OLD
ENGLISH
NEWSLETTER

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A Guide to the Contents of This Issue

I

1979 Annual Meeting of the MLA in San Francisco

The Modern Language Association has announced that there will be three meetings of interest to Anglo-Saxonists at the next annual meeting. The main meeting of the Old English Division will be:

Session no. 410: Saturday, December 29, 1:00-2:15, Continental 6, Hilton

"Old English Pedagogy and Old English Scholarship"

Program Chairman: Fred C. Robinson (Yale University)

Papers:

1. Velma Bourgeois Richmond (Holy Names College):
   "The Popularity of Old English"

2. Robert F. Yeager (Warren Wilson College):
   "Some Turning Points in the Teaching of Old English
   in America"

3. Stanley B. Greenfield (University of Oregon):
   "Current Trends in the Study of Old English"

The Executive Council of the OE Division has also arranged a special session:

Session no. 450: Saturday, December 29, 2:45-400 p.m., Continental 6, Hilton

"The Prose of Alfred's Reign"

Program Chairman: Paul E. Szarmach (SUNY-Binghamton)

Papers:

1. Linda E. Voigts (University of Missouri-Kansas City):
   "Medical Writing"

2. David E. Yerkes (Columbia University):
   "The Dates of Alfredian Translations"

3. Joseph Wittig (University of North Carolina-Chapel Hill):
   "Alfred's Boethius: A Reconsideration of the Sources"

Commentator: Milton McC. Gatch (Union Theological Seminary)

The MLA has also scheduled:

Session no. 37:   Thursday, December 27, 9:00-10:15 p.m., Diablo Room, Hilton

   "Scansion of Beowulf: Backgrounds and Critical Implications"

   Program Chairman: Alain Renoir (University of California-Berkeley)

   Participants: Winfred P. Lehmann (University of Texas-Austin)
                   Robert P. Creed (University of Massachusetts-Amherst)
                   John Miles Foley (University of Missouri-Columbia)
                   Dolores Warwick Frese (University of Notre Dame)

II

Viking Exhibition at Metropolitan Museum

The largest and most comprehensive exhibition ever organized on The
Vikings will open at the Metropolitan Museum of Art in October, 1980. The
objects in the exhibition will be drawn from museums and other collections
in Denmark, Germany, Great Britain, Finland, Iceland, Ireland, Norway and
Sweden. On view will be major archaeological finds, such as the only surviving
Viking helmet from Norway, exquisite gold and silver jewelry, delicately
ornamented objects of gilt-bronze, and carvings in stone, wood, bone and other
materials. These objects will be organized to reveal aspects of Viking
religion and way of life as well as to show the Vikings as warriors, traders
and explorers of Europe and the North Atlantic. Before it is shown in New York,
the exhibition will be seen at the British Museum, London, beginning February
14, 1980.

The exhibition in New York will be made possible in part by grants from
the American-Scandinavian Foundation, the Charles Ulrick and Josephine Bay
Foundation, Inc., and the Nordic Council in association with SAS/Scandinavian
Airlines.

The exhibition has been organized by the British Museum, in collaboration
with the Metropolitan Museum, under the supervision of David Wilson, Director
of the British Museum.

The exhibition will be organized into sections to reveal many aspects
of Viking life: seafaring activities and commerce, spoils carried home from
abroad, the implements of domestic life, religious beliefs and burial
practices, weapons and personal adornment. Many outstanding examples of Viking
art will be included, and these will show the development of the different
styles of Viking design. Christianity had been widely adopted in the Scandina-
vian world by the latter part of the period, and the concluding section of the
exhibition will show its effects on Viking culture.

III

Mellon Fellowships

The Andrew W. Mellon Foundation has made available a grant for a five-year post-doctoral fellowship program to assist scholars wishing to conduct research in the manuscript collections in the Vatican Film Library at Saint Louis University. The program is designed to provide travel expenses and a reasonable per diem to scholars with well defined research projects for periods of research in the Vatican Film Library ranging from less than a month to a full semester, including periods of summer research. The first year of the program began in September, 1976.

Long recognized as an outstanding manuscript research resource, the Vatican Film Library, in addition to microfilms of a major portion of the Vatican Library's Latin and Greek manuscripts and all of its Arabic, Ethiopic and Hebrew manuscripts, comprises some 50,000 color reproductions of medieval and Renaissance manuscript illuminations, an extensive collection of rare and out-of-print books on microfilm and a comprehensive gathering of Jesuit documents relating to the Western Hemisphere and the Philippines.

Projects proposed for support under the fellowship program can be in such areas as classical languages and literature, paleography, scriptural and patristic studies, history, philosophy and sciences in the Middle Ages and the Renaissance, the history of music, the history of manuscript illumination, the history of mathematics and technology, the history of theology, the history of liturgy, and the history of Roman and canon law and political theory.

Research projects can be scheduled only within one of the following periods: January 15 to May 15, June 1 to July 31, September 1 to December 22. Persons wishing to apply for research support within one of these periods should first write to indicate the exact dates (beginning no later than two years after the date of writing) during which support is desired. These persons will thereupon be notified whether facilities (microfilm reader, etc.) are still available for the desired dates; and if facilities are available these persons will be given a deadline by which project descriptions (including letters of recommendation) must be submitted. Decisions concerning the suitability of projects for support, and the amount of support offered, will be communicated usually within two weeks of the receipt of project descriptions. A description should include a precise statement of the project, an account of current research, a bibliography of the applicant's publications in areas related to the project (with some samples of recently published research), a curriculum vitae, a statement of the length of time for which support is requested (with related figures on anticipated travel and per diem expenses), and letters from three persons qualified to judge the applicant's manuscript research skills in the project area. Applicants are encouraged to consider the fellowship program also as a means of supplementing the partial funding which they may be able to obtain from their own institutions or other sources, so that program funds can be extended to as many interested scholars as possible. Please address applications and related correspondence to:

> Andrew W. Mellon Fellowship Program
> Vatican Film Library
> Pius XII Memorial Library
> Saint Louis University
> 3655 West Pine
> Saint Louis, Missouri 63108

IV

Short Notices on Publications

Antonette diPaolo Healey's edition of The Old English Vision of St. Paul is the second volume in the Mediaeval Academy of America's series, Speculum Anniversary Monographs. It is available from the Academy (1430 Massachusetts Avenue; Cambridge, Mass. 02138) for $11.00 cloth, $5.00 paper.

More than thirty scholars have honored the memory of Gabriel Turville-Petre by contributing to a special collection of essays in Norse studies, Speculum Norroenum. The book, which will be about 500 pages in the format of Mediæval Scandinavia (cloth-bound with plates), will be issued by the Odense University Press in December of 1979. The announced price is 200 Danish kroner (approximately £19). Place orders with:

> Odense University Press
> 36 Pjentedamsgade
> DK-5000 Odense C.
> Denmark

Ursula Dronke, Gudrun P. Helgadottir, Gerd Wolfgang Weber, and Hans Bekker-Nielsen are co-editors.

The Publications Committee of the University of Exeter has issued revised editions of Three Northumbrian Poems (ed. A.H. Smith) and Aelfric's Colloquy (ed. G.N. Garmonsway). Each volume sells for £1.25. For further information write to the Committee c/o The Registry; Northcote House; The Queen's Drive; Exeter EX4 4QJ.

J. Klegraf, W. Kühlwein, D. Nehls, and R. Zimmerman have collaborated on a two-volume work, Bewoulf and Die Kleineren Denkmäler der Altenglischen Heldensage Waldere und Finnsburg, which offers text, translation, introduction, and commentary. The individual volumes are each 49 DM (paper), 60 DM (cloth), and are available from:

> Carl Winter · Universitatsverlag
> Lutherstrasse 59
> 6900 Heidelberg 1
> West Germany

V

Anglo-Saxon England 8 (1979)

The contents of ASE 8 are:

David N. Dumville, "The aetheling: a Study in Anglo-Saxon Constitutional History." Examines the position of the aetheling in matters of royal succession.

Molly Miller, "The Dates of Deira." Refutes the doctrine of muddle in the records of earliest Northumbria by showing that Bede, who was creating an absolute historical chronology out of materials of various kinds, was not wrong.

Paul Meyvaert, "Bede and the Church Paintings at Wearmouth-Jarrow." Through an exact interpretation of statements by Bede corrects some current misunderstandings about the paintings Benedict Biscop fetched from Rome.

Caroline Brady, "Weapons' in Beowulf: an Analysis of the Nominal Compounds and an Evaluation of the Poet's Use of Them." Brings archaeological, linguistic, and literary evidence to bear on the sixty-nine relevant terms in context and, in so doing, challenges some widely held opinions.

Ruth Mellinkoff, "Cain's Monstrous Progeny in Beowulf: Part I, Noachic Tradition." Argues, in a different way from any used previously, that the Beowulf-poet probably owed some of the most distinctive features of Grendel and his mother ultimately to ancient Noachic sources.

J.E. Cross, "Cynewulf's Traditions about the Apostles in Fates of the Apostles." Shows that the poet extracted his information from full Vitae, not from short accounts as previously assumed.

Janet M. Bately, "World History in the Anglo-Saxon Chronicle: its Sources and its Separateness from the Old English Orosius." For the first time identifies the sources of the Chronicle's knowledge of world history in the period 1-155 and shows that this evidence is against the theory that the compilation of the Chronicle and the composition of the Old English Orosius were closely connected.

Gale R. Owen, "Wynflaed's Wardrobe." Discusses the items of clothing bequeathed by Wynflaed, probably in the middle of the tenth century, against the background of other occurrences of the relevant words and comparable depictions of women's clothing in Anglo-Saxon art.

D.G. Scragg, "The Corpus of Vernacular Homilies and Prose Saints' Lives before Aelfric." Surveys the corpus manuscript by manuscript, identifying textual links and samenesses or differences in transmission, and on this basis assesses the present state of knowledge and suggests lines of further research.

R.W. Hunt, "Manuscript Evidence for Knowledge of the Poems of Venantius Fortunatus in late Anglo-Saxon England," with an appendix, "Knowledge of the Poems in the Earlier Period," by Michael Lapidge. The main article brings forward evidence which is either newly discovered or newly noticed, while the appendix is a

critical survey of the only sort of evidence available for the earlier period --
reminiscences of Venantius' poems in Anglo-Latin poetry.

Catherine Hills, "The Archaeology of Anglo-Saxon England in the Pagan Period:
a Review." Presents to non-archaeologists (but with a balance that will commend
itself to archaeologists as well) the various kinds of archaeological evidence
for the Anglo-Saxon settlement and the material culture of early Anglo-Saxon
England, and considers how far this evidence, on its own merits, involving, as it
does, difficult questions about the late Roman and Germanic background on the
continent and about the significance of the earliest Germanic finds in England,
permits conclusions about the course, date, and nature of the settlement, and about
the nature of the society that ensued.

Bruce Mitchell, Christopher Ball and Angus Cameron, "Short Titles of Old English
Texts: Addenda and Corrigenda." Supplements the list in ASE 4 (1975).

Bibliography for 1978. A forty-two-page bibliography of all books, articles, and
significant reviews in the various branches of Anglo-Saxon studies.

Peter Clemoes

VI

University of Cambridge Anglo-Saxon, Norse and Celtic Society

The Society welcomes scholars and students from North America to take part
in its functions. These are generally meetings (three per term) at which speakers
address the Society on appropriate subjects. The Society has a weekly informal
lunch in the Department of Anglo-Saxon, Norse, and Celtic Common Room. In
addition there are several excursions each year; last year the Society went to the
site of the Battle of Maldon. The membership is composed mostly of students and
is run as a student organization. Talks range from reports by students on their
research to lectures by eminent scholars. All are welcome to attend. If any
scholar wishes to address the Society while on a visit to England, would he/she
please submit details of the proposed lecture and dates of the visit? The number
of possible dates is small, and this year's schedule is nearly complete.

Membership in the Society is (U.K.) £1.25; (N. America) £4.00. This entitles
members to three information sheets (air-mailed) on the Society's activities.

R.W. Clement (Research Student)
Emmanuel College
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VII

Odense Conference

The Centre for the Study of Vernacular Literature in the Middle Ages at Odense University sponsored its fourth international symposium on 19-20 November. The conference topic was "Medieval Iconography and Narrative." Invited participants included Knud Banning (Copenhagen), Heinrich Beck (Bonn), Wolfgang Brückner (Würzburg), Ulla Haastrup (Copenhagen), Elizabeth Salter (York), Kurt Schier (Munich). The conference focussed on the theoretical and practical aspects of interpreting medieval iconography from the point of view of medieval narrative and vice-versa. Both Christian and pagan motifs were analyzed. For subscription to the proceedings, which has been announced as DKr.125, write to:

> Centre for the Study of Vernacular Literature
> in the Middle Ages
> Odense University
> Campusvej 55
> DK-5230 Odense M
> Denmark

VIII

New Address

Carl T. Berkhout has joined the Department of English at the University of Dallas, where he will continue his work as Bibliographer for OEN. Readers of OEN should therefore take notice of his new address:

> Dr. Carl T. Berkhout
> Department of English
> University of Dallas
> University of Dallas Station, Texas 75061

The <u>Historical</u> <u>Thesaurus</u> <u>of</u> <u>English</u>

Work has been proceeding on the <u>Historical</u> <u>Thesaurus</u> <u>of</u> <u>English</u> in the English Language Department at Glasgow University since 1965. With around 80% of the basic data already assembled, the project is entering its final phase and offers increasing scope for research in English semantics and lexicography. The Department is always glad to hear from potential postgraduate students; under a new program of postgraduate awards the University of Glasgow is offering an increased number of scholarships to students working for the degrees of M.Litt. and Ph.D. There are also opportunities for senior academics on sabbatical leave in Britain who might be interested in contributing to the project. Since much of the material is stored either on microfilm or on computer, it is possible to continue work on the Thesaurus from an overseas base.

