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OLD ENGLISH NEWSLETTER

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In Memoriam: Nicholas Howe

Feb. 17, 1953 – September 27, 2006

With great sadness we report the loss of Nicholas Howe, professor of English at the University of California, Berkeley, and one of the leading scholars in the field of Anglo-Saxon studies. Howe died in Oakland, CA on September 27, 2006 of complications arising from leukemia. He is survived by his widow, Georgina Kleege, and a sister, Nina Howe.

Howe was born in Princeton, NJ, son of the writer and critic Irving Howe and the classicist Thalia Phyllis; he grew up in Belmont, MA, and Buffalo, NY. He earned a BA in English from York University in Toronto in 1974 and a PhD from Yale in 1978. He taught as an assistant professor at Rutgers (1978-1985) and associate professor at the University of Oklahoma (1985-1991). During his years as Professor of English at Ohio State University (1991-2002) and as director of their Center for Medieval and Renaissance Studies (1995-2002) he was instrumental in building a program nationally recognized for its excellence. He became professor of English at the University of California, Berkeley in 2002. He held administrative positions at all these universities, received numerous awards, including a Guggenheim Fellowship, and served on the Executive Committee of the OE Division of the MLA, the Executive Committee of the Medieval Academy of America's Centers and Regional Associations (CARA), the Advisory Board of ISAS, and the Editorial Board of *Anglo-Saxon England*. In 2005, he was named a fellow of the Medieval Academy of America.

These numerous professional accomplishments pay tribute to a remarkable and copious body of work spanning three decades, beginning with *The Old English Catalogue Poems* (Copenhagen, 1985). His many books and articles on Anglo-Saxon topics, his studies of modern literature and personal essays on travel and place, are all marked by a characteristically lucid style, depth of insight and meticulous intellectual integrity. He is perhaps best known for his groundbreaking book *Migration and Mythmaking in Anglo-Saxon England* (New Haven, 1989; rpt. Notre Dame, 2001), which explored the Anglo-Saxon identification with the biblical Hebrews as a people who had traveled across the sea from pagan darkness to a Christian promised land. The book's powerful appeal to so many readers came, perhaps, not only from the depth of its historical imagination and the clarity of its interpretations, but also from its implicit resonance with the contemporary world. Georgina Kleege has said that "I think in a way what Nick recognized was that the story of the migration that was so important to Anglo-Saxon culture was not dissimilar to North American history—to our own sense of America as a country of immigrants"; in some respects *Migration and Mythmaking* traverses the same terrain and addresses the same issues of immigration, identity, anxiety, faith and cultural survival as Irving Howe's *World of Our Fathers*.

Throughout Howe's work one finds a broad but seamless interest in the interlace of people and place, not so much in the human impact on the landscape as in the landscape's imprint on the human imagination. His most recently published book, *Across an Inland Sea: Writing in Place from Buffalo to Berlin* (Princeton, 2003), combined personal memoir with travel writing, and was illustrated by his own photographs. His last book, *Writing the Map of Anglo-Saxon England: Essays in Cultural Geography*, which brings his longstanding and deeply-felt interest in place back to the reading of a number of Old English texts, will be published by Yale University Press.

Howe's many gifts included an apparently effortless confidence, an ability to articulate academic concerns to a broader audience, a talent for building bridges between the specialized world of the scholar

and the world of the educated general reader, and a sense of the fundamental humanity that grounds, motivates, and enlivens the best historical scholarship. He was a brilliant teacher whose rigor was matched by his enthusiasm and understanding; he inspired numerous students to share his love of Anglo-Saxon literature. As a colleague his generous encouragement and support were always accompanied by high expectations and a passion for excellence. He was a demanding but constructive critical reader whose opinions one could always trust to be honest, exact, fearless, and thoroughly informed; his advice on any topic was always worth heeding. Nick Howe was a tireless and thoroughly professional scholar, a humane and imaginative thinker, a graceful and fluent writer, and a loyal and supportive friend. His energy, intelligence, wit and wisdom will be deeply missed by all who knew him.

Georgina Kleege requests that donations in his memory be made to the Leukemia Research Foundation (<http://www.leukemia-research.org>), Recordings for the Blind and Dyslexic in Princeton, NJ (<http://www.rfbd.org/>), or The Dictionary of Old English at the University of Toronto (<http://www.doe.utoronto.ca/>).

RML

Quotations and some factual information have been taken from published sources including the *San Francisco Chronicle* for Sunday, October 15, 2006, and a UC Berkeley press release (http://www.berkeley.edu/news/media/releases/2006/10/12_howe.shtml).

OEN Moves to the University of Tennessee, Knoxville

With this issue the *Old English Newsletter* moves its publishing operations to the Department of English at the University of Tennessee, Knoxville. We hope this move will ultimately result in faster production and mailing, better subscription fulfillment, and a more regular publishing schedule. As we enter our fortieth year, a new Editorial Board has been formed and discussions are underway to explore the best ways to keep *OEN* timely, useful, interesting, and economical for all scholars and students in the field of Anglo-Saxon studies. We welcome your suggestions and thoughts on *OEN*'s present state and future directions; readers should address all questions about the publication to the Editor, R.M. Liuzza, at editor@oennewsletter.org.

News: Maney Publishing to Publish *Exemplaria*

Beginning in 2007 the journal *Exemplaria: A Journal of Theory in Medieval and Renaissance Studies* will be published on behalf of the University of Florida by Maney Publishing, Leeds, UK.

Since its founding in 1989, *Exemplaria* has been one of the most consistently interesting journals devoted to Medieval and Renaissance studies, providing a forum for newer and more theoretically-challenging approaches to the study of the Middle Ages and Renaissance. R. Allen Shoaf will remain as editor.

For the first time the frequency will increase to three issues a year. The 2007 volume will include a special issue on "Movie Medievalism," with articles by Tom Shippey and Richard Burt, and an issue that honors the contributions of Sheila Delaney both to the discipline and to *Exemplaria*. The journal will also be available online in the MORE (Maney Online Research E-journals) collection.

For more information please visit the journal's homepage, <http://web.english.ufl.edu/exemplaria/>, or the publisher's website, <http://www.maney.co.uk>.

CALL FOR PAPERS
OLD ENGLISH DIVISION
2007 MLA ANNUAL MEETING

Chicago, IL
December 27–30, 2007

The Executive Committee of the Old English Division of the Modern Language Association invites papers for its 2007 program. The committee has planned three sessions:

1. **Open Session:** papers on any Old English topic are welcome.
2. **Giving Voice and Speaking Silence: Empowerment through Speech in Anglo-Saxon Literature** — topics might include speaking objects, persuasive speech, voices from the margins, being silent / being silenced, voices and pages
3. **The Discourse of Things: Representing Material Culture in Anglo-Saxon Literature** — topics might include vernacular *descriptio*, significant objects, artifacts as signifiers, archaeology and literary interpretation, generality and particularity in representation, secular and sacred objects, the body as object

DEADLINE: Papers or 1-page abstracts must be received by 15 March 2007

NOTE: All participants must be members of the MLA by 1 April 2007

Additional information may be requested from the Program Chair:

Professor Andy Orchard
Director, Centre for Medieval Studies
39 Queen's Park Crescent East
Toronto, ON M5S 2C3 Canada
email: andy.orchard@utoronto.ca
phone: 416-978-5422 / fax: 416-971-1398

News: *Oral Tradition* Goes Online

On September 15, 2006, the academic journal *Oral Tradition*, founded in 1986 by the Center for Studies in Oral Tradition at the University of Missouri (<http://www.oraltradition.org>), entered a new chapter in its existence as an international and interdisciplinary forum for the study of worldwide oral traditions and related forms.

The journal is now available electronically and free of charge at <http://journal.oraltradition.org> as a series of .pdf (Adobe Acrobat) files, with key-word searching of all online texts and with embedded multimedia. In addition to the current issue (volume 21, number 1), four years of back issues have already been posted, and plans are underway to include the entire twenty-two years of *Oral Tradition* by the end of 2007.

MANCASS 3rd Annual Postgraduate Conference, "Anglo-Saxon Connexions"

5-6 March 2007

Graduate students are invited to submit proposals for 20-minute papers for the third annual MANCASS Postgraduate Conference, to be held Monday and Tuesday, March 5 and 6, 2007, at the University of Manchester. The conference will feature a keynote address both days of the conference. On Monday Professor Gale Owen-Crocker (Manchester) will speak on "The Interpretation of Gesture in the Bayeux 'Tapestry'; on Tuesday Dr Richard Dance (Cambridge University) will deliver a paper on "The lurking Viking: tracing the evidence for Scandinavian influences on early English." Monday's event will be followed by The Toller Lecture, when Professor Allen J. Frantzen (Loyola University, Chicago) will speak on "Performance and Old English Poetry: Theatre and the Literature of the Anglo-Saxons."

The conference is interdisciplinary; past papers have presented research from across a wide range of subject areas including palaeography, history, literature, language, editing and art history. All proposals should be no more than 300 words. Selected papers will be published in the online journal, *The Proceedings of the Manchester Centre for Anglo-Saxon Studies Postgraduate Conference*. For more information please contact Christopher Monk at christopherjm@hotmail.com or visit <http://www.arts.manchester.ac.uk/mancass/conferences/>.

Conference: Sewanee Medieval Colloquium

30-31 March 2007

The Sewanee Medieval Colloquium will be held on March 30-31, 2007, at The University of the South, Sewanee, TN. The theme (very broadly construed) will be "The Seven Deadly Sins in the Middle Ages." Plenary speakers will include Richard Newhauser, Trinity University; Anne Robertson, University of Chicago; and Peter Hawkins, Boston University. Publication of selected papers is planned. More information, including a draft of the conference program and a registration form, can be found on the conference web site, <http://www.sewanee.edu/Medieval/main.html>.

Conference: "The Anglo-Saxon Landscape"

11-13 April 2007

A multi-disciplinary, residential conference on "The Anglo-Saxon Landscape" will be held under the auspices of the Manchester Centre for Anglo-Saxon Studies at the University of Manchester, 11-13 April 2007. Papers will come from a variety of different disciplines, including Archaeology, Art History, History, Palaeobotany and Historical Geography, and will explore the changing relationships between man and his environment in England from ca. 500-1066. Particular themes will include Rural settlement, Making a living off the land, Woodland, Language and landscape, Towns and their hinterlands, Industry and the landscape, The landscapes of ritual and worship, Boundaries, Status and landscape. For more information please contact Nick Higham at Nick.J.Higham@manchester.ac.uk, or visit the MANCASS website at <http://www.arts.manchester.ac.uk/mancass/conferences/>.

Vatican Film Library Mellon Fellowships

1 June 2007

The Vatican Film Library supports the research of scholars using its manuscript collections through a fellowship program made available by the Andrew W. Mellon Foundation. The Fellowship provides the cost of travel within the continental United States and per diem expenses (currently \$73) to researchers making use of the collections for periods between two and eight weeks. Applicants may be post-doctoral scholars

or graduate students formally admitted to a Ph.D. program working on their dissertations. Projects may involve any subject supported by the collections of the Vatican Library manuscripts or Jesuit archival material on microfilm held in the Vatican Film Library.

An application to the fellowship program should be initiated by a brief project description accompanied by a list of manuscripts or other archival materials the applicant wishes to consult in the course of his or her research. Confirmation of the presence or absence of these materials in the collections and their appropriateness for the proposed topic will be sent shortly thereafter; a formal application should then be submitted including a cover letter stating the title and proposed dates of research, a 2-3 page statement of the project proposal, a list of manuscripts or other archival materials to be consulted, a selective bibliography of primary and secondary sources relating to the research topic, and a CV. Applications submitted by Ph.D. candidates should also include a letter of recommendation from their advisor with reference to the applicant's paleographical and language skills.

Deadlines are March 1 for research in June–August, June 1 for research in September–December, and October 1 for research in January–May. Address applications and inquiries to Vatican Film Library Mellon Fellowship, Vatican Film Library, Pius XII Memorial Library, Saint Louis University, 3650 Lindell Boulevard, St. Louis, Missouri 63108-3302; tel. 314-977-3090, fax 314-977-3108, email passga@slu.edu. Visit <http://www.slu.edu/libraries/vfl/fllwshp.htm> for more information.

Conference: “Writing England: Books 1100-1200,” University of Leicester

6-8 June 2007

“Writing England: Books 1100-1200” will be held at the University of Leicester from 6-8 July 2007. Keynote speakers include Rodney M. Thomson and Ralph Hanna. The production and use of books in England during the twelfth century reveal much about the complex matrix of competing and collaborating religious and intellectual movements, linguistic encounters, and literary and cultural developments at this time. Drawing upon different approaches and perspectives, this focused conference aims to investigate the writers, compilers, manufacture and reception of books in England between ca. 1100 and 1200. “Writing England” will also question the manuscript culture pragmatically, searching for the implicit agendas and responses of writers and audiences, and problematizing responses within a wider cross-disciplinary approach which draws on history, literature and languages, material culture, history of the books and textual studies. More information will be posted on the conference website, <http://www.le.ac.uk/ee/em1060to1220/index.htm>, as it becomes available.

Call for papers: “Teaching Writing – Learning to Write”

15 June 2007

The Sixteenth Colloquium of the Comité International de Paléographie Latine (CIPL) will be held in London, 2–5 Sept. 2008, on the topic “Enseigner l'écriture – Apprendre à écrire / Teaching Writing – Learning to Write.” The Colloquium will address the psychology and sociology of the medieval scribe: How did medieval scribes learn to write? What was the social and cultural significance of a script chosen for a particular function? How was script influenced by features of fashion? What was the interface between scribe and reader and the graphic signs used to communicate a message? Such questions have an impact on the transmission of texts, the growth of literacy, and the history of reading. One-page proposals on any aspect of manuscript production (script, epigraphy, codicology, decoration) related to the theme should be sent by 15 June 2007 to Pamela Robinson, Institute of English Studies, U. of London, Senate House, Malet St., London WC1E 7HU, UK, email pamela.robinson@sas.ac.uk. Further information will be available online at <http://www.palaeographia.org/cipl/london/londonCall.htm>.

NEH Summer Institute, “The Cathedral and Culture: Medieval York”

18 June – 13 July 2007

The National Endowment for the Humanities will sponsor a Summer Institute for College and University teachers based at York, England in association with York Minster and the Centre for Medieval Studies, University of York through the Richard Rawlinson Center at Western Michigan University. The institute seeks to bring the various new developments in the study of medieval culture into the undergraduate classroom by using York and its Minster as a teaching laboratory. Participants will acquaint themselves with major medieval “texts” in their various forms, whether verbal, visual, or material. York Minster and the walled city will provide a sense of place that will allow for a particular experience of medieval culture. The temporal focus will be dual: Anglo-Saxon England and Northumbria form the first unit, Late Medieval York the second. Bede, Alcuin, Wulfstan of York, the cult of saints, pilgrimage, the St. William Window, the Bolton Hours, and the Minster itself are among the topics under consideration. Site visits outside of York include Durham, Ripon, Beverley, and Fountains Abbey. The facilities and the supportive environment of the University of York will assist participants in their professional goals.

The Institute will be co-directed by Dee Dyas (Centre for Medieval Studies, York) and Paul E. Szarmach (The Medieval Academy). Guest faculty will include Tim Ayers, Paul Barnwell, Catherine Cubitt, Richard Gameson, Mary Garrison, Richard Hall, Louise Hampson, Jane Hawkes, Christopher Norton, David Paliser, Felicity Riddy, David Rollason, and Meg Twycross.

The institute aims to attract college and university teachers and independent scholars from diverse fields who wish to deepen and extend their knowledge of an exemplary place in the Middle Ages. Participants will receive a stipend of \$3,000. The Richard Rawlinson Center for Anglo-Saxon Studies and Manuscript Research and the Medieval Institute at Western Michigan University offer participants venues for publication and dissemination of their work. For more information and application materials, please contact Paul E. Szarmach, Co-Director 2007 NEH Summer Institute, The Medieval Academy of America, 104 Mount Auburn St., 5th floor, Cambridge, MA 02138; e-mail: PES@MedievalAcademy.org, or visit <http://www.wmich.edu/medieval/research/rawl/neh2007/index.htm>. Applications must be postmarked no later than March 1, 2007.

Workshop: “Cultures of Political Counsel, c. 800 – c. 1800”

14–16 July 2007

The School of History, University of Liverpool will host a workshop on “Cultures of political counsel, c. 800 – c. 1800” on July 14–16, 2007. This workshop offers scholars the opportunity systematically to compare and contrast European cultures of political counsel. Political institutions and concepts do not exist in a timeless sphere. They have to be constantly negotiated, communicated and defended. Throughout history, this has been the prime responsibility of counsellors in the service of secular and ecclesiastical governments. The workshop will investigate the ways in which political advice was rendered, received and applied in the courts and councils of Europe from ca. 800 to ca. 1800. Who were the people acting as counsellors? What training, experience and standards of professionalism did they bring to the task? How far did their background determine the ways in which they perceived political reality, devise objectives and advise on decisions? Within which contexts—political, intellectual, institutional and cultural—did they operate? What terminologies and concepts, strategies and procedures did counsellors and their clients observe and employ when devising and communicating their agendas and objectives.

Themes will include Powerbrokers: access and lobbying; Procedures, spaces and rituals; Expertise; Making and communicating decisions; Implementation; Gender; Languages, rhetoric and strategies of counsel.

Confirmed speakers include Janet Nelson (King's College, London), Courtney Booker (British Columbia), Eva Botella (Harvard), J.H. Burns (UCL), Jodi Campbell (Texas Christian University), Janet Coleman (LSE), Caroline Dodds (Cambridge), Serena Ferente (King's College, London), Tim Hochstrasser (LSE), Alistair Malcolm (Limerick), Anne McLaren (Liverpool), James Palmer (Nottingham), Diogo Ramada-Curto (EUI), Nicole Reinhardt (Lyon), Brigitte Resl (Liverpool), Joan-Pau Rubies (LSE), Magnus Ryan (Cambridge), Rudolf Schuessler (Bayreuth), Jacob Soll (Rutgers), Pauline Stafford (Liverpool), M.W.F. Stone (Katholieke Universiteit Leuven, Belgium), Simon Teuscher (Basel) and Filippo Vivo (Birkbeck College, London). For further information or registration, please contact: Dr. Harald E Braun, School of History, University of Liverpool, Tel. +44-(0)151-7942381, email h.e.braun@liv.ac.uk, or visit the conference website: http://www.liv.ac.uk/history/news/cultures_of_counsel.htm.

Workshop: "Disease, Disability and Medicine in Early Medieval Europe, AD 400-1200"

6-7 July 2007

The second conference on "Disease, Disability and Medicine in Early Medieval Europe, AD 400-1200" will be held at the School of English, University of Nottingham on July 6 and 7, 2007. This year's focus is "Concepts of Health and the Healthy Body," addressing questions of what constitutes a healthy body in the medieval world, health care, cure and the language of care. The meeting aims to be a forum for scholars working on the topic in a variety of disciplines and regions of Northern Europe, including all aspects of disease, disability and medicine. The organizers aim to foster interdisciplinary approaches and invite contributions from archaeology, palaeopathology, history of medicine, as well as history of religion, philosophy, linguistic and historical sciences. Please send abstracts of no more than 300 words by 28 February 2007 to Dr. Christina Lee at Christina.lee@nottingham.ac.uk. For more information on this and other activities at Nottingham, please visit <http://www.nottingham.ac.uk/medieval/activities.php>.

The London Rare Books School

23-26 July 2007

The Institute of English Studies in the University of London will run the first London Rare Books School (LRBS), a series of four-day, intensive courses on a variety of book-related subjects in July 2007. The courses, directed by Professor Simon Eliot, will be taught by internationally-known scholars associated with the Institute's Centre for Manuscript and Print Studies, using the unrivalled library and museum resources of London, including the British Library, the British Museum, the Victoria and Albert Museum, the University of London Research Library Services, and many more.

Each course will consist of ten two-hour seminars spread between Monday lunchtime and Thursday afternoon. There will be a full evening program with an opening reception and talk, a major book history lecture given by a celebrated scholar, and a reception hosted by a major London antiquarian bookseller. For those able to stay on to the Friday there will be a guided visit to the libraries of Oxford.

Each class will be restricted to no more than twelve students in order to ensure that everyone has plenty of opportunity to talk to the teachers and to get very close to the books and manuscripts. Several courses are offered; of particular interest to readers of *OEN* is "The Medieval Book," taught by Professor Michelle Brown.

Further information, including course outlines, can be found online at <http://ies.sas.ac.uk/cmpps/events/courses/LRBS/index.htm>. Given the likely demand for courses, those interested in applying are invited to register their interest LRBS by emailing Zoe.Holman@sas.ac.uk.

Medieval Academy Scholarships and Fellowships

Readers are reminded of the many funding opportunities offered through the Medieval Academy of America (<http://www.MedievalAcademy.org>). Some are of particular interest to Anglo-Saxonists:

Medieval Academy Dissertation Grants: Medieval Academy Dissertation Grants support advanced graduate students who are writing Ph.D. dissertations on medieval topics. The \$2,000 grants help defray research expenses such as the cost of travel to research collections and the cost of photographs, photocopies, microfilms, and other materials. The cost of books or equipment is not included. All graduate students whose primary research focuses on an aspect of medieval studies are eligible. Applicants must have received approval from their dissertation committee for their projects by the application date, and must be members of the Medieval Academy as of 15 January of the year in which they apply.

Application forms are available from the Medieval Academy office (Speculum@MedievalAcademy.org) or on the Academy's Webpage: http://www.medievalacademy.org/grants/gradstudent_grants_madis_instr.htm. Applications must be received at the Academy office by 15 February.

CARA Tuition Scholarships: Each summer, the Medieval Academy's Committee on Centers and Regional Associations (CARA) awards full tuition scholarships to four students participating in Latin summer programs offered at the University of Notre Dame and the University of Toronto. Only students who are members of the Medieval Academy are eligible for these scholarships.

For information on summer offerings at Notre Dame, students should write the Summer Session Office, University of Notre Dame, 510 Main Bldg., Notre Dame, IN 46556-5602, or visit <http://www.nd.edu/~sumsess>. Students wishing to apply for these scholarships should write the Director of the Medieval Institute, 715 Hesburgh Library, University of Notre Dame, Notre Dame, IN 46556. The annual deadline for CARA scholarship applications is 1 May.

