the dataset with an emphasis on the practical obstacles which hinder the study of Old English dialects. Chapter 2, "The History of Old English Dialectology," is an intellectual history of the field, beginning with some of the earliest scholars of Old English and tracing the development of the field to the most recent work. Chapter 3, "Criteria for Old English Dialects," catalogues and evaluates the phonological, morphological, syntactic, and lexical indicators that scholars have identified as evidence for Old English dialects. Chapter 4, "Dialectal Texts," includes complete descriptions of texts (and their manuscript contexts), illustrated with many examples, that are presumed to show dialectal variation. Chapter 5, "Recent Developments and New Directions," gives considerable attention to theories and methodologies of contemporary dialectology and historical linguistics, since both provide models for the shape of a renewed Old English dialectology. Finally, the book aims for bibliographic comprehensiveness, because one of the chief virtues of scholarly handbooks

is to offer both specialists and non-specialists guidance in source material.

The purpose of this paper is to introduce my work on *A Handbook of Old English Dialects* to a diverse audience of OE language and literature scholars and teachers. I will discuss the underpinnings of this project as rooted in the intellectual history of the study of Old English as well as the dramatic changes that have characterized recent scholarship in the field of dialectology. I will suggest how *A Handbook of Old English Dialects* reflects the interdisciplinary needs of Anglo-Saxonists, and I will explain the aims of the project. Since this work is in the midst of being compiled, I will suggest some possible alternative arrangements to those described above and invite comment from audience members.

#### **Session 352: "Sight and Spectacle in Anglo-Saxon England"**

##### **Susan L. Crane (SUNY Stony Brook): "Experiencing the World Through the Word: Ekphrasis and Aldhelm's Latin Riddles"**

The work of Anglo-Saxon writers has rarely been discussed in terms of ekphrasis; studies have tended to focus on classical Greco-Roman writing or that of the late middle ages and beyond. Ekphrastic techniques, however, did not disappear during this time period. The Anglo-Saxon poet Aldhelm uses these techniques to innovate the genre of the literary riddle in his *Enigmata*. By incorporating *enargeia*, or vividness of description, into his riddles, he renders them ekphrastic. In his hands, riddles become a vivid series of images that impress themselves upon the memory through appeal to the five senses, primarily the sense of sight. He draws many of the basic structures of his *Enigmata* from the Late Latin poet Symphosius. These structures include the prologue, the one-hundred-riddle limit, the consistent use of prosopopoeia, and the labeling of each riddle. But nowhere does he slavishly copy Symphosius' verses, and he expands the length of most of his riddles significantly: Symphosius' are

uniformly three hexameters each; Aldhelm's range from four to a whopping eighty-three lines each. The flexibility he allows himself in regard to length is one of the primary means he uses to invest his topics with much more sensory imagery. He uses the range of visual effects hexameter lines can produce to infuse his riddles with enargeia unprecedented in the literary riddle tradition. Two examples include *lorica* (cuirass) and *salamandra* (salamander). The first line of the *lorica* riddle reads *Roscida me genuit gelido de viscere tellus* "The damp earth gave birth to me from its cold innards." Here the damp earth (*roscida tellus*) encompasses the cuirass; it appears to come forth (*genuit*) from the surrounding earth. (Many critics have pointed out that the Exeter Book's *lorica* riddle draws upon Aldhelm's example. Thomas Klein argues that the vividness of the Old English riddle exceeds Aldhelm's (see "The Old English Translation of Aldhelm's Riddle Lorica," *RES* 48 [1997]: 345-349). The first line of the *salamandra* riddle reads: *Ignibus in mediis vivens non sentio flammam* "Living in the middle of fire, I do not feel the flames." Aldhelm begins and ends his line with flames (*ignibus...flammam*), again surrounding his subject with visual images of its environment, effectively framing the topic. Aldhelm's topics also vary significantly from Symphosius'; in many cases they are either more individually specific or expand into roughly unified sets. For example, Aldhelm riddles "water spider" where Symphosius chooses "spider," "dragon-stone" and "whetstone" where Symphosius chooses "stone." Cosmological and meteorological topics are greatly increased, rendering the *Enigmata*, as Andy Orchard notes, "loftier" (*The Poetic Art of Aldhelm*. Cambridge: Cambridge UP, 1994, 158). Expanded in length, these topics and most others are markedly enhanced with visual imagery. Furthermore, Aldhelm's final riddle, *creatura* (creation/nature), is a kind of epilogue which summarizes many of the topics and emphasizes their sensory impact. Visual imagery figures highly here, too, in terms of size differences and varying movement through space. Aldhelm calls attention to the visual patterns of his words not only at the level of individual riddles but also in the poem as a whole. For example,

he frames his collection of riddles by embedding the image of columns in his prologue and in his final riddle/epilogue. The prologue's thirty-six hexameters are knitted together through the columns formed by parallel acrostic and telestich (*Aldhelmus cecinit mililenis versibus odas* "Aldhelm sings poems in one hundred sets of verses"); these columns are recalled in the first line of the final riddle (*Conditor, aeternis fulcit qui saecla columnis* "God, who supports the world/ages on eternal columns"). This verse, which runs horizontal to the prologue's vertical columns, forms both a visual and thematic foundation for all of the riddles they enclose. Aldhelm's readers, who would have largely been Benedictines-in-training, are called to witness and to study the myriad wonders of the world expressed in natural objects and creatures such as the Pleiades, the moon, a salamander, a water-spider and a dwarf elder; those made by people such as a cuirass, a sieve, a trumpet, or a bookcase; and (in part or in whole) by people's literary imaginations such as Scylla, the Minotaur, and, again, a salamander or the Pleiades. By collecting and combining common and unusual objects both great and small and by framing them through the use of various poetic techniques, Aldhelm makes his riddles into icons that embody and speak out as evidence of God's order in the world. He does nothing less than reshape the art of riddling into a vivid, imaginative representation of a Christian cosmos. His many imitators, including Tatwine, Eusebius, Boniface, and, though to a lesser extent, the author of the Exeter Book riddles, testify to the relevance of his work to Anglo-Saxon literary culture.

**Shari Horner (Shippensburg U): "Body Politics: Saints, Spectacle, and the Cult of Relics in Anglo-Saxon England"**

This paper argues that a rhetoric of visibility operates in late Anglo-Saxon saints' lives as a means of exposing Christian truths to Anglo-Saxon readers. I will demonstrate that Ælfric's *Lives of Saints* the saint's material body—tortured, fragmented, dying—is the image required to convert viewers within the narratives to Christianity. Ælfric acknowledges elsewhere



that readers must first read literally before understanding spiritually, and in his homilies on saints and martyrs, Ælfric explains that the sight of the martyrs' miraculous imperviousness to torture provides readers with examples for their own salvation. Onlookers within the narratives convert upon witnessing the saint's torture. The literal body, then, signifies spiritual truth. Ælfric's *Lives* repeatedly provide visual evidence, via the saint's tortured body, to those who require such proof for belief. The paper situates Ælfric's collection alongside the late Anglo-Saxon cult of relics. Relics—fragments of holy bodies—were collected for spiritual and political power, paraded in processions, or used for swearing oaths. The intense fascination with the tortured bodies of saints seen in Ælfric's *Lives* is precisely paralleled by the political and social fascination with the material presence of saints' bodies in the form of relics, displayed in elaborate reliquaries. Both practices require the display and witnessing of the saint's fragmented body as the means for spiritual salvation.

**Allen J. Frantzen, (Loyola U Chicago): "Scene and the Seen in *Juliana*"**

*Juliana* at first seems to deploy spectacle in ways familiar to us from other hagiographies: gruesome torture is inflicted on a pious maid but ultimately destroys those who perpetrate it. *Juliana* employs what Joaquin Martinez Pizarro, in his discussion of classical reflexes in early medieval vernacular and Latin literatures, calls "the rhetoric of the scene," by which he means dramatic mimesis reduced to system, or to convention, that effaces the narrator and represents the action as if it were being seen rather than reported. This visualizing effect results—unexpectedly, it might seem—from the suppression of description in favor of dialogue; the less that is said (at least by the narrator), the more there is to see. Cynewulf's poem engages in both modes but gives priority to dialogue throughout. Unusually, however, *Juliana* separates scene and spectacle. Cynewulf by no means merely rehearses scenic structures familiar from Ælfric's lives of saints and verse hagiographies. True to convention, the

heroic Juliana suffers both at the hands of her father and (twice) at the hands of her would-be suitor. Between those episodes, however, which are witnessed by crowds of unbelievers, Juliana herself inflicts torture, but privately. She overpowers the demon sent to her prison cell to tempt her from true belief and binds him (in an unseen moment, presumably described in missing lines). Subsequently the demon is interrogated in an extended dialogue that constitutes nearly half the poem (about 290 lines); although it has no witnesses, it too adheres to "the rhetoric of the scene." I will use scenic structure and dialogue to frame an analysis of the poem's vocabulary of sight and seeing, but not to highlight the commonplace of "writing on the body" that accompanies analysis of torture or spectacle. I will focus instead on words for appearance (*onsyne*, *hiw*) and the poet's vocabulary of visual perception (e.g., "light of my eyes," *minra eagna leoht*). I will connect form and image to likeness, visible appearance, and vision. These elements of originary narrative are amply attested in *Genesis B*, a poem whose use of sight is similar to that found in *Juliana*. The seen in both poems is that which gives visual testimony to the truth; in both works, of course, appearances threaten to deceive. The heart of this discussion in *Juliana* is not the public realm of the poem, its assemblies and tribunals, but rather the private world in which Juliana acts for—if not before—all the world like the devil's confessor (a compound improbability). "The rhetoric of the scene" provides a useful context for an analysis of the poem's rhetoric of confession, then. Confession itself is a scene built of dialogue; like many mimetic liturgical exchanges, it also prefigures the grand narrative of death, judgment, and eternal reward.

**Session 471: "Church and State: Alfred to Cnut and Beyond"**

**Kathleen Davis (Princeton U): "Editing the Law and the Rationale of Memory—Alfred to Today"**

In a footnote to his discussion of Felix Liebermann's publication of *Die Gesetze der Angelsachsen*, Patrick

Wormald cites the text of the “disastrously misconceived dedication of Volume III,” dated July 20, 1916. The book was dedicated to the memory of Heinrich Brunner and F. W. Maitland, as “a token in melancholy memory of the peace-blessed time when this work began ... [and] as a heartfelt expression of confident hope that the storm of hate and the sea of blood which engulf the time of the completion of these pages will soon be understandable as essentially caused by the historical necessity of conflict between the heedless claims of a World-empire, familiar with power, to continue to dominate navigation and world trade, and the justified determination of a unified German people to contend peacefully and circumspectly but with freedom and strength for the goods of this earth, and to expand itself to the measure of its inborn life-force.” Liebermann concludes, nonetheless, with a hope for Britain and Germany’s reconciliation as they work toward “the higher goals of mankind.” Wormald closes the footnote by observing: “The episode is rendered the more poignant to later-twentieth-century eyes by the fact that, like many of the greatest legal historians, Liebermann was a Jew” (*The Making of English Law: King Alfred to the Twelfth Century* [Oxford and Malden, MA, 1999], 20 and n.96, 20-21).

Moving back and forth in time, calling upon the reader’s memory of the most extreme state violence in order to ironize Liebermann’s nationalism and his vision of historical necessity, this note underscores the link between law and memory in structuring the institutional aspirations of the state. Liebermann hopes that the English and German states might be recalled to the memory of a common legal past and a shared future. Wormald aligns the “tragedy” of Liebermann’s memorial with the fate of his book: for him, both attest a misdirected Germanism that culminated in racist bloodshed never fully extricable from religious identity. My interest is in the fundamental role that editing the law plays in this story of history, memory, and institutional aspiration, particularly as it evinces the foundational relation of Church and State in legal thought. The work of compiling and editing does not overtly enact but rather *recollects* the law, proffering

it as the basis of communal logic already harnessed to institutional power. Such is the case as well for the earliest editions of the code that Liebermann in turn edited. In this paper I will focus particularly on Alfred’s law code, in which he positions himself less as a lawmaker than as a judicious editor: “I, King Alfred, gathered together and ordered to be written many of those [laws] that our forefathers held, those that pleased me; and many of the ones that did not please me I rejected with the advice of my counselors, and commanded them held in a different way.” [*Ic ða Ælfred cyning þas togædere gegaderode ond awritan het, monege þara þe ure foregengan heoldon, ða ðe me licodon; ond manege þara þe me ne licodon ic awarep mid minra witenas geðeahte, ond on oðre wisan bebead to healdanne*] In Alfred’s formulation, the act of rejecting and changing law is a means of conforming to community ideals, not arbitrary promulgation. The primary rationale for his editing project is of course the code’s long Mosaic preface, which Alfred situates as the basis of historical, communal, and legal memory. Formulated in a single move, both cultural memory and legal institution rest upon this biblical base, thus exemplifying a union of Church and State that still haunts global politics. As *both* the U. S. and newly re-forming states such as Afghanistan and Iraq struggle with their own church/state relation, in an age of would-be secular democracy, it is worth examining the mnemonic structures that link *ecclesia* to the possibility, as Alfred says elsewhere, of maintaining power within borders and extending it without. In this sense Liebermann was right to perceive a nexus of memory, legal editing, and World empire.

I will examine the relation between memory and legal action both in Alfred’s law code and through an extended passage in his translation of *Pastoral Care*. This passage describes the record of judgment “written on Aaron’s breast, on the robe that is called *rationale*.” As a mnemonic device, the *rationale* is both a guide to history and to a memory-structure figured as already encoded in the judge’s—or priest’s—heart. Bound with fillets that likewise bind the mind, the *rationale* plays within a complex set of references

throughout *Pastoral Care* that link ecclesiastical power, legal judgment and political control of territory. Explicitly discussing history, interiorized legal memory, and judgment, as well as self-possession and the possession of territory, the *rationale* and its binding fillets provide a heuristic for studying the enduring structures undergirding the political relation of Church and State.

**Heide Estes (Monmouth U): “Fashioning History in Anglo-Saxon England: Abraham and the Northmen in *Genesis*”**

The Old English *Genesis A* is a religious poem based firmly in Anglo-Saxon warrior culture with strong links to events contemporary with its manuscript preservation. The Junius manuscript contains several poems based upon the Bible; as a group, they take the narrative from creation to Christ and locate the (Old Testament) book of Genesis within a Christian understanding of history. However, in a passage very creatively adapted from the Bible, the language used for warriors in a passage in *Genesis A* uses Anglo-Saxon heroic formulas and embeds the text in tenth-century political events. In the Biblical Genesis, the kings of Sodom and Gomorrah fight with several allies against Chedorlaomer, to whom they have been in servitude for twelve years. When they are defeated, Lot is taken prisoner, and his treasure and the women of his tribe are hauled off as war booty. However, a lone warrior escapes to tell Abraham of the disaster; Abraham gathers his men and, under cover of night, defeats the captors and releases Lot and his folk. The Biblical account passes quickly over these scenes of battle; however, the Old English *Genesis A* expands them significantly, making Abraham a warrior chieftain, courageous and generous with gifts, accompanied by shield-bearing, sword-rattling soldiers as well as dark, dewy-feathered fowl. Moreover, Chedorlaomer and his warriors are repeatedly described as “northmen” in contrast to Abraham, Lot, and their allies, who are “southmen.” While armor, weapons, and beasts of battle are typical of Anglo-Saxon heroic poetry, the term “northmen” is not frequently used.

However, it is found in two tenth-century poems in the *Anglo-Saxon Chronicle*, “The Battle of Brunanburh” (in the entry for 937) and “The Capture of the Five Boroughs” (942). Moreover, *Genesis A* contains the detail not found in the Biblical text that the attackers have for twelve years been collecting *gombon ... and gafol* (“tribute and taxes,” l. 1978) from Lot and the peoples of Sodom and Gomorrah. In the tenth century, Anglo-Saxon communities were repeatedly harassed by attackers from the north who demanded payment for peace.

While the poem is generally assumed to have been composed several generations before it was copied into a manuscript at the end of the tenth century, its preservation at this time suggests that Abraham’s decisive defeat of the “northmen” holds out the promise that the English could finally shake off their perpetual attackers from the north. The poem takes Biblical events believed to be ancient history and makes them relevant to the contemporary political situation, suggesting a world view in which church and state are inextricably intertwined.

**Jacqueline Stodnick (U of Texas at Arlington): “Reading Repetition in *Beowulf*”**

It seems almost commonplace to observe that *Beowulf* is a poem of “returns.” Manifest in the poem’s allusive and recursive style, variously characterized by terms such as “interlace” or “tapestry” that attempt to capture its chiasmic arrangement, is the notion of return to a point of origin. Small embedded structures (like the envelope pattern), which formally enact the movement of return, are redolent of other significant “returns” at the level of plot. It is, after all, not Grendel’s initial bloody visit to Heorot that precipitates Beowulf’s arrival and the poem’s first monster fight; rather it is the fact that Grendel returned to the hall night after night for twelve years, causing many a wise retainer to seek his rest *elles hwær* and Heorot itself to stand *idel* (138, 145). Grendel’s repeated visits to Heorot, of course, are only the beginning of a series of “return moments” that advance the poem’s

narrative: for example, Grendel's Mother's trip to the hall in search of revenge and her subsequent return of the severed arm to the mere; Beowulf's homecoming; and the dragon's repetitive nocturnal ravages. It begins to seem, indeed, that we are being told a story strangely similar to itself.

While the formulaic nature of Old English poetry, at both the linguistic and narratological levels, accounts for the presence of some repetition in *Beowulf*, the poem's engagement of this motif is more than the residue of a conventional compositional strategy. Regardless of the (now irrecoverable) paths by which the motif of return became such an important formal and narrative component of *Beowulf*, its ubiquity in the text can be assumed to have held a specific function and interest at the moment of its copying, as I will argue in this paper. As has been the focus of much recent scholarship, I will frame my analysis of the return motif in *Beowulf* within the larger question of the text's relevance to its turn-of-the-eleventh-century English audience. In other words, what does this thematic of return signal about the appeal of a poem featuring Scandinavian history, characters, and settings to an English people beleaguered by two hundred years of Viking attacks?