The <u>Historical</u> <u>Theaurus</u> will provide a semantically arranged listing of the English vocabulary from Old English to the modern period. Just as a modern thesaurus lists all the current words for the expression of a single concept, so the <u>Historical</u> <u>Thesaurus</u> will show the corresponding ranges available in all past periods of the language. Each category will include not only obsolete words but also the obsolete meanings of words that still survive. Thus the word <u>sad</u> will appear under such headings as <u>Satisfied</u>, <u>sated</u> for the dates a1000 - a1450 and under <u>Steadfast</u>, <u>firm</u> for the dates c1315 - 1667 as well as under <u>Sorrowful</u> for the dates ?a1366 to the present day. This is the first time that such a work has been attempted for any language with a recorded history, and it may confidently be expected to cast light on many areas of linguistics (historical and theoretical) and on literary criticism.

The principal source for the <u>Historical</u> <u>Thesaurus</u> is the 12-volume <u>Oxford</u> <u>English</u> <u>Dictionary</u>, together with its supplements as they become available, and the basic task has been the transferring of information from this dictionary to 6 x 4 filing slips, and the placing of these in the classification. In addition to the word or phrase itself, each slip contains a short definition and dates of currency, although only the form and the dates will appear in the finished version. It is hoped to complete slip-making by 1982 and most editorial work by 1985. Although at the moment the classificatory system is provisional and the data are incomplete, the <u>Historical</u> <u>Thesaurus</u> files yield for preliminary editing such information as the following words grouped under <u>Shield</u>:

(<u>Shield</u>) <u>Old</u> <u>English</u> <u>only</u> --: campwudu, geolorand, guþbilla gripe, guþord, heaþulind, hildebord, hilderand, lind, plegscyld, rand, randbeag, scildhreoþa, siþrand, þryþbord, targa, tudenard, wigbord; <u>OED</u> --:scield/shield OE --, targe [OE +] 1297 --, talevace c1300 - c1400, pavis(e) 1390 -- (<u>Now</u> <u>Hist.</u>), target c1400 - 1791 + 1869 (Hist.), scutcheon 1600, pelta 1600 - 1849 (Antiq.), pelt 1617 - 1658, aegis 1704 --, yeelaman 1862 (<u>Austral.</u>), shield-board 1872 (<u>Hist.</u>), pavis-shield 1864 (<u>Hist.</u>). ("--"denotes continuation to the present."+"links isolated instances.)

As words which were obsolete by 1150 are generally excluded from the OED, newly compiled Old English material is being added to the archive. For this work, Meritt's edition of Clark Hall is followed for a basic listing, with information on usage drawn from Bosworth-Toller-Campbell. One of the tasks lying

ahead is the collation of this material with that derived for Old English from the OED; work also needs to be done on the criteria for inclusion of OE compounds, nonce words, and words occurring only in glossaries. Slip-making for the OE side of the project is nearly complete, and it will soon be possible to begin detailed classification of this material, which will serve as a pilot study for the classification as a whole. Once the material is all assembled it will be possible to examine or re-examine particular words or concepts in Old English with greater confidence than before.

Research workers associated with the Historical Thesaurus generally begin by compiling a certain number of slips from the OED, thereby gaining insight into the nature of the source material and experience of the problems of classification. At the moment the 990 heads of Roget's Thesaurus are used as a provisional classification, but a new classification more suited to the size and historical emphasis of the project is being worked out. Although no section of the classification can be considered complete until all the data are assembled, much of the research interest of the next few years will lie in preparatory classificatory work. Provisional schedules have already been prepared for Warfare, The Body & Its Parts, Heraldry, and Astronomy & Astrology, but many major semantic fields, such as Religion, Crime & the Law, Travel & Transport, Clothing, and Medicine, remain to be tackled, as do more abstract areas such as Creation & Destruction and Possession. The English Language Department at Glasgow has a particular interest in the application of the techniques of Componential Analysis to lexical analysis.

Work on the Historical Thesaurus has been made possible over the years by support from various bodies, including the University of Glasgow, King's College, London, the Leverhulme Trust, the British Academy, the Ludwig Vogelstein Foundation Inc. and the Axe-Houghton Foundation. At present the research team has nine members, six of whom, Leslie W. Collier, John Farish, Christian Kay, Michael L. Samuels, Freda Thornton and Irenè Wotherspoon, are based in Glasgow. Angus Somerville, who recently spent a sabbatical year in Glasgow, is contributing to the project from Brock University, Ontario. The Old English material is being prepared by Jane Roberts of King's College, London, assisted by Manfred Görlach of the University of Heidelberg. Further information about the project, or about research grants, can be obtained from: the Department of English Language, University of Glasgow, Glasgow G12 8QQ, U.K. There are also accounts of various aspects of the project in:

Kay, Christian and Samuels, M.L. "Componential Analysis in Semantics: Its Validity and Applications," Transactions of the Philological Society (1975), pp. 49-81.

Roberts, Jane. "Towards an Old English Thesaurus," Poetica, 9 (1978), 56-72.

Samuels, M.L. Linguistic Evolution (Cambridge, 1972). See pp. 79, 180. "The Role of Functional Selection in the History of English," Transactions of the Philological Society (1965), esp. pp. 38-40.

<div style="text-align: right">

Christian Kay
Glasgow, August 1979

</div>

British Library, Royal 12 D. xvii, f. 30v

A second example of an OE medical codex to be discussed in OEN is this leaf from the unique MS. of the important Laeceboc, so-called because of the references in the second part to "þeos laeceboc." This MS. contains three books, the third of which is sometimes regarded as a separate treatise. The codex is also known as Bald's Leechbook because of the Latin metrical colophon at the end of Book 2 (f. 109): "Bald habet hund [sic] librum Cild quem conscribere iussit...." Cockayne published his edition of the entire text in Vol. 2 (1865) of Leechdoms; Leonhardi's edition in Grein's Bibliothek 6 (1905) does not replace Cockayne's. This codex was reproduced as Vol. 5 (1955) of EEMF, and Voigts and Bierbaumer are now preparing a new edition. The contents derive from late antique writers like Alexander of Tralles but include empirical remedies and a few charms as well. Scholarship has not resolved whether the text consists of vernacular versions of Latin compilations—Carolingian compendia of a similar sort do survive—or whether they were assembled from materials already in English—the Louvain fragment published by Schauman and Cameron (Anglia 95 [1977]) is important here.

If one uses the term "Alfredian" as one does "Carolingian," then Royal 12 D. xvii is an Alfredian book. Some or all of the text may have been written at Alfred's court, for the text tells us (ff. 105v-106) that some of the recipes in Book 2 were sent to the monarch by Elias III, patriarch of Jerusalem (ca. 879-907). This codex itself is a result of the book production of the era of Alfred's son and three royal grandsons; it seems to have been written by the scribe who wrote the entries for 925-55 in the Parker Chronicle (C.C.C. 173) and so may have been produced at the Old Minster, Winchester, before 960 (Ker 264).

This leaf, measuring ca. 260 x 180, illustrates the large hand and generous margins of the MS. A single scribe is responsible for the entire book; he uses large capitals and numerals to separate chapters and distinguishes individual remedies with points, large letters, and occasional parallel slashes. We have here from Book 1, ch. 33, salves for boils; ch. 34, remedies for fingernail and skin disorders; and the beginning of ch. 35, a Galenic treatment for deadened flesh. Modern experiments with honey, used in several of these recipes, attest to its antibiotic properties (Majno, The Healing Hand, 1975), and Rubin (Medieval English Medicine, 1974) has argued that the treatment of gangrenous flesh in ch. 35 is a valid one.

The marginalia on this leaf bear notice. In the left margin a nota-sign was added in the s. xii-xiii. Perhaps it should be read as "tota" (other signs in the MS. read nota totum) suggesting that the entire chapter should be referred to or re-copied. Other sorts of marginal notations in the MS., in ink, drypoint, and oxidized silver, indicate later use of the codex and have been discussed by Voigts (Isis, 70 [1979]). The matter of the neums written here and on f. 89v is more problematic, however. They seem to date from the s. xi[1], but they are insufficient for identifying either the music or the place of origin. Although their presence here has been regarded as accidental, I think it noteworthy that at other points in the Laeceboc (e.g., f. 44v), the instructions for preparing a medicament involve the singing of the Gloria, the Miserere mei, and the Pater noster. Perhaps the neums on f. 30v also represent the fact that, for the Anglo-Saxon, the natural and the supernatural were not discrete but were rather complementary aspects of the healing process.

Linda E. Voigts
University of Missouri-Kansas City

fule oþþæt heal þie ;⁊ Wiþ springe springwyrt
⁊ holan ⁊ hunig ⁊ gor gesmyria gecnupa wyl
to somne lege on done springe . xxxiiii .

Sif nægl sie ophanda ⁊wiþ wraph bradan
nim hræððaþin mfnz wiþ hunig lege þone
fingre. Wiþ unz nægle arize swepiþ ⁊al
desapan ⁊ele gif þu hæbbe gif þu nebbe
do flytan to mfnz tosomne legeon .

Wiþ wraph bradan mazoþan cnoppan wyl
on buthian ⁊sealt smiþe mid . xxxv .

Be aspaptedu ⁊adradodu lice sio adl
cymð of twofc ofomu æftþi adle þelme
enpgge prtihpe þeop heð hpi lu lic aspap
tod. þon ofþam þriu þelme sio adl midcail
du þingu biþ toælanne ⁊tolæcnianne .
⁊þon sio adl cymð utan butan spectolum
tacne. þon þcaltþu chsfi þahætto celan
mid cellin dpe gctmfulad þe mid hlaþes
cpuman of þindu mid ceald þetne oþþe
mid þu relþin stape þcine cellin dpe
oþþemid æfsi þyhprt oþþemid þine .

THE YEAR'S WORK IN OLD ENGLISH STUDIES - 1978

Edited by Rowland L. Collins
Department of English
The University of Rochester

Ever since The Year's Work in Old English Studies began publication in 1967, it has been conceived as a companion to the annual Old English bibliography, now published in OEN. YWOES offers a concise analytical survey and review of much of the important scholarship listed for the previous year. The contributors and general editor work to present the summaries and commentaries as rapidly as possible each year, in hopes that this survey of scholarship may be current as well as thorough.

Professor Edward H. Judge of the Department of History at LeMoyne College gave generous help with the translation of some of the more difficult Russian studies of OE linguistics. The Research Grants Committee of The University of Alabama also provided special financial support for the section on Language. All contributors, and especially the general editor, feel a special debt to Mrs. Helen Craven at the University of Rochester for her preparation of a long and difficult manuscript for photo-duplication.

Contributors to YWOES are independent reviewers. The editor acts to select the contributors, to eliminate duplication between sections, and to prepare the texts for publication. There is no attempt to establish any uniform patterns of evaluative criteria. Abbreviations for the titles of journals conform, as much as possible, with the list of such abbreviations published at the beginning of the 1978 MLA International Bibliography. The authors of the sections can be identified from the initials which appear at the end of each contribution:

C.C.	Colin Chase, University of Toronto
J.P.C.	James P. Carley, The University of Rochester
J.D.C.	John David Cormican, Utica College
R.T.F.	Robert T. Farrell, Cornell University
M.McC.G.	Milton McCormick Gatch, Union Theological Seminary
J.R.H.	James R. Hall, University of Mississippi
T.G.H.	Thomas G. Hahn, The University of Rochester
M.M.	Matthew Marino, University of Alabama
J.B.T.	Joseph B. Trahern, Jr., University of Tennessee

Suggestions for the improvement of YWOES and review copies of articles and books should be sent to Mr. Collins.