For information on summer programs at the University of Toronto, students should write (with \$2 mailing fee) to the Medieval Latin Programme, Centre for Medieval Studies, 39 Queen's Park Crescent E., Toronto, ON M5S 2C3, Canada (<http://www.chass.utoronto.ca/medieval/>). Students wishing to apply for these scholarships should send a transcript and a brief personal statement indicating their interest and the value of the summer program for their studies and should arrange for a letter of reference to be mailed separately to Medieval Latin Programme. The annual deadline for CARA scholarship applications is 1 March.

Recent and Forthcoming Books

Bates, David, Julia Crick, and Sarah Hamilton, eds. *Writing Medieval Biography, 750-1250: Essays in Honour of Frank Barlow* (Boydell Press, 2006). Biography is one of the oldest, most popular and most tenacious of literary forms. Perhaps the best attested narrative form of the Middle Ages, it continues to draw modern historians of the medieval period to its peculiar challenge to explicate the general through the particular: the biographer's decisions to impose or to resist the imposition of order on biographical remnants raise issues which go to the heart of historical method. This collection, compiled in honour of a distinguished modern exponent of the art of biography, contains sixteen essays by leading scholars which examine the limits and possibilities of the genre for the period between 750 A.D. and 1250 A.D. Ranging from pivotal figures such as Charlemagne, William the Conqueror and St. Bernard to the anonymous female skeleton in an Anglo-Saxon grave, from kings and queens to clerks and saints, and from individual to the collective biographies, this collection investigates both medieval biographical writings and the issues surrounding the writing of medieval lives. Contents include Janet L Nelson, "Did Charlemagne Have

a Private Life?"; Robin Fleming, "Bones for Historians: Putting the Body back into Biography"; Barbara Yorke, "'Carriers of the Truth': Writing the Biographies of Anglo-Saxon Female Saints"; Richard Abels, "Alfred and His Biographers: Images and Imagination"; Simon D. Keynes, "Re-reading King Æthelred the Unready"; Pauline Stafford, "Writing the Biography of Eleventh-Century Queens"; Elisabeth Van Houts, "The Flemish Contribution to Biographical Writing in England in the Eleventh Century"; David R. Bates, "The Conqueror's Earliest Historians and the Writing of His Biography"; Jane P. Martindale, "Secular Propaganda and Aristocratic Values: The Autobiographies of Count Fulk le Rechin of Anjou and Count William of Poitou, Duke of Aquitaine"; C. J. Holdsworth, "Reading the Signs: Bernard of Clairvaux and His Miracles"; Lindy Grant, "Arnulf's Mentor: Geoffrey of Lèves, Bishop of Chartres"; Marjorie Chibnall, "The Empress Matilda as a Subject for Biography"; Edmund King, "The *Gesta Stephani*"; John B. Gillingham, "Writing the Biography of Roger of Howden, King's Clerk and Chronicler"; David Crouch, "Writing a Biography in the Thirteenth Century: the Construction and Composition of the 'History of William Marshal'"; Nicholas Vincent, "The Strange Case of the Missing Biographies: The Lives of the Plantagenet Kings of England 1154–1272." 280 pages, ill., hb. ISBN 1-843832-62-3. \$105.00 / £60.00.

Clarke, Catherine A. M., *Literary Landscapes and the Idea of England, 700-1400* (D. S. Brewer, 2006). In its exploration of literary representations of ideal landscapes and the production of English identity across Latin and vernacular texts from Bede to Chaucer, this study looks in particular at pastoral and locus *amoenus* traditions in Medieval English literature, and the early mythologization of English landscape, space and identity through pastoral topoi. From Bede's *Ecclesiastical History* and its seminal interpretation of Britain as the delightful island, the study moves through representations of landscape in Old English poetry to the exploitation of the symbolic potential of their local landscapes by regional monastic houses in twelfth- and thirteenth-century texts and pastoral conventions, performances and the idea of the city in the fourteenth century. Introductory and concluding sections form bridges to current scholarship on representations of Englishness through pastoral topoi in the Early Modern period. Chapters include "The Edenic Island"; "Re-making the locus *amoenus* in Anglo-Saxon England"; Local Landscapes as Mirrors for England"; "The Delightful City"; "Epilogue: Disruptions and Continuities." xii + 160 pp., hb. ISBN 1-843840-57-X. \$80.00 / £45.00.

Corona, Gabriella, ed. *Ælfric's 'Life of Saint Basil'* (Boydell and Brewer, 2006). The life and thought of Saint Basil the Great [329-79] were a seminal influence on western theology and monasticism, their echoes reaching as far as Anglo-Saxon England: the hagiographic tradition of this Saint began in Greek, but by the end of the tenth century had already been translated three times into Latin and once into Old English. This book presents a new edition and translation of the Old English text, prepared by Ælfric of Eynsham in the tenth century, with an edition of one of the Latin versions of the *Vita Basilii*. These are complemented by the first ever full-length study of the hagiographies of Basil, setting these textual traditions against their wider intellectual background. It outlines evidence for the cult of Saint Basil in Anglo-Saxon England from the late seventh century, together with the influence of his theological thought, especially upon Bede's work. It then moves on to explore the Old English translation in detail, setting it in the context of the English Benedictine reform. 256 pages, hb. ISBN 1-843840-95-2. \$90.00 / £55.00.

Doane, A. N., and Kirsten Wolf, eds. *Beatus Vir: Early English and Norse Manuscript Studies in Memory of Phillip Pulsiano* (Medieval and Renaissance Texts and Studies 319; ACMRS, 2006). This collection of fourteen original commissioned essays dealing with various aspects of Old English and Old Norse manuscript study; the depth, clarity and coherence of the collection is a fitting tribute to the fine scholar to whom it is dedicated. Contents include "British Library, MS. Royal 15.A.V: One Manuscript or Three?" Gernot R. Wieland; "Identifying 'Texts' in Cotton Julius E. vii: Medieval and Modern Perspectives," Joyce Hill; "The Werden Glossary: Structure and Sources," A. N. Doane; "Odd Couples in Ælfric's *Julian and Basilissa* in British Library Cotton MS. Otho B.x," Kevin Kiernan; "*Danakonungatal* in Copenhagen, Royal Library Barth. D III. Fol.: An Edition," Ólafur Halldórsson; "*Jóhannes saga gullmans*: The Icelandic Legend of the

Hairy Anchorite," Marianne E. Kalinke; "The Audience of Ælfric's *Lives of Saints* and the Face of Cotton Caligula A. xiv, fols. 93–130," Jonathan Wilcox; "Female Scribes at Work? A Consideration of Kirkjubæjarbók (Codex AM 429 12mo)," Kirsten Wolf; "The Common Transmission of *Trójumanna Saga* and *Breta Sögur*," Stefanie Würth; "Reading from the Margins: The Uses of Old English Homiletic Manuscripts in the Post-Conquest Period." Elaine Treharne; "Elliptical Glossing and Elliptical Compounds in Old English," Joseph P. McGowan; "Abraham Wheelock and the Presentation of Anglo-Saxon: From Manuscript to Print," Peter J. Lucas; "Three Studies on the Manuscript Text of *Beowulf*: Lines 47b, 747b, and 2232a," J. R. Hall; "What's in a Number? The Physical Organization of the Manuscript Collections of the British Library," Andrew Prescott. xxix, 545 pages, hb. ISBN 978-0-86698-364-8. \$65 / £49.

Drout, Michael. *How Tradition Works: A Descriptive Cultural Poetics of the Anglo-Saxon Tenth Century* (Medieval and Renaissance Texts and Studies 306; ACMRS 2006). Drout's innovative work examines the ways traditions are created, constituted, modified and recognized. Expanding and revising "memetic" theory, the book analyses the culture of the tenth-century English Benedictine Reform. *How Tradition Works* shows how this flowering of culture can be traced to the reliance by Anglo-Saxon monks upon unchanging written rules, the *Rule* of St. Benedict and the *Regularis Concordia*. The book also examines the corpus of Old English wills, the Old English *Rule of Chrodegang*, and the wisdom poems of the Exeter Book. *How Tradition Works* provides researchers with new methodological tools as well as showing how these tools can work to untangle the intricacies of cultural change and stasis. 332 pages. ISBN 0-86698-350-3. \$47 / £38.

Foot, Sarah. *Monastic Life in Anglo-Saxon England, 600-900* (Cambridge University Press, 2006). This major new history of monasticism in early Anglo-Saxon England explores the history of the Church between the conversion to Christianity in the sixth century and the monastic revival in the tenth. It represents the first comprehensive revision of accepted views about monastic life in England before the Benedictine reform. Foot shows how early Anglo-Saxon religious houses were simultaneously active and contemplative, their members withdrawing from the preoccupations of contemporary aristocratic society while in a very real sense remaining part of that world. Focusing on the institution of the 'minster' (the communal religious community) and rejecting a simplistic binary division between active 'minsters' and enclosed 'monasteries', Foot argues that historians have been wrong to see minsters in the light of ideals of Benedictine monasticism. Instead, she demonstrates that Anglo-Saxon minsters reflected more of contemporary social attitudes; despite their aim for solitude, they retained close links to aristocratic German society. Chapters include: 1. Introduction: situating the problem; 2. The ideal minster; *Part I. Within the Walls*: 3. The making of minsters; 4. The minster community; 5. Daily life within the minster; *Part II. Without the Walls*: 6. Dependencies, affinities, clusters; 7. Minsters in the world; Coda; 8. Horizons. 408 pp., ill., hb. ISBN 0-521-85946-8. \$90 / £50.00.

Hartzell, K. D. *Catalogue of Manuscripts written or owned in England up to 1200 containing Music* (Studies in Medieval and Renaissance Music 6; Boydell Press, 2006). This descriptive catalogue, comprising descriptions of some 353 sources held by 75 institutions and individuals, enumerates the remains of the written musical traditions for the early medieval period of an entire country. Each record is complemented by paleographical and codicological analyses, and the whole by a bibliography, by comprehensive indices of incipits and subjects, and by eight full-page plates. It thus illuminates a facet of medieval England which has never been studied in full and about which we know very little compared to our knowledge of pictorial art and letters. The *Catalogue* is published in association with the Plainsong and Medieval Music Society. 726 pages, ill., hb. ISBN 1-843832-81-X. \$170.00 / £90.00.

Higham, N. J. *(Re-)Reading Bede: The Ecclesiastical History in Context* (Routledge, 2006). Continuing a rich series of revisionist readings of early Anglo-Saxon history, Nick Higham's *(Re)Reading Bede* offers a fresh approach to how we should engage with Bede's *Ecclesiastical History*. Focusing in particular on Bede's

purpose in writing, its internal structure, the political and social context in which it was written, and the cultural values it betrays, Higham explores what light *Ecclesiastical History* throws on the history of the period, and the characters from seventh and early eighth-century England whom Bede praised (Oswald, Acca, Edwin) or condemned (Cadwallon, Rædwald). Chapters include: 1. (Re-) Reading Bede: An Author and his Audience; 2. The Ecclesiastical History: Bede's Purposes and Ours; 3. Structure, Organisation and Context; 4. Message and Discourse; 5. From Text to Context: Ceolwulf and the *Ecclesiastical History*. 288 pages; ISBN 0-415-35367-X (hb), 0-415-35368-8 (pb). \$110 / £60 (hb), \$35.95 / £24.99 (pb).

Hough, Carole, and John Corbett. *Beginning Old English* (Palgrave / Macmillan, 2006). This is a simple introduction to Old English for students with little or no linguistic knowledge. Unlike other textbooks on the subject, *Beginning Old English* focuses on the explanation and demonstration of how the language works, using accessible illustrations from simplified Old English texts and showing how many features of present-day English have their roots in this stage of the language. It also includes long extracts from popular Old English works for use in the classroom. Contents include "Origins"; "Recognising Old English Words"; "People and Things"; "Place, Time, Manner and Reason"; "Actions and Events"; "Introducing Old English Poetry"; "Translating Old English Poetry: *Beowulf*"; "Four Old English Texts: *Cynewulf and Cyneheard*, *Beowulf*, lines 710-836, *The Battle of Maldon*, *The Dream of the Rood*." 264 pages. ISBN 1-403-99349-1 (hb), 1-403-99350-5 (pb). \$74.95 / £45.00 (hb), \$26.95 / £15.99 (pb).

Jones, Chris. *Strange Likeness: The Use of Old English in Twentieth-Century Poetry* (Oxford University Press, 2006). *Strange Likeness* examines how Old English was rediscovered by twentieth-century poets, and the uses to which they put that discovery in their own writing. Chapters deal with Ezra Pound, W. H. Auden, Edwin Morgan, and Seamus Heaney. Stylistic debts to Old English are examined, along with the effects on these poets' work of specific ideas about Old English language and literature as taught when they were studying the subject at university. Issues such as linguistic primitivism, the supposed 'purity' of the English language, the politics and ethics of translation, and the construction of 'Englishness' within the literary canon are discussed in the light of these poets and their Old English encounters. Heaney's translation of *Beowulf* is fully contextualized within the body of his work for the first time. Chapters include "Introduction: Whose Poetry is Old English Anyway?"; "'Ear for the sea-surge': Pound's Uses of Old English"; "Anglo-Saxon Anxieties: Auden and 'the Barbaric Poetry of the North'"; "Edwin Morgan: Dredging the Whale-Roads"; "Old English Escape Routes: Seamus Heaney—the Caedmon of The North"; "Conclusion: Old English—A Shadow Poetry?"; "Appendix on Old English Metre." 288 pages, hb. ISBN 0-19-927832-6. \$90.00 / £50.00.

Joy, Eileen A. and Mary K. Ramsey, eds., *The Postmodern Beowulf: A Critical Casebook* (West Virginia University Press, 2007). This groundbreaking collection of new and recent essays on *Beowulf* makes an eloquent and compelling case for the place of the poem in contemporary critical theory, and *vice versa*. It "attempt[s] to restore historical complexity to our understanding of the past and its cultural forms, and to also show how Old English studies both practice and reformulate theory." It is designed both as an anthology of contemporary critical approaches to the poem and a "casebook" that demonstrates the ways in which Old English scholarship has debated, elucidated, practiced, historicized, and even developed theory in relation to the critical analysis of *Beowulf*. The book is divided into four sections—History/Historicism, Ethnography/Psychoanalysis, Gender/Identity, and Text/Textuality—that have been designed, not as much to represent specific movements within theory (such as deconstruction, new historicism, post-colonialism, Lacanian analysis, queer studies, and the like), as to offer broad contextual fields of inquiry within which certain questions regarding history, culture, identity, and language have perdured over time. Contents include Eileen A. Joy, "After Everything, *The Postmodern Beowulf*"; Eileen A. Joy and Mary K. Ramsey, "Liquid *Beowulf*"; Edward Said, "The World, the Text, and the Critic"; Claire Sponsler, "In Transit: Theorizing Cultural Appropriation in Medieval Europe"; Nicholas Howe, "*Beowulf* and the Ancestral

Homeland”; Allen J. Frantzen, “Writing the Unreadable *Beowulf*”; John D. Niles, “Locating *Beowulf* in Literary History”; Alfred K. Siewers, “Landscapes of Conversion: Guthlac’s Mound and Grendel’s Mere as Expressions of Anglo-Saxon Nation-Building”; John Moreland, “Ethnicity, Power and the English”; James W. Earl, “*Beowulf* and the Origins of Civilization”; John M. Hill, “The Ethnopsychology of In-Law Feud and the Remaking of Group Identity in *Beowulf*: The Cases of Hengest and Ingeld”; Janet Thormann, “Enjoyment of Violence and Desire for History in *Beowulf*”; Carol J. Clover, “Regardless of Sex: Men, Women, and Power in Early Northern Europe”; Jeffrey Jerome Cohen, “The Ruins of Identity”; Clare A. Lees, “Men and *Beowulf*”; Mary Dockray-Miller, “*Beowulf*’s Tears of Fatherhood”; Shari Horner, “Voices from the Margins: Women and Textual Enclosure in *Beowulf*”; Michel Foucault, “What is an Author?”; Carol Braun Pasternack, “The Textuality of Old English Poetry”; Gillian Overing, “Swords and Signs: Dynamic Semiosis in *Beowulf*”; Seth Lerer, “Hrothgar’s Hilt and the Reader in *Beowulf*”; Susan M. Kim, “*As I Once Did With Grendel*: Boasting and Nostalgia in *Beowulf*”; Michelle R. Warren, “Post-Philology”; James W. Earl, “Afterword: Reading *Beowulf* with Original Eyes.” lxvii, 704 pages, pb. ISBN 1-933202-08-4. \$45.00.

Jurasinski, Stefan. *Ancient Privileges: Beowulf, Law, and the Making of Germanic Antiquity* (West Virginia University Press, 2006). Students of Old English and the early Middle Ages are aware that one of the great triumphs of nineteenth-century philology was the development of the wide array of comparative data that underpins the grammars of the Old Germanic dialects and which led to the reconstruction of Common Germanic and Proto-Germanic. Many have, however, forgotten that scholars of the same period were interested in reconstructing the body of ancient law that was supposedly shared by all speakers of Germanic. Stefan Jurasinski’s *Ancient Privileges: Beowulf, Law, and the Making of the Germanic Antiquity* recounts how the work of nineteenth-century legal historians influenced the editing of Old English texts, most notably *Beowulf*, in ways that are still preserved in our editions. This situation has been a major contributor to the archaizing of *Beowulf*, and Jurasinski’s careful analysis of its assumptions in light of contemporary research offers a model for scholars to apply to a number of other textual artifacts that have been affected by the *historische Rechtsschule*. 183 pages, pb. ISBN 0-937058-98-X. \$45.00.

Karkov, Catherine, and Nicholas Howe, eds. *Conversion and Colonization in Anglo-Saxon England* (Medieval and Renaissance Texts and Studies 318; ACMRS, 2006). *Conversion and Colonization in Anglo-Saxon England* is a collection of ten essays by acknowledged experts in the field of Anglo-Saxon studies. Papers range in scope from the conversion of the English to Christianity, to the expansion of Anglo-Saxon culture beyond the British Isles; and from early Anglo-Saxon burial goods to the evidence for and treatment of disease. As the essays in this book show, conversion and colonization in the England of the Anglo-Saxon period were often localized phenomena that registered themselves at different moments, in different places, and in different forms of cultural production. Contents include Nicholas Howe and Catherine E. Karkov, “Introduction”; Nicholas Brooks, “From British to English Christianity: Deconstructing Bede’s Interpretation of the Conversion”; Carol Neuman de Vegvar, “High Style and Borrowed Finery: The Strood Mount, the Long Wittenham Stoup, and the Boss Hall Brooch as Complex Responses to Continental Visual Culture”; Christina Lee, “Changing Faces: Leprosy in Anglo-Saxon England”; Nicole Guenther Discenza, “A Map of the Universe: Geography and Cosmology in the Program of Alfred the Great”; Jacqueline Stodnick, “‘Old Names of Kings or Shadows’: Reading Documentary Lists”; Heide Estes, “Colonization and Conversion in Cynewulf’s *Elene*”; Joyce Hill, “Making Women Visible: An Adaptation of the *Regularis Concordia* in Cambridge, Corpus Christi College MS 201”; Mercedes Salvador, “Architectural Metaphors and Christological Imagery in the Advent Lyrics: Benedictine Propaganda in the Exeter Book?”; Richard North, “End Time and the Date of *Voluspá*: Two Models of Conversion.” xx, 247 pages, hb. ISBN 0-86698-363-5. \$40 / £36.

Moss, Rachel, ed. *Making and Meaning in Insular Art* (TRIARC Research Studies in Irish Art; Four Courts Press, 2006). Comprising papers from the 5th international conference on insular art held at Trinity College in August 2005, this volume deals with the technological and intellectual contexts of insular sculpture,

metalwork, manuscript illumination and architecture, and the use of new methodologies in the scholarship of early medieval art. Contents include: Michael Ryan, "Foreword"; Lawrence Nees, "Weaving garrets: thoughts about two 'excessively rare' belt mounts from Sutton Hoo"; Niamh Whitfield, "Motifs and techniques in Early Medieval Celtic filigree: their ultimate origins"; Anna Gannon, "Pushing boundaries: Anglo-Saxon zoomorphic pins"; Paul Mullarkey, "The figural iconography of the *Soiscéal Molaise* and Stowe Missal book shrines"; Mark A. Hall, "Context and meaning: finding a place for some fragments of Early Medieval metalwork from Perthshire, Scotland"; Griffin Murray, "Insular-type crosiers: their construction and characteristics"; Tomás Ó Carragáin, "Skeuomorphs and spolia: the presence of the past in Irish pre-Romanesque architecture"; Jenifer Ní Ghrádaigh, "A legal perspective on the *saer* and workshop practice in pre-Norman Ireland"; Rachel Moss, "A twelfth-century renaissance? Irish Romanesque sculpture and the Insular tradition"; Jane Hawkes, "Anglo-Saxon sculpture: art history or archaeology?"; Roger Stalley, "Artistic identity and the Irish scripture crosses"; Conor Newman and Niamh Walsh, "The 'Marigold Stone', Carndonagh and its iconography"; Nancy Edwards, "Early Medieval sculpture in south-west Wales: the Irish Sea connection"; Isabel Henderson, "New animal ornament on the cross-slab from Hilton of Cadboll, Ross and Cromarty, Scotland"; Peter Harbison, "Classical animals on Irish high crosses"; Gifford Charles Edwards, "Insular display capitals and their origins"; Carol Neuman de Vegvar, "Remembering Jerusalem: architecture and meaning in Insular canon table arcades"; Heather Pulliam, "'Therefore do I speak to them in parables': Meaning in margins of the Book of Kells"; Bernard Meehan, "Looking the Devil in the eye: the figure of Satan in the Book of Kells folio 202v"; Carol A. Farr, "The incipit pages of the Macregol Gospels"; Tessa Morrison, "An examination of the blessing hand in Insular art"; Jennifer O'Reilly, "'Know who and what he is': the context and inscriptions of the Durham Gospels Crucifixion image"; Colum P. Hourihane, "Continuing the tradition: Insular influences in Irish manuscripts of the Late Medieval period." 400 pages, ill. ISBN 1-85182-986-5. \$70 / £60 / €65.