As I will show, *Beowulf*'s persistent thematizing of iteration and replacement has particular resonance in relation to these Scandinavian encounters. Signs of a world in which events seem to echo and repeat one another, the repetitions of *Beowulf* explore patterns of historical recurrence, patterns which would be of obvious concern to the eleventh-century English. The relationship between poem and history, however, is not an allegorical one, in which events in the narrative crudely correspond to "real" life happenings. Rather, as I will argue, the poem stages an epistemology of the return, in which the act of reception (either by listening or reading) itself participates. Thus *Beowulf* constantly and actively cues the listener/reader's responses to the sensations of anticipation and retrospection, sensations which would only be sharpened and complicated by situations of multiple hearings/

readings. The poem's meditation on history is therefore an aspect of its reception: its recursive narrative and structure construct the reader as a specifically historical subject, situating him or herself in relation to what has come before. Surprised by events or prepared for them.

*Beowulf*'s functionality at the moment of its copying, as I will demonstrate, therefore derives from the ways in which it compels the reader to an experience of history. Moreover, since this experience is staged in an explicitly distanced, "literary" realm, the poem also has the capacity to render historical recurrence as enjoyable and even desirable. By translating exigency into pleasure in this way, *Beowulf* performs an explicitly therapeutic function for its early eleventh-century readers. This function is, however, never entirely decisive since it always leaves as its residue a compulsion to return, once more, to the text.

#### Session 631: "Creating Community"

##### Gillian R. Overing (Wake Forest U): "Community in Place: Region, Relics, and Reading the Landscape"

This paper looks at how community and communities evolve in terms of place, at the power of places/landscapes to create and define community, and at how the emplacement of relics contributes to that process of location and identification, with specific reference to the early prominence of the region of Northumbria. It also considers the role of high-status women as translators of relics and creators of what I characterize as the "jurisdiction of place." I focus on the north corner of Northumbria, on the triad of Lindisfarne, Yeavering and Bamburgh and the power of these places to create a horizon, in very literal geographical terms. I then turn to a consideration of relics and cultural memory in these locations. Relics and their stories are means by which we can detect patterns of locale and local identity, patterns that map the jurisdiction of place. The power of the relic, and its emplacement, to create a place for/of belief, is also a means of defining the purview and horizon of

the believers. The relics of the saintly king Oswald, for example, scattered between the fortress at Bamburgh and the monastery of Lindisfarne, mark the landscape, evoking community and defining the extent of regional influence and Northumbrian identity.

Moreover, the active role of high-status women in late seventh and early eighth-century Northumbria in translating relics, invites a consideration of their role in creating and defining community, or in remaking or resituating community identity. While Oswiu finds resting places for his dead brother Oswald's head and arms in Northumbria, Oswiu's daughter Osthryth, queen of neighboring (and often hostile) Mercia, moves the remainder of her uncle's body to her own foundation at Lindsey. Eanflaed, daughter of Oswald's predecessor Edwin and abbess of Whitby, recovers her father's bones from the battlefield and moves them to her foundation. These translations form an integral part of the development of Northumbrian influence, dynastic and ecclesiastical, and the shifts in location suggest ways to examine how the relic and its emplacement function as a locus of community identity.

But the intersection of place and belief is also an individual locus, and begs the question of just *which* Northumbrian, and which community, is being evoked, and how might the experience of place be mediated by a myriad of social, religious and gender differences. I will look at this question in the broadest terms, and perhaps only in terms of the cultural cognitive differentiation to which our limited sources allow us most access: the division of lay and literate. Brian Stock asks that we pay more literal attention to our contemporary metaphorical understandings of how we experience place and of how we "read" a landscape ("Reading, Community, and a Sense of Place," in *Place, Culture, Representation*, ed. James Duncan and David Ley, [London, Routledge, 1993], 314–334, at 315). What does this mean if you do not "read" in any textual sense, and what other forms of cognitive perceptual "reading" can be postulated? Stock goes on to suggest that oral tradition, with its non-linear

forms of collation and expression, may provide access to a different mode of reading/seeing, and that the oral and the literate, as "two pathways to modern literate institutions are also expressed in different attitudes towards the visual elements in landscape" (320). Would this imply, for example, that the highly literate churchman such as Bede only "sees" Lindisfarne, within the cerebral landscape of ecclesiastical, episcopal hierarchy? If so, how is the power of place experienced by the unlettered observer? And what of our present perception, as Anglo-Saxonists, literate according to different modes?

**Frank Battaglia (College of Staten Island, CUNY):  
"Biology is Not Destiny: Aggression from Frustrated  
Eroticism in the European Warband and in *Beowulf*"**

For fans of U.S. football like myself, one gesture of congratulation, compensation or greeting extended between players is so familiar it can be witnessed at almost any game. An offensive-squad player who has scored, for example, or a defensive-squad player who has intercepted a thrown ball intended for a member of the opposition, can expect as he leaves the field to have some of his cohort swat him on the backside to express affection and joy in his achievement for the team. This expression illustrates a peculiar bonding which holds together what I'll call traditionally-male groups. As I understand it, the warrant of such behavior, which both licenses and limits it, is the often vocalized understanding that group members hate homosexuals and would happily insult or assault them or men who "act like women." Misogyny, hatred of women, is part of the bond of traditionally-male groups. It finds expression in remarks like "Don't be a wuss," which, peeling the layers back, appears to be an injunction not to be a male who acts like a female, a "pussy." The advice and warning: "Don't be female." Corroboration of a link between misogynist behavior and traditionally-male groups can be found in the fact that a recent U.S. federal law denying guns to persons convicted of domestic violence turned out to require 1 in 10 of the nation's 600,00 member, overwhelmingly

male police force to turn in their firearms. Currently under investigation are reports that over the last ten years at least 150 out of 1500 female cadets at the U.S. Air Force Academy were sexually assaulted or raped by male cadets.

What has this to do with Anglo-Saxon literature? A link, only beginning to be explored, connects the seemingly remote past with these contemporary events. Behavior patterns of what I have called traditionally-male groups can first be recognized among speakers of our language in the customs and ideology of the northern European warband, the *Männerbund* of Joseph Harris's important analysis of "all-male groups with aggression as one major function" (1993). Reinhard Wenskus considered the last several centuries BCE to be the time of origin of continuing warband organizations in northern Europe. The following features seem responsible for the conflicted social ideology of such groups. 1) A retainer professed that his relation with his lord was the most important of his life (thus a vocabulary in which members of a *hired*, "warband," might be *swæs*, "my own," and *deore*, "dear," to their lord the way partners in a linguistically related *heirat*, "marriage," might be to each other). In the ideal, warband members would not leave a battle alive without their leader. 2) Necessarily, then, relationships with women were less important to retainers than the relation with their lord, and indeed were often referred to contemptuously as distracting or weakening a warrior. 3) Homosexuality was taboo. Tacitus tells us that homosexuals, *corpore infames*, were subject to the death penalty. That this represented an innovation in first century Germania is suggested by the fact that a kind of sorcery called *seiðr* in Norse texts and whose rituals involved homosexuality continued to be known, although it was increasingly denigrated. These tensions can be read in the closing remarks of Beowulf on leaving Hrothgar, pledging to him that in the future if anything will allow him *þinre modlufan maran tilian*, "to earn more of your love," than he has yet done with war accomplishments, he will do it at once. It is in this scene that Hrothgar kisses Beowulf and sheds tears while

holding him around the neck. Sternness toward unmanly behavior, another measure of the conflicted social ideology, is perhaps seen most clearly in Beowulf's taunt of Unferth. Although the *hige* and *sefa* of the Victory-Scyldings were not sufficiently resolute to defend their lord and prevent attacks by Grendel, Beowulf will demonstrate the strength and courage of the Geats. Emotional restructuring is enjoined even for Hrothgar, however, in Beowulf's first words after hearing of Grendel's mother's attack, with the epithet "wise man" and the proverbial form softening the rebuke: "Sorrow not, wise man. It is better for someone to avenge his friend than mourn much." Mourning, in the poem, is the work of women. This analysis has greater resonance if, as I am arguing elsewhere, the poem refers to events associated with the first Danish kingly hall at Gudme on Funen (forthcoming). A political and religious confederation which included matrilineal tribes was superseded by a highly autocratic kingship. As part of the enforcement of greater kingly authority, Othinic monotheism displaced pagan polytheism to a degree unknown elsewhere in Scandinavia, accentuating the misogyny of the warbands. The female in the poem who gets on top of a male and tries to penetrate him is decapitated.

**Renée R. Trilling (U of Notre Dame): "Heavenly Bodies: The Paradox of Female Sainthood in Vernacular Hagiography"**

Luce Irigaray has argued that women's bodies form the basis of community by functioning as a nexus of exchange. In Anglo-Saxon literature, this concept is most frequently recognized in the female role of *freoðuwebbe*, the woman given in marriage to establish peace. Alongside this secular model, however, stand the bodies of female saints in vernacular hagiography. These bodies are given to readers in exchange for a stronger faith in Christ, and their power rests on a contradiction inherent within the discourse of Anglo-Saxon Christianity. In this paper, I find in the vernacular Anglo-Saxon accounts of Juliana, Euphrosyne, and Eugenia an interest in and appreciation for the feminine body that plays deftly on readers' desires

for sex and violence in an attempt to sublimate those desires through spiritual exempla. While voicing a demand for the denial of sexuality, these stories simultaneously present readers with graphic images of sexualized bodies. Hagiographic narrative thus emphasizes the need for purity, but it does so through an apparatus of temptation, seduction, and torture that ultimately reinscribes the carnality it abhors. In so doing, these accounts participate in the venerable Anglo-Saxon tradition of manipulating secular means toward salvific ends, building Christian community through, rather than against, a cultural taste for Germanic bloodlust.

*The Gender and Medieval Studies Group Conference: "Genders and Sexualities," U of Leeds, January 6-7, 2005.*

#### Session 5: "Gendered Poetics"

**Clare Lees (King's College London): "Identities, Ideologies and Anglo-Saxon Poetry"**

Has gender studies radicalized the study of Anglo-Saxon poetry? In order to situate the ways in which theoretical discourses, especially those of gender, sexuality and queer theory, have engaged or failed to engage the aesthetics of Anglo-Saxon poetry, this paper explores contemporary readings of the late Anglo-Saxon poem "The Dream of the Rood." I view the gender issues that the poem raises for contemporary theoreticians and cultural historians alike through the lens of ideology and identity, and I suggest some ways to keep gender studies at the centre of our critical endeavours. Ideology, ideas of and about the Cross, 'crossness'. Identity, ideas of and about Christ, 'christness'. Like the Cross, Christ serves symbolically many differing and competing communities within Anglo-Saxon society. Christ is representative and unique; different from and same as; son of God, mortal, *guma*, sacrificial and triumphant in His suffering. Most commonly read as heroic warrior, the question of Christ's masculinity in "The Dream of the Rood"

is recuperated along the two axes of martial activity and Christian sacrifice, however queer that mapping may be. The cultural space for such an identity in the Anglo-Saxon period is usually held to be broadly Christian, specifically monastic or at least liturgical. Readings that favour such a view certainly find no queer representations of Christ—monasticism is antithetical to gender and class in such readings—and the poem's more challenging project of representing an aristocratic Christianity appropriate to a class that idealizes itself as martial and heroic remains to be addressed. At the same time, however, monastic readings of "The Dream of the Rood" do offer a space in which the Cross might be said to be symbolically, as well as grammatically, feminine; *seo rod*, as Catherine Karkov has argued recently both of this poem and its close relation, the inscriptions on the much earlier Ruthwell monument. This is a symbolic femininity crossed by a striking binary of aggression and obedience (the cross as loyal retainer but also executioner). Feminine space in "The Dream of the Rood" is certainly otherwise circumscribed and limited: Mary is honoured about all women, but that's about it. Where women are concerned, class too tends to disappear from view (predictably enough). And who or what is the 'I' of the poem? How are we to gender this poetic voice?

The twin critical discourses of exceptional femininity and heroic/monastic masculinity are helpful, thus, in alerting us to the power of the poem's various voices and its aesthetic project. For, "The Dream of the Rood" is remarkably successful in naturalizing what might otherwise seem to be a set of tense relations between a variety of communities and identities within the poem and it does this through its aesthetic resources. My project, then, is to find a way to describe the poetics of late Anglo-Saxon lyrics that works with and through cultural theory.

#### Session 6: "Clerical Genders"

**Cassie Green (U of Manchester): "What, After All, Is a Male Virgin? Anglo-Saxon Male Virgin Saints: Defying the Theorists"**

The paper will examine whether Judith Butler's theory of gender performativity can be practically implemented in an analysis of the literary representation of Anglo-Saxon male virgin saints found in Aldhelm's *De Virginitate* and Ælfric's *Lives of Saints*. Male virginity constitutes a fertile research area since works on virginity predominantly consider only females and often gender virginity as female. Whilst scholars have recently begun producing work on male rather than female virgins in Middle English texts, this is not the case in Anglo-Saxon studies. By critically engaging with the work of Sarah Salih, who identifies virginity as a performative third gender in medieval female saints Lives, I will assess if this theory can be applied to Anglo-Saxon male Lives, examining if the literary construction of the virgin destabilises conventional binary male/female gender divisions or if it upholds them. I will appraise how the portrayal of the male virgin is hegemonic, variously presenting virginity as a minimal feature of a life perhaps only constituting one passing sentence, a locus of sanctity enabling miracles, a source of strength in battle, a factor contributing to torturous martyrdom or a trait tested with sexual temptation.

I will argue that both the martyrs and the men tested with temptation performatively and dramatically attain and maintain their virginity. The martyrs, like their female counterparts, attain a virginal identity through an insistence on corporeality and their eloquent and defiant actions. Those tested sexually perform their virginity by repeatedly asserting the power of their wills to remove all traces of carnal thought. However, I will posit that the construction of the male virgin is multiple, and that for those saints where virginity is minimal in the Life, those who enact miracles and even those who fight, their virginity is static, a *fait accompli*, rather than an evolving identity. I conclude that Butler's theory illuminates one model of male virginity, but there are others, and thus, just as the men defy their pagan and carnal adversaries, so they defy monologic theoretical constrictions.

*The 22nd Annual Conference of the Illinois Medieval Association, Southern Illinois U, Carbondale, IL, February 25-26, 2005.*

**Session IA: "Image as Identity in Old and Middle English"**

**M. John-Christian Solomon (McGill U): "Son as Sun: The Image of Light in the Old English *Advent Lyrics*"**

While adhering to orthodox doctrine, Christianity in Anglo-Saxon England manifests certain traits particular to the early English. Compared to the Germanic myth it displaced, the cosmological perspective that was Anglo-Saxon Christianity offered a comprehensive, coherent, and ordered narrative, which structured the history of both the individual and the communal by means of the drama of original sin and its transcendence. My overarching view is that the aesthetic stances and motifs that the early English developed in their religious verse were the result of internal influences designed to shape the Christian message as "Good News" to its specific audience. In this paper I examine the aesthetic visualization within the first text of the Exeter Book, *Christ I*, known collectively as the *Advent Lyrics*, in the context of the Harrowing of Hell episode in the apocryphal *Gospel of Nichodemus* and the Anglo-Saxon version of the Gospel of John, for I believe the syncretic expression of early English spirituality in the *Advent Lyrics* to be largely apocryphal and Johannine. In both texts, the physicality of Christ is manifest as a living light, wondrous and terrible, and when he is the form of light, the faithful recognize his true nature. It is possible that the Anglo-Saxon mind conceived light as a typological and thematic conjoining force. This is starkly visible from the manner in which Old English religious texts portray the aesthetic beauty manifest in heavenly glory: permutations of light unnumbered directly and symbolically indicate the divine presence and grace. In my discussion, I hope to demonstrate that the Advent Lyricist uses language which invokes contrasting images of light and darkness to illustrate how God and man—and by extension the



spirit and the flesh in all their literal and allegorical incarnations—make their seemingly impossible yet ultimately inexorable contact. The authorial use of the visual aesthetic makes this conjunction comprehensible to the human imagination. Both language and light are agents of revelation that enable one to see what is otherwise concealed; this is both literally and metaphorically true. The Advent Lyricist uses words that signify light to mark the presence of God among men, which in turn reveals the mysteries of salvation and the secrets of eternal life, and as such, escape from death. This is conceivably the reason that the Lyricist invokes the identity of the *Hælend*, the Saviour, as a resplendent, glorious light. Light-words and phrases in *Christ I*, therefore, betoken the reality of Christ on earth: the Word is tantamount to Light, and that is the enlightenment of all humankind. For the Anglo-Saxon faithful, such was the meaning of Advent.

**Heather Maring (U of Missouri, Columbia): “*The Dream of the Rood and Pearl: Wisdom Through the Mouths of the Dead*”**

Both *The Dream of the Rood* and *Pearl* represent access to an experiential knowledge of the sacred via dream visitations from the dead. In *The Dream of the Rood* the Holy Cross is the “dead” figure, endowed with human powers of speech, memory, and subjectivity. In *Pearl*, the dreamer’s dead daughter is likened to an object—a pearl—with myriad associative, metaphorical, and allegorical resonances. Both the Rood and the Pearl-maiden guide their dreamers toward deeper understandings of Christian truths and the way that those truths relate to their own cultural experiences.

My paper seeks a deeper understanding of “knowledge” and “wisdom” in the context of these poems’ own specialized poetic languages, and by examining how *The Dream of the Rood* and *Pearl* use oral-derived genres that were dedicated to the performance of wisdom, my paper suggests the beginnings of an answer. My contention is that certain

genres of oral-traditional verse—the riddle, the debate-contest poem, and the wisdom “gestalt” itself—may be employed by a literate poet in order to index an emergent, spontaneous, traditional wisdom through what John Zemke has called the illusion of improvisation. Traditional wisdom may be characterized by its emphasis on a process-oriented, experiential form of understanding versus a static form of knowledge; such wisdom, however, cannot be extricated from what is said—from knowledge. The focus on traditional wisdom in these poems lends an immediacy to the Christian messages borne by each poem’s intermediary from beyond the grave. In fact, the very “deadness” of the messengers plays a role in the oral-derived wisdom trope described here.

It appears that literate poets could and did draw upon oral-traditional genres and tropes because of the ability of these verbal tools to enact wisdom. Thus, three tasks are addressed in this paper: (1) defining a traditional wisdom “gestalt” in Old and Middle English verse; (2) analyzing how the riddle and the debate-contest poem cue their audiences to the emergence of wisdom; and (3) discussing the findings from (1) and (2) in *The Dream of the Rood* and *Pearl*. This approach assumes that during different phases of medieval culture there were performances of verbal art flexible enough to accommodate poetries that span oral and literate modes of composition and allow for representations of an experiential access to wisdom beyond (but not necessarily antithetical to) the institution of the Church.