16

TABLE OF CONTENTS

1. GENERAL AND MISCELLANEOUS SUBJECTS

2. LANGUAGE

    a. Lexicon, Names, Other Subjects
    b. Syntax, Phonology

3. LITERATURE

    a. General and Miscellaneous
    b. Individual Poems
    c. <u>Beowulf</u>
    d. Prose

4. ANGLO-LATIN AND ECCLESIASTICAL WORKS
      (to be published later)

5. MANUSCRIPTS AND ILLUMINATION

6. HISTORY AND CULTURE

    a. Historiography
    b. The Saxon Shore
    c. General Medieval History
    d. Place-Names
    e. General Germanic Material
    f. The Vikings
    g. Vikings in Britain
    h. Celtic and "Celtic-Viking"
    i. Later History and Culture

7. ARCHAEOLOGY AND NUMISMATICS

    a. Longer Works
    b. Churches, Cemeteries, and Burials
    c. Miscellaneous Digs and Finds
    d. Coda

1.   GENERAL AND MISCELLANEOUS SUBJECTS

Several scholars have this year attempted panoramic studies of the Middle Ages that include within their purview — even if only fleetingly — some glimpse of Anglo-Saxon England. In the course of a discussion covering vast expanses of time (ca. 450-1050 or beyond) and space (all of western Europe), Charles M. Radding, in "Evolution of Medieval Mentalities: a Cognitive-Structural Approach" (AHR 83, 577-597), offers some intriguing theories in explanation of the medieval mind. The scope of the subject, and the limits of the essay, require him to make equally vast generalizations, some of which rely upon evidence from OE culture. Non-specialists may find parts of this synthetic view useful, but most medievalists will doubtless experience discomfort at the devastatingly selective use of documents, the absence of detailed analysis, and the bases of comparison. Moreover, certain analogies are bound to provoke, and none more than the central argument that Piaget's categories of psychological development in children can be flatly applied to the "evolution" of societies and historical periods of indeterminate length and breadth. Some of the issues raised here may profit from further examination, but it is not clear that Dr. Radding's short essay will engage the proper responses.

In shorter space, Jane Tibbetts Schulenburg covers still more ground: "Sexism and the Celestial Gynaeceum — from 500 to 1200" (Jnl Med Hist 4, 117-133); she considers seven hundred years of cultural history and, by virtue of this, some of her remarks seem tenuous. It seems pointless, for example, to declare that in the Middle Ages the only good women were holy women when the only sources examined are saints' lives. In surveying the influence and popular regard attained by such women as Ethelburga of Northumbria, the essay conveys a number of insights and interesting pieces of information (e.g., the table comparing the frequency of male and female canonization in different centuries). Turning from sex to violence, Alexander Murray, in "Money and Robbers, 900-1100" (Jnl Med Hist 4, 55-93), suggests that the invasions of the tenth and eleventh centuries are not evidence of encroaching barbarism, but instead a tribute to the growing prosperity of Europe, and of England in particular. The magnet that drew the foreign raiders is the increased circulation of specie and unminted precious metals, and Mr. Murray is ingenious in his search for sources and in his interpretations, especially when he turns to saints' lives or to the waylaying of Earl Tostig in 1061. Finally, however, the evidence appears so various that one wonders about the accuracy and uniformity of the picture it describes.

Two other articles also shed an indirect light on OE culture. Nikolaus Miller examines the unity of the twelfth-century poem on King Oswald of Northumbria in "Brautwerbung und Heiligkeit: die Kohärenz des Münchner Oswald" (Deutsche Vierteljahrsschrift für Literaturwissenschaft und Geistesgeschichte 52, 226-240). Though he makes no reference to OE or Latin poetry, his thematic and structural approach to the spielmannsepos/saint's life recalls work (like that of Rosemary Woolf in Continuations and Beginnings) on Anglo-Saxon writings. In her study of the portrayal of Constantine in English historical and legendary materials, "The British Constantine: an English Historical Myth" (JMRS 8, 257-279), Winifred Joy Mulligan mentions Elene, but only as an adumbration of a myth that reaches fullness in aftertimes.

A pair of articles discusses Renaissance interest in Anglo-Saxon England. R. E. Buckalew, in "Leland's Transcript of Ælfric's _Glossary_" (_ASE_ 7, 149-164), considers John Leland's method in compiling his word-list from Ælfric's _Glossary_, and he points out that Leland also copied from a MS that we do not know otherwise. In the first volume of the _Milton Encyclopedia_, Thomas A. Carnicelli's article, "Anglo-Saxon Period, Milton's Knowledge of ... " (Lewisburg, Pa., 51-53), outlines the poet's familiarity with antiquarians' work on the early periods of English history, reviews the sources for Milton's _History of Britain_, and summarizes Milton's generally unfavorable view of Anglo-Saxon England. The article also considers the similarities between _Genesis B_ and _Paradise Lost_ without taking a position on whether or not Milton actually knew the OE poem.

Those who follow the traces of these pioneers will also be interested to read several pieces on current research and study of OE. R. I. Page, Librarian of Corpus Christi College, Cambridge, has written an essay that any prospective user of the Parker Library will wish to consult (_OEN_ 11.2, 7-11). In his witty account of the nature of the Library and its limited resources, Dr. Page necessarily passes over some of the glories of the Corpus Library — and the kindness and erudition of its Librarian — that users would eagerly bear witness to. A. B. Kingsmill likewise has offered a description of the late Professor Alistair Campbell's personal library, which is now incorporated into the Library of the Pontifical Institute of Mediaeval Studies, Toronto (_OEN_ 11.1, 6). And, lastly, O. D. Macrae-Gibson has given a follow-up report on the performance of OE students at Aberdeen (_OEN_ 11.1, 11-13). This contrasts the success of a "programmed course of instruction" (see _OEN_ 6 [1972]) with more usual (but apparently less effective) tutorial and lecture methods.

It is appropriate to conclude this section with an acknowledgement of the memorials and bibliographies that have appeared as tributes to scholars engaged in the study of OE culture. Notable among these are the _Festschriften_ for Winfred P. Lehmann and N. R. Ker, both of whom, happily, continue actively with their researches. Other scholars memorialized include Bruce Dickins, Margaret Deanesly, Else von Schaubert, Rosemary Woolf, and Levin Schücking and Eduard Sievers (the latter two by way of centennial retrospectives).

Works not seen:

    Andersson, Thorsten, and Karl Inge Sandred, edd. _The Vikings..._ . Uppsala, 1978.

    Crocker, Kyle Robert. "The Lame Smith: Parallel Features in the Myths of the Greek Hephaestus and the Teutonic Wayland," _Archaeol News_ 6 (1977), 67-71.

    Hauck, Karl. _Wielands Hort_.... Stockholm, 1977.

    Piggott, Stuart. _Ruins in a Landscape: Essays in Antiquarianism_. Edinburgh, 1976.

    Williams, Drid. "The Arms and Hands, with Special Reference to an Anglo-Saxon Sign System," _Semiotica_ 21 (1977), 23-73.

T.G.H.

2.   LANGUAGE

   a.   Lexicon, Names, Other Subjects

   The Dictionary of Old English continues to be the center of effort
and discussion for all of us. A. C. Amos, in "Dictionary of Old English: 1977
Progress Report" (OEN 11, no. 2, 12-14), assures us of the progress of the
dictionary and announces the availability of computer readable materials from
N. Relles, Madison Academic Computing Center, 1210 West Dayton Street, University
of Wisconsin, Madison, Wisconsin 53706 at cost. Amos and A. Cameron affirmed the
basic structure of the dictionary with some further editorial principles in "The
Dictionary of Old English: a Turning Point" (ESts 59, 289-94): loosely stated,
alphabetization now systematic; spelling generally late W. Saxon; etymologies
and names cited where useful; headwords determined by semantics; exhaustive
representation of variations; generous citations for support. All decisions seem
to be working toward the usefulness of the Dictionary rather than the convenience
of the lexicographers. Cameron describes the varied, difficult, and helpful
aspects of the computer in "The Dictionary of Old English and the Computer"
(Computing in the Humanities... [Waterloo, Ont.], pp. 101-6) and holds out promise
of a 5,000 page, 40,000 headword dictionary around 1985.

   The reissue of Skeat's 1879 An English-Anglo-Saxon Vocabulary as the
OEN Subsidia 1, is a welcome access to this useful little MnE index to OE words;
may the natural limitations of the volume entice someone to do a complete MnE-OE
dictionary. The subtle influence of the reversed dictionary helps all of us to be
more effective. D. A. E. Pelteret, in "Expanding the Word Hoard: Opportunities
for Fresh Discoveries in Early English Vocabulary" (Indiana Social Stud. Quarterly
31, 66-75), laments the under-utilization of many non-literary sources for OE
vocabulary. While linguists might well debate some of the linguistically casual
observations about how languages work, there is no doubt that further work on
scratched glosses, unrecorded scribblings and documents such as Anglo-Latin and
Anglo-Norman writings, charters, land surveys, and the Domesday Book will help
inform us about some of the unrecorded lexicon of OE and might well help us change
our attitudes toward extant lexical information.

   Individual notes give evidence of the painstaking process that is
consummately manifested in the Dictionary project. G. Kristensson, in "A Textual
Note on The Owl and the Nightingale" (N&Q 25, 199-210), argues that the textual ME
mershe/mersche should be amended to ME merse OE* mærs "boundary." R. B. Egan's
"Gothic hrobeigs" (Orbis 26, 120-23) finds that the Got word and its Gmc cognates,
especially Bosworth and Toller's OE hrēðig, should only carry the reading "famed"
and "glorious" and not "victorious" and "triumphant." R. D. Fulk attempts to
account for "Old English icge and incge" (ESts 59, 255-56) as both semantically
and etymologically related to Klaeber's "shining" or "fiery." C. Peeter's "Notes
on Germanic Etymologies (ZVS 91, 166-69) sheds some light on OE forms: OE gemēne
among other cognates suggests PGmc *gamainjaz; Got nuta can not be related directly
to OE nytt; OE gāt among other cognates is indication that the etymon should be
PGmc *gaitiz, and not PGmc *ȝaitiz; Got hatjan should be regularly
connected with OE hettan, and not OE hatian; the lack of ending on OE lēaȝ is not
in agreement with other Gmc languages except OI laug if we assume the correspondence
to OE tunge to indicate the pattern; the equation of MnE cooper with OHG kuofa
yields a regular explanation.

R. Lühr's "Die Dekaden '70-120' in Germanischen" (MSzS 36, 59-71) argues a common composition for the decades from 70 to 120 in most Gmc languages. The analysis of the composition of Got sibun + te + hund (cf. OE hundseofontig) leads to a common syntagma for all Gmc languages, the unattested PGmc *xunõa" "one hundred" is no longer necessary, and no new protoform need be postulated for the composition of these decades. P. Schmoock's "Patientia. Zum Christianisierungsprozess des Wortschatzes der altenglischen und altsachsischen Epik" (Festschrift für Gerhard Cordes, pp. 322-53) sets up the range of conditions of lamentation from losses felt because of physical death to spiritual concern for guilt from sins: heathen early OE becomes Christian OS. OE cwiðan, greotan, heaf, tear, wop, mænan, seofian, wanian, and many OS equivalents represent a nuance-filled semantic field for lamentation. After postulating a historical religious shift from Gmc physical concerns to Christian spiritual concerns, the author finds that the vocabulary delicately adjusts to the social historical representation, with the growth of patientia being the major factor.

T. K. H. Fraser, in "The Preverbs for- and fore- in Old English" (Studies in English Grammar, pp. 17-28), attempts to assign both unified lexical and grammatical values for the preverbs. He finds that the single, synchronic pan-morphemic unit has the sense of "propulsive action" or "sign of movement," which can encompass the values "away," intensification and exhaustiveness, "covering up," perfectiveness, and negation (taken from Wilhelmsen); differences purport to reside in the verbs themselves. Such least-common denominator semantics is effectively provocative when compared to OE fore- which still retains its identity as an independent adverb meaning "in front of." K. Sprengel's A Study in Word-Formation: the English Verbal Prefixes "fore-" and "pre-" and Their German Counter-parts (Tübingen) attempts to explain the prefixing processes. Although not gener-ative, the study is clearly based on H. Marchand's extensive work on word-formation as category shifts based on well defined processes and types. It notes the active use of OE fore-, particularly in Latin translations, significant but accidental confusion with OE for; the obvious temporal, "prior," or locative, "front," senses prevail. The history shows a steady decline in active word formations from the items, particularly a loss of the locative sense by the end of ME. Of course, the work's consideration of the borrowing of pre- belongs well past OE, and it is hard to connect the general synchronic observation on MnE to the OE, despite the stated confluence of synchronic and diachronic matters. If the semantic feature of [+ anteriority] as an abstract predicate is utilized as the basis for the synchronic generation of the lexically complex words, one might guess how that could affect the description for OE. It is not within the scope of the work to get to that interesting area, although it has a thesis-type representation of scholarly antecedents.