Niles, John D. *Old English Enigmatic Poems and the Play of the Texts* (Studies in the Early Middle Ages 13; Brepols, 2006). Niles' latest work consists of a close study of a number of verse texts chiefly drawn from the *Exeter Book* of Old English poetry. All of these texts are enigmatic: some are outright riddles, while others (such as the elegies) are riddle-like in their manner of simultaneously giving and withholding information. The author approaches these poems as microcosms of the art of Old English poetry in general, which (particularly in its more lyrical forms) relies on its audience's ability to decipher metaphorical language and to fill out details that remain unexpressed. The chief claim advanced is that Old English poetry is a good deal more playful than is often acknowledged, so that the art of interpreting it can require a kind of 'game strategy' whereby riddling authors match their wits against adventurous readers. Innovative readings of a number of poems are offered, while the whole collection of *Exeter Book* riddles is given a set of answers posed in the language of the riddler. The literary use of runes in *The Rune Poem*, *The Husband's Message*, and Cynewulf's runic signatures comes under close scrutiny, and the thesis is advanced that Anglo-Saxon runes (particularly those that lacked stable conventional names) were sometimes used as initialisms. xvi + 332 pp, ill. hb. ISBN 978-2-503-51530-4. \$75.00 / £62.50 / €60.00.

Niles, John D. *Old English Heroic Poems and the Social Life of Texts* (Studies in the Early Middle Ages 20; Brepols, 2006). *Old English Heroic Poems and the Social Life of Texts* develops the theme that all stories—all "beautiful lies," if one considers them as such—have a potentially myth-like function as they enter and re-enter the stream of human consciousness. In particular, the volume assesses the place of heroic poetry (including *Beowulf*, *Widsith*, and *The Battle of Maldon*) in the evolving society of Anglo-Saxon England during the tenth-century period of nation-building. Poetry, Niles argues, was a great collective medium through which the Anglo-Saxons conceived of their changing social world and made mental adjustments to it. Old English 'heroic geography' is examined as an aspect of the mentality of that era. So too is the idea of the oral poet (or bard) as a means by which the people of this time continued to conceive of themselves, in defiance of reality, as members of a tribe-like community knit by close personal bonds. The volume is rounded off

by the identification of Bede's story of the poet Cædmon as the earliest known example of a modern folktale type, and by a spirited defense of Seamus Heaney's recent verse translation of *Beowulf*. x + 440 pp., ill., hb. ISBN 978-2-503-52080-3. €80.00.

Oizumi, Akio, Jacek Fisiak, and John Scahill, eds. *Text and Language in Medieval English Prose: A Festschrift for Tadao Kubouchi* (Studies in English Medieval Language and Literature 12; Peter Lang, 2005). *Text and Language in Medieval English Prose* is a collection of essays featuring new scholarship in the field of medieval English philology in general and medieval English prose in particular, presented in honour of Tadao Kubouchi. Many of the contributions are informed by the renewed attention to manuscript evidence. Contents include Bruce Mitchell, "For Tadao Kubouchi"; Shoko Muraosa, "Tadao Kubouchi and his work"; Bernhard Diensberg, "Tradition and change in the Vernon recension of the *Ancrene Riwe*"; Takako Fujii, "Wulfstan's Latin and Old English texts of *De Cristianitate*"; Malcolm Godden, "Editing the Old English Boethius"; Joyce Hill, "Authorial adaptation: Ælfric, Wulfstan and the Pastoral Letters"; Terry Hoad, "Notes on some features of the language of the *Kentish Sermons* (MS Bodleian, Laud Misc. 471)"; Keiko Ikegami, "Text-editing and textual problems in the *Ancrene Wisse*"; Robert E. Lewis, "Verbs with i- prefix in the *Middle English Dictionary*"; Bella Millett, "The discontinuity of English prose: Structural innovation in the Trinity and Lambeth Homilies"; Bruce Mitchell, "Some reflections on the punctuation of Old English prose"; Ruta Nagucka, "Cognitive approaches for the understanding of Old English loanwords"; Koichi Nakamura, "'Englisc', 'Francois' and 'loquela propria' in *Ancrene Wisse*"; Michiko Ogura, "Words of emotion in Old and Middle English translations of Boethius' *De Consolatione Philosophiae*"; Fred C. Robinson, "Possible biblical resonances in Bede's presentation of the conversion of the English"; John Scahill, "The *Nero Ancrene Wisse* and Middle English word-geography"; William Schipper, "W. W. Skeat's edition of Ælfric's *Lives of Saints*"; Liliana Sikorska, "Medieval 'manuals of sins' and their literary (re)readings: The case of John Capgrave's *Life of St. Augustine* and John Lydgate's *The Pilgrimage of the Life of Man*"; E.G. Stanley, "The prose *Menologium* and the verse *Menologium*"; Jun Terasawa, "Ælfric's *Judith*: Is the heroine a model of chastity or patriotism?"; Yoshio Terasawa, "Some aspects of expedients to express intensity and emphasis in the Authorised Version"; Jerzy Welna, "*England, English* and ... what else? (Pre-nasal e-raising in early English)." xx, 321 pages, pb. ISBN 978-3-631-54736-6. \$62.95 / £37.00 / €52.80.

Pratt, David. *The Political Thought of King Alfred the Great* (Cambridge Studies in Medieval Life and Thought: Fourth Series 67; Cambridge University Press, 2006). David Pratt's study offers a comprehensive analysis of the five texts that are attributed to Alfred's own authorship. A major theme of the book is the relevance of Frankish and other European experiences as sources of expertise, shared concerns and contrasts with Alfredian thought and behaviour. The texts are intimately analysed, developing far-reaching implications for Alfredian kingship, communication and court culture. Alfred's rule against West Saxon structures is also assessed, showing the centrality of the royal household in the operation of power. Contents include: 1. Introduction; *Part I. The West Saxon Political Order*: 2. Resources and extraction; West Saxon resources and royal power; Military service and the common burdens; 3. Royal lordship and secular office-holding; The king's thegns; The royal household; Gifts and gift-giving; 4. Royal lordship and ecclesiastical office-holding; A new accommodation: royal monasteries and the council of Kingston (838); The southumbrian episcopate and the state of ecclesiastical discipline; Bishops as the 'best king's thegns'; Royal priests in the royal household; Frankish ecclesiastical conditions and Carolingian kingship; 5. The articulation of power under King Alfred's predecessors; Collective office-holding; West Saxon royal devotion; Royal office-holding: the first English coronation order; The uses of literacy?; Sources of textual culture (1) ecclesiastical communities; Sources of textual culture (2) the west Saxon royal household; 6. The impact of the Vikings; Logistics of defence; Lordship and manpower; Land and landholding; Royal income and urban development; Collective security (1) 'king of the Anglo-Saxons'; Collective security (2) 'ruler of all the Christians of the island of Britain'; *Part II. Alfredian Discourse and its Efficacy*: 7. The field of Alfredian knowledge; Alfredian innovation: Alfredian wisdom and the shift to vernacular prose; Intended audiences and the

shift to vernacular literacy; Textual dissemination and the field of Alfredian knowledge; 8. The construction of Alfredian discourse; 'Royal' production: Alfredian discourse and its distinctiveness; Languages of office-holding (1) Georgian language; Languages of office-holding (2) Solomon's dream; The implications of Alfredian discourse; 9. Alfredian technology: books and aedificia; Books and book production; Candle-lantern, 'æstels' and the Fuller brooch; 10. The *Hierdeboç* as a treatise of power; Language and context; The origin and purpose of power; The active and contemplative lives; The *hierdeboç* and the southumbrian episcopate; 11. The *Domboc* as a Reorientation of royal law; Written law: authority and status; The construction of Alfredian judgement; The historical projection of secular law; The defence of lordship; The *Domboc* in practice; 12. Tribulation and triumph in the first fifty Psalms; Apparatus and voice; God, *rihtwisnes* and sinful enemies; Royal hardships and divine justice; Alfred's psalms and Alfredian theatre; 13. The search for a satisfactory consolation; The *consolatio philosophiae* in context; Royal translation and Carolingian expertise; Alfredian adaption: mind, wisdom and the 'wordly blessings'; *Cræft*, tools and resources; *Wyrð* and divine justice; The *Froferboç* and Alfredian theatre; 14. Seeing God as he is; The *Soliloquia* in context; Royal translation and Carolingian expertise; Alfredian adaption: wisdom and the sight of God; Lordship and authority; Alfred's soliloquies and Alfredian theatre; 15. Conclusion; Appendix: West Frankish deployment of Solomon's dream. 408 pp., hb. ISBN 0-521-80350-0. \$110.00 / £60.00.

Rumble, Alexander R., ed. *Writing and Texts in Anglo-Saxon England* (Publications of the Manchester Centre for Anglo-Saxon Studies; D. S. Brewer, 2006). Palaeography is crucial for an understanding of Anglo-Saxon history, literature, and archaeology, while the development of Anglo-Saxon literacy has much significance as a cultural indicator. The papers in this book offer an original and multidisciplinary approach to the study of the introduction and use of writing in the Latin alphabet in Anglo-Saxon England. They consider the variety of contexts in which letter-forms were executed and texts were copied in England between the seventh and eleventh centuries: in books, documents, textiles, stones, and metalwork. Several of the papers shed new light on well-known manuscripts, scribes, artefacts or texts by approaching them from a different angle, others survey bibliographical and cultural aspects of the surviving corpus of writing from this period, while not least among the discoveries made is the identification and publication of a new piece of Old English verse. Contents include Alexander R. Rumble, "The Study of Anglo-Saxon Manuscripts, Collections and Scribes: in the Footsteps of Wanley and Ker"; Richard Emms, "Books and Writing in Seventh-Century Kent"; Jane Roberts, "Aldred Signs Off from Glossing the Lindisfarne Gospels"; Catherine E. Karkov, "Writing and Having Written: Word and Image in the Eadwig Gospels"; Elisabeth Okasha, "Script-Mixing in Anglo-Saxon Inscriptions"; Elizabeth Coatsworth, "Inscriptions on Textiles associated with Anglo-Saxon England"; Philip Shaw, "The Manuscript Texts of *Against a Dwarf*"; Carole Hough, "Numbers in Manuscripts of Anglo-Saxon Law"; Timofey Guimon, "The Writing of Annals in Eleventh-Century England: Palaeography and Textual History." 172 pages, ill., hb. ISBN 1-843840-90-1. \$80.00 / £45.00.

Sauer, Hans, and Renate Bauer, eds. *Beowulf and Beyond* (Studies in English Medieval Language and Literature 18; Peter Lang, 2007). *Beowulf and Beyond* is a collection of papers mainly on Old and Middle English language, literature and culture, originally presented at the IAUPE (International Association of University Professors of English) Medieval Symposia at Munich/Germany and Vancouver/Canada. It features literary studies of *Beowulf*, Chaucer, the *Wyclif Bible*, Margery Kempe, and Malory, as well as the poem *Judgment Day II*, the *Épinal-Erfurt glossary*, and the *Assize of bread* (1256), a legal document. The linguistically-oriented studies deal with the language of Old English and Old Norse runic inscriptions, with OE word-formation, the loss of final plosive consonants in late Middle English rhyme-words, the use of hyphens in ME, and a comparison between Medieval English and German. Contents include Manfred Malzahn/Muhammad Abu al-Fadl Badran, "Beowulf in Arabia: Teaching heroic poetry in a post-heroic age"; Patrizia Lendinara, "Translating Doomsday: *De die iudicii* and its Old English translation (*Judgment Day II*)"; Alfred Bammesberger, "Old English runic inscriptions: Textual criticism and historical grammar"; Ian

Kirby, "The Narragansett runic inscription, Rhode Island"; Michiko Ogura, "Old English preverbal elements with adverbial counterparts"; Hans Sauer, "Old English words for people in the *Épinal-Erfurt glossary*"; Claire Fennell, "*The assize of bread (1256)*"; Conrad Lindberg, "Revising the Wyclif Bible"; Michael W. Twomey, "Chaucer's Latinity"; Saburo Oka, "Chaucer's *Troilus* in a new comparative context"; Liliana Sikorska, "Between penance and purgatory: Margery Kempe's *Pélerinage de la vie humaine* and the idea of salvaging journeys"; Carol Kaske, "Malory's critique of violence before and just after the oath of the Round Table"; Saara Nevanlinna, "Observations on the loss of final plosive consonants in late Middle English rhyme-words"; Manfred Markus, "Hyphens and hyper-hyphens in Middle English (corpus-based)"; Horst Weinstock, "Medieval English and German: A guide to modern similarities and dissimilarities." xx, 333 pp., ill., ph. ISBN 978-3-631-55925-3. \$55.95 / £32.60 / €46.50.

Tyler, Elizabeth M. *Old English Poetics: The Aesthetics of the Familiar in Anglo-Saxon England* (York Medieval Press / Boydell and Brewer, 2006). The form and style of Old English poetry, which remained highly stable from the fifth to the eleventh centuries, confront the modern reader with several very basic critical challenges. Its deep conventionality is at odds with modern aesthetic values and notions of authorship. Moreover, the style of Old English poetry resists historicization—a particular problem in a critical environment increasingly engaged with the ideological significance of texts situated in specific historical contexts. This study addresses these challenges in order to offer an historicized approach to Old English poetics, paying particular attention to its use of formulas and verbal repetition via a close analysis of the rich language of treasure to be found in Old English verse. Rather than representing poets as conduits of tradition, *Old English Poetics* innovatively conceptualizes poets as actively controlling and maintaining poetic convention. Chapters include "Treasure and Old English Verse"; "The Collocation of Words for Treasure in Old English Verse"; "Formulas and the Aesthetics of the Familiar"; "Verbal Repetition and the Aesthetics of the Familiar"; "Poetics and the Past: Traditional Style at the Turn of the Millennium." 208 pages, hb. ISBN 1-9031532-0-4. \$85.00 / £50.00.

Upchurch, Robert K. *Ælfric's Lives of the Virgin Spouses* (Exeter Medieval Texts and Studies; University of Exeter Press, 2006). Drawn from *Ælfric's Lives of the Saints*, Upchurch offers an edition of the lives of the virgin spouses Julian and Basilissa, Cecilia and Valerian, and Chrysanthus and Daria. The Old English text is presented with a modern English parallel-text translation; the closest Latin source texts are also reproduced, again with English parallel-text translations. The introduction places these lives in literary, historical, material and social contexts, and explores *Ælfric's* interest in the hagiographical genre of chaste marriage. Upchurch argues that these stories of couples who marry but do not consummate their unions point to the ideal of marital celibacy in *Ælfric's* program of pastoral care. 320 pages. ISBN 978-0-85989-779-2 (hb), 978-0-85989-780-8 (pb). \$95.00 / £50.00 (hb), \$28.95 / £14.99 (pb).

Wilcox, Jonathan, and Hugh Magennis, eds. *The Power of Words: Anglo-Saxon Studies Presented to Donald G. Scragg on his Seventieth Birthday* (West Virginia University Press, 2006). This complex and carefully edited book showcases the work of Professor Scragg's students and colleagues; its contents range as widely as Professor Scragg's own pursuits, from homiletic literature to textual theory and orthography. The essays and studies honor Scragg's work by following his scholarly example: they observe clues to larger realities, and point the way to a broader comprehension of Medieval Studies and its several methodologies. Contents include Jonathan Wilcox, "Introduction"; Joyce Hill, "Donald G. Scragg: A Tribute"; Hugh Magennis, "Ælfric and Heroic Literature"; Daniel Anlezark, "Reading 'The Story of Joseph' in MS Cambridge, Corpus Christi College 201"; Catherine E. Karkov, "Text as Image in *Ælfwine's Prayerbook*"; Jill A. Frederick, "Confessional Discourse in an Old English Life of Saint Margaret"; Thomas N. Hall, "Latin Sermons and Lay Preaching: Four Latin Sermons from Post-Reform Canterbury"; David F. Johnson, "Who Read Gregory's *Dialogues* in Old English?"; Elaine Treharne, "The Life and Times of Old English Homilies for the First Sunday in Lent"; R. M. Liuzza, "Scribes of the Mind: Editing Old English, in Theory and in

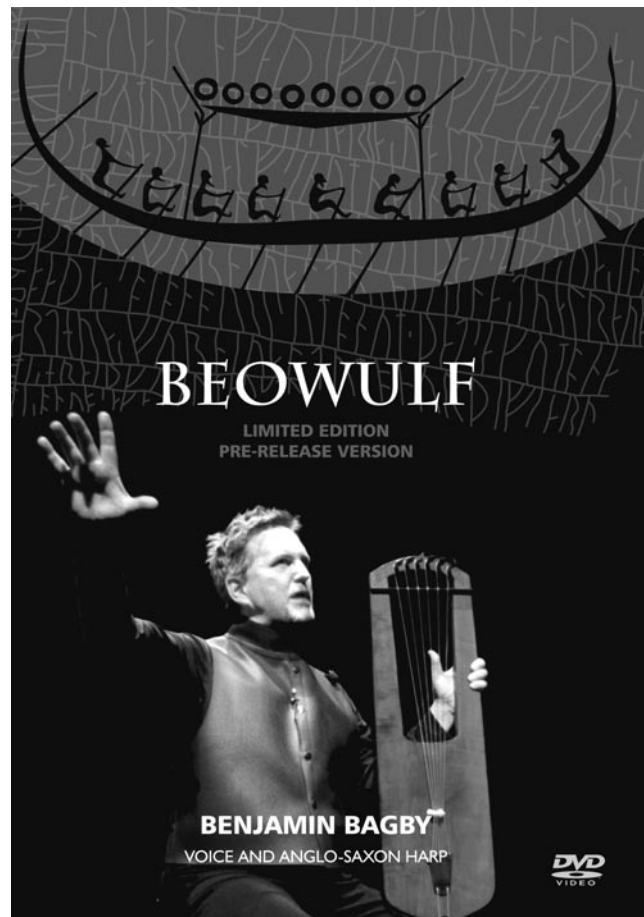
Practice”; Richard Dance, “‘Pær Wearð Hream Ahafen’: A Note on Old English Spelling and the Sound of *The Battle of Maldon*”; Kathryn Powell, “‘Ealde Uðwitan’ in *The Battle of Brunanburh*”; Jacqueline Stodnick, “The Interests of Compounding: *Angelcynn* to *Engla Land* in the *Anglo-Saxon Chronicle*”; Stephen O. Glosecki, “Beowulf and the Queen’s Cup: Determining the Danish Succession”; Andrew Prescott, “Kinge Athelston That Was a Worthy Kinge of England’: Anglo-Saxon Myths of the Freemasons.” x, 442 pp., pb. ISBN 978-1-933202-15-0. \$45.00.

Benjamin Bagby’s *Beowulf* available on DVD

Benjamin Bagby, singer, harper and director of the early music group Sequentia, has released a DVD production of his performance of the first part of *Beowulf* (lines 1-1062). Accompanying himself on a reconstruction of an Anglo-Saxon harp, Bagby dramatically recites the poem in Old English; the DVD offers optional Modern English subtitles. Bagby has been performing excerpts from *Beowulf* since the 1990s; in his most recent concerts, he says, audience will notice “a major shift in my mode of performance, with more freedom in use of voice and instrument, gesture and rhetoric. I feel I have finally made the ancient language my own and have begun to fully inhabit the role of the bard performing within an oral tradition.” The performance on the DVD was recorded live in Helsingborg, Sweden in January of 2006, and filmed by Stellan Olsson.

A version of the DVD for home use is available for \$50.00 (plus \$5.00 for shipping and handling); it contains Bagby’s live performance, an interview with Bagby, and a roundtable discussion with *Beowulf* scholars Mark Amodio (Vassar College), Thomas Cable (University of Texas, Austin), and John Miles Foley (University of Missouri). An order form is available for download at http://www.bagbybeowulf.com/dvd/beowulf_dvd_order_form.pdf.

A version of the DVD for institutional use will be released later in 2007. This includes a copy of the home-use version and a number of additional features: permissions for unlimited public presentation for classroom and library use, indexing of the performance into fifty-line sections for easy navigation throughout the text, and a second DVD containing a video study guide by John Miles Foley and extended versions of the round-table discussion between Amodio, Cable, and Foley and Benjamin Bagby’s discussion of his performance. The institutional-use DVD will be available for \$200.00; please contact jon@aaronconcert.com for details or to pre-order. More information, including a video clip of Bagby performing *Beowulf*, can be found online at <http://www.bagbybeowulf.com/>.



**Fontes Anglo-Saxonici:
A Register of Written Sources Used by Authors in Anglo-Saxon England
Twenty-First Progress Report, December 2006**

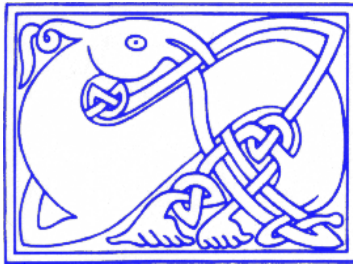
Peter Jackson, for the Management Committee

The year 2006 was marked by a very successful Open Meeting, hosted for the first time at University College London by Professor Susan Irvine, and attracting an audience of nearly fifty, including an encouraging number of students. In the first session, 'Sources', papers were delivered on 'The Sources and Audience of Vercelli Homily VII' by Samantha Zacher (Cornell University), and on 'Aldhelm, Patristics and the Anglo-Saxon Audience', by Tereli Askwith (Swansea). The second session, 'Resources', was devoted to progress reports on several major research projects: the *Anglo-Saxon Formulary* (Andy Orchard, University of Toronto); the new edition of the Durham *Liber Vitae* (Andrew Wareham, King's College London); *Prosopography of Anglo-Saxon England* (Andrew Bell, Cambridge); *English Manuscripts 1060-1220* (Mary Swan, Leeds, and Elaine Treharne and Orietta Da Rold, Leicester). Dr Zacher has since agreed to contribute entries on Vercelli VII to the database, and a version of her paper will appear shortly in a volume of essays on the Vercelli Homilies edited by herself and Professor Orchard. It is hoped to arrange a further Open Meeting in due course.