**Session IC: “War and Peace”**

**Nathan A. Breen (DePaul U): “Something to Die For: Nascent Nationalism and Self-Sacrifice in *The Battle of Maldon*”**

As Benedict Anderson writes in *Imagined Communities*, “the ‘end of the era of nationalism,’ so long prophesied, is not remotely in sight” (3). Its origins, despite Anderson’s claims for the eighteenth-century, are also difficult to pinpoint. In this paper, I argue

that the Old English poem “The Battle of Maldon,” written at the beginning of the eleventh-century, conforms to most—if not all—of Anderson’s criteria for nationalism. Although the poem is situated within a time period marked by the importance of religious community and is well within the “dynastic realm,” several elements of the poem illustrate the four stipulations of Anderson’s definition of nation. Within the poem, the wider community is certainly “imagined”; although several specific names are mentioned, the ideals accorded to each character are intended to speak to a greater fighting spirit as well as a greater sense of camaraderie. For example, Bryhtnoth’s first speech to the Viking invaders includes an oath to fight for *eþel þysne* (“this land”), indicating a sense of identification with a greater community and space than the *Ealdorman* himself is acquainted with. The land, however, is limited by geographical boundaries, outside of which are other nations. In fact, the army of Maldon stands at the border of the imagined nation and attempts (unsuccessfully) to defend it against the encroachment of an invading force. Further, the nation envisioned within the poem is clearly imagined as a community “conceived as a deep, horizontal comradeship” (Anderson 7), as evidenced by the numerous speeches given by the militia of Maldon as they pledge to fight to the death against the Vikings: the speakers are not all of one class, or even of the one geographical region; instead, they are united and viewed as equals because of their desire to fight admirably in defense of their land despite the fact that some may be of the lower classes (such as *Dunnere*, the *ceorl*).

The only element of Anderson’s definition of nationhood that is difficult to apply to “The Battle of Maldon” is the idea of the nation as sovereign. Bryhtnoth’s speech, rather than viewing England as a sovereign nation, invokes the name of its king (Æthelred). However, one can argue (as I do) that the king, although specified by name, stands as a figurehead—a localized symbol of the greater concept of “Englishness”—rather than as a specific individual for whom the men of Maldon fight. The poem, then, exhibits

many of the qualities that Anderson attributes to nation, despite the fact that it was composed approximately seven centuries before the “official” beginning of nationalism.

### Session IIB: “Old English Identities”

#### Edward L. Ridsen (St. Norbert College): “*Beowulf* and the Tradition of Epic Epiphany”

All the great epic poems to some degree define or embody their culture. W. J. Johnson says that the *Bhagavad-Gita* incarnates both the “word of God” and the “values inherent in Hindu culture”; similarly and even more tersely Charles Donahue says that Homer’s epics show “what it meant to be Greek.” *Beowulf* serves a similar function for the Anglo-Saxon world, both in its “Christian” and “pagan” aspects: it explicitly defines proper behavior for hero, king, and thane, but it implies that similar notions apply generally to human action. Epic poets have always used *epiphanies*—traditionally, meetings with divine beings, crossing of significant liminal boundaries, or encounters with pure manifestations of essential aspects of nature—to provide their characters access to information or power necessary to their completing a culturally central task or to acquiring fundamental or crucial knowledge. The poems offer that information as a boon: the epiphany unveils for the audience, usually in heroic trappings, its culture’s wisdom. In *Beowulf*, epiphanies involve no actual meetings with gods, as they do in Homer or Vergil, nor do they fall into the category of more esoteric manifestations of word or image that Joyce explores in *Portrait of the Artist as a Young Man* or *Ulysses*. They engage the tradition of a meeting with beings of a different order—sometimes natural, sometimes supernatural—with the unusual turn that those beings are exclusively monsters, creatures that, though in many ways more powerful than humans, on the “Great Chain of Being” fall below us. The “rhetoric of epiphany” in *Beowulf* uses monster battles (which I term sub-liminal epiphanies) full of suspense, adventure, and even horror to fix audience attention on the poem’s themes: steadfast courage,

devotion to duty, immortality through *lof* and *dom*. Spenser uses similar instances (paired with superliminal epiphanies) in *The Faerie Queene* to inculcate ideas of Christian virtue, while in *Beowulf* they apply equally to Christian and non-Christian audiences. This paper, part of a larger study of the epic tradition, explores how *Beowulf's* monster-battle passages express those themes and how they exemplify some of the essential concerns of Anglo-Saxon culture.

**Session IVA: “Beyond Affectivity: New Views on Spirituality in Anglo-Saxon England”**

**Allen J. Frantzen (Loyola U Chicago): “‘Affect’ in Old English: Spirituality and Devotion in the Anglo-Saxon Penitentials”**

Whatever happened to the affect of the Anglo-Saxons? How did their modes of spirituality get left out of the grand narratives of mysticism and meditation that guide this area of study in the later period? Given the immense body of Latin evidence that survives to attest to the piety of the Anglo-Saxons, to say nothing of texts in the vernacular, how are we to explain the failure of scholars to integrate early and late medieval piety? The central terms of the later tradition, including “meditation,” “mysticism,” and our key word today, “affectivity,” when used in conjunction with the earlier evidence, seem out of place. But should they? “Affect,” to judge by the recent work of prominent scholars, means to feel with, to suffer with, and affectivity is a bodily phenomena. Does anyone seriously doubt that the author of “The Dream of the Rood” grasped that concept? Yet one finds few references to Anglo-Saxon piety in recent scholarship on medieval spirituality. My concern is to ask how we can integrate the Anglo-Saxon tradition with concepts that govern the study of the later mystical tradition—and perhaps use the Anglo-Saxon evidence to question some of the commonplaces of the tradition. First I sample three important recent studies that nonetheless underestimate or ignore Anglo-Saxon evidence. I then

narrow the focus to prayer and penance and explore some points made by John C. Hirsh’s *The Boundaries of Faith*. In the third section I turn to Anglo-Saxon handbooks of penance and confessional prayers to demonstrate what this evidence tells us about affectivity in the Anglo-Saxon period.

**Scott DeGregorio (U of Michigan, Dearborn): “From Bede to Alfred and Beyond: The Changing Shape of Anglo-Saxon Spirituality”**

It is standard now in accounts of late medieval English spirituality to acknowledge the debt owed to earlier Latin traditions. Yet it is just as standard, as much recent scholarship proves, to draw a line at 1100, in order to give pride of place to Anselm of Canterbury, Bernard of Clairvaux and the remaining cadre of eleventh- and twelfth-century spiritual authors, rather than to earlier English writers. While much fine work has been done in this area, few if any scholars have expressed concern over the “writing off” of the Anglo-Saxon period this view implies. The omission of Anglo-Latin material in particular—and the wider implication that there are no Anglo-Saxon spiritual traditions worth discussing—will bewilder scholars who work on the period. For not only did the Anglo-Saxons leave behind a sizeable corpus of vernacular texts well worth exploring for their spiritual import; they were also producers of Latin literature of various kinds, at least some of which must, it stands to reason, have affinities with what follows in the twelfth century. Discussing select Latin and vernacular texts from two of the period’s best known authors, the Venerable Bede and King Alfred the Great, this paper endeavors to highlight some of the ways that these writers anticipate currents of thought and practice commonly said to mark later medieval devotional literature. In Bede’s treatment of the Passion and Alfred’s engagement with a meditative reading practice, one can realize how these Anglo-Saxon authors may be seen as early developers of concerns that would become integral to the subsequent tradition. The paper thereby calls for a re-orientation of attitudes toward Anglo-Saxon spiritual traditions as well as for a more

integrated approach to the study of medieval English spirituality generally, one that connects the achievements and contributions of Anglo-Saxons writers to the writings of later medieval English authors.

**Christina M. Heckman (Augusta State U): “Anselm of Canterbury and Militant Christology”**

The development of affective piety in medieval Europe is often traced to the late Eleventh Century, particularly to the writings of Anselm of Canterbury. Such a paradigm neglects the obvious contribution of Anglo-Saxon writers to key tropes of affective spirituality, particularly the *imitatio*. This paper reassesses the relationship between Anselm and his Anglo-Saxon predecessors, in particular the anonymous poet of *The Dream of the Rood*. The *imitatio crucis* of the poem, through which the Dreamer comes to friendship with Christ, shifts to the *imitatio Christi* in Anselm’s prayers and meditations. Through this shift, the distance provided by the cross as intermediary disappears. After Anselm, such close identification with Christ’s sufferings became inseparable from the often ruthless violence done in his name. The representation of *imitatio* in *The Dream of the Rood* and Anselm’s writings depends greatly on the texts’ conception of sin and the relationships established among the penitent, the cross, and Christ. In *The Dream of the Rood*, sin stains and wounds the soul, but by identifying with the Rood, the Dreamer can overcome sin to reach Christ’s heavenly homeland. While the cross is the instrument of Christ’s suffering, it also shares his wounds. Through the cross, the Dreamer comes to understand the consequences of sin; his wounds are healed by Christ’s mercy, hope, and justice as the heart’s desire is fulfilled through Christ’s friendship. Anselm’s prayers and meditations establish very different patterns of identification which are complicated by his diverse and complex representation of sin. In his prayers, Anselm conveys a passionate devotion and yearning for Christ, simultaneously dwelling at length on the problem of atoning for sin, that which keeps him from his heart’s desire. For Anselm, sin is stinking, corrupted filth, wounding the soul and weighing it

down. In Anselm’s view, sin dishonors God; this language resonates with the honor rendered to the Lord Christ by medieval knights. Anselm’s concept of sin as dishonor brings to mind other ways in which the violation of God’s honor could be restored. This restoration could occur through penitence, according to Anselm, but later writers such as Bernard of Clairvaux also promoted violent service as restitution for the dishonor of sin. While Anselm counsels against violence, he does establish meditation on the cruelty of Christ’s killers as fundamental to the *imitatio Christi*. As both co-sufferer and instrument of suffering, the Rood provides a penitential paradigm for sinful humanity, simultaneously conveying affective force through its narration. While Anselm’s prayers demonstrate similar force, they also reveal the darker side of the *imitatio Christi*, the violence which often accompanied devotion to Christ after the Eleventh Century.

**Session VB: “Bodies and Body Parts in Anglo-Saxon England”**

**Eileen A. Joy (Southern Illinois U, Edwardsville): “Because the Women are Unclean and the Mountain is All Aflame: The Taxonomy of the Nomadic Female Body in *The Wonders of the East*”**

John Ruskin once wrote, in *Modern Painters*, that “A fine grotesque is the expression in a moment, by a series of symbols thrown together in bold and fearless connection, of truths which it would have taken a long time to express in any verbal way.” Further, in his study *Deformed Discourse: The Function of the Monster in Mediaeval Thought and Literature* (McGill-Queen’s U Press, 1996), David Williams has written that “the human body through its symbolic extensions as well as its physical structure, provides the most complete paradigm for order and thus for the disorder that has precedence and priority in the monstrous configuration of reality” (108). Human bodies, therefore, provide the physical boundaries and symbolic taxonomy, as it were, for classifying and describing the monstrous in medieval thought

and literature, and these same bodies also provide the language for constructing chains of infinite regress between what is supposedly orderly and human, and what is supposedly disorderly and non-human. In the tenth-century illustrated *Wonders of the East* (BL Cotton Vitellius A.xv, Nowell Codex), we get an early pictorial catalogue, derived from Greek sources, of monstrous bodies that become, according to Williams, “the standard source for the continual representation of these monsters throughout the Middle Ages and the Renaissance” (155-56). Most of the monsters listed and described in this work are hybrids that heretically combine different animal species into one “deformed body,” such as the *Conopenae*, who are part-dog, part-horse, and part-boar, or that combine animal and human features (usually male-gendered), such as the Ciconians in Callia who are “thought to be men,” but who have three heads with “manes like lion’s heads” and are twenty feet tall. (All translations of *Wonders of the East* are cited from Andy Orchard, *Pride and Prodigies: Studies in the Monsters of the Beowulf Manuscript*.) There is one striking instance in the entire text when the taxonomic category “woman” provides the “whole body” as it were for a special race of monsters who are “born women,” but who have “beards down to their breasts, and have made clothes out of horse’s hide. They are called great huntresses, and instead of dogs they breed tigers and leopards.” And just after this we read that “there are other women who have boar’s tusks and hair down to their heels and ox-tails on their loins.” Further, “Because of their uncleanness they were killed by Alexander the Great of Macedon. He killed them because they could not be captured alive, because they have offensive and disgusting bodies” (and, tellingly, we are also informed that Alexander did not harm or kill any of the people living in the “left-hand side” of a kingdom by the Ocean, because he was “amazed at their humanity”). If there is one symbolic trope that knits together all the disparate creatures encountered in this text, it is fire: there are red hens who burn up their bodies if anyone tries to touch them, wild beasts who also set their bodies aflame at the threat of human touch, the *Conopenae* who have breath “like a fiery flame,”

the Phoenix who kindles a flame from its breath after a thousand years, and most important, a mountain “where there are black people, and no one else can approach those people because the mountain is all aflame.” In this paper, I will argue that *The Wonders of the East*, when read alongside *The Letter of Alexander to Aristotle* (also in the Nowell Codex), functions as a Romance narrative through which we can explore how, in Elizabeth Grosz’s words, “the subject’s relations with others (the domain of ethics), and its place in a socio-natural world (the domain of politics), may be better understood in corporeal rather than conscious terms” (*Space, Time, and Perversion: Essays on the Politics of Bodies* 84), especially when we concentrate our analysis upon the female (and black) bodies of this tenth-century English text (and upon how it is that it is only the “other women” who are killed because of their “unclean” bodies). Drawing upon the work of François Hartog (*The Mirror of Herodotus: The Representation of the Other in the Writing of History*), Jeffrey Cohen (*Of Giants: Sex, Monsters, and the Middle Ages*), David Williams (cited above) and Elizabeth Grosz (also cited above), I will argue that it is the Intimate Real itself that is the foreign country, and that the taxonomic marker “female” in *Wonders* betokens both the “kernel” of the Romance genre, as well as its “extimacy” (a psychic phenomenon first labeled by Jacques Lacan and explained by Jacques Alain Miller as designating “in a problematic manner the real in the symbolic”; more simply put, this is the state of affairs where the exterior is always present in the interior, and further, “Extimacy is not the contrary of intimacy [but rather] ... the intimate is Other—like a foreign body”), an extimacy so frightening, it requires destruction. As to “blackness,” one does not even venture there—it is, quite literally in the text, too terrifying for words.

**Paul Acker (Saint Louis U): “Anglo-Saxon Female Troubles: Latin Ladies in the Land of Cockayne”**

In 1864, the Reverend Oswald Cockayne edited and translated an anthology of Old English scientific texts, including the *Herbarium* and its companion text, the

*Medicina de Quadrupedibus*. Both works are collections of medical recipes, instructions for preparing potions and ointments from plants (the *Herbarium*) and animals (*Medicina de Quadrupedibus*). Cockayne's translation of these texts into English was of a type familiar to anyone who has read William Morris's saga translations. Cockayne preferred to use English relics of the Old English words, even when those words had changed meaning or survived only in dialects. Another aspect of Cockayne's translation will be my primary focus, however: his use of Latin and Greek instead of English to bowdlerize what he considered objectionable in his Old English texts of the *Herbarium* and the *Medicina de Quadrupedibus*. One group of medical recipes Cockayne found objectionable has to do with Anglo-Saxon 'female troubles', a contemporary euphemism for medical ailments having to do with the female reproductive system, but one that is in fact anticipated both in Old English and in Cockayne's translation. Cockayne used terms from Greek and Latin to disguise terms for female body parts and bodily functions, to render them accessible only to those with a classical education such as he provided to the young men at King's College School, London. Sometimes he translated whole recipes into Latin, especially if they were too specific about how and where the medicaments were applied. Cockayne also translated into Latin recipes for certain male troubles, including spermatorrhea and impotence. His sense of what needed to be concealed from uneducated readers was specific and not just part of an undifferentiated Victorian prudery. Ironically, he was dismissed from King's College School for being too specific about the amorous nature of Horace's erotic odes. He disapproved of Horace's Epicurean life and pointed out that God had sent a plague to libertines in 1500 AD (syphilis). But even such a clearly moral approach to sexual practices had real consequences in his particular social environment. Cockayne's translation was not the only instance of euphemistic treatment of sexuality. The Old English texts themselves had already set off down the long road to medical circumlocution, translating genitalia as *gecyndelicu limu* (kindly limbs, or procreative members), and

puendum as *sceamlim* (a body part that causes us shame). Advocates for patients' rights often point out the alienating effect of our contemporary medical vocabulary. Even the Anglo-Saxons, however, were reluctant to use plain 'Anglo-Saxonisms' to describe their own bodies, when their bodies were subject to the discourse of leechcraft.

*The 29th Annual Conference of the Mid-America Medieval Association (MAMA), U of Missouri-Kansas City, February 26, 2005.*

**Jennifer L. Balke (U of Kansas): "A Quiet Challenge to Absolute Patriarchy: Wealhtheow's Diplomatic Function in *Beowulf*"**

In the Anglo-Saxon poem *Beowulf*, the reader is presented with a wide variety of women who exhibit a range of both feminine and masculine characteristics. We see not only the failed and somewhat helpless peaceweaver Hildeburh but also Grendel's mother who is anything but defenseless in her rage, and somewhere in between these two extremes lies Hrothgar's queen. Through both the poet's descriptions and her own words and actions, Wealhtheow attempts in her role as queen and *freoðuwebbe* to move beyond the voiceless marginalized woman subject to the patriarchal system. While the containment of the females in the poem has previously been explored, what I argue in this paper is that within this space in which the women are allowed to operate, Wealhtheow provides an effective model for the other female characters whose actions are more extreme by actually acting more subversively than one might initially realize and challenging the system from within. In Wealhtheow's role, she manages to reconstruct the idea of the *freoðuwebbe* and make it a position of power, thus managing to work within the constraints imposed upon her to create a more powerful model of womanhood.