Even further evidence of the importance of H. Marchand's theories on word formation, particularly in reference to categorizations, is displayed in K. Faiss's Verdunkelte Compounds im Englischen. Ein Beitrag zu Theorie und Praxis der Wortbildung (Tübingen); such recent studies seem less inclined to invoke the earlier work of scholars like R. B. Lees and O. Jespersen, but the processes suggested beyond postulated taxonomies are reminiscent of the earlier works. Faiss's syntactic structures suggest the generative processes that are specifically realized in his classifications. In fact, the body of the work traces about seventy-five "opaque compounds" in what might be called complex lexical entries, which suggest the process of derivation, classification as to type, and a wide variety of semantic, historical, analogical, and phonological commentary. Although

the work is not a dictionary of these words and has little theoretical force, it does supply some information on about a thousand OE words under the main entries. Typically the end-synopsis gives the basic information for each entry but fails to capture generalized patterns: e.g., MnE _garlic_, _goshawk_, _housewife_, _strawberry_, _shepherd_ have exactly the same synoptic description, but it is hard to tell what general principle is suggested by their descriptive identity.

K-G. Lindkvist's '_At_' versus '_on_,' '_in_,' '_by_': on the Early History of Spatial '_at_' and Certain Primary Ideas Distinguishing '_at_' from '_on_,' '_in_,' '_by_' (Stockholm) attempts to establish appropriate semantic fields in a historical context. The spatial sense of _at_ shows virtually no influence from the OF, and the basic senses of OE are preserved: "proximity," "area enclosure," "building enclosure," "relative position," and "contact with." Certain uses have tended to disappear: "with persons" as a variety of _on_ "elevation" into ME; as a variety of _in_ plus a town name dialectally into MnE; as "source" into a few MnE dialects; and with reference to "passage through." Certain new uses have developed, with a genitive of a person to indicate "place." Some semantic shifts are inevitable: _at_ with countries; showing starting points, and by analogy stopping points; and as a variation on the locative _to_. While Lindkvist sees no evidence to link these changes to French influence, he seems to believe that ON would have strengthened the basic Gmc character of the preposition. The other chapter of the monograph treats the general relationship of _at_ to _on_, _in_, _by_ in a very limited and somewhat disjointed way, which is probably the effect of the chapter's being an extension of his earlier Studies on the Local Sense of the Prepositions In, At, On, and To in Modern English. That the techniques for determining meanings are hard to articulate is not surprising, but it would help if the methodology were made more transparent.

A. Joly's "Toward a Theory of Gender in Modern English" (Studies in English Grammar [Lille and Paris], pp. 227-87) concerns itself with a general theory of both gender and sex in English. The discussion of OE is very limited, but the confident statement that both notional and grammatical gender exist in OE does not bespeak the careful formulations of the situation by many scholars. Neither the tradition nor current research moves easily from the idea of confused representation in OE to Joly's assurance that anaphoric pronouns clearly represent notional gender. His utilization of the comparison of a system of expression and a system of representation in languages is encouragingly consonant with current pragmatics. The synopsis of S. Wyss's "Le Système du genre en vieil-anglais jusqu'à le Conquête" (EA 31, 245-46) suggests that the ineffective character of the OE grammatical gender system promotes the spread of notional gender system, unique to English among Gmc languages, from anaphoric pronouns to other parts of the grammar.

There are two summarizing publications dealing with place-names in this year's bibliography; both of them are worth reading. Signposts to the Past: Place-Names and the History of England (London), by M. Gelling is addressed primarily to historians and archaeologists and summarizes the place-name studies for the fifteen-year period before 1977 in what she describes as "less technical terms than those which are appropriate to learned journals." Gelling discusses all of the significant studies during the period and incorporates them into a readable book which gives the reader a clear framework for and overview of place-name studies. While the actual discussion of place-names is comprehensive only with regard to the Latin element in English place-names, the book should be

required reading for anyone involved in place-name studies as well as for its intended audience. There are also twenty-one maps, nearly all of them full-page, in the book. In "Place-Names and Settlement in the North Riding of Yorkshire" (Northern Hist 14, 19-46), G. Fellows Jensen summarizes the place-name research on the area during the fifty years since A. H. Smith published The Place-Names of the North Riding of Yorkshire. Fellows Jensen examines the pre-Celtic, the Celtic, the Anglian, and the Scandinavian place-names in the region and derives the settlement history of the area from the type of place-names found there in light of the more recent onomastic findings.

K. Cameron in "The Minor Names and Field-Names of the Holland Division of Lincolnshire" (The Vikings [Uppsala], pp. 81-88) shows convincingly that Scandinavian influence was strong in that area on the basis of the Holland division consisting of three wapentakes rather than hundreds and on the basis of the minor names and field-names derived from ON gata, dike, brigg, toft, holmi, etc. G. Fellows Jensen in "Place-Name Evidence for Scandinavian Settlement in the Danelaw: a Reassessment" (The Vikings, pp. 89-98) examines the place-names in the Ancaster region of southern Kesteven in Lincolnshire and concludes that most of the names in -by and -thorp were secondary settlements and those with hybrid names were established vills which were taken over by the Vikings. The distribution of names indicates that the Vikings reclaimed marginal lands, reoccupied deserted areas, and sub-divided prosperous English estates. U. Wagner's "Studies on English Place Names in -thorp" (DAI, 38C, 358) calls for the recognition of "an old and most likely rare stratum of English (native) thorps" beyond the Danelaw as the result of an examination of -thorp place-names in Bedfordshire, Berkshire, Buckinghamshire, Cambridgeshire, Cheshire, Cumberland, Derbyshire, and Leicestershire. M. Gelling in "Norse and Gaelic in Medieval Man: the Place-Name Evidence" (Man and Environment in The Isle of Man [Oxford], pp. 251-64) presents a rebuttal to B. R. S. Megaw's paper, "Norseman and Native in the Kingdom of the Isles: a Re-Assessment of the Manx Evidence" and supports the positions of J. J. Kneen and C. J. S. Marstrander that place-name evidence indicates that the Gaelic language disappeared from Man for a period after the Norse settlements and that Man was completely Norse-speaking for a time. The argument centers on her rejection of two allegedly thirteenth-century documents with place-names in Balla-. She dates the resurgence of Gaelic on Man from the latter part of the thirteenth century which allows Manx Gaelic sufficient time to become differentiated from Scottish Gaelic by the early sixteenth century. In "Studies on Place-Names and Anglo-Saxon Migration: a Comparison of -ingas, -inga- Names in England with Their Parallels on the European Mainland" (Nomina 1 [1977], 27-31), W. Piroth provides a list of seventy-five place-name parallels in England and in Germany to suggest specific places of continental origin for Anglo-Saxon settlers of specific areas in England. Examples of these correspondences include place-names in East Anglia and Lower Saxony and place-names in Berkshire and Westphalia.

K. N. Val'dman has two articles on structural change in OE place-names. In the first, "Izmenenie struktury drevnikh slozhnikh toponimov (na angliĭskom i russkom materiale)" (Vestnik Leningradsko Universiteta 1976, no. 2, pp. 116-22), he provides a comparison of the structural changes in the typology of Early Russian and OE compound topographic place-names of Sussex, Surrey, and Kent in the eighth and ninth centuries. The early Russian place-names were single-base, but the majority of the OE place-names were based on two morphemes. He distinguishes two types: those with linking elements between the two bases and those

with no linking element. He concludes that both languages were more likely
to use place-names with linking elements. Since he cites only seven early
Russian examples, his generalizations are somewhat questionable. In the second
article, "Drevneangliĭskie toponimy v sovremennykh nazvaniiakh naselennykh
punktov iuga Anglii" (Vestnik Leningradskogo Universiteta 1977, no. 20, pp. 118-24),
he examines OE place-names in their modern form in southern England. He discusses
the shortening of topographic place-names of two roots to one root, place-names
containing what he calls "quasi-morphemes," folk etymotogically-changed complex
names, and "semi-suffixes" which are the second elements of compound place-names
and exist as separate words as well. Val'dman's quotation from Lenin in the
article should be taken either as a joke or as a sign of contamination of
scholarship by ideology.

In "Jottings on Some Scandinavian Place-Names in Cleveland" (NB 66,
51-58), W. B. Lockwood discusses several place-names in the North Riding of
Yorkshire for which he proposes ON rather than commonly-accepted OE origins or
for which he proposes alternative Scandinavian origins to the ones generally
accepted. Examples include ON kot rather than OE cot in Coatham, ON diup rather
than OE dēop in Dibble and Deepdale, ON dalr rather than OE dæl in Deepdale and
Lonsdale, ON lok rather than OE loc in Lockwood, and ON brunnr rather than OE
burna in Saltburn. He also suggests that ON kerr and ON sker are more
appropriate as sources for the second elements of Redcar and Saltscar respectively
than the ON kjarr suggested by A. H. Smith for both place-names. In "The Place-
Name Helford" (Neophil 62, 294-96), M. F. Wakelin identifies the second element
in the western Cornwall name as coming from OE ford with its less frequent meaning
of "passage, ferry" because the river at Helford is not fordable in the most common
sense of OE ford. O. Arngart argues convincingly in "Three English Hundred-Names"
(NB 66, 13-17) that the first element in the Gartree wapentakes of Leicestershire
and Lincolnshire derives from ON geirr "spear." He also shows that, because of
the similar function of Barstable in Essex as a meeting place of the hundred moot
or thing, the first element of that name derives from OE *bearde "battle-axe"
and suggests that Basildon comes from OE *Beardestap(o)lesdūn "the hill of the
*Beardestapol 'battle-axe post.'" A. R. Rumble in "Saxon Southampton" (MA 21,
186-88) suggests that Saxon Southampton be the conventional term for referring
to Southampton in the Anglo-Saxon period, which is now generally called Hamwih
(alternately Hamtun and Hamwic) by archeologists; the practice has neither a good
onomastic nor a good historical basis. In "The Place-Name Latchingdon" (SSEL 46,
108-111), M. T. Löfvenberg derives the first element of the Essex place-name from
an OE feminine noun *lecen; *læcen meaning "watering" at first and "what is
watered" or "well-watered" later and related to the OE verb leccan "to water,
irrigate, wet, moisten."

In "Women's Names in Post-Conquest England: Observations and Speculations"
(Speculum 53, 223-51), C. Clark concludes from various surveys and rentals that
women's names at the end of the twelfth century in England show a much higher
incidence of insular origin than do men's names, the latter having a very high
percentage of Norman or Continental Gmc origins. K. Forster in "English Family-
Names from Places in England" (Nomina 1 [1977], 23-26) examines the phonological
differences between locative surnames and the place-names from which they derive.
He concludes that locative surnames are more likely to reflect pronunciation
changes but place-names are more likely to reflect historical spelling and have
a spelling pronunciation. However, other differences are explained by the converse,

Anglo-Norman forms of locative names, exchange of place-name elements in the locative surname, folk etymology, etc. D. E. Beeaff's article, "Ælfræd and Haranfot: Anglo-Saxon Personal Names" (Hist. Today 28, 688-90), was written for a more general audience than name scholars and provides a general overview of OE child-naming patterns. The article is generally accurate but not particularly scholarly; Beeaff does overgeneralize a great deal when she writes that after 1066 "Anglo-Saxon personal names all but disappeared."

K. Hald in "A-Mutation in Scandinavian Words in English" (The Vikings, pp. 99-106) argues on the basis of the distribution of the place-name generic holm-hulm and of personal names that the Scandinavian language of the Viking period was more archaic than the language of the oldest WScand sources and that the forms in u without a-mutation do not indicate Danish settlement in England as Ekwall had suggested but occur in the old Norwegian settlements in England at a time when that dialect of ON was more archaic than its Danish counterpart. In "La norma dell'area seriore e le parole latine entrate nelle lingue germaniche" (Atti della Accademia Nazionale die Lincei 8th ser., Rendiconti, Classe di scienze morali, storiche e filologiche, 32, 365-74), R. Solari proves the well-known fact that the medieval Latin of France deviated more from the medieval Latin of Italy than did the medieval Latin of the Iberian peninsula or of Roumania. He does point out in particular that the medieval Latin of France shares some features of the Latin spoken in Gmc areas. C. Milani, in "Riflessi dell'alternanza a/o dell'anglossassone nell'interpretazione di testi latini" (Istituto Lombardo, Classe di lettero e scienze morali e storiche, Rendiconti 110 [1976], 59-66), discusses the instances of phonological interference of Latin as the scribes' secondary language on the OE glosses in the Vespasian Psalter and the Cambridge Psalter. In particular, she focuses on the numerous examples of alternations between a and o initially and before nasals.

K. Dietz in "Zur mittelenglischen ā/ō- Grenze in Lincolnshire" (BN 13, 185-93) traces the shifting isogloss of ā/ǭ in Lincolnshire through place-names and personal names on tax rolls. In "Westsächsische Lehnwörter im merzischen AB-Dialekt?" (Anglia 96, 447-50), B. Diensberg suggests other explanations than West Saxon origin for those words in the Mercian AB-dialect which have usually been classified as West Saxon loanwords. Similarly, F. Wenisch argues, in "Kritische Bemerkungen zu Angaben über die Verbreitung einiger angeblich westsächsischer Dialektwörter" (Anglia 96, 5-44), that nine words which have been considered West Saxon loanwords in Anglian texts may just as reasonably be considered native Anglian terms.