There was a meeting of the Management Committee in Cambridge in October 2005; a further meeting is planned to coincide with the ISAS conference in London in July-August 2007.

The website (<http://fontes.english.ox.ac.uk>) continues to attract over three hundred hits a month, and references to the database continue to appear regularly in print and in conference papers, for example in ASE 34 (several times), at the annual symposium of the Boethius Project in Oxford in August 2006, and in the introduction to the recent festschrift for Professor Frank Barlow, *Writing Medieval Biography* (Boydell and Brewer, 2006). Contributions have been received on Napier XXXI and on the Old English version of the Bull of Pope Sergius I for Malmesbury Abbey; work in progress on Vercelli VII has already been mentioned.

As ever, offers of help with sourcing texts, especially in Latin, would be warmly welcomed. Potential contributors should contact the Director for Latin, Dr Rosalind Love (rcl10@cam.ac.uk), or the Director for Old English, Professor Susan Irvine (uclesei@ucl.ac.uk), as appropriate.



Dictionary of Old English: 2006 Progress Report

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We are delighted to report that only three *G* entries remain to be written, and that the revision of *G* is nearing completion. We look forward to the publication of *G* in Spring 2007 under three formats: on the Web, on CD-ROM, and on microfiche (in this order). As *G* is moving through the pre-publication process, the editors have been drafting entries for *H*, *I*, *Y* and *L*. Lemmatization (the assignment of spellings to headwords) of *M* is nearly complete, and the assignment of *N* is about to begin.

Technological Advances

Funding from the Canada Foundation for Innovation for the Text Analysis Portal for Research (TAPoR) has allowed us to complete the development and testing of both the search engine and the interface for DOEonline, the Web-based *Dictionary*. In another initiative, our systems analyst, Xin Xiang, has developed a more sophisticated search engine for the next release of the *Dictionary* on CD-ROM, which, like DOEonline, will allow multiple fields to be searched simultaneously. For example, economic historians researching the notion of 'payment' or 'compensation' in the Anglo-Saxon legal system will be able to discover sections of various law codes deserving close attention, or historians of the language interested in masculine and feminine suffixes, such as *-ere* and *-estre*, can discover that both 'baker' and 'fiddler', among other words, appear with both suffixes. We are excited about the productive searches our improved search engines will make possible.

As one of our goals is to move more of our material onto the Web, we would like to bring to your attention that the most recent version of the 'List of Texts' cited in the DOE, together with their system of reference, has been available on our website since March 2006 under the heading 'Research Tools'.

In other news, the Dictionary of Old English Corpus on the World Wide Web, up to now distributed by the University of Michigan Press, will come home as of February 2007. From that date on, site licenses should be ordered from the project. The University of Michigan Press has been very helpful in ensuring a smooth transition. In-

formation about the Web Corpus can be found at <http://www.doe.utoronto.ca>. Click on 'Important Notice'. We can be contacted with inquiries about the Web Corpus at corpus@doe.utoronto.ca.

This year, renovations at the project, funded generously by TAPoR and the Dean of Arts and Science, University of Toronto, provided us with a lexicographic laboratory.

Grants and Gifts

We are delighted to report that in Spring 2006 we were awarded for the fourth time a five-year (2006-2011) Challenge Grant from the Andrew W. Mellon Foundation of New York. Under the terms of the grant, the project has to match the \$500,000 award dollar for dollar. We would like to express our deepest thanks to Professor Jane Towse of the University of Western Ontario, who volunteered to undertake the current fundraising campaign to help us meet the Mellon Challenge. In June, Dr. Joseph Meisel, our Program Officer at the Mellon Foundation, visited Toronto, met the DOE team, and saw first-hand how we go about our research. In addition to the Mellon award, we received a three-year grant (2006-2009) from the Salamander Foundation, specifically awarded to help meet the Mellon Challenge; a two-year grant (2006-2008) from the National Endowment for the Humanities; a one-year grant from the British Academy; and an exceptional grant from the Early English Text Society, given to help match the Mellon award. We greatly appreciated gifts from the International Society of Anglo-Saxonists as well as from colleagues and friends. A list of gifts in the past year is appended.

Dissemination and Outreach

This year, as always, we were happy to welcome students and scholars from around the world who came to visit the project or to use our collection for their own research. Most notably, we enjoyed the stay of Dr. Alejandro Alcaraz Sintes of the University of Jaén, Spain, who worked in the Dictionary offices for a period of about six months. We welcomed a number of international visitors who were in Toronto in August for the Medieval

Latin Congress at York University. We were pleased, too, to see one of the members of our International Advisory Committee, Professor Roberta Frank of Yale University. For a period of about two months, the DOE's collection of Anglo-Saxon coins, donated to the project by Sarah Collins, the spouse of the late Professor Rowland Collins, University of Rochester, was on display at the University of Toronto Art Centre. In June, the achievements of the DOE, along with two other humanities projects at the University, were celebrated at a reception hosted by Professor John Challis, Vice-President-Research and Associate Provost: the event was attended by the President of the University, the Provost, representatives of the Social Sciences and Humanities Research Council of Canada, and colleagues and friends. We are also grateful to Professor Challis for subsidizing the transportation from Oxford to Toronto of the superb collection of books, papers and research materials so generously donated to us last year by Dr. Bruce Mitchell of the University of Oxford. Our Editor, Antonette diPaolo Healey, has represented the Dictionary at conferences and meetings in the course of the year. In May, she attended the International Advisory Committee meeting of Langscape (The Language of Landscape), a project sponsored by the Arts and Humanities Research Council of the U.K., at King's College, London, and while in England she visited the Oxford English Dictionary, seeing its latest technological advances and consulting with its editors about issues of mutual concern. In October, she gave a paper at the University of Seville and then attended the Spanish Society for Medieval English Language and Literature (SE-LIM) conference in Málaga, Spain, where she gave a plenary talk. In December, she attended the meeting of the MLA in Philadelphia, where she reported on the project to the Old English Executive Committee.

Joan Holland

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Friends of the Dictionary of Old English in support of the Mellon Challenge Grant

We wish to acknowledge the very generous contributions the project has received during the past year. Donors who supported our research in honour of or in memory of individuals are also noted separately at the end of the list. We are enormously grateful to Prof. Jane Toswell of the University of Western Ontario, who has organized a fundraising campaign among colleagues in the field to help us meet our Mellon Challenge Grant of \$500,000 US. Many of you have received the mailing she sent out and have already responded generously. All of us on the project thank each one of you. We would like to acknowledge in a special way the three-year commitment from the Salamander Foundation, Toronto, to help us meet the Mellon Challenge, as well as the exceptional gift from the Early English Text Society, also in response to the Mellon Challenge. We have also received generous donations from the Peter Munk Charitable Foundation and the International Society of Anglo-Saxonists. An accounting of the funds raised will appear in our 2007 report. We hope to have included all who have so generously supported our work, but must apologize to any of our donors inadvertently left off this list of acknowledgements. This list encompasses gifts given between December 15, 2005 and December 15, 2006.

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Dictionary of Old English Mellon Challenge Grant

The Dictionary of Old English project has been awarded a Mellon Challenge Grant of \$500,000 US over the next five years. Each dollar received, however, must be matched by a dollar raised from other sources.

Readers of the *Old English Newsletter* hardly need to be reminded of the incalculable benefits of the *DOE*, not only in its primary work of creating a complete, accurate, flexible and technologically-sophisticated lexicographical tool, but also in the many publications which have arisen from this project—among them the *Dictionary of Old English Corpus*, *A Microfiche Concordance to Old English*, and books such as *Old English Word Studies: A Preliminary Author and Word Index* (Toronto, 1983)—and the numerous scholarly books and articles which would not have been possible without the resources produced by the Dictionary. Every reader of Old English, every linguist, historian and archaeologist, owes a debt of thanks to the diligence, energy, creativity, generosity and intelligence of the staff of the Dictionary.

The Mellon Challenge Grant presents an opportunity to express our gratitude with greater effect; every dollar, pound, euro, or yen donated to the *DOE* will be doubled. A generous response from readers of *OEN* will ensure that the work of the Dictionary will continue at full strength and demonstrate the strong support the Dictionary enjoys from the community of Anglo-Saxonists. To donate online, please visit the *DOE* website at <http://www.doe.utoronto.ca>, click on “Support the *DOE*,” and follow the instructions provided there. Note that it is important to remember to designate “Dictionary of Old English” under “Gift Information”; otherwise the donation is absorbed into the general University of Toronto fund.

2006 Summer Seminar on Medieval Manuscript Studies at the University of New Mexico

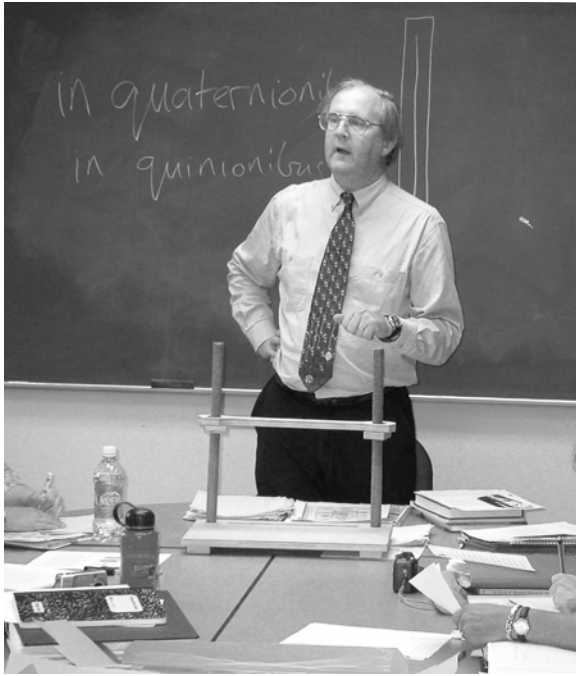
In a new venture, the Institute for Medieval Studies at the University of New Mexico hosted a four-week summer seminar on “Paleography and Codicology,” July 3–28, 2006. Directed by Timothy C. Graham, the seminar was open to graduate students with a sufficient degree of basic preparation and a need to acquire training in the field of medieval manuscript studies. The seminar included twelve participants from seven different institutions:

Patricia Amato (University of Arizona)
 Brian Douglass (University of New Mexico)
 Micah A. Erwin (Western Michigan University)
 Christopher Franklin (University of New Mexico)
 Eugene A. Hamilton (University of New Mexico)
 Amelia Ippoliti (Rio Rancho Public Schools)
 Kristen A. Lawson (University of Arizona)
 Jennifer Mansfield (Marylhurst University)
 Stephen P. McCormick (University of Oregon)
 George W. Neal (University of North Texas)
 Adriana Cordova Roberson (Independent Scholar)
 Marisa Sikes (University of New Mexico)

The seminar sought to provide participants with a comprehensive orientation to manuscript studies through a detailed consideration of the process of manuscript production—from the initial preparation of the writing support up through the binding and storage of the completed codex—and an in-depth survey and analysis of the major scripts used between late Antiquity and the early Renaissance. Participants developed their skill in reading these scripts through daily out-of-class transcription exercises; these exercises incorporated a significant emphasis on abbreviations and their accurate expansion. The syllabus included at least one session each week devoted to the study of the structure of a major genre of manuscript, including Apocalypse commentaries (in particular, the illustrated *Beatus* manuscripts), Insular Gospel Books, *Bibles moralisées*, Books of Hours, and maps.

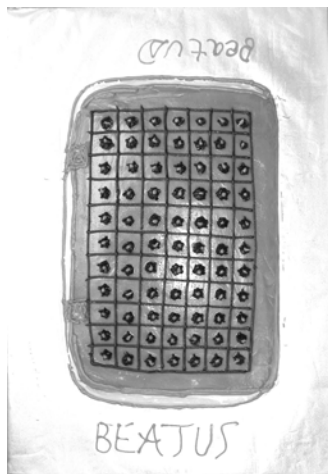
All participants found that the opportunity to focus single-mindedly on manuscript studies for a full month greatly increased their progress in this demanding discipline. Out-of-state participants were housed in campus accommodations, enjoying the opportunity to interact with one another; most chose to spend their entire day on manuscript studies, with a consequent acceleration in their rate of progress. Extracurricular activities included an opening week barbecue at the home of Timothy and Marian Graham; an Albuquerque Isotopes baseball game; a dinner hosted by participant Adriana Roberson at her home in Rio Rancho; and a closing luncheon at Scalo’s Northern Italian Grill. During class sessions, participants enjoyed a cake baked by Ms. Roberson and decorated with designs based on those in the tenth-century *Beatus of Valladolid*; Italy’s victory in the World Cup was celebrated with a cake supplied by Amelia Ippoliti.

The Committee on Centers and Regional Associations of the Medieval Academy of America offered scholarships covering the full costs of tuition to two participants who were members of the Academy. The scholarship winners were Micah Erwin, a Master’s student at WMU, and Stephen McCormick, a doctoral candidate at the University of Oregon. The Institute for Medieval Studies awarded two additional scholarships worth \$250 each to Kristen Lawson of the University of Arizona and George Neal of the University of North Texas. Following the success of this initial seminar, the University of New Mexico will offer “Paleography and Codicology” every second summer; the next seminar is scheduled for July 2008.



Clockwise from Top left: Timothy Graham discusses a binding frame; the scribes hard at work; a celebratory dinner; Adriana Roberson's Beatus cake; Marisa Sikes and Patricia Amato at work.

(photography courtesy of Eva Lipton)



Typing in Old English since 1967: A Brief History

Peter S. Baker, University of Virginia

1. The typewriter

Many readers of the *Old English Newsletter*, especially those who entered the academic profession in the 1970s or earlier, remember vividly their struggles to represent the Old English language with the technology that existed before the advent of the personal computer. In those dark days, scholars produced the final versions of their dissertations, articles and books using a “typewriter,” that is, a keyboard-operated device which produced images of letters by causing a piece of metal type to strike an inked ribbon, pressing it against a sheet of paper.

The typewriter was easy to use (though it lacked a mouse) and portable, and it offered one a satisfyingly material relationship with the paper output of one’s labor. But typewriters—at least those that most students and professors could afford—had one great limitation: a severely limited character set. The typewriter’s repertory of characters was in some ways like a printer’s font of types, but to keep the machine compact and affordable the selection of types had to be small. Most typewriters sold in the United States could produce text only in American English: to type in German, or even quote a price in pounds sterling, was quite beyond their capabilities. The characters used to write Old English (a language spoken by no living person) and modern Icelandic (a language spoken by fewer than 300,000) were of course not available on American or most European keyboards.

Fig. 1 shows a small section of a page from the first issue of “The Year’s Work in Old English Studies,” which appeared in *OEN* 2:1 (1968). (Publication of *OEN* had begun the year before under the editorship of Jess B. Besinger, Jr. and Fred C. Robinson.) Readers who were teaching in the 1970s or early 1980s will immediately

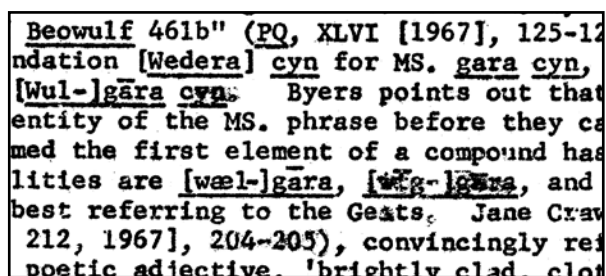


Fig. 1. *OEN* vol. 2 was printed on a mimeograph machine.

The figure illustrates several implications of both typewriting and mimeography. To represent Old English characters one had to improvise. To make æ the typist typed a, backed up the platen by about half a space, and typed e partly overlapping the a; this particular typist has closed up the extra half space this operation produced by skillfully using the backspace key to back up by fractional spaces. To produce þ one typically typed b on top of p, and to produce ð one might type d and draw a stroke across the ascender with a pen or type o and draw both the slanting ascender and the cross stroke. One could make a macron by rolling up the platen and typing an underline or hyphen over a vowel (the method followed here); or one could simply draw in a macron or other diacritic. Some Old English enthusiasts had their typewriters altered, replacing expendable bits of type with þ, ð and æ (see fig. 2). This approach produced



Fig. 2. An Olympia portable typewriter (ca. 1968) altered to type Old English.

legible copy, but not without cosmetic problems. It could be difficult for a typewriter shop to match a particular machine's style of type: in fig. 3 (a sample from the typewriter illustrated in fig. 2), þ is narrower and ð larger than the surrounding letters. It could also be difficult to align the new type precisely: here the bottoms of þ and æ are lighter than the tops because the types were soldered onto the typebars at a slight angle.

To correct typing errors on paper was difficult: one might use either an abrasive typewriter eraser or opaque white correction fluid. Both methods left behind visible traces (in fig. 3 a ghostly g is visible beneath the b of *bilegde*). To make a correction on a mimeograph stencil one used a special fluid that filled the openings that the metal type had cut in the wax coating. After the fluid had dried (the process could be speeded by blowing) one might type over the spot. In fig. 1 the typist has typed the last two letters of *cyn* and much of the following word ([*wīg-*]*gāra*) on correction fluid. The correction of stencils usually produced imperfect results: here one can still see traces of the earlier, erroneous text.

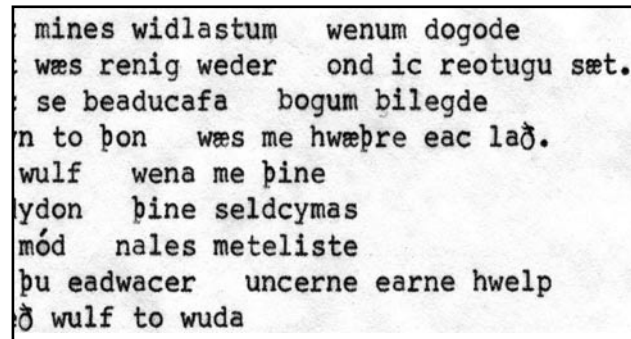


Fig. 3. A sample of type from the altered Olympia typewriter.

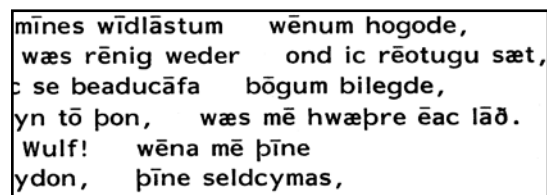
Beginning with vol. 3, *OEN* was edited at Ohio State University by Stanley J. Kahrl. It now was produced by offset printing, a process that could handle much larger press runs and generate higher quality output. Most copy, it appears, was now typed on an IBM Selectric typewriter, which used an interchangeable "type ball" rather than bits of type affixed to metal bars. The Selectric was a revolutionary typing machine. As an electric rather than a manual typewriter, and one with an exceptionally precise mechanism, it produced type that was remarkably even and consistent. While some Selectrics continued to use cloth ribbons, many, including the one on which *OEN* vol. 3 was typed, used a thin plastic ribbon with a carbon coating which produced an image that rivaled the quality of metal type for sharpness and blackness. Fig. 4, from "Year's Work," *OEN* 3:1 (1969), shows an example of this type; it also shows that some of the difficulties of typing Old English characters persisted.

The problem of Anglo-Saxon law in particular chapter of H. G. Richardson's and G. O. from Æðelbert to Magna Carta (Edinburgh, philosophy and Economics 20 [Edinburgh, also included, "Kent under Æðelbert." es on Anglo-Saxon royal figures and the re given here; the authors exclude one Christian interpolation, contradictory which have "not one svllable to suggest

Fig. 4. *OEN* vol. 3 appears to have been typed on an IBM Selectric and printed on an offset press.

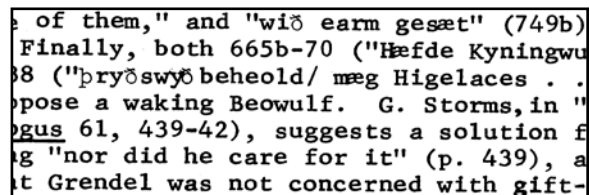
And yet the interchangeability of the Selectric type ball offered at least two decent solutions to the typist's dilemma. IBM being an enormous multinational corporation that sold its products even in tiny Iceland, one could order an Icelandic type ball and either swap it in when an Old English character was called for or put up with the inconvenience of an unfamiliar keyboard arrangement. Fig. 5, from *OEN* 16:2 (1983), illustrates this approach. Alternatively, one could have a custom type ball made up, as appears to have been done in fig. 6, from "Year's Work," *OEN* 12:1 (1978). The customized type ball could suffer the same kinds of alignment problems as other customized typewriters, but the interchangeability of type balls meant that one did not lose the ability to type the characters that had been replaced. If one needed, say, brackets, one could swap in an unaltered type ball; and of course interchangeability also improved a typist's ability to handle the modern languages in which Old English scholarship is published.

Late-model typewriters often used interchangeable “daisy-wheels” that offered the same advantages as IBM’s type ball. So-called “electronic” typewriters contained microprocessors and enough memory to store a line or more of text, easing correction and making possible such formatting tricks as right-justification (making the right margin even) and proportional spacing (giving each letter a different amount of space—see fig. 5). The typewriter had reached a remarkable level of sophistication by the time the computer revolution swept away nearly the entire industry.



mīnes wīdlāstum wēnum hogode,
wæs rēnig weder ond ic rēotugu sæt,
c se beaducāfa bōgum bilegde,
yn tō þon, wæs mē hwæpre ēac lāð.
Wulf! wēna mē þīne
ydon, þīne seldcymas,

Fig. 5. From *OEN* vol. 16: An Icelandic typeball.



of them," and "wið earm gesæt" (749b)
Finally, both 665b-70 ("Hæfde Kyningwu
8 ("þryðswyð beheold/ mæg Higelaces . .
pose a waking Beowulf. G. Storms, in "
gus 61, 439-42), suggests a solution f
g "nor did he care for it" (p. 439), a
t Grendel was not concerned with gift-

Fig. 6. From *OEN* vol. 12: An altered typeball.