*Vagantes, Fourth Annual Conference, U of Notre Dame, March 3-5, 2005.*

**Jay Paul Gates (U of Wisconsin-Madison): “The Homecoming of Old English Missionary Literature: *Genesis A*, the Saxon *Genesis*, and the Necessity of (Re-)Converting England”**

I consider the Old English *Genesis* in the context of its date of production, ca. 1000-25, and the religious and political upheaval in England at the time. In 1875 Eduard Sievers recognized and convincingly argued that lines 235-851 of the OE *Genesis* were a portion of a Saxon *Genesis* and he renamed the two portions *Genesis A* and *Genesis B*. Since then, scholars like A. N. Doane (1978, 1991) have argued that the Saxon text from which the OE drew was likely a product of the 8th-century Anglo-Saxon missionary effort in Germany. However, what has not been considered as fully is why an Old English poem drawing on a missionary text of nearly three centuries earlier would have been necessary in England during the period of Junius 11, or even earlier. Working from Janet Ericksen’s work (2004) on the poem and manuscript’s production and placement, I consider the idea that Viking activity in England between the Ninth and Eleventh centuries, especially in the Danelaw, would have provided a very real need for English missionary literature. Centrally, I will argue that a monastery with a history, even if distant, of producing missionary literature would have been perennially conscious of that tradition. And when a threat to the security of Christianity rose with an ever increasing influx of Vikings, that monastery would have drawn on its resources and institutional memory to produce missionary literature for England, the English church, and English missionaries to the Scandinavians in England.

**Nicole Marafioti (Cornell U): “Kings’ Bodies and Legitimate Succession: Physical Propaganda in Late Anglo-Saxon England”**

In this paper, I will argue that usurping kings in late Anglo-Saxon England used their predecessors’ bodies to legitimize their own dubiously acquired authority, removing their deposed opponents’ corpses from the public eye while glorifying the relics of royal saints

of previous generations. The remains of posthumously sanctified kings were enshrined in churches and celebrated by cults, often with the endorsement of reigning rulers who wished to reinforce their own authority by invoking the legacy of irreproachable monarchs of the past. Usurpers appropriated these relics to forge an association with a lawful royal line; but they also made efforts to deny the legitimacy of their immediate predecessors, depicting themselves as the true heirs to the saintly kings of the preceding generation. This was accomplished, in part, by depriving their deposed predecessors of the royal memorialization that legitimate kings deserved: without public burial, a king’s memory would presumably die out among the population, since his body could not become the center of religious devotion or the focus of political resistance. My discussion will concentrate on two usurpers, Æthelred “the Unready” and William the Conqueror, who secured their positions through the violent deaths of their immediate predecessors: each king attempted to legitimize his own authority by concealing the resulting corpse while openly celebrating the sanctified remains of the previous king. The deposed kings’ bodies and the preceding kings’ relics were employed as physical propaganda, asserting that the new kings—and not their slain predecessors—were the legitimate successors to the realm.

**Scott Smith (U of Notre Dame): “*Ymb Land Sacan*: Old English Narratives of Property Disputes”**

A piece of Old English verse from “Maxims II” reads, “Good must struggle against evil, youth against old age, life against death, light against shadow, army against army, one enemy against another, foe against foe must struggle overland, must assign wrong-doing.” This verse situates the struggle for property as a cultural given, an inevitable and universal process. This paper will examine some actual conflicts over land in Anglo-Saxon England as they survive in vernacular records, with a specific focus on the *Fonthill Letter* (Sawyer 1445) and a history of estates at Sunbury and Send (Sawyer 1447). These two documents both survive in contemporary manuscripts and represent in

part a corpus of vernacular narratives which record complex details in legal disputes over property. These texts have provided invaluable evidence for dispute settlement in Anglo-Saxon England, but thus far they have received little attention to their function as narrative texts and the stylistic ways in which they recount events. This paper will examine how legal texts work to claim land and to assert the legitimacy of that claim through a structured narrative. Consequently, these vernacular texts participate in a diffuse textual activity in Anglo-Saxon England concerned with the acquisition of property and the assertion of a rightful claim to that property. This paper argues that the narrative mode of these accounts demonstrate both a cultural anxiety over the legitimacy of possessing land and the emerging authority of writing in establishing the right to that possession.

*Fortieth Annual Meeting of the Medieval Association of the Pacific, San Francisco State U, March 11-12, 2005.*

**Session: “Early English Perspectives”**

**Donna Beth Ellard (U of California, Santa Barbara): “Beowulf’s Deathbed Confessions: History and Heroic Language”**

In his final speech, Beowulf’s thoughts turn to his fifty years of peaceful rule as king of the Geats. However, this highly-stylized self-epitaph fails to mention the story—as we know it—of unfavorable family ties, Spartan youth, and bellicose heroism. This paper focuses on a structural analysis of Beowulf’s last words: 2729a-2751b. It opens with an examination of the relationship between the heroic language that describes ‘Beowulf the warrior’ and its inability to tell the story of ‘Beowulf the peaceful ruler.’ This close reading allows a discussion of theoretical questions about the cultural limitations of language to record history. How does semiotics govern the ‘facts’ of history? Can moments in history be eluded by the narrative’s inability to articulate them in language? If these moments do not

find linguistic representation in historical narrative, where do the traces of these moments find an outlet?

**Session: “Shapeshifting and other ‘Trolldoms’”**

**Stephen O. Glosecki (U of Alabama, Birmingham): “‘He sleeps and sends’: Grendel’s Ecstatic Attack and Bjarki’s Bear Helper”**

This paper explores shamanistic aspects of Grendel’s attack on Heorot in *Beowulf*. After Klaeber, most editors emend the manuscript’s *sendeþ* “he sends” (line 600a) to *snedeþ* “he cuts up [to eat].” In *Beowulf: An Edition* (Oxford: Blackwell, 1998: 68), Mitchell and Robinson emend to *sændeþ*, justifying the change in a longish note on the verb as “a metathesized form of OE *snædeþ*, which means ‘eats, takes a meal.’” One could say that the latest emendation also follows Klaeber (who follows Imelmann in “*Beowulf* 489f., 600, 769,” *Englische Studien* 66 [1932], 321-45). But I have never been comfortable with such gratuitous text-tinkering. It ignores the thought-world implicit in epic and saga alike—a world fraught with unseen and mostly malevolent magic powers. So why do editors feel bound to “correct” the poet’s diction (or the suppositional “scribal error”) at line 600a? Because our field still refuses to acknowledge the shamanistic powers of Grendel the *ðyrs* or “ogre/sorcerer.” With this matter in mind, I explore the ecstatic implications of Grendel’s “sending” (cf. Icelandic *sendingar* “sendings,” mostly evil emanations sent via the *seiðr* or some simpler form of attack magic). These implications of ecstasy become quite clear when viewed in the context of Grendel’s *hinfus hyge* “mind eager to go out” (755a), the “external soul” passages in *The Wanderer* and *The Seafarer*, and Bjarki’s celebrated “sending” of his bear helper during the climactic last battle in *Hrólfs saga kraka*. Ultimately, a shamanistic reading best explains what the poet means when he tells us that Grendel “sleeps and sends.” Finally, this reading presents a monster at once more subtle and more horrific, “one minded like the weather, most unquietly.”



*New Medievalisms II, U of Western Ontario, London, ON, March 11–13, 2005.*

**Rachel Anderson (Grand Valley State U): “The Power of Speech: Gender and Direct Discourse in Ælfric’s *Lives of Saints*”**

The Abbot Ælfric, a monk who lived in late tenth century Anglo-Saxon England, is well known for his prolific hagiography. In his *Lives of Saints* he wrote a year-long cycle of texts that describe, in the vernacular, the deeds of the holy men and women of the Church. The vast majority of his hagiographic subjects are the early Christian martyrs, though he did include a strong subset of native English saints. Significantly, for the purposes of this study, he wrote about both male and female saints. The question this study poses is simple: is there any significant variation in *how* he wrote about them? I propose that there is indeed a variation in Ælfric’s treatment of gender when one looks at a particular aspect of his work, namely his use of direct discourse within his hagiography. Direct discourse, the narrative technique of quoting a character’s speech rather than paraphrasing it indirectly, often functions as a highlighting device in prose and poetry. As many scholars who have examined this phenomenon in detail have pointed out, it also focuses the reader’s or listener’s attention and reaction to a particular character’s point of view with precision and force. In this study, I first examine briefly the current scholarship on this issue in Anglo-Saxon studies, mainly through the work of Robert Bjork on Old English poetry and Ruth Waterhouse’s analysis of Ælfric’s general use of direct discourse. Neither scholar, however, deals directly with combining this issue of voice with that of gender. Thus, I go on to examine more closely Ælfric’s *passios*, his martyr-stories, contained within the *Lives of Saints* to determine if his representation of direct discourse in these texts might have been influenced by the gender of his hagiographic subject. A statistical analysis of his *passios* indicates that his female saints are overwhelmingly more talkative than his male martyrs; often by a factor of two to one lines of direct discourse.

By expanding on this initial study, and through the feedback of other conference participants, I hope to develop our understanding of late Anglo-Saxon conceptions of martyrdom and sanctity, and how the power of speech—whether masculine or feminine in nature—expresses that conception.

**Michael Kightley (U of Western Ontario): “Reinterpreting Threats to Face: The Use of Politeness in *Beowulf*, ll. 407-72”**

Thomas L. Jambeck argues that the “import” of Beowulf’s first speech to Hrothgar “inheres only partially in what he says. As important is the way in which he says it.” Using Jambeck’s conclusion for guidance, I apply a number of the theoretical tools of discourse analysis in an attempt to gain a more advanced understanding of the petitional principles that Beowulf uses in this passage. He explores the various politeness strategies that the hero employs to address the fact that his very presence in Heorot implies a certain lack in the fighting prowess in the Danish court. Do his verbal strategies mitigate this threat to Hrothgar’s face or emphasize it? Equal in importance are the methods by which Hrothgar subsequently answers him, an analysis of which will form the second half of my paper. How does Hrothgar attempt to reclaim his honour—and that of his court—after Beowulf’s threat to his face? I argue that the exchange between Beowulf and Hrothgar is an attempt by each to competitively define and redefine the upcoming confrontation with Grendel in the ways that will accrue for themselves the most social capital. The primary methodologies that I will employ in my analysis will be H. P. Grice’s concept of the “cooperative principle” and its subordinate “conversational maxims,” as well as Penelope Brown and Stephen C. Levinson’s *Politeness: Some Universals in Language Usage*, specifically their interpretation of face-threatening acts and the variables that are at play during them. Finally, I shall engage with T. A. Shippey’s discussion of how such principles apply to Beowulfian speech patterns (“Principles of Conversation in Beowulfian Speech,” 1993). The line of thinking that Shippey’s work proposes is

well worth following, as it has the potential to show one of two things: either that modern speech act theory is indeed a powerful tool for accessing the poem, or alternatively that the assumptions drawn about the poem based on modern speech patterns must be reconsidered. My paper will, of course, only be a modest step in furtherance of these goals.

***The 80th Annual Meeting of the Medieval Academy of America, Miami Beach, FL, March 31-April 2, 2005.***

**Session 9: "Mounds"**

**Nicholas Howe (U of California, Berkeley): "Beowulf: The Built and the Buried"**

This paper will examine the descriptions of the dragon's mound in *Beowulf* to suggest that it represents in its extensive use of masonry and stone arches the most artfully constructed space in the poem. As such it suggests a striking contrast with the wooden halls of the poem, such as Heorot, and raises troubling questions about why the poet might have so knowingly inverted the cultural convention of lithicization in which wood gives way to stone as a building material. In that regard, the dragon's mound is remarkable not simply for its treasure hoard [as has often been noted] but also for its allusions to Roman building practices and thus suggests a kind of repressed or buried historical memory.

**Session 15: "Cross-Cultural Perspectives on Woman as Other"**

**Eileen A. Joy (Southern Illinois U, Edwardsville): "Because They Were Scandalous in Their Bodies: The Old English *Wonders of the East* and the Mutilation of the Women in Gujarat, India"**

John Ruskin once wrote, in *Modern Painters*, "A fine grotesque is the expression in a moment, by a series of symbols thrown together in bold and fearless connection, of truths which it would have taken a long time to express in any verbal way." Further, in his

study *Deformed Discourse: The Function of the Monster in Mediaeval Thought and Literature* (McGill-Queen's University Press, 1996), David Williams has written that "the human body through its symbolic extensions as well as its physical structure, provides the most complete paradigm for order and thus for the disorder that has precedence and priority in the monstrous configuration of reality" (108). Human bodies, therefore, provide the physical boundaries and symbolic taxonomy, as it were, for classifying and describing the monstrous in medieval thought and literature, and these same bodies also provide the language for constructing chains of infinite regress between what is supposedly orderly and human, and what is supposedly disorderly and non-human. In the tenth-century illustrated *Wonders of the East*, we get an early pictorial catalogue, derived from Greek sources, of monstrous bodies that become, according to Williams, "the standard source for the continual representation of these monsters throughout the Middle Ages and the Renaissance" (155-56). Most of the monsters listed and described in this work are hybrids that heretically combine different animal species into one "deformed body," such as the *Conopenae*, who are part-dog, part-horse, and part-boar, or that combine animal and human features (usually male-gendered), such as the Ciconians in Callia who are "thought to be men," but who have three heads with "manes like lion's heads" and are twenty feet tall. There is one striking instance in the entire text when the taxonomic category "woman" provides the "whole body" as it were for a special race of monsters who are "born women," but who have "beards down to their breasts, and have made clothes out of horse's hide. They are called great huntresses, and instead of dogs they breed tigers and leopards." And just after this we read that "there are other women who have boar's tusks and hair down to their heels and ox-tails on their loins." Further, "Because of their uncleanness they were killed by Alexander the Great of Macedon. He killed them because they could not be captured alive, because they have offensive and disgusting bodies" (and, tellingly, we are also informed that Alexander did not harm or kill any of the people living in the

“left-hand side” of a kingdom by the Ocean, because he was “amazed at their humanity”).

In this paper, I will argue that *The Wonders of the East* functions as a type of Romance narrative through which we can explore how, in Elizabeth Grosz’s words, “the subject’s relations with others (the domain of ethics), and its place in a socio-natural world (the domain of politics), may be better understood in corporeal rather than conscious terms” (*Space, Time, and Perversion: Essays on the Politics of Bodies* 84), especially when we concentrate our analysis upon the female bodies of this tenth-century English text (and upon how it is that it is only the “other women” who are killed because of their “unclean” bodies). Ultimately, it is the Intimate Real itself that is the foreign country, and the taxonomic marker “female” in *Wonders* betokens both the “kernel” of the Romance genre, as well as its “extimacy,”<sup>1</sup> an extimacy so frightening, it requires destruction. Further, following the thought of Jeffrey Cohen, I suggest that the foul “wives” of the *Wonders* are “disturbing hybrids whose externally incoherent bodies ... undermine the Aristotelian taxonomic system,” and they need to be destroyed precisely because they attract as equally as they repulse:<sup>2</sup> there is a dark and secret joy to be had in their killing. Finally, I turn to the present and pose this question: how might the mutilation and mass murder of over one thousand Muslim women in Gujarat, India in 2002 reveal the fault lines of a certain type of “category panic” and sexual hysteria that is also present in Alexander’s killing of the giant women with ox-tails in the tenth-century *Wonders*? And how might both episodes tell us something about the paranoia of the figure of the polluted woman in relation to masculine violence and murder as a kind of sex?

## Notes

<sup>1</sup> *Extimité* is a psychic phenomenon first labeled by Jacques Lacan and explained by Jacques Alain Miller as designating “in a problematic manner the real in the symbolic” (“Extimité,” in Mark Bracher et al., *Lacanian Theory of Discourse: Subject, Structure, and*

*Society* [New York: New York University Press, 1994], 75). More simply put, this is the state of affairs where the exterior is always present in the interior, and further, “Extimacy is not the contrary of intimacy [but rather] ... the intimate is Other—like a foreign body” (Miller 76).

<sup>2</sup> Jeffrey Jerome Cohen, “Monster Culture (Seven Theses),” *Monster Theory: Reading Culture*, ed. Jeffrey Jerome Cohen (Minneapolis: University of Minnesota Press, 1996), 6, 16-20.

## Session 38: “Beyond Wonder and Marvels? Perceptions of Asia in Medieval and Early Modern Europe”

### Heide Estes (Monmouth U): “Wonders and Wisdom: The Anglo-Saxons and the East”

The ties between Anglo-Saxon England and Rome are close enough that Nicholas Howe has called Rome “the capital of Anglo-Saxon England” (in “Rome: Capital of Anglo-Saxon England,” *JMEMS* 34:1 [Winter 2004]: 147-172). An Anglo-Saxon bishop who traveled to Rome to receive the pallium left an account of his journey (see Veronica Ortenberg, “Archbishop Sigeric’s Journey to Rome in 990,” *Anglo-Saxon England* 19 (1990): 197-246) and the *Anglo-Saxon Chronicle* and other Old English sources mentions numerous other Anglo-Saxons’ voyages to Rome. Not until 1052, however, does the *Chronicle* mention a journey farther east, and then it is a record of the exiled Norwegian Swein’s journey to Jerusalem (and his death, on the return journey, in Constantinople); there is no description of either place or of his route. For anything farther east than Rome, the Anglo-Saxons appear to have depended entirely upon textual traditions for information. Orosius’ *Seven Books of History Against the Pagans*, which was translated into Old English in the late ninth century, contains numerous references to Egypt, India, Syria, Persia, and Palestine, among other lands in “the East.” Jerusalem was, as the Anglo-Saxons knew from the Bible and numerous homilies and saints’ lives, the site of Solomon’s temple and of Jesus’ crucifixion. What the Anglo-Saxons “knew”

about Moslems and Jews, and about Asia and Arabia and India, depended upon Biblical exegesis and saints' lives derived from Latin sources. According to Ælfric (see Crawford, ed., *The Old English Heptateuch*, "Letter," ll. 274ff.), Noah's sons populated the world: Ham settled Asia, Cham Africa, and Japheth Europe. Paradise was understood to be in the east. The extent of Saturn's travels through Asian cities and lands in the Old English poem *Solomon and Saturn* ("Land eall geondhwearf, / Indea mere, east Corsias, / Persea rice, Palestinion, / Niniuen ceastre and norð Predan, / Meda maððumselas, Marculfes eard, / Saulus rice, swa he suð ligeð / ymbe Geallboe and ymb Geador norð, / Filistina flet, fæsten Creca, / wudu Egipta, wæter Mathea, / [cludas] Coreffes, Caldea rice, / Creca cræftas, cynn Arabia, / lare Libia, lond Syria, / Pitðinia, Buðanasan, / Pamhpilia, Pores gemære, / Macedonia, Mesopotamie, / Cappadocia, Cristes eðel, / Hieryhco, Galilea, [Hierusalem]," *Solomon & Saturn* 185-201) is cited to indicate the breadth of his knowledge (though he is defeated in often riddling debate by Solomon, exemplar of Christian wisdom in the poem). On the other hand, the east is depicted in the illustrated prose text *Wonders of the East*, of which two Old English copies survive, as teeming with cannibals, monopods, and other monstrous beings.