In "Language Contacts and Interference in the Germanic Period" (Sprachliche Interferenz: Festschrift für Werner Betz zum 65. Geburtstag [Tübingen, 1977]), W. P. Lehmann concludes from archeological and linguistic evidence that there are three cultural situations which have a bearing on Germanic during the prehistoric period. The first is the invasion by Gmc speakers into northern Europe in the third millenium B.C. speaking an OV language which was adopted by indigenous peoples; the language consisted of short roots and suffixes and dealt with the physical world, the animal world, the plant world, body parts, the family, and wagon construction. New vocabulary tended to have greater formal complexity and may have been either Gmc innovations or borrowings. The second cultural situation was a unified Gmc culture from approximately 1500-500 B.C. during which time there was little external influence on Gmc other than the introduction

of new terms; however, the language was slowly moving away from the OV pattern. The third cultural circumstance occurred after 600 B.C. as the Gmc tribes spread out and Gmc made many changes, primarily as the result of contact with Celtic speakers.

T. F. Hoad's revision and second edition of H. Sweet's <u>A Second Anglo-Saxon Reader</u> has expanded the number of selections from the first edition and notes more fully the alternations among the various MSS containing the selections. The third edition of <u>A History of the English Language</u> by A. C. Baugh and T. Cable follows the format of earlier editions but has improved maps, expanded discussion of the IE family, and extended the dialect material. The authors note that a workbook to accompany the text is being prepared by D. Bornstein and T. Cable. <u>Aspekte der englishen Sprachgeschichte</u> (Tübingen, 1977) by K. Faiss purports to be "a work which does not simply echo others." However, it seems to be just another outline history of English which, while incorporating a lot of the scholarship of the 1970's, is not particularly different from the standard works.

I. P. Ivanova and A. V. Federov, in "Germanskoe iazykoznanie v Leningradskom Universitete za 60 let" (<u>Vestnik Leningradskogo Universiteta</u>, no. 8, pp. 97-102), trace the history of Gmc studies at Leningrad University from the founding of the department of Romano-Germanic languages in 1919 by V. M. Zhirmunsky and his former students and its later offshoots: the departments of German, English, and Scandinavian languages. The article itself is of little interest to scholars.

b.   Syntax, Phonology

Although the categories in G. Bourcier's <u>Les Propositions relatives en vieil-anglais</u> (Paris) are apparently ad hoc at the outset and do not find their justification in the profusion of examples, they are defensible because the tradition has not supplied the area with explanatory rules or a descriptively accurate taxonomy. The description of relative clauses in OE and ME examines the basic morphs, <u>þe</u>, <u>þa</u>, <u>þe þa</u>, a zero grade, and combinations with pronominal, determinative, adverbial, and conjunctive particles. The relationships are defined through four ranges: range zero, subjects and genitives of attribution; range one, direct objects; range two, indirect objects and objects of attribution; range three, objects of prepositions. The description suggests that the system is not monolithic but that it becomes progressively more rule-governed: perhaps the description can be restated as the movement from parataxis to hypotaxis even though the former situation has an overabundance of markers in it. The data are divided as poetry over and against prose, early against late West Saxon with attention to intervening texts (with some erratic subdivisions into philosophical, religious, "scientific" and narrative, and judicial and administrative), followed by other particular divisions such as Wulfstan, Vespasian D XIV, and Anglo-Saxon Chronicles; the final divisions move through numerous texts in the twelfth and beginning of the thirteenth centuries, divided into Southern and East or West Midland provenances. These varied texts suggest that the mechanics are accessible, but misleading; therefore, the semantic field is difficult to discern and requires subtle analysis and representation: e.g., whether one particular combination is an intensified version of another. The example-filled work can be a starting point for more explicit syntactico-semantic analyses of the relative system of OE. S. W. Robbins's less data-oriented and descriptively more contemporary dissertation,

"Relative Clauses in Old English," presents the abstract structures and processes of relativization as being very similar to MnE. The similarities of relativization in most IE languages have been evident at least since R. Lakoff's Abstract Syntax and Latin Complementation in 1968; a number of dissertations have anticipated the conclusions that Robbins has elaborated with attention to a more contemporary writing of the transformational rules.

J. Erickson's "Subordinator Topicalization in Old English" (ArL 8, 99-111) argues that the general stylistic topicalization places OE subordinator for þon þe and its clause at the head; but then there is either extraposition of þe plus the copied clause after deletion of the original clause, or pronominalization of the þon þe plus the copied clause when the original clause is not deleted, in order to comply with surface order constraints. The operation of other adverbials and subordinators like OE nu, syþþan, and þeah seem to suggest broader application of the topicalization and second cycle adjustments. W. O'Neil's "Clause Adjunction in Old English" (GL 17, 199-211) argues on the other hand that the modern formulation for extraposition of clauses for early OE is inapplicable but that a phrase structure rule expanding a complement marked sentence will have an optional S-node for the adjuncted clause, for which a logico-semantic rule will create a structure that binds but leaves peripheral the clause associated with the appropriate NP. Explanations of permutations, simple surface variants, and intraposition are the price exacted by the analysis to account for the counter-examples in the data. Naturally, the general paratactic character of OE syntax yields many analogous situations to support the analysis. O'Neil is "tantalized" by the idea that there are no relative clauses in older Gmc languages, but that's another book or two. The reactionary rhetoric surrounding the responsible examination of the peripheral placement of relative clauses in D. Carkeet's "Aspects of Old English Style" (Lang & S 10 [1977], 173-89) is interesting when placed next to O'Neil's theory-centered and rule-oriented description. Carkeet clearly is involved in the same discussion and lets words like extraposition and rule slip into it. He shows that the expository representation of data places less burden on the rule writer than a formalistic representation.

K. Braunmüller's "Remarks on the Formation of Conjunctions in Germanic Languages" (Nordic Jnl of Ling. 1, 99-120) argues that conjunctions have both a functional and historical explanation that makes them operate like noun phrases in terms of discourse deixis. Coordination and conjunction connect elements just as general deixis (repetition of a noun phrase) and relative or explicit pronominalization (which, this, etc.) do. Most modern Gmc conjunctions are derived from other phrasal deictic elements in the lexicon, often with the help of that or other enclitics. Both phonological weakening and loss of inflections, often followed by the loss of original conjunctive markers, lead to the formation of new conjunctions. Sources for MnE and, that, because, while, so that, although, since, and also and some semantic shifts, usually involving temporality, are examined for both the history of English and similar items in other Gmc languages. R. E. Armentrout's classificatory dissertation, "The Development of Subordinate Conjunctions in English," suggests a similar formulation for developing conjunctions, but lacks the historical scope to develop the ideas clearly; the work does use seventy OE and ME texts for data. That the syntactic phenomenon in MnE is like ME and OE reflects the argument that change involves surface, not underlying, structures.

B. Mitchell's note, "Old English oð þæt Adverb?" (N&Q 25, 390-94) brings our attention to the immediate evidence of OE texts in order to try to make a

judgment about the categorization of OE oð þæt as a conjunction or an adverb. While he entertains the engaging possibility that the evidence often favors an adverb reading, he is very wary about choosing (cf. MnE for) the "right answer." He suggests a stage between parataxis and hypotaxis but warns against drawing a conclusion because our native knowledge is limited. We could infer from his arguments that the categories themselves may be defective, but can not be certain that he implies that. Further taxonomic and terminological problems are suggested by Mitchell's "Prepositions, Adverbs, Prepositional Adverbs, Postpositions, Separable Prefixes, or Inseperable Prefixes, in Old English?" (NM 79, 240-57), with much the same inferences as the first article. Certainly, for the lexicographer bound to a tradition of representation and a need for placement and categorization in a reference work, the problem is either almost insurmountable or resolved by artificial parameters. But for the readers of the texts, the formatives, whatever their names, clearly follow Mitchell's observations: pre-positioned before nouns, demonstratives, interrogative pronouns, the relatives ße and seße, and personal pronoun; post-positioned after her, þær, and hwær, the relatives þe and se'þe, and personal pronouns; and many exceptions, which is the intelligent but frustrating catch-all. S. Jacobson's "Adverb Generation in a Historical Perspective" (SSEL 46, 64-73) indicates a different angle of attack for work like Mitchell's. Despite the American structuralist reaction against historical explanations, generative grammarians do sometimes inform the synchronic model with a diachronic explanation. The semantic rules in Jacobson are not nearly so sophisticated as O'Neil's grammatical rules above, nor the concepts so sophisticated as Braunmüller's above, but they do begin to map the development of OE nu, ealneweg, alswa, and anlice with the bonus of telling us something about minor predictable constraints on word order in OE.

The process of determining whether a modification is restricting or intensifying in an historic state of a language is not made clear in S. M. Ingersoll's Intensive and Restrictive Modification in Old English (Heidelberg), but that does not stop the descriptions of the phenomena from having a great deal of validity. However, the simple mechanics of a word index would have been helpful. While the processes of classification are rather eclectic, the main function of the work is to draw our attention to a wide variety of rhetorical (litotes, comparison, metaphor, adjective, repetition), grammatical, affixial, adverbial, and adjectival means for intensifying constructions in OE. Restrictive modification appears to be limited to affixial and adverbial means. The mixture of syntactic and semantic classifications speaks to the fundamental problems of current linguistic investigation without trying to solve them.

On the other hand, A. M. Carlson's "A Diachronic Treatment of English Quantifiers" (Lingua 46, 295-328) makes very strong claims for finding a significant change in the formal system of the historical, abstract system of English grammar. Despite the relatively stable surface manifestation of (pre-) quantifiers from OE to MnE, the author finds that each, all, etc. should be analyzed as adjectives in OE and need to be reanalyzed into a new category of quantifiers in the sixteenth century. The recategorization is the result of a growing structural opacity for the older category, which must become a newly-formed transparent category when the degree of opacity caused by transformation complexity becomes too great. Lightfoot's Opacity (Transparency) Principle has been an interesting idea for diachronic linguistics, but remains hard to deal with like all vaguely quantified principles.

P. Bacquet, in "From Doubt to Negativity: Remarks on the Particle ne
in Old English" (Studies in English Grammar [Lille and Paris], pp. 11-15),
postulates that the ne particle creates a privative or dubitative point of view
between the polar affirmatively and negatively qualified subordinate clause
possibilities. His note suggests that the semantics of prohibition and hesita-
tion are already clearly visible as proof of the phenomena and that the correla-
tion with the subjunctive mood will have to be studied. G. B. Jack's "Negative
Adverbs in Early Middle English" (ESts 59, 295-309) discusses the functional
changes from the simple adverb of negation ne in OE to a complex construction
using a second adverb like nawt, when there were no other negations in the clause.
The occurrence of ne...nawt in negative imperative clauses and negative declarative
clauses, in which the verb precedes the subject, helps to distinguish them formally
from negative interrogative clauses, which regularly only have ne; the ne...nawt
construction in the optatives was associated with the imperative clauses for
semantic reasons. However, the differential functions do not occur early with
the multiple construction, so we are still left wondering about the historical
genesis; perhaps the basic emphatic explanation of multiple negation obtains as
the description of the genesis. Jack's "Negative Concord in Early Middle English"
(SN 50, 29-39) also suggests something about OE. He starts from the well-
established rules of negative concord in OE and ME and determines that the major
exceptions are with the conjunctions and and oðer, but even with these the
restricted domain of the concord rule is fairly predictable: for clausal con-
junctions, the syntax of the preceding clause dominates; for other elements, the
choices are dependent on the semantics.

We have three rather simple pieces on the function of word order this
year. In light of the fairly sophisticated expansions of considerations of word order
in Gmc languages in the last few years, the net gain of information is low.
W. Rybarkiewicz's "The Word Order in Old English Prose and the Functional Sentence
Perspective" (SAP 9 [1977], 87-93) works from Reszkiewicz's concept of complexity
of structure for determining the Fundamental Ordering Pattern of sentences toward
the Prague School concept of Functional Sentence Perspective, which assigns new
material after the given material in unemotive sentences. It is hard to tell
why the principle would suddenly come into force at this time, but the thesis
stands as a reasonable description of our very limited data. W. M. Canale's
dissertation, "Word Order Change in Old English: Base Reanalysis in Generative
Grammar," once again confirms the flexibility of a generative grammar which can
show regularity through the generalizations of abstraction, with the aid of a
variety of transformations to create numerous surface structures. His discussion
of perceptual strategies suffers from the same weaknesses as Rybarkiewicz's
topicalization arguments, but such hypothesizing is probably necessary if not
fully satisfying to other readers. G. B. Jack's tight little argument in "Rome's
Destruction and the History of English" (JL 14, 311-12) is that too many examples
of preposed NP's can be cited before the late ME period to sustain Lightfoot's
claim that the phenomenon enters at that period as a fully articulated rule
without the prior buildup of marginal structures that would force the change.