2. Early computer printing

The introduction of the personal computer in the late 1970s and early 1980s was in some ways a setback for Old English typography. The earliest personal computers offered a character set that, while much larger than that of a standard typewriter, was “hardwired” into the machine and thus not as flexible as a late-model typewriter. For example, the KayPro II computer, introduced in 1982, could display ASCII (the American Standard Code for Information Interchange), which included these characters:

```
!"#$%&'()*+,-./0123456789:;<=>?  
@ABCDEFGHIJKLMN OPQRSTUVWXYZ [\]^_  
'`abcdefghijklmnopqrstu vwxyz{|}~
```

It could also display Greek—a fine thing for Greek speakers, but little help to Old English scholars. The IBM Personal computer (1981) and the Apple Macintosh (1984) also based their character sets on ASCII, and added a selection of characters (including æ) that enabled them to handle a number of western European languages—but those sold in the United States could not display Icelandic, and thus not Old English. Early adopters of computer technology often resorted to such workarounds as substituting \$ for þ and # for ð (one typically sent one’s publisher a key along with one’s typescript or disk, indicating the substitutions to be made); or they traveled to Iceland to purchase a computer. It was not until 1985 and the introduction of Microsoft Windows that þ and ð became available on an easily obtained computer platform (and Windows, in fact, was not widely used until 1990).

Early computer printers that produced typewriter-quality output (mostly daisy-wheel printers) were generally slow and too expensive for most professors and students. Individuals usually bought dot-matrix printers, which worked by firing pins in letter-like patterns against a ribbon instead of fully-formed pieces of type. Fig. 7 shows the difference in quality between a t produced by a Selectric and one produced by an ordinary dot-matrix printer of ca. 1989. This difference is a result of the different methods used by typewriters and dot-matrix printers to transfer images to paper. While the typewriter or daisy-wheel printer is an “analogue” device—the pieces of type bear the actual images of characters—the dot-matrix printer is a “raster device,” which works by arranging dots (“pixels”) in straight rows on a rectangular grid (see fig. 8). A computer’s display is a raster device; so are laser printers, inkjet printers, and the imagesetters and platesetters used in high-quality printing. From a reader’s point of view, the difference between the dot-matrix printer



Fig. 7. 1. Typed on a Selectric; 2. printed on a dot-matrix printer; 3. printed on an HP LaserJet II; 4. printed on a LaserJet 1200.

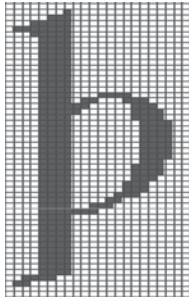


Fig. 8. A raster grid with the letter p.

of the 1980s and the modern platesetter is largely one of resolution. A dot-matrix printer may print at as little as 100 dpi (“dots per inch”), at which resolution characters look dotted or jagged. A platesetter, on the other hand, prints on a lithographic plate at such high resolutions (2400 dpi or greater) that even the most subtle curves appear smooth and well formed (open any recent issue of *Anglo-Saxon England* for an example).

Most modern printers are either laser or inkjet printers. In a laser printer, an image is drawn by a laser beam on a photo-sensitive drum and transferred to paper; an inkjet printer squirts fine jets of ink onto the paper’s surface. While laser printers had been around since the 1970s, the first one that a scholar might dream of owning was the Hewlett Packard LaserJet (1984), which cost around \$3,500. With a resolution of 300 dpi (see fig. 7, no. 3), the LaserJet produced attractive output which, while it did not match the quality of an IBM Selectric, at least was not a disgrace.

But the truly revolutionary printers, and the first truly useful ones for medievalists, were the LaserJet Plus and the Apple LaserWriter, both introduced in 1985. Take note of the year: the Apple Macintosh had appeared in 1984; Microsoft Windows in 1985. What these four products had in common was that the fonts they used were not burned into hardware, but rather loaded dynamically into memory.

3. Soft fonts

All computer fonts are software: they store instructions which the processor in a computer or printer must execute to produce images of letters on screen or paper. In early computers and printers, fonts were stored in read-only memory (ROM) chips which could not be altered. But as the cost of both disk storage and random-access memory (RAM, the computer’s working memory) fell, it became practical to store fonts on disk and load them into memory as needed. With these “soft fonts,” the computer–printer combination finally became as flexible as an IBM Selectric, with analogous advantages for Old English scholars: if the fonts packaged with one’s computer or printer could not display or print Old English satisfactorily, one could, at least in theory, acquire fonts that would do the job.

Early soft fonts for personal computers were “bitmap” fonts: they contained a “map” of each character composed of binary digits, or “bits,” specifying which pixels in a raster device to turn on. A single font file pertained to a single resolution and style: one file for “12 point Times,” one for “10 point Times bold,” one for “8 point Times italic.” The LaserJet Plus and its successor, the LaserJet II, both used this kind of font. But in 1984 a new company called Adobe Systems introduced a page description language called PostScript, which Apple licensed to drive its LaserWriter. PostScript used a new font format for printers, called Type 1, which stored each character as a series of points on a very fine geometric grid (see fig. 9). The coordinates of these points, when plugged into a mathematical formula, defined the outline of a letter which could be scaled to any size. The PostScript interpreter in the LaserWriter “rasterized” this outline, filling it up with pixels, and then printed the result. PostScript was popular among graphic designers and publishers, but because of Adobe’s high licensing fees it did not immediately catch on with the general public. To compete with PostScript, Apple Computer in 1991 introduced a new font format called TrueType. Interestingly, one effect of Apple’s new offering was to promote the popularity of PostScript by forcing Adobe’s prices down. But TrueType was destined to become the dominant font format on both Macintosh and Windows computers,

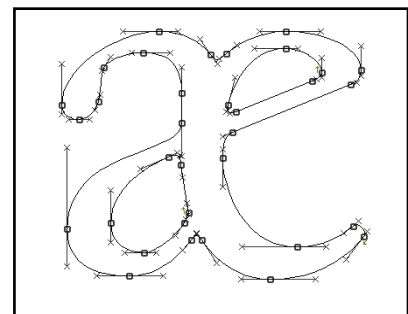


Fig. 9. An outline from a PostScript Type 1 font. The outline must pass through the points marked o; the points marked x define the curves.

largely because it was designed to work precisely as well on the screen as it did on a printer. This was no small trick.

A rasterizer works by first scaling a character's outline to the current size, superimposing it on a raster grid, and then turning on any pixel whose center falls within the outline. This method works well on a modern 1200-dpi laser printer but is problematic on a low-resolution device. The difficulty is that the lines that make up the outline rarely fall in optimal locations on the grid. The result, especially on a screen display, is that the quality of type ranges from ugly to unendurable (see fig. 10, line 1). Adobe's

1. plain	The quick brown fox jumps over the lazy dog
2. instructed	The quick brown fox jumps over the lazy dog
3. anti-aliased	The quick brown fox jumps over the lazy dog

Fig. 10. Three samples of TrueType text from a computer's display.

Adobe's Type 1 fonts, which were intended mainly for use in printers, included a way for type designers to "hint" their fonts—that is, to mark significant points as a way of helping the rasterizer to fit the character's outline to the grid. This system worked well on the 300-dpi LaserWriter but was not good enough for a 72-dpi screen display. The TrueType format, by contrast, included a sophisticated system of "instructions"—in essence a programming language—that designers could use to fit outlines to the raster grid, normalize stems and curves, and even delete features that could not be rendered well at low resolution. Fig. 11 shows the TrueType outline of **ð** from a single font as instructed for two different devices: for the 72-dpi screen (left) the instructions have deleted the little flags at the ends of the cross-bar and made all strokes equal to the width of a pixel; for the 600-dpi printer version the very same instructions have altered the original character-shape only slightly, nudging the outline onto the gridlines at key points.

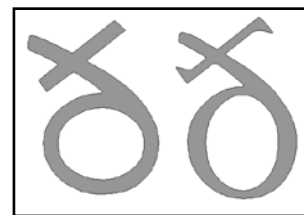


Fig. 11. TrueType outlines as instructed for a screen display (left) and a 600-dpi printer (right).

Fig. 10, line 2, shows how instructions improve the quality of type on screen. Line 3 adds another enhancement, available on most modern systems: the letters are "anti-aliased" by shading the edges of diagonal and curved strokes with pixels in shades of gray. This method smooths jagged lines and makes the resolution of a device look higher than it actually is.

4. The rise and fall of Junius

The inclusion of **þ**, **ð** and **æ** in the Microsoft Windows character set was a major step forward for Old English scholars. Unfortunately, Macintosh and MS-DOS users still had no way to type Old English, and Windows users who needed letters with macrons or dots were still out of luck. But their long struggle with the typewriter had made Old English scholars resourceful. Through the mid-1980s, articles in *OEN* shared tips for displaying and printing Old English:

1983: Donald K. Fry on the basics of word processing and the daisy-wheel he had gotten from a friend in Reykjavík; Milton McC. Gatch on how to get a modified daisy-wheel (17:1, pp. 24-26, 27).

1984: William Schipper on the Xerox X-9700 Page Printer, an early laser printer (17:2, pp. 24-30).

1985: Susan G. Fein on editing and printing Old English with the WordStar word processing program and a daisy-wheel printer; Greg Waite on the VAX "minicomputer"; Marilyn Deegan and David Denison on a program called Vuwriter (18:2, pp. 36-37, 38-39, 40-43).

1986: Robert Boenig on printing Old English on the IBM Quietwriter (19:2, pp. 32-35).

1987: Katherine O'Brien O'Keeffe and Sheryl E. Perkins on WordPerfect and an Epson dot matrix printer; Constance B. Hieatt on the IBM Quietwriter (20:2, pp. 28-30; 21:1, p. 32).

Many of us, indeed, came up with innovative, if sometimes *ad hoc*, solutions to the Old English printing problem during this period. For a time I hooked up a Selectric to my KayPro II, later used a highly customizable print program called FancyFont that coaxed amazingly good printing out of an ordinary dot-matrix printer, and for informal purposes wrote a rough-and-ready program that drove the printer in text mode but shifted it into graphics mode to print Old English characters. During this period specialized Old English fonts for the Macintosh began to appear. By 1985 Patrick Conner had created three bitmap fonts named Exeter, York and Codex (the latter a symbol font for drawing diagrams of manuscript collations); in 1987 he released these via the Compuserve network. Other Macintosh fonts included Gordon Gallacher's Ælfric (an outline font, released in 1991 or earlier), Richard Monaghan's Nero (bitmap, 1993), and Catherine Ball's Times Old English (the classic Times outline font with Icelandic characters moved into accessible locations, 1995 or earlier).

In late 1992, I decided on a whim to design a font based on the Old English type in my copy of George Hickes's *Linguarum Vett. Septentrionalium ... Thesaurus* (Oxford, 1703-05), and to make it an outline font rather than a bitmap font. I named the font "Junius" after Franciscus Junius, who had commissioned the original typeface. In June 1993 I released Junius and several minor fonts (now largely forgotten) on the ANSAXNET server as "The Old English Font Pack for Windows," and that fall I published an announcement of the release in *OEN* (27:1), including a tongue-in-cheek prediction of a revival of the "Saxon" types preferred by early scholars. Once I had begun a career in font design I found it difficult to stop. Junius soon acquired italic, bold and bold italic styles, and also a Macintosh version. Because Junius, with its insular letter-forms, was not terribly practical, it was soon followed by "Junius Modern," based on the same original design but in a modern style, and "Junius Standard," with standard Windows and Macintosh character sets (see fig. 12). I had taken over typesetting "Year's Work" for *OEN* in 1989; by 1995 the "Junius" family of fonts was mature enough to use for this task, and it made its debut as the official type of "Year's Work" that fall.

The Junius family, and especially Junius Modern, quickly became popular. I was gratified, of course, but it soon dawned on me that in making Junius Modern I had actually done a Very Bad Thing. A computer text is a stream of numbers, each one of which represents a letter: for example, on most computers 32 is a space,

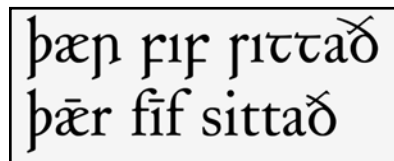


Fig. 12. Junius and Junius Modern.

65 an A, and 254 a þ. The assignment of numbers to characters is called "encoding." As long as you keep all your texts to yourself, you can use as eccentric an encoding scheme as you like; but as soon as you decide to send your file to a colleague or publisher, your encodings had better agree. To facilitate the exchange of files, the International Organization for Standardization (ISO) and other standards organizations had by the 1990s devised a number of encoding standards. Versions of Microsoft

Windows sold in the United States and western Europe, for example, used a slightly altered version of ISO 8859-1, also called "Latin-1"; versions of Windows sold in other countries used other standards (for example, ISO 8859-2 for eastern Europe).

What I had done in creating Junius Modern was analogous to replacing bits of type in a typewriter. I didn't understand at the time that the implications of swapping characters in a computer font are much greater: I had unwittingly created a deviant version of ISO Latin-1 for Windows, and a quite different deviant version of the Macintosh character set. In doing so I had guaranteed that a Windows user and a Mac user would be unable to exchange files, though both had used my font, and neither of them would be able to exchange files with anyone who had not installed Junius Modern. To help sort out the confusion I

had caused, I started in the late 1990s to work on another font, which was intended to conform to the latest standard encoding scheme. Version 0.1 of this font, released in September 1998 under the name “Junicode,” contained 498 characters.

5. Unicode, Junicode and MUFI

Until the mid-1990s, most computer texts were made up of eight-bit numbers called bytes. As a byte can represent any of 2^8 or 256 values, the maximum number of characters that can be represented by a one-byte encoding scheme is 256. In practice, standard encodings such as Latin-1 reserve a number of encoding slots for non-printing control codes; and many more slots are taken by punctuation, digits, currency symbols, basic mathematical symbols and various useful squiggles. A 256-character encoding scheme is therefore not as lavish as one might guess. Latin-1 has slots for just 56 upper- and lower-case pairs, plus ß and ŷ, for which it provides no upper-case equivalents—114 alphabetic characters in all.

Users of Latin-1 who wish to type in languages not supported by that encoding scheme (such as Greek, Polish, Russian or Old English) or with characters from the International Phonetic Alphabet (IPA), must switch to a different encoding scheme—if one exists to do the job. Desktop computers of the 1980s and early 1990s provided ways to switch between encoding schemes, but doing so was cumbersome, and mixing languages in a standards-compliant way could be a problem; so users needing to mix languages or use IPA symbols usually adopted non-standard solutions. The result was confusion for scholars and publishers who needed to share files.

In the late 1980s a consortium of technology companies began work on a new encoding scheme, called Unicode, intended to unify all existing encoding schemes. This new standard lifted the 256-slot limit that had constrained previous encoding schemes: in a Unicode-enabled computer system, one might effortlessly combine Latin, Greek and Cyrillic alphabets with text in Japanese and Chinese. By the late 1990s the Macintosh, Windows and Linux operating systems all incorporated at least rudimentary support for Unicode; as of 2007 all major operating systems use Unicode internally, and all major text-processing programs recognize it.

The name “Junicode” stands for “Junius Unicode.” (I once meant to change the name, since I thought it was ugly, but it is now too late.) The current version (0.6.13) contains all of the Latin characters I have been able to identify in Unicode, plus IPA, Runic, Greek, and many useful symbols—1929 characters in all (see fig. 13). It has been used for most modern and medieval European languages, transliterations of Sanskrit and medieval Arabic, and several modern African languages. Until early 2006, Junicode was free but informally licensed; it is now an Open Source project, meaning that the source code from which it is built is available to all, and all are free to reuse the font or any part of it in other Open Source projects.

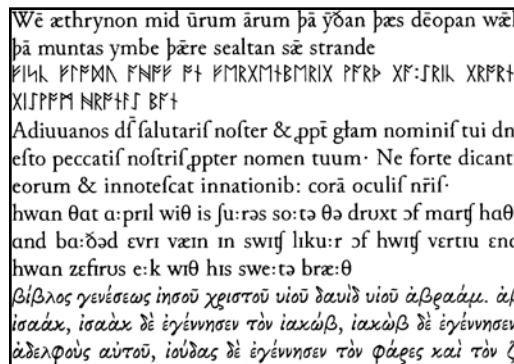


Fig. 13. Some scripts supported by Junicode.

When Unicode was new, it had little support for Old or Middle English. Thanks in no small part to the efforts of Michael Everson, a major contributor to the standard, Unicode now includes support for many minor and archaic scripts, including Ogham, Gothic and Runic. It has all the characters ordinarily used to set Old and Middle English—even the elusive yogh (see fig. 14). Yet there are many characters of interest to medievalists that are so specialized that they are not in the standard. Unicode sets aside a block of encoding slots as a “Private Use Area,” where font designers can encode arbitrary characters without fear

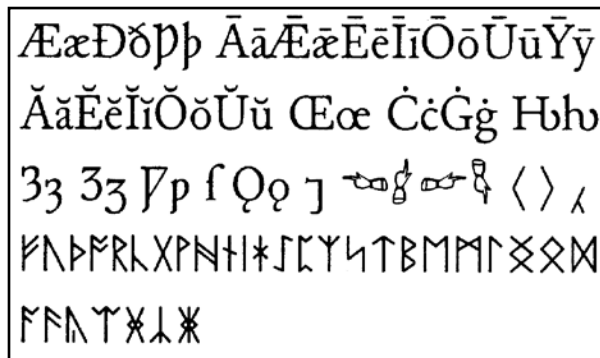


Fig. 14. Some Unicode characters used by medievalists.

of conflicting with the standard. From the beginning, Junicode has made liberal use of this area for special medieval characters. But use of the Private Use Area raises some of the same issues that medievalists confronted before the advent of Unicode: non-standard encodings can lead to breakdowns in communication. To address this problem, a team led by Odd Einar Haugen of the University of Bergen founded the Medieval Unicode Font Initiative (MUFI) in 2001, with two objectives: to promote the inclusion of medieval characters in Unicode, and to recommend a standard set of encodings in the Private Use Area for fonts targeted at medievalists. See <http://www.mufi.info/> to download the MUFI recommendation; see the end of this article (fig. 17) for fonts that implement MUFI and other free fonts of interest to medievalists.

info/ to download the MUFI recommendation; see the end of this article (fig. 17) for fonts that implement MUFI and other free fonts of interest to medievalists.

6. Advanced typography

Anyone who has ever had to type an unusual combination of letter and diacritics has known frustration. Typically one draws the intended combination in the margin of one's typescript and waits in suspense to find out if the typesetter will be able to reproduce it. What if there were a standard way of composing arbitrary letter+diacritic combinations? Unicode provides a large collection of zero-width "combining diacritics" for precisely this purpose. In theory, one should be able to pile up these diacritics: if one wants, say, *i* with breve and acute, one should be able to type an *i*, the combining breve and the combining acute, in that order. But at the moment text is rendered on screen or sent to a printer (the underlying text does not change), the *i* must lose its dot; the breve must be centered over the *i*, and the acute must be centered and raised enough to clear the macron. If these operations don't take place in the correct order, the result is a mess (see fig. 15).

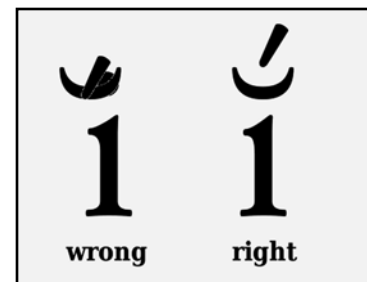


Fig. 15. Typing a letter followed by Unicode's combining breve and acute usually yields the result on the left; with advanced typography one can obtain the result on the right.

Chances are that your computer *is* actually capable of this kind of advanced typography. All recent operating systems include support for genuinely difficult non-western scripts (such as Hebrew and Arabic), in which diacritics are combined or letter-shapes change according to environment. The needs of Old English scholars and their typesetters are quite easy to meet compared with those of an ordinary Arabic user. But support for advanced typography must be available at several levels: in the font, in the computer's operating system, and in the application.

There are two competing advanced typographical systems for fonts: Apple Advanced Typography (AAT) and OpenType (a joint project of Adobe and Microsoft). For users of the most recent version of Apple's OS X, either variety yields good results. Windows and Linux users may use only OpenType fonts. Fonts from Adobe (which offers a great many distinguished type designs) are available in both varieties. Junicode and a number of other free fonts of interest to medievalists are OpenType.

At the operating system level, AAT support is enabled by default in OS X, and so is OpenType support in some Linux distributions (e.g. Ubuntu). In versions of Windows sold in most western countries, OpenType support is provided by a system component called Uniscribe, which must be explicitly enabled.

At the application level, support is still spotty. Microsoft Word 2003 for Windows provides some useful capabilities. Word for the Mac reportedly does not, but Mellel, a word processor for the Mac, does. High-end desktop publishing applications such as Adobe InDesign provide pretty extensive, though incomplete, support. A free program called XeTeX, an extension of the venerable TeX typesetting system, provides excellent support, but it is non-interactive and therefore difficult for some users to learn.

Here are some advanced typographical features likely to be useful to Anglo-Saxonists (it is a very small subset of the large number of OpenType features available):

1. **Ligatures.** Most typesetting systems can automatically substitute ligatures like **fi** for combinations like **f+i**. Some Adobe fonts also support a large number of “historical ligatures” of the kind one finds in books printed up through the eighteenth century.
2. **Substitution of precomposed letter+diacritic combinations.** Unicode contains a large number of precomposed characters; but actually using these can be tedious. It is far better, and easier once one gets the hang of it, to type a letter followed by one or more diacritics and let the system worry about substituting the precomposed character if it is available.
3. **Diacritic positioning.** Explained above: if a precomposed character is not available, the system should be able to position diacritics correctly anyway.
4. **Language sensitivity.** Letter shapes may differ depending on language. For example, the ogonek on a Polish **e** is positioned differently from the hook on an **e** in a Latin or Old English text; and yet one uses the same Unicode character for both. Further, both **þ** and **ð** look different in Icelandic from the way they do in many editions of Old English texts (most contemporary publishers use the Icelandic forms for Old English, since they are easy to get). Modern systems allow one to specify the language of any stretch of text: the system should automatically choose the correct letter-form for the language.
5. **Stylistic alternates and sets.** OpenType allows one to change the style of text by substituting characters on the fly while the underlying text remains unchanged. An example in Junicon is that one can automatically substitute insular for modern letter-forms to reproduce the look of the original “Junius” font. One can also substitute long s (**f**) for **s** without changing the underlying text.
6. **Swash letters.** Medieval manuscripts often add flourishes to letters, and some editors, especially of Middle English texts, reproduce these, since it is often uncertain whether they are significant. Junicon has an array of letters with flourishes (requested by Middle English editors), and these can be displayed via the OpenType “swash” feature without changing the underlying text.