Old English texts that refer to "the East" have more to do with Anglo-Saxon preoccupations with locating themselves geographically and temporally in Christian Europe than with historical realities. The texts the Anglo-Saxons chose to render into Old English, and the ways in which they adapted them, demonstrate the importance of Latin Christian texts in constructing their world view, as well as the ways in which they used those texts to define their own identity.

*The Fortieth International Congress on Medieval Studies, The Medieval Institute, Western Michigan Univ., Kalamazoo, May 5-8, 2005.*

**Session 19: HEL-L (History of the English Language Discussion List): HEL-L at Kalamazoo: "Old and Middle English Philology"**

**Felicia Jean Steele (The College of New Jersey): "Old English Weak Verbal Endings as a Vowel Harmony Phenomenon"**

The e/o alternations for inflectional endings of Old English weak verbs (in the preterite) are familiar to all students of Old English. According to Roger Lass, the inflectional patterns of the weak verb preterites "probably originates in compounding of a verb stem with the perfect of the verb 'do,'" where "both the e-grade and o-grade of \*/dhe:-, dho:/ were available as bases" (176). While Lass's description provides an adequate descriptive account of the process by which the e/o variation manifested in weak verbs, it stops short of explaining why verbal bases selected for either the e- or o-grade of the compounded form. I will examine this process through the lens of vowel harmony. While Germanic languages themselves lack vowel harmony, some vowel harmony phenomena have been observed in Swedish, which has been in long-standing contact with Finnish. A vowel harmony explanation would also elegantly explain dialectal variations in weak verbs wherein the vowels of both the radical syllable and the vowel of the inflectional change.

**Session 92: "Poetic Constructions"**

**Mary Katherine Hurley (Columbia U): "The Exile and the Other: Voice and Psychological Landscaping in the 'Wanderer'"**

In recent Old English criticism, the dominant view of the "Wanderer" has been as a poem in which the (ostensibly pagan) *eard-stapa* evolves into the Christian *snottor on mode*, who puts his trust in the *fæder on heofonum*, thus assuaging all of the existential questions of the male warrior in exile. The criticism therefore proposes an internally consistent evolution from pre-Christian questioning into Christian faith—undertaken by a single-voiced wanderer. However, before the current consensus emerged, there was quite a lively debate concerning the subject of voice in the poem, and it is to this argument, and particularly its

incarnation with the argument between Pope and Greenfield in the 1960s, that I suggest we return in my paper.

If indeed the “Wanderer” has two voices present in the poem, then, as Greenfield shows in his article “The Wanderer: A Reconsideration,” they exist as 1) the framework (lines 1-5 and lines 111-115) and 2) the monologue (lines 6-110). The purpose of my paper is to examine the influence of the framework on the reading of the wanderer’s monologue. My argument is that by setting the monologue in a Christian context, the framework devalues the psychological implications of the wanderer’s condition by juxtaposing it with the simplicity (and eternity) of the Christian response. Rather, I believe that with the monologue, the speaker uses words to create a specific psychological landscape. In grappling with the insufficient nature of the paradigms he once accepted, the speaker eventually reaches a legitimate psychological “place”—one where transience can be not only accepted but affirmed. It is, then, the Christian commentary that makes the plight of the wanderer seem so unspeakably bleak, so unlivable that there is ultimately no choice but to turn to God.

#### Session 100: “Beowulf”

##### **Alison A. Baker (California State Polytechnic U, Pomona): “Failed Heroes: Loss and Despair in the Death Scenes of *Beowulf* and the *Heliand*”**

The heroes in the Anglo-Saxon *Beowulf* and the Old Saxon *Heliand* both fail their people as judged from within the poems. In an age where kingship models were in flux, moving from a “bottom up” model, where the king rises out of the people, a son of the people or *cyn-ing*, to the Christian model of divine right, a “top-down” model, where God chooses who will rule. The people want of Beowulf a king, but they get a hero instead, one capable of superhuman feats, but not of leaving an heir and establishing a dynasty. The people in the *Heliand* want a hero, with magic and strength, but Jesus came to be king, ultimately

to lead his people into his heavenly kingdom. The death scenes of the two heroes will be examined in this paper. Where the lives of the hero are summed up, and one expects glory and redemption, the poems leave readers instead with a feeling of bitterness that the needs of the people were not met.

##### **Kristin Bovaird-Abbo (U of Kansas): “Unferð: The Guardian of Heorot’s Sovereignty”**

Of all the characters to be found in *Beowulf*, scholars have come to two conclusions regarding Unferð. First, as Brodeur notes, “the altercation between Beowulf and Unferth is not, in any proper sense, a digression. [...] It constitutes an integral part of the main narratives of Part I and affects its course” (Barnes 422). Second, his role within the poem and his mysterious title of *þyle* paint him clearly as the most enigmatic of the characters which we encounter; as a result, countless interpretations as to the meaning of *þyle* have been offered. While some scholars have approached Unferð from philological vantages, others have turned to Germanic and Nordic analogues. Some have even meandered into the realm of Celtic mythology, particularly the legend of Bricriu. However, parallels between Celtic figures and Unferð often are minor. In this paper, I intend to examine the parallels between Unferð and another Celtic figure, that of Evnissyen, the half-brother of Bran in the Welsh *Branwen*. Due to a number of striking similarities, ranging from the meanings of their names to their actions, I propose that we use one to understand the other. That is to say, when we consider Evnissyen as a guardian of Welsh sovereignty, we are able to shed new light upon Unferð’s role in *Beowulf*. Unferð no longer may be seen as a trouble-maker or a jealous, drunken fool; nor is he merely a court entertainer or a foil to Beowulf’s character. Instead, Unferð emerges as a devoutly loyal *þegn* whose actions secure first and foremost the security of the kingdom. As a result, we may infer the strength of Hroðgar as king. Despite his waning physical powers, Hroðgar possesses the mental ability to rule well, and is able to retain the loyalty of worthy thanes.

### Session 107: “The Oxford Saxonists”

#### Timothy Graham (U of New Mexico): “The Oxford Saxonists”

In the last decades of the seventeenth century, Oxford University established itself as the major center of scholarly activity in the field of Anglo-Saxon studies. A “Saxon lectureship” was created at Oxford’s Queen’s College in 1679, and, using the manuscripts and transcripts of Francis Junius that had been bequeathed to the university on his death in 1677, Oxford graduates produced a series of editions of OE texts that represented the most intense phase of publication activity the field had yet witnessed. A special feature of these editions was that, for the most part, they approached OE texts from a literary and philological angle, freed of the religious agenda that had driven earlier publication programs by Matthew Parker (1504-75), William L’Isle (ca. 1569-1637), and Abraham Wheelock (1593-1653). The culminating achievement of the “Oxford Saxonists” was the publication in installments between 1703 and 1705, of the *Linguarum veterum septentrionalium thesaurus grammatico-criticus et archaeologicus*—the fruit of a massive collaborative effort coordinated by George Hickes (1642-1715)—and its companion volume, Humfrey Wanley’s hugely influential catalogue of Anglo-Saxon manuscripts. This paper will offer an overview of the work of the Oxford Saxonists and will introduce their major publications, which included, in addition to Hickes’s and Wanley’s works, Edmund Gibson’s edition of the *Anglo-Saxon Chronicle* (1692), Christopher Rawlinson’s edition of King Alfred’s vernacular version of Boethius’s *Consolation of Philosophy* (1698), and Edward Thwaites’s edition of the OE *Heptateuch*, Ælfric’s *Homily on the Book of Job*, the *Gospel of Nicodemus*, and the poetic fragment *Judith* (1698). The paper will end with a special focus on the work of Elizabeth Elstob, the first female Anglo-Saxonist, who published *An English-Saxon Homily on the Birth-Day of St. Gregory* in 1709 and whose complete transcript of Ælfric’s *Catholic Homilies*, though never published, was greatly admired by Hickes and his fellow Oxford Saxonists.

#### Sophie van Romburgh (U of Leiden): “From Alfred to Sidney to Virgil: Anglo-Saxon Text and Early Modern Context”

This paper discusses the integration of Old English into the wider context of the Oxford Saxonists’ textual interests and foundational desires. It does so on the basis of work with a specifically contemporary focus, Francis Junius’s *Etymologicum Anglicanum*, which was perused in the Bodleian Library in manuscript for half a century before Edward Lye edited it for publication in 1743. The English entries of this virtually Menippean storehouse are occasions for the most varied discussions, for excerpts from literary texts in ancient and modern languages, and for their critical appraisal by Junius, Lye, George Hickes, and others. Rather than exemplify linguistic derivation, the entries quote Anglo-Saxon materials, including Alfred, Bede, and “Cædmon,” to represent a word’s essential meaning, one expressed most pregnantly in the best writers. To this end, they place the Old English texts next to, for instance, Horace, the Greek Anthology, and Spenser in inclusive interpretations, and facilitate an appreciation of the excellence of Old English by prefixing an Anglo-Saxon grammar. The paper examines how this treatment reflects the Saxonists’ perceptions of Anglo-Saxon.

#### Karmen Lenz (U of New Mexico): “Christopher Rawlinson’s Edition of King Alfred’s Meters in the *Book of Consolation*”

In the editorial history of King Alfred’s *Book of Consolation*, the editor who has had the most profound effect on its poetic interpretation is Christopher Rawlinson. Rawlinson was the first editor to present the poetry of the *Book of Consolation* in verses in a single column with metrical pointing to define the Meters as poetry. Rawlinson states that his exemplar was not MS Bodley 180, containing the prose version of the Alfredian Boethius; nor was it MS Cotton Otho A. vi, containing the prosimetrum version. Rather, Rawlinson used a paper transcript consolidating both versions of the translation, written before 1665 by Francis

Junius. Rawlinson made three radical editorial changes that affected the way modern readers understand Alfred's translation of the poetry. First, Rawlinson set the Meters apart from the rest of the text as an independent body of poems, no doubt as a way to simplify the complicated presentation of texts in his exemplar: he placed all of the Meters from the Cotton manuscript as a collection at the back of his edition. By placing them as an appendix to the main body of text, he diminished their thematic significance. With the second and third changes, he brought their poetic features to light. In his second alteration, Rawlinson presented the verses in their poetic lines, with metrical pointing. In this way, he distinguished each poetic verse as an individual unit and highlighted the poetic features that define the Meters as Anglo-Saxon poetry. The third alteration in Rawlinson's edition is the use of a triple period to conclude each Meter. This contrasts with the practice in Junius's transcript, where the triple period makes rare and random appearances. The triple period as final punctuation in Rawlinson's edition corresponds to the final punctuation used for eight of the Meters in the Cotton manuscript, which he never viewed. Rawlinson's use of the triple period conforms to the final punctuation in the manuscript more than any other of the nine printed editions.

**Shannon McCabe (U of New Mexico): "George Hickes and his *Thesaurus*"**

When George Hickes died in 1715, it was the end of a vibrant and exciting time in Oxford scholarship. The previous sixty years had witnessed major new developments in the study of medieval languages, especially Anglo-Saxon and the so called "northern" languages, centered on the circle of philological scholars connected to Oxford; Hickes was the last leader of those scholars who contributed so much to the development of Anglo-Saxon and Gothic language studies.

As a prelate in the Church of England and the leader of the Non-Jurors, Hickes produced many religious and political tracts, which sparked debates between

the leading thinkers of the eighteenth century, and wrote about such diverse topics as infant baptism, the Monmouth Rebellion, and witchcraft. He was also one of the first to discuss the Anglo-Saxon inscription on the Alfred Jewel in print. However, his crowning achievement was the *Linguarum veterum septentrionalium thesaurus grammatico-criticus et archaeologicus*, published at Oxford between 1703 and 1705, representing the culmination of his scholarly pursuits. The *Thesaurus*, derived in part from an earlier work of Hickes's, the *Institutiones grammaticae Anglo-Saxonicae et Moeso-Gothicae* (1689), remains one of the most important pieces of Anglo-Saxon and philological scholarship to come out of the eighteenth century. Hickes's myriad works are unique for his time. They reflect the eighteenth-century desire to reclaim the past literary history of England for contemporary use and an unshakable passion for scholarship and knowledge within a context of serious socio-political and religious upheaval.

**Session 112: "England Before and After the Conquest"**

**John Peruggia (U of Delaware): "Wulfstan's Canon Law and the *Sermo Lupi ad Anglos*"**

While much has been written and studied about the life and writings of Wulfstan, bishop of Worcester and archbishop of York (d. 1023), very little has been written on the relationship between his canon law collection and his homilies. My presentation focuses on filling in this gap in Wulfstan scholarship by focusing on Wulfstan's *Canon Law Collection* (Brewer 1999) and tracing its influence upon Wulfstan's *Sermo Lupi ad Anglos*. By examining the many allusions to his canon law collection in the *Sermo Lupi ad Anglos*, particularly to the laws regarding the sacraments and strictures against priests, I hope to show why Wulfstan selected certain laws for his collection and how he interpreted these laws in his homily.

The presentation will begin with an overview of Wulfstan's *Canon Law Collection* to contextualize the

influences on Wulfstan's thought. Interestingly, while his *Collection* has recently been re-edited, that definitive edition neglects to postulate upon the principles behind Wulfstan's selection. Using the *Sermo Lupi ad Anglos*, I propose why Wulfstan includes the laws he chooses from his collection. In contrast to other forward-thinking reformists of the Eleventh Century (Anselm, Gregory IX, and Lanfranc among others), Wulfstan seems to be interested in preserving traditional (albeit somewhat idealistic) church customs. In the course of my presentation, I aim to show that Wulfstan's *Canon Law Collection* and his homilies are deeply intertwined with each other. The major questions to be addressed include: What were Wulfstan's criteria for selecting laws for inclusion in his *Collection*? What major areas of canonical law does Wulfstan focus his *Collection* upon, and for what reason(s)? When he draws upon the *Collection* for the *Sermo Lupi*, how and why does Wulfstan seek to continue traditional views/thoughts on the sacraments? How do canon laws influence Wulfstan's positions regarding the behavior of priests? What are his feelings toward clergymen and parishioners in his diocese?

### Session 183: "Anglo-Saxon Monastic Women"

#### L. M. C. Weston (California State U, Fresno): "Ethelburga and Hildilith: The Creation of Memory and Cult at Barking Abbey"

For generations of religious women at Barking Abbey, the memory of the Anglo-Saxon noblewoman Ethelburga constituted a powerful focus for the construction of community through ritualized embodiment of *vita* and liturgy. This paper proposes to interrogate the textual history of the creation of the saint's cult during the monastery's first century or so. More particularly it will seek to disclose in the documentary remains of the earliest Barking Abbey traces not only of Ethelburga herself, but, just as significant, of her successor, Hildilith, the abbess under whom the saintly founder's legend was first shaped. Through discussion of those two Anglo-Saxon monastic women and analysis of their creation of community at Barking,

this paper hopes to address more widely the topic of subjectivity within the culture of early Anglo-Saxon female monasticism.

The best known "biography" of Ethelburga—the foundation narrative upon which subsequent medieval accounts and liturgies would be based—is that contained in Book Four of Bede's *Historia Ecclesiastica*. According to that history, Barking was founded in the second half of the seventh century as one of two monasteries built by Eorcenwald, later Bishop of London, one for himself and one for his sister Ethelburga "in the province of the East Saxons in a place called *In Berecingum*, in which she might become the mother and nurse of many women devoted to God." In this narrative, pointedly echoic of the originary myth of Benedictine monasticism, Ethelburga is always already a powerfully significant absent presence, the stuff of institutional ideal. The Barking she founds becomes the focus for miracles, Bede reports, for heavenly lights and wondrously sweet aromas—the odors of sanctity. Living nuns see visions of the newly dead, including the saint herself, being lifted into heaven; the sick and dying are visited and hold lengthy conversations their already dearly departed soul-friends and mentors. Ethelburga is, in fact, less in evidence in the text as an individual, historical woman than as a manifestation of Barking's devotional identity.

Bede's narrative introduces Hildilith as active in shaping that identity. In fact, the historian's cited source (no longer extant but "readable" as it were through the narrative) is a *libellus*—a "little book" containing the saint's life and miracles—evidently written in Hildilith's Barking. The same abbess was also responsible (Bede tells us) for moving the bones of the community's dead "to the church of the Holy Mother of God," and from that point on, until the Dissolution, Barking would be more properly the Abbey of Saint Mary and Saint Ethelburga. Outside of Bede, moreover, Hildilith appears in contemporary documents as an active participant in Anglo-Saxon religious culture, the correspondent of two important churchmen, the missionary Boniface and Aldhelm, who directed



to her and the women of Barking his *Prosa de Virginitate*. The abbey's earliest charters add significant historical footnotes to what Bede suggests about Hildilith's intervention in the creation of Ethelburga's legend. The so-called Charter of Hodilred (or Oethelred)—a later marginal note from around the year 1000 calls it *seo boc to Beorcingon*—survives in a copy from the second half of the Eighth Century, although it is very probably a copy of an original from the time of Ethelburga's abbacy, most likely from about 690. *Ego Hodilredus*, it begins, "I, Oethelred, kinsman of Sebbi King of the East Saxons...grant [various lands] in perpetuity to you, Abbess Hedilburga (i.e. Ethelburga), for the support of your monastery called *Beddanhaam*." The endowment, one notes, is here to Ethelburga herself and to *her* monastery; Bishop Eorcenwald is as yet nowhere in evidence. A slightly later and markedly more extensive foundation document, the so-called Eorcenwald Charter, rectifies both these discrepancies as it compiles a series of grants and bequests of land to the fledgling monastery. Besides renaming the community as *Berecingas*, the introductory text shadows the originary legend of Eorcenwald familiar from Bede—and/or perhaps Hildilith's *libellus*—and reinscribes the donations, including those in the Hodilred Charter, as gifts not to Ethelburga herself so much as to the larger community as it will continue through time and space after her death.