The origin of the West Saxon first singular present indicative ending
-e is a morphological problem rather than a phonological problem, according to
J. M. Penhallurick in "Change in a Grammatical System: The Case of West Saxon 1st
sg. pres. -e" (ALH 16, 121-46). His Form-Content analysis argues, more or less
by extension into the rise of shall as a polite form, that the -e comes from the
collapse of the indicative and subjunctive opposition. That is, there are not

two functions with the same form, but there is only one form which is a kind of polite indicative. Pragmatic analyses of modal systems have great currency; Penhallurick's analysis bears the same strengths and weaknesses of the psychological explanations that pervade these modern treatments, but has the added burden of being removed from native speaker verification -- responses are even problematic in treatments of contemporary modality. The comfort supplied by the statistical impetus of R. W. Clement's "An Analysis of Non-Finite Verb Forms as an Indication of the Style of Translation in Bede's Ecclesiastical History" (JEngL 12, 19-28) is reminiscent of the years of work on the Federalist Papers' authorship. D. Whitelock's questions about Alfred's translation of the Ecclesiastical History are confirmed by a simple discrepancy between the choices of non-finite verb translations in Pastoral Care and the History. Such negative evidence is worthy of consideration, but one must still wonder whether or not the purposes of the works or writing habits over six years might not influence a single author to change "styles," particularly when the data examined are so limited. T. E. Toon, in "Lexical Diffusion in Old English" (Papers from the Parasession on the Lexicon, Chicago Linguistic Society, April 14-15, pp. 359-64), argues from the variationist point of view that the structure of the lexicon implements some phonological distributions, that grammatical categories key lexical diffusion, and that even the completion of high frequency variation leaves a residue of unchanged items.

Three articles by V. Kniezsa on OE phonology as reflected in the Peterborough Chronicle deserve note. In "On the Phonology of Old-English Prefixes (Based on the Material of the Peterborough Chronicle)" (Stud. in Eng. and American [Budapest] 2 [1975], 349-69), she argues that only the vowels /i/, /y/, /u/, /e/, /o/, /æ/, /a/, /ū/, /ō/, /ā/, and /ēa/ are represented in the prefixes and concludes that only the prefixes with a "strong form" lead directly to MnE while those prefixes with both a strong and a weak form usually have the weak form displacing the strong form, bī ⌄ be being a notable exception. In "The Development of the Old English Short Vowel System, Based on the Material of the Peterborough Chronicle" (Annales Universitatis Scientiarrum Budapestinensis, sectio linguistica, 7 [1976], 159-69), Kniezsa provides a statistical analysis of the short vowels in the five sections of the Peterborough Chronicle showing the sound changes and orthographic variations which occurred through the different time periods represented by the five sections. In "The Development of the Old English Consonant System (Based on the Material of the Peterborough Chronicle)" (Stud. in Eng. and American [Budapest] 3 [1977], 97-128), Kniezsa examines the consonant graphs ⟨b⟩ , ⟨c⟩ , ⟨d⟩ , ⟨f⟩ , ⟨ʒ⟩, ⟨g⟩ , ⟨i⟩ , ⟨h⟩ , ⟨k⟩ , ⟨l⟩ , ⟨m⟩ , ⟨n⟩ , ⟨p⟩ , ⟨r⟩ , ⟨s⟩ , ⟨t⟩ , ⟨u⟩ , ⟨x⟩ , ⟨z⟩ , ⟨þ⟩ , ⟨ƿ⟩ , and ⟨ꞇ⟩ (which she calls a "diacritic"), including their doublings, and the digraphs ⟨ch⟩ , ⟨gh⟩ , ⟨sc⟩ , and ⟨th⟩ . She identifies those which are traditionally considered allographs representing the same phoneme and suggests that the allographs in the Peterborough Chronicle "show the increasing Middle English tendency to distinguish those OE allophones which were phonematiced by the end of the period."

N. Davidsen-Nielsen and H. Ørum, in "The Feature of 'Gravity' in Old English and Danish Phonology" (ALH 16, 201-13), insist that gravity is an essential distinctive feature to explain WS back mutation and retraction of [ae:], even though the feature was discarded and replaced by the feature [+ back] in Chomsky and Halle, 1968. Davidsen-Nielsen and Ørum also insist that [gravity] explains OE breaking and retraction of [ae] just as well as [back] does. Further evidence for their position is their explanation using the feature of gravity of

the bifurcation of the Standard Danish [a] in the latter part of the nineteenth century. In "Breaking in Old Norse and Related Languages: A Reassessment of the Phonetic Conditions" (ANF 93, 1-37), H. J. J. Dyvik rejects the traditional explanation for the breaking of PGmc /e/ in ON as only the result of the effect of an unstressed vowel in the following syllable and shows that the breaking occurred in long syllables before consonant clusters /r/+C, /l/+C, and possibly /br/ unless the following syllable contained unstressed /i/ or if /e/ was preceded by a consonantal /u/. In short syllables, the /e/ broke before unstressed /u/ and /o/, but not before /a/. Similarly Dyvik argues for consonantal breaking of OE /i/, /e/, and /æ/, before consonantal /u/, /x/, /x/-clusters, /r/-clusters, and some /l/-clusters, but for vocalic breaking in short syllables in OE before /u/, /o/, and /a/.

C. Jones, in "Rounding and Fronting in Old English Phonology" (Lingua 46, 157-68), shows that OE breaking and back umlaut can be viewed as the same epenthetic process and that Anglian smoothing and OE i-umlaut can also be viewed as one process. His more general point, however, is that modern phonological theory provides a method of understanding supposedly different historical phonological changes as manifestations of similar phonological processes. In "Rule Extension in Historical Phonology" (SL 31 [1977], 164-91), B. Ralph provides a theoretical discussion of rule simplification using examples from many languages but only one from OE. He also calls on generative phonologists to develop a concept of rule simplification which allows for the rule to operate over a long period of time and is closely connected with "hard linguistic facts" rather than just with their linguistic model.

There are two dissertations this year dealing with the phonology of the Vespasian Psalter in terms of modern phonological theory. B. E. Dresher's "Old English and the Theory of Phonology" (DAI 39A, 261) argues for the abstract concept of phonology in its analysis of both the Mercian OE phonology and morphology of the Vespasian Psalter. The analysis derives short diphthongs from underlying monophthongs, accounts for analogical changes on the basis of rule opacity, presents a new analysis of noun and verb classes, accounts for the Mercian Second Fronting on the basis of the loss of a rule, and supports S. H. Kuhn's position on the relationship of the dialects of the Vespasian Psalter and the Epinal and Corpus glossaries. R. J. Schmierer's "Theoretical Implications of Gothic and Old English Phonology"(DAI 38A, 4794-95) also deals with the phonology of the Mercian dialect of OE in the Vespasian Psalter and of Wulfilian Got, providing analyses of both phonological systems in terms of standard generative phonological theory.

In "Gemination in Old Saxon Nouns" (Orbis 26 [1972], 94-111), J. D. Woods writes that gemination is "restructured into" OS nouns and is no longer productive at the time the Heliand was written. In order to account for existing OS noun and weak verb forms, he provides phonological rules including a final geminate simplification rule in the form $C \rightarrow \emptyset / C$—#, an elision rule in the form $\breve{V} \rightarrow \emptyset /$——$\breve{V}$, and a gemination rule in the form $C \rightarrow C \ C \ / CV$——; V where $C \neq$ /r, ð/. R. W. Snyder's "Proto-Germanic 'Auslautsgesetze' in the Noun Paradigms: a Study and Bibliography" (DAI 39A, 2908) focuses on the noun systems of Got, OI, OE, OHG, and OS, which it derives from PIE in terms of modern linguistic theory through restructuring traditional Gmc phonology and morphology, analogy, leveling, columnar patterning, and systemic pressure. M. S. Beeler, in "Verbal Reduplication in Germanic and Indo-European" (PCP 13, 5-10), postulates two Gmc verbal

ablaut systems, e-class and a-class, of which the first five classes of strong verbs are e-class and the sixth is a-class, patterned like the fourth and fifth e-classes. The seventh class behavior is predicated on either ablaut or reduplication as a mechanism, but not necessarily both.

In "The Germanic Diphthongs *ai and au in Old Frisian and Old English and the Origin of the Old English (West Saxon) Digraph ie" (SAP 9 [1977], 55-69), D. Armborst suggests that i -umlaut preceded specifically Anglo-Frisian changes and argues that the WS ⟨ie⟩ developed from the PGmc */eu/ diphthong and then was extended to indicate the i -umlaut of ⟨eo⟩ as well. He grants that he has failed to account for ⟨ie⟩ as the reflex of the pre-OE */a/, however. L. Zabulene, in "Nekotorye voprosy obrazovaniia i funktsionirovaniia drevneangliĭskikh dolgikh diftongov" (Lietuvos TSR Aukštųjų Mokyklų Mokslo Darbai: Kalbotyra 28, no. 3, [1977], 57-67), argues that the reflexes of PGmc /au/, /eu/, and /iu/ should be considered monophonemes in historical and prehistorical OE. However, Zabulene concludes that the diphthongs /ea/, /ēo /, and /io/ did exist in OE adjacent to certain consonants and consonant clusters and morphologically in Class VII strong verbs.

G. Kristensson takes exception, in "A Note on OE /e:ow/ and OFr /y/ in Middle English" (SN 50, 25-27), to R. Jordan's opinion that the merger of ME /eu/ with ME /iu/ did not take place until about 1400. Kristenssen argues on the basis of inverted spellings and substitutions for /y:/ that the merger occurred in the late thirteenth century. P. G. Negro, in "Note di linguistica anglosassone: kentico ę̆ e sassone occidentale ӯ̆" (Rendiconti 110 [1976], 41-52), writes that early West Saxon OE /i(:)/, /î(:)/ written ⟨i/ ī⟩, and /û(:)/ written ⟨y/ȳ⟩ respectively became late West Saxon /i(:)/ written ⟨i/ī⟩ and /î(:)/ written ⟨y/ȳ⟩ as the result of the delabialization of /û(:)/ and that the same delabialization occurred in Kentish OE with the /î(:)/ changing first to /ə(:)/ and then being palatalized to /e(:)/.

In "On the Phonetic Specification of Old English /r/" (SAP 9 [1977], 3-16), R. Lass presents a well-reasoned argument to show that OE /r/ was either uvular or "molar" (velarized or velar). He concludes, however, that it is impossible to determine which.

T. A. Rastorgueva, in "Izuchenie kolichestvennykh pokazatelei grammaticheskikh variantov v angliĭskom iazyke" (Filologicheskie Nauki 1976, no. 4, p. 52-61), provides a quantitative analysis of the vowel alternations of strong verbs in OE and ME. Her not terribly surprising conclusion is that there was a greater degree of variation in ME than in OE.

J.D.C.
M.M.

3.   LITERATURE

a.   General and Miscellaneous

Barbara Raw's book on The Art and Background of OE Poetry (London: Edward Arnold) is intelligent and enlightening, and yet puzzling in a number of ways. Dr. Raw does not make clear the purpose or intended audience for the book. Her chosen topics and her treatment of them suggest she is writing for those new to the poetry and culture, though on the other hand she seems at times needlessly difficult or arcane, and she occasionally quotes OE without translation. Her general remarks — for example, on the varieties and uses of the poetry — are coherent, and indeed they often succeed in organizing the material in a way that produces new insights. It is nonetheless a bit confusing that within these initial sections there is no evident rationale for the discussion of individual poems; instead, the author moves from work to work — or from motif to motif in several works — on what seems a principle of association. This method of comparison and contrast allows her to touch upon most of the poetic corpus and to return to particular poems to reassess or enrich earlier comments. Her examination of the arrangement and effects of the maxims — to single out a section — is especially cogent.

The chapter on "Narrative Method" is given over almost entirely to a reading of Beowulf that, while engaging, offers few new perspectives or approaches. On the other hand, her careful analysis of tone and style, as these are conveyed by meter and rhythm in Beowulf and Cynewulf's poems, adds a good deal that is original to our understanding of these works, and to the larger issue of stylistic analysis in OE literature. In the "Epilogue" Dr. Raw seems less interested in offering a conclusion than in discussing three poems that did not fit elsewhere — "Prayer," "Resignation," and "Dream of the Rood." It would be difficult to say that this book performs that ambiguous function, the filling of a much-needed gap: it is neither a specialized monograph, a coherent study of a particular motif or issue, an introduction to the subject, nor a general history. In undertaking a wide yet selective view of the field, Dr. Raw has written a book that will be of interest chiefly to those already familiar with the terrain.