These features are supported by Junicon (see fig. 16) and a number of other fonts. Perhaps the most important feature, diacritic positioning, is supported by MS Word (but not by InDesign); but the only application I know of that supports all of them is XeTeX. AAT and OpenType promise to make available important new typographical resources for Old English scholars and their publishers; but as seems always to be the case with computers, technological nirvana is somewhere beyond the horizon.

<p>Ligatures. first flat difference difficult afflict. Diacritics. æt is fōt Language Sensitivity. Um haustit sendi Mørðr Valgæ narr myndi vera einn heimi, en lið alt myndi vera ni heyverkum. Riðu þeir Gizurr Hvíti ok Geirr Goði aus spurðu þat, ok austr yfir sanda til Hofis. Stylistic Sets. ƿe æthþýnon mid urnum arum þa ýðan ƿ gerapon eac þa muntar ýmbe þære fealtan fæ ftranbe dum hrægle and gerunðfullum pinðum þær gericobor þære fægerfeftan þeobe. Swash letters. breedt ook of egg</p>
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Fig. 16. Some advanced typographical features in Junicon



Fig. 17. Some free fonts of interest to medievalists. These are all available without charge and licensed under generous terms (i.e. unaccompanied by onerous restrictions or threats of prosecution). Cardo and Junicode implement the MUF1 recommendation in whole or in part. Charis SIL and Doulos SIL have especially strong IPA support. The DejaVu fonts, Gentium and Junicode have matching italic faces; DejaVu and Junicode also have bold and bold italic faces.

Old English Studies in Spain: Past, Present and ... Future?¹

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1. Introduction

The fate of linguistic and literary studies of Old English in Spain is, for obvious reasons, inevitably linked to the establishment of English studies at university level. Spain, in this respect, lagged behind other European countries, like Germany or France, which had already funded chairs during the nineteenth century; the study of English philology did not start here until the early 1950s, and only as part of a wide-ranging curriculum on Modern Languages and Literatures.² Nevertheless, the existence of a compelling philological stance in the new degree in Spanish language and literature—its inception being highly influenced by the Centro de Estudios Históricos, the philological institute founded in Madrid by Ramón Menéndez Pidal (1869-1968)—as well as the initial connections of English studies with departments of Romance languages, ensured that the early curricula had a strong philological component. For instance, the very first syllabus at Salamanca, where English and German were established in 1952, comprised the linguistic and literary study of Gothic, Old English, Old High German, Middle English and Middle High German, as well as an introduction to Old Norse literature (Guardia & Santoyo 1982: 8). This was, however, quite exceptional. In fact, although philology was present in all curricula, a specific focus on English usually started only in the fourth year of a five-year degree; during the first three students had to tackle a diverse range of subjects from geography and history, to philosophy or metaphysics and history of the Spanish language and literature, before they could specialize in English within the general degree of *Filosofía y Letras*. Consequently, the fields of English linguistics, literature, history and culture were compacted into the last two years. Despite these constrictions, an examination of the syllabuses of the sixteen universities that offered a degree in English studies up to 1981—as listed in Guardia and Santoyo’s review of this crucial period for the establishment of the discipline (1982: 179–227)—reveals that all of them had room for annual compulsory courses on History of the English Language. Additionally, some had subjects like Germanic Philology and a few offered specialized courses on Old or Middle English language. The presence of specific seminars on OE literature may be hidden under more general labels, like “Historia de la literatura inglesa” or very often be a part of the contents of “Filología germánica.”

¹ The financial contribution of Fundación Séneca, Comunidad Autónoma de la Región de Murcia, has facilitated research leading to this publication and it is hereby acknowledged (project 02957/PHCS/05).

² See Monterrey (2003b) for a comprehensive account of the reasons for the general lack of interest of the Spanish authorities in promoting the study of foreign languages at university level during the period 1900-1950. In addition to the strong sense of nationalistic self-sufficiency developed by Franco’s dictatorship in the years immediately following the Civil War, the author emphasizes the effects of the disastrous war with the USA in 1898 and the loss of the last Spanish colonies on the intellectual elites in the first decades of the last century. One exception to this anti-foreign climate, according to Monterrey (2003a: 71-72), was the attempt by the republican government in 1931 to establish a university degree in Modern Philology; unfortunately the outbreak of the Civil War in 1936 frustrated the project. As regards research, an influential predecessor was Salvador de Madariaga (1886-1978), a Spanish intellectual who spent part of his lifetime in Britain, both as a diplomat and as an Oxford don; Madariaga wrote *Shelley and Calderón* (1920) where parallels were established between key texts from the history of English and Spanish literature, one of them involving *Beowulf* and the Spanish epic *El Cid* (Monterrey 2003b: 84-85). To the best of our knowledge, Madariaga’s is the first indirect contribution to research on OE literature by a Spanish scholar, followed by the Argentinian Jorge Luis Borges’s *Antiguas literaturas germánicas* (1951; see also 1978), and the Chilean Orestes Vera Pérez’s well-known translation of *Beowulf* into Spanish (1962), with a preface by Emilio Lorenzo, first chair of English and Germanic philology in Spain.

In the the mid-1980s there was a boom in the general interest in English Studies, or *Filología Inglesa*: the professional options available to students with these qualifications—either as secondary school teachers of English, as translators or very often in banking, tourism or general administration—meant that the number of students soared and that a majority of Spanish universities offered degrees in English and thus had to hire specialized staff. The new situation also implied that English departments, whether newly-founded or well-established, became more powerful and managed to offer four- or five-year degrees whose contents were from the beginning based mainly on the study of English (occasionally with German), without the previous massive prerequisites in Spanish and the other Romance languages. One consequence of such expansion is that the curricula have become diversified and very often the number of optional subjects has increased, which, in theory, should be reflected either in the flourishing development of Anglo-Saxon studies or, at the very least, in the possibility that students could follow courses on OE language and/or literature if they wished.

2. Teaching OE in Spanish universities

In order to estimate the accuracy of this hypothesis, we have undertaken a survey of the current state of the teaching of OE in Spain. The webpages of thirty-six universities offering degrees in English have been scrutinized to gather as much data as possible on the subject: the number of courses and their duration, contents, and even methodology, whenever the information is available.³ An important remark should be made beforehand: Spanish universities do not enjoy as much freedom as British and American ones when it comes to drawing up the contents of their degrees; on the contrary, educational authorities ensure that all degrees within the same field of studies share a percentage of core contents, ranging from 35% to 40%. As regards *Filología Inglesa* the core subjects (*troncales*) in the current curriculum include—in addition to Linguistics, English Grammar, Literary Theory, English and American Literature—at least ten credits of the History of the English Language: this ensures that all students of English throughout Spain must become familiar with some Old English (at least remotely) by the time they finish their degree. Additionally, the presence of one compulsory Introduction to History of English Literature—usually an annual subject of twelve credits—guarantees that students are acquainted with *Beowulf*, the Elegies and Ælfric before they leave university. Each faculty is free, of course, to include additional subjects (either compulsory or elective for students) which deal with some of the contents in greater depth. Obviously, the contents and subjects added depend on the expertise and interest of each department's members; interestingly, we assume that the choices affecting OE language and/or literature are clues on the health of the discipline and remarkable for the present survey.

2.1. Teaching OE and the History of the English Language

Only six universities, out of the thirty-six, include compulsory subjects on OE language: Alcalá, La Laguna, La Rioja, Murcia, Sevilla and Valladolid. They are all placed in the second or third year of the degree, with a number of credits ranging from 4.5 to 6. In all cases, a linguistic orientation is combined with the traditional philological aims, to the extent that students are encouraged to learn the rudiments of the language, analyze and translate some relevant texts, at the same time as they acquire basic concepts in historical linguistics. In the other twenty-nine universities, OE language, we assume, must be a part of the core contents of the History of the English Language, which receives a distinctive treatment in different departments. A majority split them into two compulsory subjects—although some offer three (Castilla-La Mancha, Madrid Complutense, Castellón, Málaga, Oviedo, Zaragoza) and even four (Santiago de Compostela).

³ We would like to gratefully acknowledge the assistance of Inmaculada Arboleda and Isabel López-Ortiz, students of OE from Murcia, who gleaned all the relevant information from the score of webpages currently run by Spanish universities. We also wish to thank María José Mora for her comments on early drafts of this report. It goes without saying that only the authors are responsible for any inaccuracy or mistake.

In general, the History of English appears in the second half of the degree (third and fourth years) with credits ranging from 4.5 to 14, with an average of 6. Not all the webpages specify the credits allotted to OE, though we have been able to reconstruct different situations. On the one hand, some degrees contain a substantial OE component, often sharing the space with (early) Middle English and separated from other courses on (late) Middle or (early) Modern English; such is the case of Salamanca (14 credits), Extremadura (12), Valencia (10), León (9), Oviedo (8), Madrid Complutense (6), Barcelona Central (6), País Vasco (6), Lleida (6) and Málaga (5). Additionally, some Departments offer earlier (first- or second-year) introductory courses on the history of English, where OE must also feature: Santiago de Compostela (9 credits), Madrid Complutense (6), Málaga (9), Valencia (5) and Zaragoza (6). A combination of the linguistic and the philological orientation is common in all cases, with the exception of Santiago, Madrid Autónoma, Castilla-La Mancha and Illes Balears, with a predominant linguistic stance. Finally, up to sixteen universities lump all the core contents of the history of English together into one massive compulsory subject, which ranges from 10 to 12 credits, one third of which, at least, we assume on chronological grounds, must be devoted to OE.

As regards optional subjects, only four out of the thirty-six universities offer some which are specifically concerned with OE language: La Laguna, Málaga, Santiago de Compostela and Valencia. These subjects, which are variously named, focus on training students to read and translate OE texts and accordingly have a strong philological and, sometimes, literary orientation (see section 2.2.). The degree offered by other universities also comprises elective subjects that cover different aspects of the history of English—including, we assume, OE—either to complement the contents in the core ones (Castilla-La Mancha, Las Palmas), to cater for the special interests of members of the department—Coruña, for instance, offers a course on English etymology—or both, as Madrid Complutense, where three subjects on historical linguistics are offered in the fourth and fifth year, thus encouraging students to specialize, if they wish, in diachronic English linguistics. This quick review allows us to conclude that the study of OE language in Spanish universities is subsidiary to the history of English and historical linguistics: a situation which, in our opinion, far from being disheartening, should be received with approval. The philological context that attended the establishment of English studies in Spain laid the foundations which, in the course of time, have assured that a majority of Departments, complying with the national regulations, have retained the subject in their curricula. Nevertheless, the scarcity of more specialized courses, whether core or elective ones, is a symptom that the number of scholars who have really developed an interest in OE is not so high and, accordingly, should be a cause for concern.

The secondary status of OE to the more general field of English historical linguistics also finds reflection in the Spanish-authored materials available to students. A best-selling textbook since its first edition in 1981 is Francisco Fernández's *Historia de la lengua inglesa*; this handbook, which is recommended in most syllabuses, combines the traditional chronological approach with the analysis of the different linguistic systems throughout the history of the language. Substantial parts are devoted to OE phonology, lexis and semantics in each relevant section, including one separate chapter on OE morphology and syntax. The book also contains a brief selection of texts for translation and philological commentary and a concise glossary, which facilitates the philological training of students. The recently-published *Historia esencial de la lengua inglesa* (2003), coauthored by staff from Málaga (Juan de la Cruz, Ángel Cañete, Antonio Miranda, Javier Calle and David Moreno) has similar characteristics. Two recently-published general textbooks on the history of English, with completely different orientation, are *El cambio lingüístico. Claves para interpretar la lengua inglesa* by Paloma Tejada (1999) and *Lingüística histórica inglesa*, edited by Isabel de la Cruz and F. Javier Martín Arista (2001). Tejada's is a brief book, published in a paperback house with national distribution, which, together with an accompanying workbook (Tejada 2001), has become quite popular. The book has a linguistic orientation, though the author attempts to write for the general public as well as for undergraduate students; as such, the different chapters deal with recurring aspects in English

historical linguistics such as language contact and standardization, lexico-semantic creativity, and the usual sections on phonology, morphology and syntax: there is room for OE in almost every chapter.

Lingüística histórica inglesa (de la Cruz Cabanillas & Martín Arista eds. 2001) is a massive multi-authored history of the English language with an irregular treatment of the different subjects and periods, mainly written with the expert in mind. After a historical linguistic introduction to the Germanic languages by Enrique Bernárdez (2001), seven of its seventeen chapters deal with the phonology, lexicon and grammar of medieval English, a substantial part of each one being, obviously, concerned with OE. Phonology is tackled in 45 pages by Javier Díaz Vera (“Fonología medieval: la lengua inglesa entre dos mutaciones vocálicas,” 2001) while Luisa García García (2001) writes nearly 60 comprehensive pages on inflectional morphology (“La morfología flexiva del inglés medieval”). Syntax receives extensive treatment, with more than 150 pages in two chapters—“Sintaxis medieval inglesa I: complementación, casos y sintaxis verbal” and “Sintaxis medieval inglesa II: funciones, construcciones y orden de constituyentes”—written by Javier Martín Arista (2001a, 2001b). In contrast, only 27 pages are devoted to semantics and the lexicon by Manuela Romano Mozo (2001), and nearly 40 to language contact and borrowings by Ana Laura Rodríguez Redondo (2001). Finally, OE and ME dialectology (“Dialectología del inglés medieval: niveles fonético-grafémico y morfológico”) receive a deeper treatment in a 60-page chapter written by Julia Fernández Cuesta and Nieves Rodríguez Ledesma (2001a), the only authors to provide a selection of texts for analysis (2001b). All in all, the book comprises 572 pages of material on the history of medieval (OE and ME) English, to which a useful final chapter on diachronic corpus linguistics has been added (Martín Arista 2001c).

Besides general handbooks on English historical linguistics, Spanish authors have also produced grammars and anthologies of the language. Inevitably, they tend to be published by local university presses for the use of local students. They also share a common organization of the materials, proceeding from introductory sections on phonology, morphology and syntax (sometimes paying heed to the Indo-European and Germanic backgrounds), to a choice of texts for analysis and translation, varying in scope and extent, to the final glossary and, occasionally, the selected notes on cultural, historical, literary or editorial questions. The earliest of these textbooks was Juan de la Cruz’s *Iniciación práctica al inglés antiguo* (1986), which stands out for its practical orientation (in fact it includes the keys to the morphological and syntactic analyses of the majority of texts anthologized). The author has also published other philological materials for the teaching of OE: *La prosa de los anglosajones* (1983), an anthology of prose texts with a glossary, and the recent *Inglés antiguo. Base de la filología inglesa* (2002a), coauthored with Pedro Jesús Marcos and Ángel Cañete, which has an accompanying workbook (2002b). Another early textbook is the *Old English Anthology* by Antonio Bravo, Fernando García and Santiago González, from Oviedo, with a varied selection of texts—twenty-eight both in prose and verse—and a robust introduction to the language (113 pages); this anthology has been extensively used in a number of universities since its publication in 1992 (rev. 1994).

The global interest in the early Germanic languages which has traditionally characterized the Faculty of Philology in Salamanca has an interesting reflex in the textbook *El inglés antiguo en el marco de las lenguas germánicas occidentales* (1995), by Catalina Montes, María Pilar Fernández and the late Gudelia Rodríguez, some of whose sections, as the title suggests, are devoted to tracing the origins of OE phonology and grammar in West Germanic and Indoeuropean.⁴ Finally, other Spanish textbooks on OE, more practically-oriented, are *An Introduction to the History of the English Language. Vol. 1: Old English* published in Murcia

⁴ Scholars from Salamanca have also published grammars and introductory textbooks on other early Germanic languages, like *Manual de lengua gótica* by Ana Agud Aparicio and María Pilar Fernández Álvarez (1988) and the latter’s *Antiguo Islandés: Historia y Lengua* (1999), with introductory sections on proto-Germanic and Old Icelandic literature by Julia Fernández Cuesta and María José Mora respectively. Even though the other early Germanic languages are not part of this review, members from some English departments have also developed an interest in them, namely Luisa García, from Seville, whose recent *Germanische Kausativbildung* (2005) may also be useful to some Anglo-Saxonists.

by Conde-Silvestre and Sánchez Pérez (1996), *Prosa Anglosajona: Traducción, Análisis y Comentario* (1997), edited in Seville by Álvarez Benito, Fernández Cuesta and Rodríguez Ledesma (1997), *An(Other) Introduction to Old English for non-English students*, by Isabel Moskowich-Spiegel, from Coruña (1999), and the recent collection of texts and guidelines for philological translation compiled by Guarddón Anelo, from the Open University (UNED), *Understanding Old and Middle English Texts. A Guide to Diachronic Translation* (2005).

2.2. Teaching Anglo-Saxon literature in Spain

As regards the teaching of Anglo-Saxon literature, students' first contact with Old English texts usually takes place in introductory courses to English literature in the first or second years of their studies. In these courses, which are variously named in the different universities, students typically have access to passages from canonical texts like *Beowulf*, excerpts from poems of the Exeter Book or classical pieces from Bede's *Ecclesiastical History* like Cædmon's *Hymn* or the account of Edwin's conversion.⁵ Apart from surveys on English literature or linguistic-oriented courses like "Old English" and "History of the English Language," Spanish students are usually granted access to Anglo-Saxon literature through period-based courses. Indeed, the majority of universities arrange the study of English literature in periodical courses that distribute its contents in blocks like "Medieval/Renaissance." But the scope of the teaching of Anglo-Saxon texts in these courses is frequently rather restricted, as the study of this period is usually incorporated in broader subjects that also include Middle English and sometimes even Renaissance literature.⁶

As far as we know, in Spanish universities there are no compulsory courses solely on OE literature. An exception to the rule is "Lengua y literatura del inglés antiguo" (4 credits), a fifth-year core course at the university of Oviedo wholly devoted to Anglo-Saxon literature. But in most universities compulsory courses normally combine the study of Old English texts with Middle English ones. A typical example of this is Seville's fifth-year "Literatura anglosajona y medieval inglesa 101" or Vigo's third-year "Literatura Anglosaxona e Medieval," both with 6 credits. Only a few universities include optional subjects concerning Old English literature. Cádiz, for example, offers an elective "Literatura anglosajona" (6 credits); Málaga's "Textos ingleses del periodo antiguo y medio temprano" (5 credits) and La Laguna's "Filología medieval inglesa I" (6 credits) both study OE texts although they are also taught from a linguistic point of view. But these courses are again an exception to the rule: like compulsory courses, electives normally combine the study of Old and Middle English texts. Seville's "Literatura anglosajona y medieval inglesa 102" (4.5 credits) and Murcia's "Literatura medieval inglesa" (6 credits) are typical, offering a survey of Anglo-Saxon and Middle English literature that ends in the fifteenth century.

As regards Spanish-authored materials intended for the teaching of medieval English literature in universities, there are some handbooks that have become popular in Spanish curricula. That is the case of Fernando Galván's *Estudios literarios ingleses: Edad Media* (1985), a collection of articles by various scholars

⁵ Thus, for example, obligatory courses like "Introducción a los estudios literarios ingleses 101" in Seville (4.5 credits, first year) or "Literatura inglesa (hasta el siglo XIX)" in Murcia (9 credits, 2nd year) both include Anglo-Saxon texts. Similarly, most university curricula supply courses on English history either in the first or second half of the degree. These courses, which are named differently in each university, also allow students to read some excerpts from the *Anglo-Saxon Chronicle*, Bede's *Ecclesiastical History* and other OE texts. That is the case of "Historia Medieval y Moderna de Gran Bretaña," a core course of León University taught in the fourth year (6 credits) or "Cultura y civilización de Gran Bretaña" in Oviedo University (second year, 8 credits).

⁶ For instance, Madrid Complutense offers "Textos fundamentales de la poesía inglesa medieval y renacentista" (6 credits), a survey of texts from the Anglo-Saxon period to the sixteenth century. Similarly, Valladolid offers "Literatura inglesa I" (6 credits), a first-year course which studies the literature of the medieval period up to the fifteenth century. In some cases, period courses of this kind exclude OE literature from the syllabus and start with ME texts.

that has also had much influence in Spanish curricula. The essays, which deal with both Anglo-Saxon and Middle English texts, are meant to serve as an introduction to the literature of the Middle Ages. The chapters of special interest for Anglo-Saxonists are “Poesía épica anglosajona: *Beowulf*,” by Susana Onega (1985), Enrique Bernárdez’s “El lenguaje de la poesía anglosajona” (1985) and the initial sections of “Elementos humorísticos en la literatura medieval inglesa, 800–1400” by the late Patricia Shaw (1985). Also by Galván, *Literatura inglesa medieval* (2001) is a history of medieval English literature in Spanish. As Galván himself indicates in the preface, it is the first time that a book dealing with both Old English and Middle English literature has ever been written in our country. The book is therefore divided into two blocks, the first (three chapters) being wholly devoted to Old English literature. The first chapter constitutes an introduction to the literature of this period; the second chapter deals with Anglo-Saxon poetry and the third chapter with prose. Interestingly, the author deliberately breaks this genre organization by including a section on Anglo-Latin literature in the third chapter. This first part of the book discusses major Anglo-Saxon works that are illustrated by representative passages, which are offered in modern English by different editors.

Finally, Jorge Luis Bueno Alonso’s *Literatura Inglesa Medieval y Renacentista: Guía Temática y Bibliográfica* (2005) is a recent handbook in Spanish which, as the author indicates in the preface, targets both students and teachers of medieval and Renaissance English literature. Chapter Two of this book offers the basic guidelines of a course on medieval literature divided into two blocks: Old English and Middle English. A description of the contents of the course and the goals follow, together with a select bibliography of essential materials needed for the different topics included in the syllabus. Importantly, the bibliographic items that are listed in the book are described and commented by the author.