Thus, the sequence of the charters, this paper will argue, bears signs of shifting interpretation and the imposition of legend. By reading these charters together with Bede's *libellus*-based narrative—by as it were reconstructing the no longer extant *libellus* in its immediate context—we can observe and analyze more closely the process by which a rewriting of Ethelburga, Hildilith's textual (and likely physical) translation of the saint, helped construct monastic subjectivity at Barking and assisted the community in negotiating its identity and survival in the changing dynastic politics and religio-cultural realities of early Anglo-Saxon Essex.

**Session 283: "Anglo-Saxon Monastic Reformers"**

**Brian McFadden (Texas Tech U): "Black Monks and Dark Monsters: The Effect of the Benedictine Reforms on the Compilation of the *Beowulf* Manuscript"**

This essay will examine the compilation of the *Beowulf* manuscript in the social context of the tenth century. MS London, British Library, Cotton Vitellius A.xv, compiled in the late Tenth or early Eleventh century, contains five texts that deal directly or indirectly with monsters—*Beowulf*, *Judith*, a fragmentary *Life of St. Christopher*, *Wonders of the East*, and *The Letter of Alexander to Aristotle*. These texts reflect anxiety in Anglo-Saxon culture about others. While the obvious foreign threat to the English was the raiding of the Vikings, a more subtle source of anxiety was the Benedictine Reform, which spread to England through the three major English reform bishops, Æthelwold, Oswald, and Dunstan, who had all had some connection to the Continental reforms. King Edgar's sponsorship of the reforms strengthened his power and the Church's but weakened that of local kinship structures, and the resulting backlash against the reformers after Edgar's death caused great dissension within both church and state. The five texts of the *Beowulf* MS are not allegories of this strife, but come out of a generalized fear of the other and an uncertainty about authority which the reforms produced; how can a socially unifying institution like the Church cause such disruptions within English society? The uncertainties and boundary blurrings of the monsters in the five texts reflect this anxiety: the monstrous Christopher dies a martyr; the monsters of India present uncertainty and fear to the *Wonders* narrator and to Alexander; the beautiful Judith destroys the bestial Holofernes in God's name; and Beowulf's monstrous opponents all threaten the social order or exploit the divisions within it. The compilation of this literary manuscript is a site for the expression of the anxieties which the Benedictine Reform raised in the culture around it and opens a literary window on the social effects of the theological and historical situation of the late tenth and early eleventh century.

### Session 385: “Sources and Influence of Monastic Learning I”

#### Daniel Anlezark (U of Durham): “Niall, the Sunday Letter Homilies and the Annals of St-Bertin”

Two homilies (Napier 43 and 44), which are mostly concerned with the apocryphal Sunday Letter, recount the visionary experiences of the Irish deacon Niall, who they claim returned from the dead to prove the validity of the Sunday Letter. In these two closely related texts an analogy is drawn between Niall’s apocalyptic preaching, promising a divine retribution by fire for those who fail in their dominical observance, and Noah’s preaching before the Flood. Niall is also referred to in a letter from Ecgred, bishop of Lindisfarne, to Wulfsgige, archbishop of York, written some time in the 830s. The letter is principally concerned with condemning the activities of a priest called Pehtred (who is otherwise unknown), and a book which he had written, which has been lost. The paper will discuss the relationship between the homilies, the episcopal letter, and the account of a vision, reported by envoys of Æthelwulf of Wessex, in the Annals of St-Bertin.

#### Aidan Conti (U of Bergen): “An Anglo-Norman Abbot and the Old English Homily: Continuity and Precedence in Ralph d’Escures’ Homily for the Assumption of Mary”

Despite a rather impressive resumé, Ralph d’Escures, Anglo-Norman abbot of St Martin of Sées, bishop of Rochester (1108-1114), and Anselm’s successor as archbishop of Canterbury from 1114-1122, remains a relatively obscure figure, who left little written work for posterity. Nevertheless, the sole text firmly attributed to Ralph, a homily for the feast of the Assumption of Mary, had a wide-ranging impact and influence. Almost immediately after Ralph’s death, the homily was circulated both among witnesses of Paul the Deacon’s homiliary, as well as the works of Anselm to whom the piece was generally attributed. Furthermore, the homily, which according to Ralph’s

preface was originally composed in Norman French, inspired at least two other vernacular versions. This paper will examine the content, style and rhetoric of the “Old English” translation of Ralph’s homily found in London, British Library, Cotton Vespasian D. xiv, to assess the ways in which the piece relies upon and departs from the pre-Conquest vernacular tradition of the Anglo-Saxon monastic milieu. Furthermore, this paper will present previously unidentified evidence from several manuscripts of an Old Norse version of this homily. In so doing, this paper will suggest that the context of the Norse adaptations of Ralph’s homily promise to elucidate the continued influence of English monasticism on the early church in Scandinavia.

### Session 413: “Hagiography: Anglo-Saxon England I”

#### Sarah Adams (Ohio State U): “Discernment Among the Demons: How to Tell a Saint from a Sinner”

Acceptance of doubts about a saint’s sanctity is not something one would expect to find in a hagiography. However, the Anglo-Saxon *Vita sancti Guthlaci* by Felix provides a paradigm for doubt. Numerous scholars have noted that Felix’s *Vita sancti Guthlaci* is closely influenced by Athanasius’ *Vita sancti Antonii*. In particular, Guthlac’s frequent battles with demons reflect the Antonian model of eremitic sainthood. However, no scholarly attention has been paid to Guthlac’s encounter with Wigfrith, a visiting cleric who promises to discern if Guthlac is indeed a saint or just a charlatan. Wigfrith’s promise is prompted by the debate of his companions who wonder about the nature of Guthlac’s miraculous powers and reports of his sanctity. My paper argues that the narrative of this incident draws on the Antonian model in order to instruct the reader in how to discern a false saint from a real one by the same standards which Anthony instructs his disciples to use when discerning a demonic visitation from an angelic one. Rather than simply quashing any doubt of a saint, Felix’s narrative distinguishes between doubt prompted by legitimate concerns and doubt caused by sinful pride. Thus it

establishes a standard of measure which readers can apply to reports of new saints as well as a warning for the doubter to precede with caution.

**Amy Airhart (U of Toronto): “(Noli) Me Tangere: The Vernacular Saint and the Tangible Divine”**

To the Anglo-Saxon culture of England, relatively new in its devotion to the Christian faith, some sense of access to the divine would have been important towards maintaining the impetus of conversion. While saints were certainly not a new phenomenon to the Christian faith, the existence of vernacular saints would have carried a greater weight with many of the Anglo-Saxons. The idea of God, Jesus, or Heaven must have seemed remote and intangible to many of the newly converted Anglo-Saxon people. Peter Brown identified many such as *rusticitas*, those unwilling, or unable, to believe in that which they could not see. What better resource to bring God to the people than the people themselves? A saint, a person especially chosen by God, yet someone who had been an ordinary mortal, was the perfect stepping-stone for these ‘rustics’. The saint emulated, whether alive or dead, the miracles of Jesus; more importantly, the saint was the intercessor between the ‘regular’ people and God. A supplicant could go to church and pray before a cross, but the feeling of anonymity would have been daunting. Yet to approach a grave wherein lay a known saint, or to touch a holy relic—this was tangible. The saint becomes a concurrent, humanized form of Jesus, approachable and familiar. Saints’ lives were about the intervention of God through a saint, and conversely, the intercession of a saint with God. If the concept of tangibility is expanded, how much more powerful would a saint have seemed, were he or she not only a vernacular person, but one with whom some personal knowledge could be claimed? For example, by the time that Bede was writing his *Historia Ecclesiastica*, King/Saint Oswald had only been dead for less than a century. His miracles continued during Bede’s lifetime; as Bede says, regarding the miracles: “[n]am et usque hodie” (*HE*, III, ii). Moreover, the very transitory nature of the saints—having once

existed as common mortals, and now having achieved residence with the Holy Trinity—speaks to the Christian community of the reward which they, too, may one day attain. The intercession of the saints, whether through vision or miracle, rewards the worshippers who will be worthy on Judgment Day; thus the benefactions of the once-mortal saints may have been seen as early glimpses of eventual divine judgment. The saint was a category of morality, an example of piety used by priests to guide their congregations. St. Oswald’s Life is particularly appropriate as such an example. He was a powerful Anglo-Saxon leader and an exemplary Christian; he expanded his political borders and converted a large portion of the Northumbrian population. Similarly, his Life functions in sundry manners. As a vernacular saint, he would have been especially significant to Anglo-Saxon worshippers, while on the narrative level, his *Life* describes the use of an iconographic wooden cross on the battlefield. This tale of a martyred king/saint would have reached nearly every facet of Anglo-Saxon culture, whether fully converted or not.

**Rachel S. Anderson (Grand Valley State U): “Item Alia: Ælfric’s Juxtapositions in his *Lives of Saints*”**

How does a translator say more than his sources allow him to say? In Ælfric’s case, one method is to develop meaning by judicious ordering of source material; specifically, by adding an *Item Alia* or an *Alia Sententia* to the major hagiographic entries in his *Lives of Saints*. This paper will examine the juxtapositions and meaningful elaborations that Ælfric creates by adding these textual notes to the end of his hagiographic texts. Some of these terms have attracted critical attention, specifically the seemingly original passage “Beadsmen, Labourers, and Soldiers” that completes his translation of Maccabees (*Lives of Saints* XXV). However, this passage is rarely put into the context of the whole series; when one examines the whole *Lives of Saints*, one sees that Ælfric’s translation choices, including his variance of source texts used to create these additional items, consistently create a more nuanced commentary about the

subject at hand. This paper will examine how Ælfric, in several places in *Lives of Saints*, uses the technique of source juxtaposition to create a more complex portrait of kingship. This study will look most closely at the “Letter of Christ to Abgarus” that compliments his description of the martyrdom of Sts. Abdon and Senes, king (*Lives of Saints* XXIV); however, similar concerns may also be seen in his extension of Agnes’ (*Lives of Saints* VII) hagiographic influence to include Constantia and even in a source switch halfway through his long hagiographic portrait of St. Martin (*Lives of Saints* XXXI). All of these texts point to Ælfric’s concern with social order and function and indicate that his treatise on the three orders of society is not necessarily an isolated textual occurrence within his *Lives of Saints*, but part of a consistent program of explication.

#### Session 416: “Alfredian Texts and Contexts”

##### Robert Stanton (Boston College): “Linguistic Fragmentation and Redemption Before King Alfred”

I want to focus on the process of language fragmentation and dispersal, and its good twin, the possibility of spiritual reconciliation and regeneration through the harmonization between different languages. I focus mainly on the figures most likely to have influenced Alfred and his fellow scholars, principally Isidore, Bede, Gregory, and Alcuin. Isidore was, hermeneutically speaking, much less ambitious than the others, being less concerned with historical development than with an ordered spiritual history. Nonetheless, he links languages with peoples in a decisive way and insists on the primacy of languages as determiners of ethnic identity. After Isidore’s designation of the three *linguae sacrae*, subsequent translators and scholars of language were much more weighed down by the authoritative force of individual languages than before (of course, this post-Isidorean awareness of ranked languages played out in specific contexts such as the Alfredian one, in which written English prose was a new language with little solid status and few authorizing precedents). The central section of the paper is a

close reading of Bede’s exegesis of the Babel story and Gregory’s of Pentecost. Bede’s reading of Babel shows two opposing motions that are most relevant for the Alfredian context. On the one hand, his initial focus on the allegorical level sidesteps any ethnic or political considerations: the question of language and ethnic identity is occluded. On the other hand, the literal level crops up increasingly as he reads, and he speculates about where exactly people came from, and what status Babylon had as a world city. Even more important, he compares the linguistic punishment of the Babylonians to a ruler being made impotent by having his commands deprived of their meaningful force, since (as he says) “the authority of a ruler exists in language.” He continues by conflating the ideas of rulership and pedagogy, saying that “the power of language was taken away from the proud rulers, lest they be able to teach the evils that they had begun to their subordinates.” All this is clearly grist for the Alfredian mill, since Alfred’s ethos relied so heavily on the figure of the teaching ruler. Gregory’s relatively brief treatment of Pentecost is the *locus classicus*. He has abandoned the idea of holy languages, and in fact he embraces the idea of multiplicity: as the chief administrator of the church, Gregory had to grapple with the reality of multiple languages and cultures, as his delicate handling of the Anglo-Saxon mission shows. Hence, his reading of Pentecost relies on a smooth continuity between the conversion of the Jews and the evangelization of the Gentiles. In this respect, the Pentecost story forms a natural endpoint for any localization of linguistic theory in a political context. The power of God to unite disparate languages in a spiritual purpose inevitably represses the awareness of linguistic diversity as a problem in Christian education. But Alfred and his circle, whose whole task was to grapple with linguistic difference, worked squarely within Gregory’s assertion that at Pentecost, the Holy Spirit spoke *in linguis variis*, and that variety itself was given by God.

##### Miranda Wilcox (U of Notre Dame): “Metaphorical Epistemology: The ‘Eye of the Mind’ and ‘Ship of the Mind’ in Alfred’s *Soliloquies*”

Alfred encounters the metaphors of the “eye of the mind” and “ship of the mind” in Gregory the Great’s *Regula pastoralis* and perhaps Wærferth’s translation of Gregory the Great’s *Dialogi*, and he adds these metaphors without direct Latin correspondence to his translations of the *Pastoral Care*, Boethius’s *De consolatione philosophiae*, the Prose Psalms of the Paris Psalter, and Augustine’s *Soliloquies*. Alfred consistently uses the expression “eye of the mind” to heighten awareness of mental activity, which is implicit in his source texts, explicit in his translations, while the “ship of the mind” indicates mental disturbance with moral implications.

In the *Soliloquies*, the “eye of the mind” merges with the “ship of the mind” in metaphorical elaborations that have been called idiosyncratic, extravagant, and illogical. However, I propose that the puzzling incongruity between the ocular and nautical makes logical and coherent sense when viewed in light of the ancient ray-theory of vision, the epistemological role of geometry, and Christianized Neo-platonic psychology. I trace the tenor and vehicle of all the ocular and nautical metaphors in the first book of Augustine’s *Soliloquia* and Alfred’s *Soliloquies* and conclude that Alfred draws upon his previous experience with ocular and nautical metaphors and images in his previous translations as well as Augustine’s *De videndo deo* to facilitate explaining spiritual perception in his rendition of Augustine’s more philosophically technical *Soliloquia*. Alfred shifts Augustine’s progressive metaphoric model of tri-part vision to one of multi-metaphoric simultaneity in which physical sight and fastening anchor illuminate the faculties of spiritual and intellectual perception.

**Stefan Jurasinski (Ohio U, Zanesville): “Andrew Horn, Alfredian Apocrypha, and the Anglo-Saxon Names of the *Mirror of Justices*”**

The *Mirror of Justices*, a legal treatise composed in the late Thirteenth Century, contains a singular (and almost certainly false) account of how King Alfred hanged 44 corrupt justices in one year so as to

demonstrate the equivalence of judicial and common homicide. What is particularly striking about the *Mirror*’s narrative is its inclusion of 76 personal names supposedly belonging to the justices and their victims. The means by which the author of the *Mirror* arrived at these names—the majority of which are indeed derived from Old English elements—has yet to be explored in much detail by scholarship, and seems to be a subject that is particularly worthy of investigation given that any significant knowledge of Anglo-Saxon institutions and literature is wholly absent from the *Mirror*. This study demonstrates that the author of the *Mirror* drew his list of names from at least four sources: (1) English place-name elements, slavishly and often credulously employed and thus a significant source of erroneous as well as accurate names; (2) English names current in his own day, about whose etymologies the author sporadically shows a remarkable amount of knowledge for his era; (3) names of well-known English saints and pre-Conquest historical figures; (4) names drawn from literary accounts of pre-Conquest England that circulated in the thirteenth century, some of which (such as *Athelbrus*) are routinely thought to be unique to these texts. The essay is an investigation not only of the provenance of one of legal literature’s great idiosyncratic texts, but also of the means by which an author of the late thirteenth century attempted to acquire knowledge of Anglo-Saxon England long before such inquiries were supported by an established scholarly tradition. The essay also demonstrates that much of the evidence adduced in support of Andrew Horn’s authorship of the *Mirror* may reflect a mistaken understanding of the list of names, which for some time has been the main source of evidence for his authorship.

**Session 426: “Old English Poetry”**

**Martha Bayless (U of Oregon): “Scops, Performers and Context in Anglo-Saxon England”**

Scholars have long sought to understand the practices that gave rise to Anglo-Saxon poetry, and in particular

the complexities of oral composition and its relation to the written literature we now have. In this paper I will investigate the practices that gave rise to the literature we *don't* have—the larger world of Anglo-Saxon performance and entertainment. The publication of a number of texts, most especially glossaries, and their appearance in searchable databases, makes this study more feasible than ever before. Thus I will survey what can be known about the various categories of entertainer, including the scop, but also less understood performers such as the *gleoman*, *gliwere*, *faethel*, and *truth*. The *truth*, for instance, was associated with a trumpet (called a *truthhorn* in Old English) and is the subject of an illuminating anecdote told by Ælfric. Sources give us some idea of the scope of these performers. A scop was involved with words, a gleoman was associated with the serious and comic songs or poetry, and a gliwere was a comic entertainer or buffoon. There was also considerable overlap between certain categories of performer. The scop who recited *Beowulf* was almost certainly a musician; did he also juggle and caper? A systematic look at the material provides some answers. Most important, the sources suggest that not only were many performers proficient in multiple categories, they also exercised these skills at monastic entertainments. Indeed, because of the bias in source survival, the preponderance of evidence comes from ecclesiastical records. As a whole, the literature presents a picture of a society that enjoyed a wide spectrum of entertainment; performers who were often skilled across the spectrum; and a monastic context for a significant part of the enjoyment.

**Toby Levers (U of Cambridge): “The Cædmon Story as a Crafter ‘Case History’”**

Modern scholarship on *Cædmon's Hymn* has its roots in a straightforward reading of the poem (and its story in the *Historia Ecclesiastica*) as an historical documentation of oral composition in Old English: a ‘case history’ that gives us a glimpse of an Anglo-Saxon singer at work on his craft. In recent years, however, scholars have turned away from this approach,

studying the Cædmon episode rather in terms of the different cultural narratives that Bede forms with the *Hymn* and his presentation of Cædmon (e.g., a gendered narrative in relation to the Abbess Hild; a narrative of grammatical culture's appropriation of vernacular poetry and ‘oral/formulaic’ technique). In this article, we adopt the latter approach to examine an issue that is relevant to any shift of artistic form from one context to another, and which has particular significance in the context of medieval Christian exegesis: the issue of authorship and the identification of an historical individual as the source of the subjective voice.