A number of studies published this year try to identify more clearly the various threads that make up the fabric of OE literature. In surveying the competing traditions within the culture of Anglo-Saxon England — Latin and vernacular, lettered and oral, learned and popular — Jackson J. Campbell, in "Adaptation of Classical Rhetoric in Old English Literature" (in Medieval Eloquence, pp. 173-97), acknowledges that it is often nearly impossible to specify the source for particular features in the writing: the rhythmic prose of Ælfric's Homilies or variation of word and theme in the poetry are representative instances. Professor Campbell nonetheless assumes the pervasiveness of classical rhetoric in OE literature; he does not try to give argument or example for this, but instead analyzes a wide range of passages that may demonstrate the possible influence of Latin systems of composing. As he suggests, "The careful study of OE literature from the point of view of classical rhetoric has little more than begun. Much more research and contemplation need to be done and unquestionably will be done" (p. 197). In a similar way, in "Some Misapprehensions of Christian Typology in Recent Literary Scholarship (SEL 18, 3-12), David S. Berkeley offers observations on assessing the application of ancient systems of thought — in this case exegesis — to medieval texts. In particular, he cautions against

imprecise use of typology, objecting to specific instances like the figural reading of Scyld Scefing's ship-burial. Geoffrey B. Russom's central concern, in "Artful Avoidance of The Useful Phrase in Beowulf, The Battle of Maldon, in Fates of the Apostles" (SP 75, 371-390), is the connection between formulaic theory and OE literary composition. He argues specifically that the deliberate variation in diction characteristic of Anglo-Saxon writing violates the economy demanded by classical oral formulaic theory. He goes on to claim that such thoughtful and painstaking craft refutes entirely the application of the Lord-Parry theory to OE poetry. But M. Parry, Jr. and other theorists have for some time conceded what Dr. Russom's essay in effect shows — that composition by formula and studied literary craftsmanship are not incompatible. Attention needs now to be given to how these methods accommodate one another, and H. L. C. Tristram, in "Stock Descriptions of Heaven and Hell in Old English Prose and Poetry" (NM 79, 103-113), takes one step in this direction in her analysis of "stereotyped" descriptions in OE writings. She argues that "textual units" like accounts of heaven and hell might be compared to formulas (or, perhaps more fittingly, to type-scenes), though she attributes their presence not to oral practice but to the "Latin tradition" of literary composition. In the event, Dr. Tristram's approach is chiefly structural and transformational, concentrating on the way a particular text varies the traditional motif. She discusses Ælfric and other homiletic writings (a good number of which are cited from MS), as well as Beowulf, Christ, Guthlac, Christ and Satan, the Phoenix, and other poems.

Several studies examine in detail the language and meter of the poetry. John M. Fanagan, in "An Examination of Tense-Usage in Some of the Shorter Poems of the Exeter Book (Neophil 62, 290-293), classifies poems according to the proportion of past and present tenses: homelitic poems use present tense almost exclusively, heroic poems rely heavily on the past, several elegiac poems split the two almost evenly, and the Seafarer and the Wanderer show a two-to-one advantage for the present tense. The statistical and aesthetic boundaries sometimes blur, but the method employed here is intriguing and suggestive. F. H. Whitman, in "Evidence for the Metrical Inter-dependence of Old English A- and B- lines" (Neophil 62, 598-608), works in a more traditional way as he sets out to undermine the assumption that the OE half-line is metrically independent. In sum, he argues that "the pattern of the half-line ... conditions that of the half-line immediately preceding or following it," and concludes, among other things, that under certain conditions (e.g., end-stopped b-lines) both half-lines cannot open with an unstressed syllable.

We may conclude by considering two important publications that teachers and scholars will doubtless consult regularly. A Concordance to the Anglo-Saxon Poetic Records, ed. J. B. Bessinger, Jr. (Ithaca, New York: Cornell University Press), takes in all OE poetry, including Beowulf, and should prove indispensable for reading and research. The entries are arranged intelligibly, and record MS readings as well as emendations. Roberta Frank's Old Norse Court Poetry (Ithaca, New York: Cornell University Press), provides an introduction to skaldic verse, concentrating on diction, word order, syntax, and meter. The book tries to make a hard subject accessible to careful students; it is written with good humor, verve, clarity, and confident erudition. Chapters following the introduction gather stanzas on a variety of subjects: war, travel, myth, poetry itself. Professor Frank's purpose is always to make the reader

first understand, then enjoy the poetry, and consequently she gives only occasional emphasis to scholarship and literary history. Her commentaries are filled with insight and good sense, and the perspectives and general principles that emerge here often apply as well to OE poetry. This is a volume that teachers of OE will wish to read and to recommend to some of their students. No full translations are provided, but the book contains a full glossary and stanzas in prose order at the back.

Works not seen:

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Nöth, Winifred. "Systems Analysis of Old English Literature," PTL: A Jnl for Descriptive Poetics and Theory of Literature 3, 117-37.

Safonova, O. E. "Ustno-poéticheskoe koine kak istochnik drevnesaksonskogo pis' mennogo iazyka (Heliand i Beowulf)," Vestnik Moskovskogo Universiteta, ser. filologia, no. 5, 47-57.

Shippey, T.A. "Maxims in OE Narrative: Literary Art or Traditional Wisdom," in Oral Tradition, Literary Tradition: a Symposium. Ed. Hans Bekker-Nielsen, et al. Odense, 1977.

T.G.H.

b. Individual Poems

Lenore MacGaffey Abraham's "Cynewulf's Juliana: a Case at Law"
(Allegorica 3, no. 1, 172-89), asserts that "Cynewulf was deliberately adapting
the circumstances of the legend to conform to the social and legal customs of
his own society for the cogent reason that he would thereby give Juliana's
trial, and its outcome, the persuasive force of established law." She suggests
that the poem must have been written in the late 10th century, since only then
did all the legal conditions to which the poem conforms exist. There is a good
deal of interesting discussion of the differences in the Latin and Anglo-Saxon
versions of the story with regard to the legal process of the trial, and there
is an appendix on the missing folios in the English Juliana. Another enlighten-
ing essay on the same poem is Claude Schneider's "Cynewulf's Devaluation of
Heroic Tradition in Juliana" (ASE 7, 107-18). Schneider contends that the
poem illustrates Cynewulf's "powers of independent manipulation of traditional
diction." He takes issue with the frequently asserted notion that an inherited
body of Germanic heroic diction forced poets to describe Christian characters
inappropriately in a vocabulary belonging to a warrior society, and he demonstrates
effectively that many terms used in Juliana could have developed connotations
other than the ideal military or heroic values which they had in secular heroic
poetry. In short, he makes a good case for the fact that many of the words for
virtues extolled in the heroic context elsewhere can be equally effective in
spiritual contexts as well.

Two stimulating articles on The Battle of Maldon, both too detailed
and sophisticated for adequate summary here, can be read together with consider-
able profit. A. N. Doane's "Legend, History and Artifice in The Battle of Maldon"
(Viator 9, 39-66) examines the Chronicle poems and other texts to demonstrate
how the style of old heroic poetry contributes to the universalizing of the
historic event. He points in Maldon to what he calls the "horizontal" line of
events which is coupled with "a carefully arranged structure pointing upward,
and forward, and back to Byrhtnoth's death. The poem thus assumes an overall
vertical dimension." Doane concludes that the poem is neither pure history nor
traditional artifice, but rather a vehicle in which the historic and the eternal
meet. N. F. Blake's "The Genesis of The Battle of Maldon" (ASE 7, 119-29),
building on an earlier article of his (Neophilologus, 1965), suggests that recent
evidence of a late date (c. 1030), which puts the composition of the poem after
that of the Vita Oswaldi, might indeed suggest that the poem could be "a literary
creation based entirely on the Vita Oswaldi and imagination." While a few of
the resulting assumptions (including one that the poet invented the granting
of permission for the Danes to cross the bridge to emphasize Byrhtnoth's
heroism) will not persuade everyone, Blake's article provides a powerful
challenge, attractively argued, to those who insist on a closeness, both in
time and in detail, between the poem and the historical event. A short note by
Margaret A. L. Locherbie-Cameron, "Ælfwine's Kinsmen and The Battle of Maldon"
(N&Q 25, 486-7), notes that in the citation of his ancestry, Ælfwine mentions
his mother's father, since his own father has been banished and his uncles
opposed by Byrhtnoth. The poet, she suggests, substitutes a non-controversial
figure from the historical background.

Karl P. Wentersdorf's "Observations on The Ruin" (ME 46 [1977], 171-80),
is an excellent study which concentrates on various problems in ll. 21-32,
concluding (1) that the setting must be Bath; (2) that the poet saw it in ruin,

but may have drawn his picture of its vanished glory from Fortunatus's De Excidio Thoringiae or a similar poem; (3) wigsteal may be explained by the fact that Bath had a temple of Sulis Minerva near it; (4) hrostbeages hrof is in apposition to, and an expansion of teaforgeapa: "the red-colored arch — the [concrete] capping of the vault-shaped inner roof — is losing its tiles;" (5) hryre is instrumental: "the palace fell (or was ruined) by decay." Arnold V. Talentino, in "Moral Irony in The Ruin" (PLL 14, 3-10), attempts to demonstrate how various words and patterns contribute to a moral censure of the inhabitants of the ruined city — "an undercurrent of censure in the description of former magnificence."

George Hardin Brown's "An Iconographic Explanation of The Wanderer, Lines 81b-82a" (Viator 9, 31-38) reviews the scholarship on sumne fugel oþbær ofer heanne holm and concludes that the fowl in question is a single, "thematic" bird, presumably carrying off the victim piecemeal, comparing Bury Saint Edmunds Psalter, fol. 87 v , which shows both a bird and a wolf at work. Brown offers other pertinent illustrations from Haymo's Commentary on the Apocalypse. Brown concludes that "both in literature and art the bird and beast of prey are linked with violenti et improvisa morte, with burial of the body or lack of it for the hapless victim ... not always associated with battle" and not necessarily involving the resurrection of the flesh. In "Venturing upon Deep Waters in The Seafarer (NM 79, 1-6), Marijane Osborn suggests that there are two sea journeys in the poem — there is a fuga saeculi which begins a navagatio on the hean streamas, or deep seas: "the protagonist, who has experienced fully the hardships of the sea near land, now ventures forth onto the hean sea." She notes that the distinction in kinds of sea is a Latin commonplace which appears in both secular and patristic writing. Jeffrey Hopkins's "The Wanderer: an Anglo-Saxon Poem" (VQR 53 [1977], 284-87), is a translation.

Building on Shook's influential study (MP, 1968) Karl P. Wentersdorf, in "Guthlac A: The Battle for the beorg" (Neophil 62, 135-42), surveys the custom of building Christian shrines on pagan altars and notes the relation of bearu to sacroneme, showing Guthlac's intention to possess it for the Church, successfully uprooting the awe in which it was held and transforming it into a hallowed place and, later, a center of pilgrimage. Geoffrey R. Russom's "A Germanic Concept of Nobility in The Gifts of Men and Beowulf" (Speculum 53, 1-15) is an interesting and persuasive study which asserts that the sum gnomes in Hyndloliöð and Hávamál, as well as in Sigdrífomál and elsewhere are connected in most instances with gifts or misfortunes. This, he says, suggests "a tradition of poetic organization that might well have been the common inheritance of England and Scandinavia." He then introduces into the discussion Beowulf and a wider variety of Old Norse literature and argues that the gifts are those appropriate to a member of the aristocratic society, and that the lack of order (from a modern perspective) in the enumeration of the gifts results from a view that they are all of comparable interest. In "The Marriage Concept in Wulf and Eacwacer" (Neophil 62, 143-44), James B. Spamer contends that the last two lines of the poem echo Matthew 19:6: quod ergo deus coniunxit homo non separet, noting that tosliteþ and gesomnad both occur elsewhere as glosses on the Latin. He points out that it is generally accepted that the woman is bound in some socially recognized way to Eadwacer, though she loves Wulf, and he suggests that an awareness that the echo of the marriage ceremony is there tends to clarify and render more poignant the situation in which the speaker finds herself.

Kevin S. Kiernan's "Deor: the Consolations of an Anglo-Saxon Boethius" (NM 79, 333-40), is a complicated but persuasive argument that each of the pairs of Germanic figures in the poem can be tied either to Boethius or to the Alfredian translation of Boethius. Kiernan builds on Markland's study (MP, 1968) but goes beyond it to illustrate links between Alfred's version and the poem which have no counterparts in the original. His translation of the Geat-Maeðhild story and some of his arguments resulting therefrom may not produce agreement among all of his readers, but this is clearly one of the most rewarding of the recent examinations of Deor.

Thomas D. Hill's "The Theme of the Cosmological Cross in Two Old English Cattle Theft Charms" (N&Q 25, 488-90) points out the use in the charm of the motif of the cosmological cross, which has the power to fix and determine directions and to impose order. This is an interesting example of a less than commonplace exegetical motif in a charm. In "Structure and Unity in the Old English Charm Wið Faerstice" (ELN 15, 250-57), Stanley R. Hauer argues convincingly for a literary unity in the charm. He notes that the three sets of characters from part one are cited as the causes of the painful shot, noting that if there are indeed two separate poems, they are carefully and artfully joined. A further unity is evident from the fact that the three causes of pain in part one are reflected in the gods, witch, and elf of the second part. Another good article of a related sort is Thomas P. Campbell's "Thematic Unity in the Old English Physiologus" (Archiv 215, 73-79) which notes that the three sections of that poem all deal with the meaning of salvation as treated in Ephesians. The Panther and the Whale are linked (as well as contrasted) by odor; the Whale and the Partridge, by the phrase þas hwilnan tid."