3. Spanish research on OE language and literature: the past and the present

It took some time for research in OE language and literature to develop in Spain. Despite the initial philological focus of English studies, the growth of scholarship on OE required the additional specialization in the early Germanic language which not all students at the time were willing or able to acquire. Accordingly, it was not until the early 1970s—twenty years after *Filología Inglesa* had been established in Salamanca—that the first publications appeared.⁷ These were a series of articles by Juan de la Cruz Fernández on the origins and development of the phrasal verb in early English (1972, 1973). Juan de la Cruz, from the University of Málaga, has published extensively on English linguistics and the history of the English language and has never abandoned his early interest in OE morphology and syntax: in addition to the introductory textbooks mentioned above (de la Cruz 1983, 1986; de la Cruz *et al.* 2002, 2003), he has written articles, among other subjects, on OE inflectional and derivational morphology (1975, 1977, 1988, 1993).⁸

At the university of Málaga, a new generation of scholars have maintained and updated de la Cruz’s research on OE, particularly on morphology and syntax, by analysing, for instance, the effects of certain OE word-order patterns on verbal morphology (Miranda 1997), the quantity of <i> in the OE words ending in *-lic* and *-lice* (Calle & Miranda 1997) or impersonal constructions in late OE texts (Miranda & Calle 1999). Members of this team have also made profit of the methodological improvements afforded by corpus linguistics and the computational treatment of diachronic materials and have produced MAOET, a morphological analyser of OE texts (see: Miranda, Triviño & Calle 2000), and CALLOE, a computer assisted program for language learning of Old English (see: <http://rigel.lcc.uma.es/~trivino/calloe/index.html>; Calle, Triviño & Miranda 2000), the latter being partly based on the OE *Apollonius of Tyre*, which the

⁷ Earlier reviews on the state of the art in OE and Medieval English studies in Spain have been published by Galván (1987, 1991), Bravo García (1991), Bravo, Galván & González (1994) and Bravo García & Mora (1995).

⁸ A project on preverbalization in the early Germanic languages, somehow connected to de la Cruz’s research, was launched at Salamanca in the 1990s; for details of the project see Montes & Fernández (1994).

authors have also analysed extensively by means of an electronic OE concordance maker (OEC) (see: Miranda, Calle, Moreno & Muñoz 2006).⁹ Interestingly, the adoption of new research methods has not deterred the youngest members of the group from the rigors of traditional philological work, as their concern with OE editorial questions attests (Moreno Olalla 2000, 2001; Marqués Aguado, forthcoming). Computer-assisted instruction in OE is also the subject of an extensive article by Alejandro Alcaraz Sintés (2002a), from Jaén, who lists and describes a vast number of resources for OE self-instruction available on the market and the internet. Alcaraz Sintés is the author of a Ph.D dissertation on adjective complementation in OE (2002b) and at present works on a project for a dictionary of syntactic and semantic complementation of OE adjectives (2006).¹⁰

The field of syntax attracted a majority of Spanish scholars doing research on historical linguistics after the burgeoning of English studies from the mid-1980s, and the study of OE syntax was accordingly strengthened. One of the leading teams in this area is undoubtedly the research unit on *Variation and Linguistic Change with special reference to English* established at the English Department of Santiago de Compostela (<http://www.usc.es/ia303/vlc/main.html>) by Professor Teresa Fanego in the 1980s. The early interest of members of this group was the applicability of modern terminology and conceptualization to the structure of early English at large; this has yielded important discussions on a varied range of topics, including—among others which have some bearings on OE—subject clauses (López Couso & Méndez Naya 1993; Méndez Naya 1995b; 1997), finite complementation (Méndez Naya 1996), mood and modality in OE and ME subordinate clauses (Méndez Naya 1995a; López Couso & Méndez Naya 1996; Loureiro-Porto 2005), the development of impersonal constructions in the transition from OE to ME (López Couso & Méndez Naya 1997), the early history of conditional and adversative clauses with *if* and *though* (López Couso & Méndez Naya 2001), the origins of the progressive construction (Núñez Pertejo 1999, 2004), the auxiliaryization of OE *weorthan* (Núñez Pertejo 1997), etc. Members of this group have also explored diverse aspects of grammaticalization (Méndez Naya 2003; López Couso, Méndez Naya, Núñez Pertejo, Seoane 2004) and, at present, some of them are studying its possible connection to relativization strategies in OE and early ME (Suárez Gómez 2001, forth.).

A number of Spanish scholars, quite often in isolation and independently from larger teams, have also conducted research on OE morphology and syntax in the last fifteen years. Trinidad Guzmán González, from León, has devoted part of her efforts to unravel the different facets of grammatical and natural gender in the transition from OE to ME (1993, 2001), and Rodrigo Pérez Loido, from the neighbouring university of Oviedo, has analysed OE sentence structure and word order (2000) in a number of texts, ranging from the *Anglo-Saxon Chronicle* (1997, 2001) to *Ælfric's Lives of Saints* (1993). Luisa García, from Seville, has explored some instances of morphological simplification in OE (1999), Ana Saorín Iborra studied the paradigm of personal pronouns in the *Vespasian Psalter* (1997) and María Ángeles Ruiz Moneva analysed derivational morphology in some texts from *Ælfric's Lives of Saints* (1998). Finally, Javier Martín Arista, from La Rioja, in addition to the extensive chapters on OE syntax included in the edited textbook *Lingüística Histórica Inglesa* (2001a, 2001b), has also dealt with the parallel syntactic behaviour of some Latin and OE predicates (Mairal Usón & Martín Arista 1993), and with iconicity in OE noun phrases (Martín Arista & Ortigosa 2000; Martín Arista & Caballero González 2001-02), among other topics.

Syntax was also the main focus of OE scholarship in one of the Spanish Departments that has also led teaching and research in English historical linguistics in the last twenty years: Madrid Complutense. However, some progress from the functional analysis to the textual approach can be traced in publications by members of the Department, in parallel to the engagement with text linguistics of Professor Enrique

⁹ See also Vázquez González (2006) for an application of corpus linguistics to the retrieval of OE formulaic language.

¹⁰ Full updated accounts of recent PhD dissertations on medieval English language and literature have been published in the journal *Selim*, volumes 11 (2001-2002) and 12 (2003-2004).

Bernárdez, one of the leading linguists in the field (see: Bernárdez & Tejada 1984 for a review of diachronic applications at large). Publications by scholars connected to this Department have explored a range of aspects where OE syntax converges with text linguistics, such as modality (Larsen 1989), word order and information structure (Tejada 1988) or the textual constraints of macrostructures on OE grammar (Bernárdez & Tejada 1991; Tejada 1991; Tejada & Bernárdez 1995; Romano Mozo 1995). The novel perspective of Chaos Theory has been adopted to investigate the compositional attributes of some OE text types (Rodríguez Redondo & Romano Mozo 1997) and even long-term diachronic processes, like grammaticalization (Romano Mozo 1997), or synonymy and polysemy in historical lexicography (Romano Mozo 2002). More recently, scholars from this group have taken up a cognitive perspective to illuminate some aspects of OE lexicon and semantics, like ‘friendship’ (Romano Mozo 1993), ‘anger’ (Romano Mozo 1999) or ‘perception verbs’ (Rodríguez Redondo & Contreras 2001) as well as the locative uses of some prepositions (Guarddón Anelo 2001, 2003; see also González Orta 2004). In fact, the cognitive approach is becoming fairly popular among OE linguists in Spain; it supplies Isabel de la Cruz and Cristina Tejedor the theoretical framework for their analysis of terms for ‘horse’ and related items in the history of English (2002), and is the foundation to Vázquez González’s study of OE verbs of ‘giving’ and ‘granting’: *Diccionario conceptual de verbos para la donación en inglés antiguo* (2005).

The study of OE lexis and semantics rivals syntax for the lead in Spanish scholarship. Javier Díaz Vera, from Castilla-La Mancha, is partly responsible for the shift of interest; he has done theoretical research on the interface between syntax and semantics in diachronic linguistics (2000a) and has applied some models, like the cognitive and the lexematic-functional ones, to the OE verbal dimensions of ‘birth’ (2000b), ‘causation’ (2000c), ‘memory’ (2000d) and ‘light’ (2004). In 2002 he edited for Rodopi the collection of essays *A Changing World of Words: Studies in English Historical Lexicography, Lexicology and Semantics*, which features articles by historical linguists from Spain and abroad. A majority of the Spanish-authored papers which have some bearings on OE follow the lexematic-functional model, a sequel to Dik’s *Functional Grammar*, which has become quite popular in Spain during the last fifteen years. Within this framework, Díaz Vera himself contributes an analysis of the lexical domain of ‘touching’ in OE (2002), and Pamela Faber & Juan Gabriel Vázquez González (2002; see also: Vázquez González 2002, 2004) use the model to analyse the structure of the OE field of ‘possession’. The possibilities of applying the lexematic-functional model to specify the semantic architecture of the lexicon renders it a useful tool to grapple with the interface between syntax and semantics in dictionary building. This is the aim of two research projects funded by the Spanish Ministry of Education which are being carried out by scholars from the English Department in La Laguna, under the leadership of Francisco J. Cortés Rodríguez: *Diccionario nuclear sintáctico de base semántica del léxico en inglés antiguo* (1999-2002) and *Gramática y mecanismos de interficie de las clases verbales del inglés antiguo* (2002-2006). In addition to theoretical discussions on the applicability of the functional-lexematic model to OE (Cortés Rodríguez & Mairal Usón 2002; Martín Díaz & Cortés Rodríguez 2003), the two projects have yielded analyses of the OE semantic domains of ‘healing’ (Pérez Quintero & Cortés Rodríguez 2001), ‘prediction’ (González Orta 2000b), ‘dreaming’ (Mele Marrero 2001), ‘warning’ (González Orta 2002a), ‘saying’ (González Orta 2000a, 2002b, 2004), ‘running’ (Cortés Rodríguez & Torres Medina 2003) and ‘smelling’ (González Orta 2005). Finally, some authors have approached aspects of the OE lexicon from an ethnographic perspective; this is the case, among others, of Aguirre’s analysis of the semantic implications of OE *wyrd* (1995) or Fidalgo Monge’s study of the terminology for ‘sea’ in *Beowulf*, *The Wanderer* and *The Seafarer* (1999).

Spanish scholars have also approached OE texts from the perspective afforded by pragmatics and discourse analysis. In addition to the textual stance adopted in research by staff at Madrid Complutense, some authors have applied these methods and findings to a number of texts, mainly literary. Manuel Gómez Lara, for instance, made use of speech act theory to study heroic poetry in the late 1980s (1987, 1988), while Eduardo Varela Bravo opted for Sperber and Wilson’s theory of relevance to provide some

novel interpretations of Ælfric's *Colloquy* (1989, 2000) and other pieces, like *The Fall of the Angels* (1995) and Ælfric's *Homily on the Parable of the Vineyard* (1999). Relevance theory has also been applied by Ruiz Moneva to the translation of sections from the *Anglo-Saxon Chronicle* (1995). Other scholars, like Garcés Conejos and Fernández Cuesta used the theory of courtesy to analyse some passages from *The Battle of Maldon* and Ælfric's *Saint Edmund* (1994). Juan Camilo Conde-Silvestre, from Murcia, has dealt with textual organization in some sections of *The Wanderer* (1993) and *The Ruin* (2000) with the aim of disclosing the basic stylistic features of OE poetry like *variatio* or understatement. Finally, Dolores Fernández Martínez has recently applied some of the systemic tools developed by Critical Discourse Analysis in the 1990s to expose the strategies of manipulation in OE religious discourse, particularly Bede's *Ecclesiastical History*, Alfred's *Preface to the Pastoral Care* and Wulfstan's *Sermon to the English* (2001, 2003).

In general, OE phonology and orthography have been the Cinderella of OE research in Spain. One important exception, which nevertheless encroaches on Middle English, is the work by María Auxiliadora Martín Díaz, from La Laguna, on the reflexes of OE <y>, <æ> and <eo> in Kentish place-names (2000, 2001, 2002, 2003). Another interesting analysis, with implications for OE phonology and dialectology, is the study of the linguistic information supplied by the Anglo-Saxon coins at the Royal Museum of Scotland developed by María José Esteve Ramos (2000). Finally, Javier Díaz Vera, besides writing the section on medieval phonology in the textbook *Lingüística histórica inglesa* (2001), has approached the system of OE phonemes from the perspective of dependency phonology (1997).

In the interface between phonology and graphics, language and literature, the study of runes in OE inscriptions has attracted the interest of some scholars from Seville: Julia Fernández Cuesta started research in this field in the early 1990s and has made a complete analysis of the Ruthwell Cross (1994) and other Anglo-Saxon memorial inscriptions (1999); more recently, Inmaculada Senra Silva has joined in this enterprise with a number of publications on Anglo-Saxon runic inscriptions (1998, 2000, 2005), including a Ph.D. dissertation on *The Significance of Rune-Names: Evidence from the Anglo-Saxon and Nordic Sources* (2003). The study of runes in northern OE texts has also awoken in these authors an interest in Northumbrian OE (Fernández Cuesta 2004) and in the history of the northern dialects at large, especially in ME: indeed the research project *Varietades del norte del inglés británico: evolución histórica y descripción* has been funded by the Spanish Ministry of Education and hopefully will produce important results soon.

Another source of interest for Spanish scholars of OE is borrowing and etymology. Andrew Breeze, from the University of Navarra, has published extensively on possible Celtic origins for some OE *hapax legomena*, like *clædur* 'clapper' or *hreol* 'reel' (1995a, 1995b). The Scandinavian presence in Anglo-Saxon England and the linguistic effects of contact between these communities have also been favourite topics of research for Spanish historical linguists, like Bernárdez (1993) who dealt with the possibility of mutual intelligibility between speakers of OE and ON in the Danelaw. Even though the consequences of contact on grammar and lexicon are mainly explored in ME texts—a subject that has been extensively researched by Moskowich-Spiegel (1995)—a couple of promising young scholars in this field have also tackled the question of Scandinavian borrowings in late OE. Dolores Pérez Raja, from the University of Murcia, is currently working on a dissertation on the application of archaeological findings to the study of Scandinavian loanwords as part of the research project *Aproximación sociolingüística al estudio de los préstamos escandinavos en inglés antiguo y medio*, funded by the educational authorities for the period 2006-07. Another young Spanish scholar working in this field is Sara Pons Sanz (University of Nottingham), who has analysed Scandinavian borrowings in late OE northern texts such as the glosses to the Lindisfarne and Rushworth Gospels (2000, 2001, 2004). In the forthcoming book *Norse-Derived Vocabulary in Late Old English Texts: Wulfstan's Works, a Case Study* Pons Sanz compares the possible Scandinavian loans in texts attributed to Wulfstan with equivalent native vocabulary in semantic and stylistic terms, and explores different possible reasons for the occurrence of those loans in Wulfstan's works.

As for editions, translations and studies of Anglo-Saxon literature, Spanish scholarship has paid much attention to heroic texts. It should be no surprise that the earliest research by members of Spanish universities on OE literature was inspired by the canonical *Beowulf*, Bravo García being probably one of the first scholars to publish his research on the heroic poem (1974). Bravo himself dealt with different aspects of the poem in several articles written in the 1980s (1979, 1983) and has also touched on other texts like *The Battle of Maldon* (1976, 1992). More recently, he has produced an anthology of Anglo-Saxon heroic verse, *Los lays heroicos y los cantos épicos cortos en el inglés antiguo* (1998a), in which *Widsith*, *Deor*, *The Battle of Finnsburh*, excerpts from *Beowulf*, and other poems are offered with a detailed introduction and commentary. Other Spanish scholars have studied different aspects of OE heroic literature. In addition to Gómez Lara's approach to *Beowulf* and *Maldon* within the pragmatic framework of speech-act theory mentioned above (1987, 1988), Manuel Aguirre has dealt with the symbol of 'weaving' (1995) and with the connections between boasting and determination in *Beowulf* (1996), and Mercedes Salvador has drawn parallels between the account of Scyld Scefing and early Anglo-Saxon regnal lists (1998). An interesting paper on *The Battle of Maldon* is Carrera de la Red's exploration of the possible reliance of the *scop* on Prudentius' *Psychomachia* for the presentation of some of the psychological conflicts exposed in the poem (1995).

Recently some scholars are starting to concentrate on the revisions and appropriations of *Beowulf* in contemporary culture. In this sense, María José Gómez Calderón's "La Mitificación de *Beowulf*" (2002) explores the process by which the Old English poem has become a literary icon in the past to such an extent that this has also greatly affected our present conception of the text. The author similarly provides a study of the poem as a mass-media phenomenon in contemporary film adaptations like *The Thirteenth Warrior* (1999) by John MacTiernan and *Beowulf* (2000) by Graham Baker. By the same author, "My Name Is Beowulf: An Anglo-Saxon Hero on the Internet" (forthcoming) considers the study of medieval revisionism in popular culture and different media. Together with María José Mora, Gómez Calderón has also dealt with the appropriation of the Anglo-Saxon past in other historical periods, especially in nineteenth-century America (1998).¹¹ The interface between the OE text and popular culture has also been explored in "The Old English Poem 'A Vampyre of the Fens': A Bibliographical Ghost" (2005), where Eugenio Olivares Merino analyses the possible link between the myth of the vampire in contemporary culture and the characterization of Grendel and his mother in *Beowulf* (see also 1999; forthcoming).

However, the greatest effort has probably been devoted to editions and translations of *Beowulf*. A valuable contribution in this field was carried out by Luis Lerate, whose *Beowulf y otros poemas épicos antiguos germánicos* (1974, rev. 1986) has become a favourite translation in Spanish syllabi. Lerate renders the whole poem in verse and attempts to reproduce the peculiarities of Anglo-Saxon prosody. He is also quite successful at imitating the stylistic and rhetorical devices employed in the Old English text. This is a dual-language edition, fully annotated, with an appendix including, among other items, genealogies and a map of Scandinavia, which all offer a useful contextual background for readers. Antonio Bravo's *Beowulf: Estudio y traducción* (1981) is a prose translation of the poem, annotated and accompanied by a thorough introductory study dealing with general aspects like authorship, date, and audience.¹² Chronologically, the next translation of the poem to appear was Ángel Cañete Álvarez-Torrijos's (1991), another prose rendering that also includes an introduction dealing with traditional critical issues such as date and provenance. The first part is followed by two further separate sections offering a study of formal and stylistic aspects. In the past decade, there has been a tendency to translate *Beowulf* into different Iberian languages. A first outcome of this is Xavier Campos Vilanova's *Beowulf: Traducció en prosa d'un poema epic de l'anglès antic* (1998). This

¹¹ See also Gómez Calderón (1999) for a review of Anglo-Saxonism in the 19th century and Galván (1992) for the presence of Anglo-Saxon in contemporary literature.

¹² Bravo also provided a verse translation of selected passages from *Beowulf* in his *Literatura anglosajona y antología bilingüe del antiguo inglés* (1982).

prose version in Catalan is preceded by a brief study of formal and epic features of the poem.¹³ By the same token, Jorge Bueno Alonso and Ana Fernández Soneira are currently working on an alliterative translation of *Beowulf* into Galician, a first sample of which has recently been offered in “The Frisia a Fisterra, ou como facer unha tradución aliterativa á lingua galega do poema épico anglosaxón *Beowulf*” (2005).

Spanish scholars have also focused on the so-called ‘elegies’ of the Exeter Book. Bravo García (1975, 1993) had taken the first steps in this field; also notable is Amelia Fraga Fuentes’ analysis of the voices in *The Wife’s Lament* and the Galician poet Rosalía de Castro (1994), as well as her discussion of a possible translation of *Deor* into Galician (2003). A new generation of scholars has also concentrated on these texts. Juan Camilo Conde-Silvestre’s *Crítica literaria y poesía elegíaca anglo-sajona: Las Ruinas, El Exiliado Errante y El Navegante* (1994a) is frequently recommended in Spanish syllabuses. The book offers a thorough preface dealing with the basic characteristics of the elegiac genre, then separate chapters on *The Ruin*, *The Wanderer* and *The Seafarer*. In each chapter, Conde-Silvestre addresses structural and rhetorical aspects as well as major critical readings related to each poem. A final appendix includes an edition of the texts and a Spanish translation in prose. The same author’s “Discourse and Ideology in the Old English *The Wanderer*: Time and Eternity” (2003b) discusses the perception of time in that poem by means of an analysis of the organization of point of view in the light of the leading critical interpretations of this work. Conde-Silvestre has also carried out research on the interface between oral and literate culture in *Deor* (1995), as well as on the relevance of some medieval theories of allegory to the interpretation of *The Seafarer* (1994b).

María José Mora’s “The Invention of the Old English Elegy” (1995; see also: 1993a) has had a major impact on scholarly publications related to this group of poems. In this article, the author discusses the arbitrariness with which the label ‘elegiac’ has been used by critics in the past. As she demonstrates, the ascription of poems like *Deor*, *The Wanderer*, *The Seafarer*, *The Wife’s Lament*, *The Husband’s Message*, *The Ruin* and *Resignation* to the elegiac category has frequently provoked biased readings and misinterpretations. She concludes that “the genre is a Romantic construct” and that “both the generic concept and the canon are essentially nineteenth-century fabrications” (p. 139). Another essay by the same author is “Un invierno entre los hielos: los paisajes en la poesía anglo-sajona,” which illustrates different facets of the literary motif of wintry weather in a number of passages from the OE poetic corpus. Finally, Jorge Luis Bueno Alonso has also published much on these poems. In his *El discurso poético elegíaco del inglés antiguo* (2001a; see also 2004a) the author applies literary anthropology and hermeneutics to *The Seafarer*, *The Wanderer*, *Deor*, *Wulf and Eadwacer* and *The Wife’s Lament*. As a result, he establishes a model of Anglo-Saxon elegiac discourse which emphasizes the special idiosyncrasy of these texts. In other publications, Bueno Alonso applies the same anthropological framework to individual poems from this group (1999, 2000, 2001b, 2003).