Our point of departure is the sheer novelty of the identification of an author for *Cædmon's Hymn*. In a tradition of poetry that is almost entirely anonymous, the *Hymn* stands out as attached to an historical individual, whose story is told in a kind of *accessus*—a form that presents him more as a grammatical *auctor* than an Anglo-Saxon scop. Further, in surrounding the *Hymn* with commentary, Bede positions himself as Cædmon's most significant reader—an action that points back to the story itself, which tells of Cædmon's separation from a community of anonymous singers (the *convivium* that he leaves), and his gradual acquisition of readers, who collectively stand testament to the ‘conversion of subjectivity’ that he embodies. We examine this conversion with reference to the *Historia* itself and to the wider context of cultural change that Bede documents.

**Patrick J. Murphy (U of Wisconsin, Madison): “Strange Characters: Obfuscation and Metaphor in Exeter Book Riddle 57”**

Exeter Book Riddle 57 offers the solver a charming description of a throng of small, dark creatures, singing and flying as they move through both wild and settled landscapes. Following Krapp and Dobbie's judgment that only solutions “which involve birds are at all worthy of consideration,” most solvers have been at pains to pinpoint a type of bird or flying insect to match all the riddle creature's behaviors and

physical traits. This line of inquiry culminates in Audrey Meaney's recent article which sets out to prove that the solution of "swifts" alone can satisfy all the features of the flock in question. At the same time, solvers of this riddle have detected certain demonic associations in the riddle's diction, leading to an alternative solution of "damned souls" or "devils."

The problem with these solutions, however, is that they treat Riddle 57 as if it were a straightforward account of a particular type of bird or evil spirit, rather than as an enigmatic description designed to deceive and delight. A satisfying solution to Riddle 57 must involve taking into account what we know of the Old English genre's modes of obfuscation and its fondness for animating metaphor. Through a comparison of the diction and imagery of Riddle 57 with other related riddles found in the Exeter Book collection, as well as with certain analogues collected from oral tradition, I wish to offer a revised version of a solution first proposed many years ago by the late L. K. Shook. Riddle 57's main interest, I will contend, lies in its artful use of metaphoric deceit: written correspondence is figured as a swarm of creatures from the unknown, bringing their disquieting messages to the isolated.

#### **Session 472: "Hagiography: Anglo-Saxon England II"**

##### **Patrice M. Calise (U of Virginia): "The Young and the Headless: Cephalophoria in the Lives of Three English Saints"**

This paper examines the phenomenon of the cephalophore (a saint who carries or catches his own severed head at the moment of decapitation) in the lives of Kenelm, Juthwara, and Osgyth (Osyth) in an attempt to locate the impulse for the use of these archetypes in hagiographical/devotional texts. Kenelm, a static cephalophore who catches his singing head as it is cut off by his treacherous steward, is slaughtered in secret, buried in a clandestine location and systematically wiped from the memory of his people by his grasping older sister. Juthwara comes under the power of

her stepmother, who falsely accuses her of hiding a pregnancy. She is beheaded by her angry stepbrother in a very public confrontation and carries her severed head to a nearby church. Osgyth, an Anglo-Saxon princess married to Sighere, enjoys the most fabulous of these lives, including a gruesome death at the hands of pirates who wish her to abandon her life at a convent and sacrifice to pagan gods. She carries her severed head nearly three miles to her resting place. In each of these lives, the audience is meant to see this wondrous and improbable action as a mark of favor from God, as a sign of the innocence of those who are slaughtered, and also as a moment of empowerment for each of the saints, who are allowed to dictate the place of their final interment. The implications of this are doctrinal: the carrying and containment of body parts, especially in the life of Kenelm, is aligned with Augustine's idea concerning the resurrection body; all that is missing and pertinent will be returned, revealed, and made more beautiful for the suffering undergone. There are personal and political ramifications impinging on this choice of archetype as well; the saint chooses the center for his/her cult, and those who worship become recipients of a grotesque and glorious spectacle whispering the promise of the resurrected body.

##### **Frederic Lardinois (U of Connecticut): "Bede's People: An Analysis of Outsiders' Reaction to Clerics in Bede's Works"**

One of the problems the student of medieval history and literature is often faced with is the simple fact that the majority of our sources are the product of monastic scriptoria. Because of this, we have a hard time discussing the attitudes outsiders had towards the monastic orders. In the paper, I will examine how some of Bede's works such as his *Life of Cuthbert* and his *Ecclesiastical History of the English People* still allow us to examine some of these attitudes, though indirectly and mediated through the author.

Probably one of the most interesting instances of monks interacting with outsiders in Bede's *Life of St.*

Cuthbert is described in chapter three. While floating rafts down the river Tyne, the wind changes and the rafts float out to sea. Only because of the prayer of St. Cuthbert does the wind change and the rafts drift back to the shore. While a number of similar miracles are featured in Bede's writing as well as in various other saints' lives, this particular example stands out because it describes the reaction of the people. Cuthbert stands within a group of peasants who watch the monks drift out into the sea with amusement because, according to them, the monks deserved this misfortune for having abandoned the life of the regular people. The interesting question here is obviously why the peasants feel enough hatred for the monks to be delighted about the imminent death. Next to looking at this specific example in some detail, though, the main focus of this paper will be on analyzing other instances in which Bede describes the reactions of the people towards clerics and monks in particular. Through this, we can hopefully recover some of the positive and negative attitudes that outsiders had towards monastic life.

#### Session 483: "Anglo-Saxon Christianity"

##### Michael Coenen (U of St. Thomas): "Attaining *Heil* or Earthly Salvation Through the Power of Christ's Flesh and Blood in Ninth-Century Anglo-Saxon Christianity"

This paper describes the transformation of Christ's divine power as the means of attaining worldly as opposed to other-worldly salvation or rewards, when Christianity's spiritual centers migrated from the Mediterranean to parts of Germanic Western Europe by the ninth century. This paper approaches the subject matter from a cultural perspective, focusing first on the semantic alteration of Mediterranean Christian concepts into pre-Christian Germanic concepts, claiming that those forged by an eschatological, world-rejecting Mediterranean-centered Christianity were not conducive with a non-eschatological, world-accepting ninth-century Germanic society. To be more specific, Mediterranean-centered Christianity,

influenced by Platonism and Stoicism, offered eternal salvation from a world that the Germanic peoples did not desire to be saved from. Suggestive of this was the Germanic word *heil*, connoting security and prosperity of the earthly *comitatus* or community, used to proposition the Christian concept of salvation. Responsible for *heil* was the leader of the *comitatus*, whose military function, *truhtin*, was transferred to Christ when Germanic Christianity began using this word as a means of denoting Christ. *Truhtin* eventually gave way to the non-military word *hërro*, the pre-Christian Germanic word signifying the lord of the feudal manor, as a title for Christ who was Supreme Lord and who was still called upon for security and prosperity of the feudal nexus. Secondly, this paper identifies *heil* (as indicative of the transformation of the consecration of the Eucharist from sacrament to real presence) as something that could be ascertained through the divine power contained in Christ's literal flesh and blood of the Eucharistic species. Attention shifted away from Christ's eschatological presence within the Lord's Supper to reverence for the bread and wine itself, and from the Eucharist as community meal or *agape* to the literal consumption of Christ's body and blood alone. In contrast to the Eucharistic thought of certain second- and third-century Christian thinkers such as Clement of Alexandria and Ignatius of Antioch, who hearkened back to the Classical world and its receding schools of Platonic and Stoic philosophy, the ninth-century *Heliand* author explains the Eucharist as consecrated bread and wine possessing magic power, or as a magic object which by itself offered salvation or *heil*. In Paschasius Radbertus' ninth-century formulation of the Eucharist, becoming doctrine at the urging of Charles the Bald, the consecrated Eucharistic species itself is the saving power of Jesus Christ because it is transubstantiated into the literal and true body and blood of Christ. Salvific power is not simply contained in the Eucharistic species, but the Eucharistic species is salvific power, that is, for the Anglo-Saxon church of the Ninth Century the Eucharistic species was the saving power of Christ, in this lifetime as well as after.



### Johanna Kramer (Cornell U): “*Vestigia Domini*, Visual Theology, and the Ascension of Christ”

A motif commonly connected to the Ascension of Christ is that of the *vestigia domini*, the footprints that Christ left imprinted at the place of ascension. Although this motif typically refers to the physical footprints, different patristic and medieval authors actually treat the footprint motif in distinct ways so that two traditional interpretations can be distinguished.

Many narratives describe the place of Ascension on Mount Olivet, including the footprints, in a travelogue, even spectacular, fashion. Examples of this elaboration of the motif are Adómnán’s *De Locis Sanctis* (excerpted in Bede’s *Historia*), Blickling Homily 11, and the Old English Martyrology. Cynewulf also refers to Christ’s actual footprints when he depicts the apostles as “last weardedun” (l. 495) in *Christ II*, though he restricts himself to this brief reference. Other Ascension narratives, in contrast, leave the footprints unmentioned or refer to the purely metaphorical footprints that Christ left behind, with 1 Pet 2:21-23 as a possible source. Examples for this type of the motif are Gregory’s Homily 29, Bede’s hymn and Ælfric’s homily on the Ascension, and other Old English/Anglo-Latin homilies.

Although scholars have recognized the significance of the footprints in traditional exegesis on the Ascension, they have largely ignored the different elaborations of the motif itself, which testify in interesting ways to its particular uses in both popular religious and spiritual-esoteric contexts. These differences become particularly apparent when examining how the types of the motif intersect with Ascension exegesis and Christology. The level of exegetical emphasis on the *vestigia Domini* ranges from nearly zero (Old English Martyrology, Augustine’s *Commentary on the Gospel of John*) to detailed elaborations on Christ’s commission to the apostles, the Gift of the Holy Spirit, and other themes (Bede’s homily; *Christ II*). In considering the footprint motif and observing the subtleties of its use,

we can recognize the *vestigia Domini* as an expression of a richly differentiated visual theology on the Ascension of Christ in Anglo-Saxon England.

### Anita Kick (U of Durham): “Apocalypse Now? The Anglo-Saxon Attitude Towards the Millennium”

Most recent criticism agrees that there was no widespread panic connected with the year 1000. Richard Landes argues that we need to consider the period between 950 and 1050 if we want to come to any conclusion about people’s fears and hopes for the coming of the millennium. Most analyses focus on continental Europe, and only a handful of authors have commented on the situation in Anglo-Saxon England. Whitbread, Gatch, Bethurum, Duncan and Godden argue that the year 1000 passed without incident. Only Whitelock suggests that there was some concern in England. Such remarks are confined mostly to brief comments and footnotes. A thorough investigation of the Anglo-Saxon attitude towards the millennium has never been undertaken. Priedaux-Collins recently tried to fill the void, claiming that the year 1000 saw severe apocalyptic anxiety.

The present paper investigates this topic more fully: the learned Scriptural commentaries and the theological treatises of Bede and Byrhtferth, as well as the homilies of Ælfric, adhere closely to the Augustinian prohibition against interpreting the millennium of Revelation 20 in a literal sense. Homilies aimed at popular audiences (e.g. Blickling XI, Wulfstan’s *Secundum Marcum*) add a more literal slant to the discussion, but without featuring heretical material. Their emphasis is on instilling fear in order to move the audience to repentance. Such popular material seems to have been exported to Scandinavia for missionary purposes. A brief look at continental sources confirms this division. A tenth century letter from the bishop of Auxerre to the bishop of Verdun dismisses apocalyptic fears; Thietland of Einsiedeln’s *Commentary on 2 Thessalonians* adds a more literal slant: in midst of the discussion of the man of sin, it digresses to Revelation 20:1-3 and 20:7: “the wicked

one” would not be revealed/loosened until the thousand years are over. Cartwright argues that Thietland attempted to place the apocalypse in 1000/1033 to suppress rumors that suggested a date some seventy to eighty years earlier. If this is the case, the Paris preacher mentioned by Abbo of Fleury might have been following the same strategy. Abbo himself immediately dismisses any such claims, proving again that the learned followed Augustine.

#### **Session 499: “Sources and Influence of Monastic Learning II”**

**Martin Blake (U of Nottingham): “The Twilight Of Reason: Ignorance and Superstition in Late Anglo-Saxon England, Or How I Learned to Love the Norman Conquest”**

In intellectual terms, where did late Anglo-Saxon England really stand by comparison with continental Europe, and especially the great centers of learning in France? It has often been argued that the Norman Conquest brought a sudden end to a late flowering of Anglo-Saxon culture, but this hypothesis needs to be examined closely. For some years England had been inexorably drawn towards the northern European political mainstream; of the kings who ruled the country between 1000 and 1065, only Æðelræd II had been brought up there. However, if we look at the depth of scientific knowledge in England at the time, it is hard not to conclude that major continental developments, particularly the flow of Arabic learning via Moorish Spain, were painfully slow to reach England. Such contemporary scientific teaching of which we have evidence was of a very basic kind. Even Ælfric, one of the greatest English scholars of the period, knew little of science and probably cared even less; he certainly felt the need to dedicate himself to the eradication of ignorance and superstition within all degrees of society, but at such a basic level that we are left with a picture of a nation intellectually impoverished. By contrast, the triumph of William of Normandy, for all the centuries of needless bloodshed in which it subsequently embroiled the English people, brought across

the Channel an influx of scholars who would transform the intellectual life of the nation.

#### **Gabriella Corona (U of York): “In Other Words: Translation and Transformation in Ælfric’s *Homilies and Lives of the Saints*”**

Ælfric’s rhythmical prose in his *Lives of Saints* has firm roots in the Old English poetic tradition, but remains unmistakably prose. Its gradual development can be observed from the very early stages of his work (with the First Series of *Catholic Homilies*). Scholarly attention has been largely preoccupied with Ælfric’s reactions to the Latin sources, in an attempt to establish a Christian Latin origin for his rhythmical prose. However, John Pope first shifted the attention from the possible sources of Ælfric’s style to a detailed analysis of its rhetorical effects. Furthermore, in the 1980s, Patrick Zettel demonstrated that many of Ælfric’s Latin sources were in fact unpublished, and that, therefore, comparison with printed Latin saints’ lives was far from productive. This paper seeks to investigate the nature of Ælfric’s rhetoric in light of Pope’s and Zettel’s findings. Mode of expression and style in the First Series of *Catholic Homilies* will be compared to his later style in the *Lives of Saints*. In particular, I wish to explore the early homilies for signs of those rhetorical features which one tends to associate with Ælfric’s later prose (alliteration, paronomasia, rhythm). My talk will include a study of the unpublished Latin sources, in order to assess the extent of Ælfric’s stylistic response to these. I would like to propose two questions: 1) To what extent does Ælfric react to his sources in the early stages of his work? 2) How do the earlier puns evolve into the ones found in his rhythmical prose?

#### **Session 535: “Old English Prose”**

**Alex Crumbley (U of North Texas): “King Alfred’s Faithful Translation of Boethius”**

This paper takes as its subject the faithfulness of King Alfred’s translation of Boethius’ *Consolation of*

*Philosophy.* Most scholars of Alfred's version focus on the telling differences between the Old English and Latin texts in order to glean information about the Anglo-Saxon king's mind and methods, a necessary project given that we are dealing with an important figure who left behind little or no original material. Indeed, Alfred adapts the sixth-century Latin text to the needs of his ninth-century English audience, but his changes are primarily stylistic and such a tight focus creates the impression that Alfred commandeers Boethius' material to a greater extent than he does. There is, however, nothing in the OE Boethius that is un-Boethian. Every major point Boethius makes—that temporal goods will not bring happiness, that God is the highest good, that men have the freedom to do good or evil, are seen by God, and will be judged accordingly—remains essentially the same. As a full understanding of Alfred's originality or innovation requires us to account for its status as a largely faithful translation, I analyze several key passages which, by their very differences, show Alfred engaging with the text, and ultimately agreeing with it, to show that while the terrain of the original has changed, the destination has not. Reading Alfred in this light does not detract from his ability as translator but instead shows him able to create a new text without discarding the old.

#### **Session 540: "You Are What You Eat"**

##### **Nicole Marafioti (Cornell U): "Tainted Food and Treacherous Guests: Sinful Feasts in Anglo-Saxon England"**

Images of food and drink are conspicuous by their absence in Old English literature. Although feasting and communal drinking are lauded as social institutions, overt descriptions of physical consumption are typically applied to those outside the limits of civilized culture. Ælfric of Eynsham (ca. 950-1010) accordingly includes few explicit references to eating and drinking in his tenth-century vernacular homilies. When such references do occur, however, they frequently appear in conjunction with descriptions

of heathens, heretics or false Christians behaving immorally. By detailing the unsavory dining practices of evil people, Ælfric sets these figures firmly apart from members of the Christian community, whose eating habits are characterized by moderation and cleanliness and described without any reference to graphic physical consumption. Yet Ælfric's accounts of sinful consumption frequently involve virtuous Christians who steadfastly maintain their autonomy—and virtuous dining habits—among the impious. In this paper, I will discuss instances of pagan feasting and covert poisonings, in which Ælfric's Christian heroes are required to resist both the tainted food and the evil influence of their dining companions. I will argue that although Ælfric's depictions of sinful consumption provide examples of how not to behave at meals and feasts, the author's primary objective is to discourage his audience from dining with impious companions under any circumstances, equating the hospitality of non-Christians with the threat of moral corruption.

#### **Session 583: "The Monastery and the World"**

##### **Megan J. Hall (U of Georgia): "Peterborough Abbey and Its *Chronicle*: Annalistic History as an Expression of Independent Identity"**

The fenlands of East Anglia are rife with superstition and folklore and are home to a highly independent culture of people. The character and qualities of these fen-dwellers have been shaped by a number of forces, including the Danish invasions and settlements that began in Anglo-Saxon England in the eighth century and lasted through the tenth. These invasions particularly affected the north-eastern portions of England, redefining the region's cultural and political structures and setting it apart from the rest of Britain. The monastery of Peterborough, located on the southern edge of this region, produced records that demonstrate this cultivated independence; one such record is a localized annalistic history, based on a national parent version, that extends from 1 A.D. to 1154 A.D., called the *Peterborough Chronicle*. The local scribes' interpretations of historic events (put

euphemistically) or, put another way, their embellishments or even possibly fictionalizations of history, when viewed in light of Peterborough's historical-cultural context, become more clearly illuminated. In establishing its history through the Chronicle, the scribes also establish the independent pedigree of the monastery. This paper attempts to present the unique history of Peterborough as a way of contextualizing the version of the Anglo-Saxon Chronicle produced in this staunchly independent region.

**Session 611: "Under-Appreciated Masterpieces: Illuminating *The Wonders of the East* in the *Beowulf* Manuscript"**

**Asa Simon Mittman (Bucknell U): "Art-Historian-Eating Monsters? Why We Shouldn't Fear the Vitellius *Wonders of the East*"**

The images of the Vitellius *Wonders of the East* are a marvelous "rouges' gallery" of creatures, as often monstrous human as outright monster. They are vague, protean, dimmed by time and by the notorious fire in the Cotton Library, which the manuscript barely survived. As such, they have been casually and willfully disparaged and ignored and yet, bound with *Beowulf*, itself, they are unquestionably deserving of our concentrated attention. This paper examines some of the impulses driving scholars away from these images, suggests some alternate approaches and perspectives, and examines a few of these wonderful Wonders in detail, placing them properly in the spotlight.

**Ed Lind (Illinois State U) and Carol Lind (Illinois State U): "Step right up! The Cultural Construction of the Freak in *The Wonders of the East*"**

This paper seeks connections between the Cotton Vitellius *Wonders of the East* and our own modern day sideshows, exploring the attraction of such exhibits for their respective audiences, as well as the methodology of their creation and promotion. Employing Illinois State University's extensive collection of circus

literature and memorabilia, the authors will examine correlations in the presentation of exotic wonders by the creators of the manuscript and such relatively modern promoters as P. T. Barnum. It will also compare the visual rhetoric of the manuscript illustrations with circus posters and playbills.

**Susan M. Kim (Illinois State U): "Unworthy Bodies: The Female Wonders of the East"**

Critical dismissal of the Vitellius *Wonders of the East* ranges from explicit condemnations of the scribe as "incompetent" and the drawings as "debased" to more subtle elisions, such as Jeffrey Jerome Cohen's description of the *Wonders* as "bound in monstrous affiliation with *Beowulf*" but subsequent examination of an illustration not from the *Beowulf* manuscript, but from Cotton Tiberius B.v. Focusing on the descriptions and illustrations of the women with boar's tusks and of the generous men who give their guests women (27 and 30 in Orchard's numeration), this paper examines the reception of the Vitellius *Wonders* in the light of its own treatment of the dangerous circulation of the "unworthy bodies" of its female "wonders."

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**Session 101: "Anglo-Saxon England Through Its Outsiders"**

**Morn Capper (U of Sheffield): "'Other Histories' of Anglo-Saxon England: East Anglia and Mercia"**

It is said that history tends to be written by the winners. However, dominant narratives in history tend to obscure 'other histories' which at the time were no less valid in influencing events. Acknowledging these 'other histories' is a relevant aim in itself, as in modern historiography with such topics as 'African American studies' or 'holocaust studies'. However, in the process of recognizing alternative perspectives, we can also provide a more balanced understanding

of the dominant narrative and of historical process. Modern understandings of the Anglo-Saxon past have often relied on easily accessible narratives, emphasizing English unity, first of Bede in Northumbria, and later of the West Saxon court. However, the roles delegated to other Anglo-Saxon kingdoms and peoples in these works, such as East Anglia and the constituent peoples of Mercia, cannot be understood to represent their own perspective. The roles of such peoples have often been presumed rather than actively investigated. Using a variety of sources such as archaeology and numismatic evidence this paper will consider whether 'other histories' for less prominent Anglo-Saxon kingdoms can be identified. Key historical processes and dates in Anglo-Saxon history will be considered for their relevance to these 'other histories' and alternative chronological markers will be proposed. These alternative perspectives will provide a starting point for more balanced assessment of a crucial era, which defines the emergence of English identity and nation.

**Martha Riddiford (U of Sheffield): "Modern Typologies and Medieval Social Exclusion: the Case of Wessex"**

In line with wider historiographical developments, early medieval historians have recently become interested in questions of identity, group formation and 'belonging'. Historians have endeavoured to understand how different societies in early medieval Europe perceived themselves and how groups created and sustained feelings of cohesion. This has involved examination of how contemporary societies re-interpreted the past in order to shape their own present and to give meaning and purpose to their existence. To date, however, the role of the 'other' in this process has received limited academic attention. This paper will evaluate the importance of the recognition of 'difference' in the creation of group coherence and will establish what the maintenance of the boundaries between 'insider' and 'outsider' can tell us about how early medieval peoples viewed their own identity. It will also explore ways in which we can formulate an

appropriate framework for understanding the identification and treatment of 'outsiders' in early medieval England and will discuss the difficulties and benefits of using categorization in historical research. By way of example, discussion will concentrate on the kingdom of Wessex from 650 to 1016, spanning the years of West Saxon consolidation and expansion. Examination of West Saxon attitudes towards 'outsiders' during this period is one way of understanding how West Saxon social identity evolved; it involves an appreciation of contemporary social norms, acceptable behaviour and *mores*. Those who failed to conform could expect to be treated differently (but not necessarily less favourably) from those who were accepted as full members of West Saxon society. Thus, from the perspective of social exclusion, this paper will contribute to a greater understanding of what it meant to belong in early medieval Wessex.

**James T. Palmer (U of Sheffield): "England and the Continent: Hegemony, Universality and Difference"**

The relationship between the Anglo-Saxons and different peoples on the continent played a fundamental role in the way English identity was formed. Modern historians have emphasized how the Anglo-Saxons perceived a kinship between themselves and the pagan Germanic peoples east of the Rhine, how they were committed to developing the 'Universal Church' with Rome at its centre, and how the Franks extended a political hegemony over areas of Anglo-Saxon Britain. These models, it will be argued, underplay tensions the Anglo-Saxons felt as they formulated their own identity within these cultural matrices through a complex process of affirmation and denial. Moreover, these tensions created a cultural ideology that many on the continent either did not care for or did not understand. The paper will focus on the experiences of the Anglo-Saxon missionaries to the continent such as St Boniface (d. 754) who most actively negotiated their place in the wider Christian world. Having explored the relationship between ideas of universality, hegemony and difference in the missions, the motivations of Boniface will be reconsidered as the product

of interplay between contradictions felt between Germanic and Christian identities, universal and ethnically specific missionary ideologies, Frankish and Anglo-Saxon worldviews, and monastic and secular infrastructures.

**Session 301: “Constructing Anglo-Saxon England in the 12th Century”**

**Avril M. Morris (U of Leicester): “Perambulating the Past: 12th-Century Perceptions of Pre-Danish Peterborough”**

**Malasree Home (Trinity College, Cambridge): “Local Texts and Latin Texts: A Fresh Look at the Peterborough Chronicle”**

**Nicola Robertson (U of Leeds): “Writing the Reform: Post-Conquest Interpretations of Dunstan and the Tenth-Century Benedictine Revival”**

(Session abstract): The three papers in this session all represent exciting new work that insists on a reinterpretation of long accepted facts about Anglo-Saxon England and the representation of that society by authors in the post-Conquest period. Focusing on monastic culture and its historical self-referentiality, all three speakers will analyze and reappraise textual materials produced in the twelfth century that seek to create a particular set of ‘truths’—about the tenth-century Benedictine Reform, about the seventh-century foundation of Peterborough Cathedral, and about the transmission of pre-Conquest monastic history in the aftermath of the Norman Conquest.

**Session 501: “Translation in Anglo-Saxon England”**

**Thomas A. Bredehoft (U of Northern Colorado): “Dating the Metrical Preface to Wærferth’s Translation of Gregory’s *Dialogues*”**

This essay undertakes an assessment of metrical irregularities in the Metrical Preface to Gregory’s *Dialogues* in order to attempt to determine the likely date

of the poem’s composition. (The attempt is worthwhile on account of the debate about Sisam’s reading of the name “Wulfsige” for the manuscript’s “corrected” reading “Wulfstan.”) No fewer than eight verses of fifty three, I demonstrate, are anomalous or plainly unmetrical according to the standards of classical Old English verse, and a comparison with the rules of Old Saxon verse leads me to conclude that the author of the poem was influenced by the metrical rules of Old Saxon. The most likely time for this influence, of course, would seem to be the end of the Ninth Century, when King Alfred was known to employ Old Saxon scholars, and thus my analysis here supports Sisam’s interpretation of the reading “Wulfsige” as referring to Alfred’s bishop of that name.

**Maria Artamonova (U of Oxford): “Old English as a Path Towards Latin: The Syntax of Old English Monastic and Clerical Rules”**

There exist several Old English translations of Latin rules for monks, secular clerics and parish priests: the *Rule* of St. Benedict, the *Rule of Chrodegang* and two versions of the *Capitula of Theodulf*, all made between mid-Tenth and early Eleventh centuries. These rules were translated with an educational purpose in mind, not so much as substitutes for their Latin originals, but rather as aids in learning them. A close analysis of the syntactic features of these Old English texts shows that there was no unified strategy in the way specific Latin constructions were rendered or certain OE patterns employed. Though the task of producing a text that could help in learning Latin made the translators’ job similar to that of glossators, only one of the translated rules (the so-called B-translation of Theodulf’s *Capitula*) comes close to the slavish literalism of glosses. The other translations remain quite independent from the Latin in their syntax, though they keep sufficiently close to the original for readers and listeners to be able to follow parallel texts. Nevertheless, the rules differ greatly in the choice of syntactic patterns and the frequency of their use. This variation can only be attributed to stylistic preferences of Old English writers, who produced texts that

were in many ways individual, but still equally useful as tools for the education of novices.

### Session 701: “The Changing Face of the English”

#### Judith Jesch (U of Nottingham): “Tracing Vikings: Language and Genetics”

The impetus behind this paper has been the great interest there currently is in the UK in historical identities and ethnicities. Geneticists study the evidence of modern DNA (both y-chromosome and mitochondrial) for ancient population distributions and migrations. They are often in conflict with archaeologists, whose discussions of identity and ethnicity have generally taken a different route. Many archaeologists are reluctant to countenance substantial migrations in history, with implications for both the Anglo-Saxon and the Viking settlements in England. At the same time, too little attention is paid to the evidence of language for early medieval identities. In this paper, I explore the value of place-names as an example of language in use, and therefore of identity in action. Language provides a more nuanced view of early medieval identities, as it occupies an intermediate position between genes, on the one hand, intimately connected to the human body and, on the other, the overt markers such as dress, artefacts and house-forms, which can be ‘chosen’ or ‘negotiated’ in the self-conscious ‘creation’ or ‘re-creation’ of identity, as the archaeologists say. Language can be changed, but not as easily as more superficial markers of identity, because of its intimate connection with humanity. This question is discussed through a case-study of some place-names on the Wirral peninsula in north-western England, which raise questions about the interrelationships of identity, ethnicity, genetics and language. They reflect a society in which different people spoke different languages, some of them more than one and show a number of complex ethnic and linguistic distinctions being made.

#### Session 1101: “Anglo-Saxon Homilies”

#### Winfried Rudolf (U of Jena): “The ‘munuccild’ of Saint-Maurice d’Agaune and Napier 30 & 31”

The legend of the little clergeon of Saint-Maurice d’Agaune who died of young age is a text that was widely disseminated throughout the Middle Ages, most importantly through the *Legenda Aurea* by Jacobus a Voragine in the 13th century. It goes back to the *Libri miraculorum* of Gregory of Tours. In OE the clergeon legend is uniquely preserved in a passage in Oxford, Bodl. MS Hatton 113, known as homily Napier 31 (HomU 27). My paper compares the Latin source of Gregory with the OE version of the legend and shall draw attention to the non-hagiographical character of Napier 31. Instead, the OE text emphasises the ‘mors certa’ motif which indicates that the clergeon legend may have been used as an (optional) part of the composite homily Napier 30 (HomU 28), which precedes Napier 31 and is concerned with the unpredictability of death. This relation raises general questions about the textual stability of OE composite sermons, their re-use and performance as well as the possible Ælfrician authorship of the OE version of the clergeon legend. Moreover, the alterations in Napier 31 may also indicate that Chaucer drew neither on Jacobus nor Gregory in his *Prioress’s Tale*, as often suggested, but on a modified vernacular version that was available in England at least since the 11th century.

#### Carole A. Hough (U of Glasgow): “Two Kentish Laws Reconsidered: A New Reading of Æthelberht, chs 83 and 85”

Chapters 83 and 85 of the law-code issued by King Æthelberht of Kent towards the beginning of the Seventh Century occur within a sequence of clauses concerning women, marriage and sexual relations. Æbt 83 is the second of three clauses on abduction, specifying compensation of 20 shillings for abduction of a girl betrothed to another man. Since the preceding clause specifies compensation of 50 shillings for abduction of a single girl, this is generally taken to be an additional payment, probably made to the injured fiancé. Æbt 85 deals with sexual relations with

the wife or partner of an unfree servant, and is generally taken to specify two-fold compensation. This paper presents a detailed re-examination of both clauses, and proposes a new interpretation of each.

**Erika Corradini (U of Leicester): “Napier Homily L and the Exeter Additions to Cambridge, Corpus Christi College 421”**

A selection of tenth-century homilies was inserted into Cambridge, Corpus Christi College 421, a manuscript of supposed Canterbury origin, by scribes working at the Exeter scriptorium during the pontificate of Bishop Leofric, 1050-1072. Napier Homily L, a text by Wulfstan that shows a reworking of legislative materials, was added to CCCC 421 at an early stage in Leofric’s episcopate by one of his closer collaborators. By analyzing this homily, I will try to examine the reasons why tenth-century legislative texts were needed by Leofric and the ways in which they were (re)used in a mid eleventh-century secular cathedral like Exeter. This study, I hope, will eventually enable me to observe that Leofric’s use of such materials as Napier Homily L was related to the reforms that he attained for Exeter Cathedral during his pontificate.

**Session 1201: “Heroic Ethics and Identities in Old English Poetry”**

**Abdullah Alger (U of Manchester): “The Identities of Judith”**

The character Judith in the Old English poem with the same name has been a major source of discussion in various circles of criticism. However, one of the least discussed issues of the poem is how the manuscript fits aid in the development of the protagonist. This presentation is a detailed analysis about how the poet uses specific epithets and nouns to emphasize particular aspects of Judith’s character. There are thirty-six epithets that were counted relating exclusively to Judith which were divided into categories (hero, wise, holy and beautiful); however, the sections were not meant to redefine the epithets, but to divide them

by how they are used in a general sense. The epithets were then analyzed by how the categories corresponded to the fits. Additionally, the nouns *mægð*, *ides*, *meowle*, and *wif* were analyzed like the epithets to see if the poet emphasized a particular noun within each fit and within each category. The conclusions drawn from the presentation were 1) that the amount of epithets within each category were equal; 2) that the poet uses specific categories in certain fits (section X holiness and beauty; section XI intelligence and heroism; section XII all of them equally); 3) the poet uses *mægð* and *ides* throughout the poem, but in certain sections they are mostly used in specific categories, which agree with the results above in number two; 4) the nouns *meowle* and *wif*, although used sparingly, are positioned strategically where *meowle* is only used twice but only refers to Judith’s holiness, and *wif* only to refer to her intelligence, but the only time she is not mentioned as someone who is not holy, a virgin, or heroic. More work on this paper is currently being done to prepare it for publication.

**Ingrid Wotschke (Independent Scholar, Magdeburg): “Gift-Giving in *Beowulf*: Traditional Values and Social Implications”**

Samples of gift-giving are investigated with regard to its backgrounds and functions, with the aim to contribute to the discussion of the epic’s dating. Gift-giving is dominated by two carrying ideas. The one is the correlation between merit and reward, as in Hrothgar’s and Hygelac’s gracious gifts to Beowulf (ll. 1020 ff., 1193; 2190 ff.) as well as in the rewards received by the coast guard (l. 1900 ff.) or by Beowulf’s companions at the mead (l. 1049 ff.). The other is the legacy of the bloodline as in Hrothgar’s presentation of body armour and a sword deriving from his brother Heorogar (l. 2158 f.) and in Hygelac’s presentation of his inherited sword—the bequest of Hrethel (l. 2190 ff.). Traditional ideas like these are immanent to more immediate aspects of rank and obligation. Together with his presentation of a sword, Beowulf becomes Hrothgar’s foster son and, resultingly, royal prince (l. 1174 f.), and, beside inherited land and a sword, Hygelac’s



presentation includes a chief's stool and corresponding political power (l. 2193 ff.).

In effect, gift-giving in *Beowulf* not only strengthens bonds of loyalty between the lord and his thanes (ll. 2414, 2647) but also serves to reconcile former enemies like the Frisians and the Danes in the Finnsburgh episode (l. 1088). Named "Heorot" (with the hart standing for loyalty), King Hrothgar's gift-hall is a place of idealized dependence where traditional democratic habits of a warrior society continue to be pursued before a new aristocratic background where royal gifts are given in an atmosphere of power, wealth and glory (ll. 307, 1162). Historically complex backgrounds and functions of gift-giving point to an early poetic origin of the epic—be it in oral transmission or in written form—in the centuries immediately following Beowulf's death in 494, i.e. in a time of transition from pre-historic democracy to aristocratic feudal power.

#### Session 1301: "Seafaring in Old English"

**Todd Preston (Lycoming College): "Eom Nu Her Cumen on Ceolthele": Nautical Terminology in Anglo-Saxon Poetry"**

Despite its sometimes nebulous representation in the historical record, nautical technology receives specific and accurate treatment in the poetry of the Anglo-Saxons. A survey of technical nautical terms unique to the poetic record, when compared to historical and archaeological evidence, shows that Anglo-Saxon poets accurately conveyed the minutiae of maritime technology and practices to audiences they assumed to be well versed in the mechanics of seafaring. Poems such as *Beowulf*, *Andreas*, and the Exeter Book poems, among others, yield numerous examples of technically accurate depictions of Anglo-Saxon seafaring that confirm or expand the findings of the historical and archaeological records.

**Charles Harrison Wallace (Independent Scholar, Brough, Shetland): "The Seafarer: Looking Back and Summing Up"**

The Anglo-Saxon literary composition called for the last two centuries *The Seafarer* might be described as a reflective verse narrative prepared for oral address by a learned man in the early evening of his life. It is a monologue, in which he looks back and sums up the nature of the human condition. This paper will similarly set out to summarize, and invite agreement on, conclusions reached over the past decade, resulting from what has been primarily an interpretative approach to the poem's structure and meaning.

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