The Exeter Book Riddles have also been subject of several studies by Spanish scholars. *Enigmas anglosajones del Codex Exoniensis: Selección bilingüe* (1992) by Bernardo Santano and Adrian Birtwistle provides a selection of riddles with a translation into Spanish. The book offers an introduction, whose first part deals with the manuscript, the language, and stylistic and rhetorical aspects of the riddles; a second section of the introduction focuses on the concept of riddle and its significance in different periods and cultural contexts. Jorge Luis Bueno Alonso’s “Actitudes anglosajonas hacia el humor: la caracterización del humor obsceno y sexual en los acertijos del Exeter Book” (2004b) examines obscene elements and humorous aspects in a group of *double entendre* riddles: numbers 25, 44, 45, 54 and 61. He then envisages the possible connection of these humorous ingredients with those found in contemporary English culture. A further study of the obscene category is given by Mercedes Salvador’s “The Key to the Body: Unlocking Riddles 42-46” (2004a). In this article, the author argues that this group of riddles constitutes a thematic

¹³ For a comprehensive analysis of the translations of Lerate, Bravo, Campos, and other Spanish authors, see María José Gómez Calderón’s “*Beowulf* in Spanish” (forthcoming).

section which, despite their overtly sexual components, might have been read as enlightening examples of the dangers of the body and carnal desire in the context of the Benedictine reform. Salvador has also published extensively on the cultural context and the interpretation of other riddles from the Exeter Book, namely numbers 8, 35, 74, 77-78 (1998a, 1999, 2001, 2004b).

Old English biblical and religious poetry has not been the focus of much interest among Spanish scholars. Some exceptions to this rule can, however, be found. Bravo García, in addition to some articles on the subject (1978) including the analyses of sections from *Genesis B* (1994) and *Juliana* (2000), has recently written *Fe y literatura en el periodo anglo-sajón: ss. VII-XI. La plegaria como texto literario* (1998b), where the function of prayers in Christian narrative poetry is explored. Other scholars who have touched on this field are Fernando García García, from Oviedo, who studied the language and rhetoric of Cynewulf's *Fates of the Apostles* (1994), Laurence Erussard (Hobart and William Smith College) whose Ph.D. dissertation analyzes different facets of the female characters in *Elene*, *Juliana* and *Judith* (2001; see also: 2004) and Conde-Silvestre who has dealt with the function of demons in *Genesis B*, *Guthlac*, *Elene* and *Juliana* (2003b). More recently, Mercedes Salvador is doing research on the *Advent Lyrics* (2006).

Apart from the research carried out by Spanish linguists, there are few studies devoted to Anglo-Saxon prose from a literary point of view. An early exception is González Fernández-Corugedo's comparison between Ælfric and Berceo, a thirteenth-century hagiographer from La Rioja (1984). The joint efforts of Pedro Gonzalo Abascal and Antonio Bravo García have also worked in this direction (1993) as reflected, among other publications, in *Héroes y santos en la literatura anglosajona* (Bravo García & Gonzalo Abascal 1994; see also 1997), which offers a selection of Ælfric's hagiographic texts. The anthology includes a thorough introduction divided into several chapters that comment on different aspects of the works; the book then offers an OE edition and Spanish translation of the *vitae* of English saints included in Ælfric's hagiographic collection—Alban, Ætheltryth, Swithun, Oswald and Edmund. A number of scattered discussions of other Anglo-Saxon prose texts by Spanish scholars can be found, such as Salvador Insa Sales's study of the treatment of Spanish matters in the *Orosius* (1999), the examination of Latin culture and vocabulary in Alfred's *Boethius* and the *Apollonius of Tyre* carried out by Marta Iñigo Ros (1998, 2000) and Conde-Silvestre's approach to the "Cynewulf and Cyneheard" entry of the *Anglo-Saxon Chronicle* from the perspective afforded by the theory of fiction (2004).

Last but not least, the contributions of Spanish scholars to the field of manuscript studies should be mentioned in this review. María José Mora has explored the relationship between images and text in Junius 11 (1993b) and BL Stowe 944 (1993c) and Asunción Salvador-Rabaza Ramos offers a diplomatic study of BL Cotton Vespasian D.viii (2000). A promising young scholar in this field is Francisco José Álvarez López (University of Manchester), whose Ph.D. dissertation is a comparative study of the paleography of Anglo-Saxon manuscripts containing both the Latin and the OE versions of the *Rule* of St. Benedict. In "The Palaeography of Oxford, Corpus Christi College, 197," Álvarez provides a detailed paleographical study of the manuscript containing the oldest bilingual copy of the *Rule* (2005; see also forthcoming).

4. Final considerations: on the future of OE studies in Spain

After presenting this list of what has been done and what is currently being done in the field of Anglo-Saxon studies by Spanish scholars, we would like to end this report by noting that all this production has been carried out within the restrictions and limitations imposed by "the lack of an academic tradition in Old English studies" as María José Mora has already pointed out (1995: 25). At the time professors Bravo and Mora published their report on Anglo-Saxon studies in *OEN* (1995), the situation was significantly worse, and Spanish Anglo-Saxonists had to cope with, among other things, a lack of bibliographical resources in university libraries. Today, online resources have greatly improved the conditions of research

in Spain. Most universities have made a great effort to acquire access to new databases for the benefit of students, professors and researchers in general. The scarcity of books and journals in our libraries, however, is still unresolved. In Seville, library holdings in Anglo-Saxon studies were significantly increased thanks to the books of the renowned Robert E. Kaske, part of whose personal library was kindly donated by his widow Carol Kaske. Many students from the university of Seville, as well as from other universities through interlibrary loan, have benefited from this donation. Apart from such fortunate donations, however, English departments do not receive much funding for bibliographic resources, and subscription to electronic databases has sometimes entailed the cancellation of subscriptions to the print journals, a typical economy in our universities. This means that Spanish Anglo-Saxonists still depend on interlibrary loans and the help of British or American colleagues—or the kindness of co-workers travelling abroad.

In the past ten years the direction of research has significantly moved towards the study of the manuscript proper. Owing to this, scholars have to meet the expensive costs of going to British libraries to do research on Anglo-Saxon manuscripts. Grants and fellowships are of course at hand for them, but there is usually tiresome, time-consuming paperwork to do before they leave. Also, if a scholar receives funding, he or she normally has to wait a year or more after the trip has taken place to receive reimbursement from Spanish institutions. Furthermore, there is only a bonus to promote scholarly production and it only applies to tenured professors. The procedure for awarding this bonus is controversial—publications are evaluated by a board that may have nothing to do with the research field of the applicants. According to this system, each scholar's production is evaluated in six-year periods (*sexenios*). If one gets a negative evaluation, which unfortunately occurs quite frequently, the scholar has to endure the loss of the bonus, plus a three-year penalty period during which he or she cannot submit any production to be evaluated.

It should be evident from our review that Spanish Anglo-Saxonists have written a significant number of books, articles and papers of remarkably high quality. This must be due in part to the energetic role of the Spanish Society for the Study of Medieval English Language and Literature. SELIM, founded in 1987, is a very active society with 135 members in 2006. The Society holds an annual conference and publishes a yearly periodical, and is responsible for a majority of Spanish-authored publications on Anglo-Saxon themes. In her report María José Mora regretted that the absence of academic filters on the proceedings of SELIM conferences and the journal might have compromised the standards of some of the materials published there. In the last few years, however, efforts have been made to ensure the quality of *Selim* through a serious system of peer review; contributions to *Selim* are now read and cited internationally. Scholars from other parts of the world have been attracted by *Selim* and very often participate in conferences and publish in the journal. All this suggests that the isolation of Spanish scholars from our international colleagues may be disappearing. Moreover, a handful of young researchers partly trained in American and British universities have started to contribute to international conferences and to publish in periodicals with world-wide distribution, so that the voice of Spanish Anglo-Saxonists is being heard abroad.

When Bravo and Mora published their review in 1995, we were involved in a general reform of our degrees. Ten years later, another reform is impending. Although the possibility of a convergence with the other Modern Languages has been discarded—a situation that would have meant a return to the 1950s-1970s, much favoured by professors of French and other Romance languages—there are still the risks that any reform implies for the philological disciplines, which, not only cannot compete with more fashionable ones, but also require from students some of the rigors that are often deflated in modern times. The reform will entail a shortening of degrees from five to four or three years; in the subsequent reduction of courses Old English may suffer. We can only hope that the philological stance that has characterized Spanish curricula during the last fifty years remains and that the educational authorities maintain History of the English Language and Medieval English Literature as core subjects in the syllabuses, so that our efforts to claim a space in the international scholarly world will be reflected in the national curriculum.

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Circolwyrde 2006: New Electronic Resources for Anglo-Saxon Studies

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Circolwyrde is an annual *OEN* feature which considers digital resources that have been developed or substantially revised in the past year or so, or that have not been mentioned in previous surveys. The title *Circolwyrde* is a *hapax legomenon* from Byrhtferth's *Manual* that means "mathematician" (literally "the state or event of cycles"). Carl Berkhout reinvents the term as "computer" in his neologized lexicon of Old English technology terms (*Circolwyrde Wordhord*, <http://www.u.arizona.edu/~ctb/wordhord.html>), and thus renders it an apt embodiment of Anglo-Saxon digital resources. *Circolwyrde*'s coverage has no pretensions to comprehensiveness, and the author welcomes notices of any other new or substantially revised electronic materials or commercial products. Please send any such notices to Edward Christie at ejchristie@ccis.edu.

Corpus of Anglo-Saxon Stone Sculpture (<http://www.dur.ac.uk/corpus/index.php3>), housed in the Archaeology Department of the University of Durham, "is a project to identify, record and publish in a consistent format, the earliest English sculpture dating from the 7th to the 11th centuries." A major project of the British Academy between 1981 and 1999, the project received additional support from the AHRC in 2003 which will allow it to continue until 2009. Online access to CASSS includes a searchable database and a collection of digitized images from the published volumes of the project.

Codices Electronici Sangallensis (CESG) (<http://www.cesg.unifr.ch/en/>) has added many new images to this virtual library since it was reported last year; facsimiles of 131 manuscripts in the Abbey Library of St. Gall can now be viewed online.

A Digital Facsimile of Oxford, Bodleian Library MS. Junius 11 (Bodleian Library Digital Texts 1), edited by Bernard Muir with software by Nick Kennedy, was published in 2004 by the Bodleian Library. It contains extremely high resolution images linked to searchable transcriptions, translations of each poem, equipped with realistic zoom technology, and including detailed discussion of the manuscript and its illustrations. As Murray McGillivray notes, this facsimile represents a "major step up" for digital editing. McGillivray's detailed review in *Digital Medievalist* 2.1 (2006) can be found online at <http://www.digitalmedievalist.org/article.cfm?RecID=14>. Information on Muir's other projects, including the Latin palaeography teaching software *Ductus*, a digital edition of Eadmer of Canterbury's twelfth-century *Life of St. Wilfrid* and a forthcoming instructional video on *The Making of a Medieval Manuscript*, can be found at <http://www.evellum.com/>.

Daniel Paul O'Donnell's book and CD-ROM ***Cædmon's Hymn: A Multi-media Study, Edition and Archive*** appeared in 2005 from D. S. Brewer (<http://www.boydell.co.uk/43840448.HTM>). It easily fulfills its promise as "an essential resource for students of the poem." *Cædmon's Hymn* is the most textually complex poem in the corpus of Old English; O'Donnell's work provides the first comprehensive literary and historical examination of the poem in over thirty years and the first complete textual study and edition in nearly seventy. It offers new critical texts and a textual archive with transcriptions and facsimiles of all medieval witnesses. The edition also offers a model for the integration of digital and print scholarship: a print volume contains the complete introductory study and essential versions of the critical and diplomatic texts; the accompanying CD-ROM supplements the text of the print volume with color digital facsimiles and interactive tools for advanced critical and textual work.

Edition Production and Presentation Technology or **EPPT** (<http://beowulf.engl.uky.edu/~eft/eppt-trial/EPPT-TrialProjects.htm>) is a result of earlier projects led by Kevin Kiernan such as the Electronic Boethius and ARCHway (Architecture for Research in Computing and the Humanities), this software platform

“generalizes” the editing tools used to create the Electronic Boethius. Anyone who wishes to create digital editions may now integrate image and text with XML and make them ready for presentation using this platform. A variety of independent image-based projects are currently being used to test the generic value of the EPPT editing tools. Among these are other projects of digital Anglo-Saxonism, the *Visionary Cross* Project and the *Digital Vercelli Book* (<http://islp.di.unipi.it/bifrost/vbd/>). EPPT is a marvelous tool that simplifies the production of any number of future projects and has applications in a broad range of digital editing situations, from cuneiform tablets to incunabula and beyond.

The *Visionary Cross Project* (<http://www.visionarycross.org/>) is directed by Catherine Karkov (Miami University Ohio), Daniel Paul O'Donnell (University of Lethbridge), and Roberto Rosselli Del Turco (Università degli studi di Torino) with James Graham (Multimedia, University of Lethbridge) and Wendy Osborn (Mathematics and Computer Science, University of Lethbridge). It will create a multimedia edition of a group of related artefacts associated with the Visionary Cross tradition in Anglo-Saxon England: The Bewcastle, Ruthwell, and Brussels Crosses, as well as the *Dream of the Rood* poem and the Vercelli Book. The project attempts to use digital advances to facilitate the serious study of these artifacts as both “individual works of art and parts of a larger cultural tradition.”

The UCLA Center for Medieval and Renaissance Studies is home to two new projects of potential interest to Anglo-Saxonists. With the **St. Gall Monastery Plan Virtual Reality Project** (<http://www.stgallplan.org/index.html>), Professors Patrick Geary (UCLA) and Bernard Frischer (Director of the Institute for Advanced Technology in the Humanities, UVA) are producing a digital model of the well known “Plan of St. Gall” (Codex Sangallensis 1092r) created in the first quarter of the ninth century. The plan will be accompanied by a database of Latin, German, and English texts related to ninth-century monasticism. The project is housed at UCLA's Center for Medieval and Renaissance Studies, and funded by the Andrew W. Mellon Foundation. For further information about the project visit the CMRS website at http://www.cmrs.ucla.edu/projects/st_gall.html.

A Web-based Morphological Analyzer for the Study of Old Icelandic Language and Texts (Project Test Page <http://dev.cdh.ucla.edu/~curban/>) is a project led by Dr. Timothy Tangherlini (UCLA) which seeks to “develop automated disambiguation routines” and apply them to both diplomatic and standardized editions of a test text: the *Fornaldar sögur* (“Legendary Sagas”). As it grows, the project will develop a larger lexical database from the standard dictionaries of Old Icelandic, create orthographic normalization routines to enhance the effectiveness of searches, and expand the number of digitized texts to include the majority of Old Icelandic prose. Currently the test site is rudimentary, but the project promises to provide a powerful and time saving tool. For further information about the project, visit the UCLA CMRS website at http://www.cmrs.ucla.edu/projects/old_norse.html.

The **Online Old English Paradigm Project** (OOEPP) (<http://homepages.wmich.edu/%7Eg1a1a1g/ooepp/index.html>) is a supplementary resource designed to guide students through the foundations of knowledge of Old English language. The OOEPP project consists of multiple online sample quizzes covering pronouns, nouns, adjectives, and verbs; it offers neither grammatical nor technical instruction, but assumes that students can master these concepts through the use of available resources. The goal of the site, still under development, is to help train students to learn the proper inflexions, vowel mutations, and basic paradigm patterns necessary for success in a college-level introductory Old English course. Each quiz section has two modes: the standard paradigm progressing through all the forms, and an assessment paradigm that asks for forms in a random order and appearance.

Learning with the online Thesaurus of Old English (<http://libra.englang.arts.gla.ac.uk/oeteach/oeteach.html>), now at the University of Glasgow, presents this pedagogical project edited by Carol Hough and

Christian Kay and funded by the Higher Education Academy English Subject Centre. The project contains fourteen introductory learning units: four that contextualize the project by explaining what can be learned about culture by examining its lexicon, as well as describing Anglo-Saxon life and language, and a further ten units that focus on specific semantic fields associated with concepts like death, family, food, and landscape. This project forms an excellent guide to making good use of the *Thesaurus of Old English*.

Many of the research projects sponsored by the Medieval Institute and Western Michigan University, such as **Old English Online Editions**, can be accessed online (<http://www.wmich.edu/medieval/research/>). These include editions of *Wulf and Eadwacer*, and a particularly useful framed site that allows comparisons between Ælfric's Old English *Passion of St. Edmund*, Abbo of Fleury's Latin version, and the Anglo-Norman *Passeun de Seint Edmund* (<http://www.wmich.edu/medieval/research/rawl/edmund/index.html>). Additionally, this site provides a fully digitized online facsimile of Elizabeth Elstob's early eighteenth-century edition of "An English Saxon Homily on the Birth-day of St Gregory," an important document in the history of Anglo-Saxon studies. The comprehensive and always-useful online Bibliographies of Anglo-Saxon History (Simon Keynes), Anonymous Old English Homilies (Janet Bately), and the Battle of Maldon (Wendy Collier), can also be found here. [Editor's Note: these were mysteriously offline at press time; it is hoped that this is only a temporary problem.]

Tony Jebson's **Online Edition of the Anglo-Saxon Chronicle** has moved to a new domain (<http://asc.jebbo.co.uk/>). This site provides a brief but excellent overview of the manuscripts and transmission of the chronicle, literary editions of MSS A-H, philological editions of MSS B & C, as well as a composite of the common stock that makes excellent use of hypertext possibilities to provide readable apparatus. In particular, the chronological diagrams and MS Excel spreadsheet tracing the various scribal hands provide informative representations of the complex details of the Chronicle's construction. Although, as the comprehensive progress descriptions indicate, there is still a great deal of work to do, the online edition is growing steadily. Simple and functional, it will no doubt become an important and reliable online tool as well as a meaningful addition to the study of the *Chronicle*.

An **Interactive Map of Anglo-Saxon England (IMASE)** (http://www.ccis.edu/faculty/ejchristie/IMASE/IMASE_splash.htm) is a prototype project, designed by Edward Christie primarily as a reference tool for students, based on Simon Keynes' "Map of Southern England ca. 1000." Place names on the map are linked to documents that outline the history of the locations and draw attention to the significant people, events, and documents associated with them. Using the map as an index to information helps students develop a coherent picture of the geography of late Anglo-Saxon England and thereby understand more clearly the movement (of information or armies) from one side of the country to the other. The place descriptions will ideally be written by a mixture of expert contributors and students, so that the map provides an opportunity for students to collaborate on research or alternative class room assignments. As the project develops, more maps, links to images, collections, and other online databases will be added. If you are interested in contributing, or have students who would like to contribute, by writing the document associated with a particular place please contact Eddie Christie at ejchristie@ccis.edu.

Another project in its early stages is an online edition of **King Alfred's translation of Augustine's Soliloquies** (<http://web.ubc.ca/okanagan/critical/faculty/treschow/soliloquies.html>) by Michael Treschow (Okanagan University College, Kelowna, BC) and Heather Enns (Centre for Medieval Studies, University of Toronto). This edition-in-progress—at present more a concept than a usable resource—presents a brief introduction, diplomatic transcriptions of portions of the two surviving manuscripts (London, BL Cotton Vitellius A.xv and BL Cotton Tiberius A.iii), a critical edition and translation of a portion of the text in both manuscripts, and sample transcriptions of two Latin MSS. Translations of the Old English texts are also provided. "One of the great benefits of internet publishing," the authors claim, "is that the editors need

not wait for the completion of the entire work to make certain portions available." It is hoped that more sections of the manuscripts will be added soon; the project seems well-designed and carefully produced, and would clearly be a useful addition to the growing number of digital editions of Old English texts.

Important Indices

Most of the following resources are not actually new, but because of their utility each year's *Circolwyrde* ends with such a list. Though dozens of Anglo-Saxon hyper-indices may be found on the Web, few are as comprehensive or as mindfully updated (i.e. less "dead" links, though this seems to be inevitable to some degree) as those listed below. If you are looking for a particular aspect of Anglo-Saxon language, history, culture or literature, start with these trusted indices.

Digital Medievalist (<http://www.digitalmedievalist.org/>), the web community for medievalists working with digital media continues to grow and thrive as a source for news, articles, and international communication in the field.

The Old English Pages are now a part of the *Online Reference Book for Medieval Studies* (ORB); the Anglo-Saxon section of ORB (<http://www.the-orb.net/encyclop/early/pre1000/asindex.html>) contains original essays, a substantial list of on-line texts and editions, and a broad range of teaching materials, other indices, and Old English Societies. ORB encourages submissions, and directs users to <http://orb.rhodes.edu/text/about.html> for further information.

Ansaxdat (<http://www.mun.ca/Ansaxdat/>), the full-text database for the Listserv discussion group ANSAX-NET, allows one to search through thousands of postings from the past fifteen years for specific discussions of Anglo-Saxon studies.

The online journal *The Heroic Age* maintains a sizable list of Anglo-Saxon links (<http://members.aol.com/heroicage1/as.htm>), ranging from scholarly to local levels, and including hyperindices of bibliography, history, archaeology, literature, education, art, manuscripts, religion, projects and journals.

The *Labyrinth Library*, Old English Literature (<http://labyrinth.georgetown.edu/>; choose "Old English" and "All fields") provides a basic, but lengthy, set of Old English links. The Labyrinth's alphabetical index to Old English poetry (<http://www.georgetown.edu/labyrinth/library/oe/alpha.html>) provides quick access to almost all Old English poems. Additionally, Labyrinth has indexed its resources in a database, allowing for quick and concise searching of its architecture.

Though the *Teachers of Old English in Britain and Ireland* (TOEBI) Web Resources Page (<http://www.hcu.ox.ac.uk/toebi/www.html>) includes textual and cultural catalogues similar to the indices described above, TOEBI's strength lies in its list of on-line teaching materials.

Continuously updated and ever growing, the *Humbul Humanities Hub* (<http://www.humbul.ac.uk>) "aims to be UK higher and further education's first choice for accessing online humanities resources." Searching on "Anglo-Saxon" or "Old English" reveals hundreds of records for relevant on-line resources, all annotated by a Humbul reviewer.

Simon Keynes's "Anglo-Saxon Index at Trinity College, Cambridge" (<http://www.trin.cam.ac.uk/sdk13/asindex.html>) is an extensive and well-maintained collection of links that deserves a place on any list of first-resort references.

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