D. R. Howlett adds two productive articles to his series of studies on poetic structure. In "The Structure of The Riming Poem (NM 79, 330-32), he examines capital letters, punctuation marks, numerical symmetry of verse paragraphs, the disposition of hypermetric lines, rhyme schemes, and sense to illustrate a division of The Riming Poem into seven sections, composed on the Golden Section, with the major portion 54 lines (reckoned from the beginning) and the minor 33 lines. In "The Wife's Lament and The Husband's Message" (NM 79, 7-10), Howlett contends that the two poems form a diptych of elegy and consolation, displaying a similar but reversed pattern of lines, with semantic correspondence and common diction. Eric Sharpe's "The Old English Runic Paternoster," in Symbols of Power, ed. H. R. Ellis Davidson (Cambridge and Totowa, N.J., 1977), pp. 41-60 and 162-65, is an examination of Solomon and Saturn which emphasizes its incantatory aspects and the magical powers of the runes. Sharpe attempts to draw parallels from the literature and folklore of other early European societies. Revised reprints of Pamela Gradon's edition of Elene and Rosemary Woolf's edition of Juliana are welcome additions to the series of Exeter Medieval English Texts.

In these pages last year I reviewed a very good article "Spes viva: Structure and Meaning in The Seafarer" (in An English Miscellany Presented to W. S. Mackie, ed. Brian S. Lee) and erroneously attributed it to the editor, Mr. Lee. The author is Brian Green.

J.B.T.

A. N. Doane's Genesis A: A New Edition (Madison: Univ. of Wisconsin Press) is by far the best edition of the poem. In hoping that "some aspects of this edition," primarily intended for graduate students, "will prove of interest and utility to advanced students of early English as well," Doane is too modest. It is true that the discussions of MS and language do not substantially further our knowledge in these areas (but note, e.g., the new reconstruction of quire III in the MS); the rest of the book, however, marks a significant advance in our understanding of the poem. In his introductory remarks and style of Genesis A (pp. 44-96), and in his detailed notes on individual passages (pp. 225-325), Doane convincingly supports his view of the poem as a vernacular writer's successful attempt to transmit the literal text of Scripture in a manner consonant both with his own literary tradition and with the patristic commentary grown up around the biblical book. Doane's text of Genesis A itself is notable for the convenient reprinting of the scriptural source opposite the poem, for the attention given to some MS features (especially metrical pointing) generally ignored in earlier editions, and, in particular, for the frequent retention of MS forms "even in cases where the text obviously seems to be disturbed" (p. x). Such extreme reluctance to emend may seem atavistic in light of Sisam's argument on the questionable authority of late MSS, but the policy does lead to the sound preservation of some previously rejected readings (see, e.g., pp. 314-15 for a witty defense of the MS form at line 2642a). Where the edition seems lacking is in the absence of an independent discussion of meter (a feature which David M. Wells notes in his edition as a particular strength of the poet), a failure to see how the poet uses diction to link various episodes, and, closely related to the last point, the absence of a direct examination of the poem's unity. Despite these objections, Doane's may be the most valuable of the four new editions of different Junius 11 poems published in the last few years.

The same author (PQ 56 [1977], 404-7) and E. G. Stanley (N&Q 25, 104-5) consider Genesis B 317a, sum heard gewrinc — referring to a punishment inflicted upon the fallen angels — in order to preserve the otherwise unrecorded gewrinc from emendation. Stanley points out that "gewrinc as a form of gewring, a derivative of gewringan 'press, wring out,' seems possible. The sense 'torment, grief' might develop from such 'a wringing' ..."; moreover, the gloss gerinc for Lat. luctamen "struggle" occurs in a mid-ninth century OHG MS. The first possibility noted by Doane resembles Stanley's. The word may derive from wrencan "to twist": "wrenc, masculine, usually means something twisted, i.e., 'trick,' 'deceit,' but the verb could also have yielded a noun 'twisting,' 'torture.'" Doane's second proposal is that gewrinc is simply a form of gewring "what is wrung out, potion, drink." This solution is especially appealing in that it relies upon a recorded OE sense, and, as Doane observes, the image of the drink of death occurs frequently in OE. In "Niobedd: Bed of Death and Rebirth" (AN&Q 14 [1976], 145-46), Kathleen E. Dubs points out that the word, evidently meaning "death-bed," appears twice in OE, once in the Phoenix in reference to the bird's nest (553b) and again in Genesis B in reference to hell (343b). Dubs speculates that the term in Genesis B implies a rebirth since, as the phoenix will rise anew from its niobedd, so Lucifer "dies to become Satan" and is given "a new name and new identity" by God. Ute Schwab continues and concludes her study of the OS Genesis and of Genesis B in "Ansätze zu einer Interpretation der altsächsischen Genesisdichtung" (part II, AION 18, sez. germanica, Filologia germanica [1975], 7-88; part III.1, 19 [1976], 7-52; and part III.2, 20 [1977], 7-79; for a review of part I, see YWOES--1977). In part II Schwab explores a

wide variety of rhetorical and structural elements: repetition, wordplay, envelope patterns, onomastics, imagery, learned rhetorical figures, and numerical composition; she also compares the poet's account of the fall of man with accounts by other medieval authors (especially Avitus). In part III.1, Schwab investigates the illustrations to Genesis A and B in Junius 11, comparing and contrasting their contents with the contents of other pictorial cycles and of the poetic text itself. In the last section of her essay, she questions Ohlgren's thesis that the Junius artist employed color symbolism. Finally, in part III.2, Schwab notes several parallels between the poet's and illustrator's descriptions of hell and the descriptions found in biblical and apocryphal literature. In all, the three-part study is wide-ranging and immensely learned. Although it contains no dramatic new insights and much of the analysis is derivative, Schwab offers an introduction to the poem that is often illuminating and always thorough.

Paul F. Ferguson, who completed a dissertation on Exodus, "The Old English Exodus and the Patristic Tradition (DAI 38A, 7317), has published "Exodus: 107b-111a" (ELN 16, 1-4); here he focuses on a passage in which the poet apparently compares the pillar of fire to the sun. Ferguson suggests that æfter sunnan means "after the manner of the sun" and that setlrade should be emended to seglrade. The interpretation is reasonable. But in his recent edition of Exodus, Peter J. Lucas, who also takes æfter to denote manner instead of temporal or spatial relation, manages to make good sense of the lines without amending.

David A. Jost, "Biblical Sources of the Old English Daniel 1-78" (ELN 15, 257-63), notes that previous scholars have occasionally observed that the introduction to the poem is based to an important extent upon accounts of the fall of Jerusalem in various biblical books. (To the four scholars cited by Jost, one could add others, e.g., James F. Doubleday in his 1967 dissertation.) Since no one has published a detailed review of the subject, however, and since more recent scholars have overlooked the poet's use of some or all of these sources, Jost examines the question anew, usefully evaluating previous parallels and adding some evidence of his own. In "The Old English Daniel: A Warning Against Pride" (ESts 59, 1-9), Graham D. Caie maintains that the poet reshaped the scriptural narrative into a story with three interlocking episodes — the fall of Jerusalem, the fall and conversion of Nebuchadnezzar, and the fall of Belshazzar — each an exemplum on the danger of pride. From this perspective the central character in Daniel is not Daniel but Nebuchadnezzar, "the personification of wlenco and oferhygd." Caie's general argument is not new; e.g., Francis C. Brennan similarly interpreted the poem a dozen years ago (Diss. Univ. of N. Carolina at Chapel Hill, 1966, pp. xxxiv-xli). Caie's study is valuable, nonetheless, for its wealth of supporting details, the most notable of which are the distinctions among the various kinds of pride in OE, the symbolic overtones of the fiery furnace episode, and the ways in which the imagery of Daniel participates in "the imaginative unity of the entire Junius XI MS." B. J. Timmer's edition of Judith (Methuen, 1952; 2nd ed., rev. 1961) has been reprinted in the Exeter Medieval English Text series. The work appears exactly as in the second edition, save that the bibliography has been made complete through 1975.

Sarah Larratt Keefer, in "The 'Techne' of the Christ I Poet" (Neophil 62, 447-54), examines three passages in detail. In lines 2-15a she

finds the poet's use of allegory and architectural imagery more intricate than earlier recognized; in lines 35a-49 she explains how the poet connects the theme of the incarnation to that of mankind's enlightenment; and in lines 301-25 she defends the poet from the charge of an erroneous allusion by maintaining that the reference to Esaias (303b) is appropriate in view of Is. 22:22. Although the argumentation is sometimes over-wrought or hard to follow, Keefer does illuminate the lines in question as well as the poet's methods of linking images.

In contrast, George S. Tate, "Chiasmus as Metaphor: The Figura Crucis Tradition and The Dream of the Rood" (NM 79, 114-25), concentrates on poetic technique in a single line: Rod wæs ic aræred. Ahof ic ricne cyning (44). Tate first surveys the use of chiasmus in Latin Christian literature, including poems on the cross, to show that the device was often employed to suggest the particular mystery being described. Applying this tradition to The Dream of the Rood, he contends that the chiasmus in line 44 is used "as a sort of rhetorical metaphor (suggesting the X) to celebrate both Christ and the Cross" (p. 115). The argument is learned and plausible, but one wonders whether chiasmus (which, Tate notes, was not called such until later) would have been enough to prompt the audience to think of the X as a symbol of the cross: the clearest and most convincing examples Tate gives for the idea employ not simply the rhetorical device (as in the OE poem) but visual patterning as well. In the latter part of his paper Tate maintains that the events which the cross relates are organized chiastically to the effect that the "narrative hides within its order a figure of its speaker" (p. 125). Demonstrating the poet's — and the later Ruthwell "editor's"— subtle artistry is also D. R. Howlett's purpose in "Two Notes on The Dream of the Rood" (SN 50, 167-73). In the first note the author examines anew his reconstructed Ruthwell text to show that the designer of the stone cross employed "semantic and thematic chiasmus" in selecting lines from The Dream of the Rood and arranging them on the monument. Moreover, the phrases which the designer chose recall accounts of the Passion in Matthew, John, and the Benedictine Office. In his second note Howlett argues that a verse has dropped out of The Dream of the Rood after line 17 and that lines 39-40 should be emended to a single line. This granted, the cross's speech (counting the dreamer's four-line introduction) would consist of 97 lines and the dreamer's speeches of 59 lines. "In a Golden Section of 156 the major part should occupy 96.4 lines and the minor part 59.6" (p. 171). Howlett goes on to demonstrate that the manner of restatement in the first third of the poem is the same as that in the last third, a finding which, with others, leads to the conclusion that the Vercelli poem "preserves with only minor corruptions the text of a single poet" (p. 173) whose techniques were imitated by the designer of the early eighth-century Ruthwell cross. This conclusion casts considerable doubt on Annemarie E. Mahler's argument, in "Lignum Domini and the Opening Vision of The Dream of the Rood: A Viable Hypothesis?" (Speculum 53, 441-59), that the first part of the poem was composed in honor of Alfred's receiving a piece of the true cross in the 880's. In addition to the problem of supposing that part of a poem so tightly knit was composed nearly two centuries after the rest of it, Mahler's hypothesis falters in its assumption that the cross portrayed in the opening lines is to be identified as a reliquary cross. The poet probably did borrow elements in his description from crosses of various kinds he had seen: indeed, Mahler's point that the reference to gems æt foldan sceatum (8a) is derived from the poet's knowledge of crosses mounted on jeweled globes seems convincing. Yet the dreamer's vision of the treow, sometimes adorned with treasure, sometimes with

blood, clearly is a vision of the cross itself — not of a repository affording a glimpse of the lignum Domini within. A more persuasive attempt to discover the poem's specific historical context is a lucidly written essay, "The Dream of the Rood and Aldhelm on Sacred Prosopopoeia" (MS 40, 461-67), by Bruce Karl Braswell. After quoting a statement from Aldhelm's De metris on the use of speaking trees in Scripture, Braswell points out that the treatise was addressed to the Northumbrian king Aldfrith, who reigned from 685 to 705; that Aldfrith was also the dedicatee of Adamnan's De locis sanctis, which contains an account of devotions to wood from the true cross in Constantinople; that the Ruthwell cross, evidently made for a devout and wealthy patron, may well have been commissioned by the king himself; and that the king seems to have been especially interested in dream visions. Given such evidence, the author reasonably suggests that "...the milieu in which the Dream of the Rood was composed fits best that of the Northumbrian court under Aldfrith, where most of the essential elements of its composition were demonstrably present" (pp. 466-67). A different kind of source is proposed by A. D. Horgan in "The Dream of the Rood and Christian Tradition" (NM 79, 11-20). The author argues that four features in the description of the cross in The Gospel of Peter influenced the OE poet: the Gospel cross is associated with Christ's glory, descends into hell and rises with him, lives and speaks, and preaches to "them that sleep" (i.e., to the souls captive in hell). These details — especially the third — are certainly apposite to the portrayal of the cross in the OE poem; but since evidence is lacking that the apocryphal work was known in Anglo-Saxon England, it is more proper to regard the description of the cross in The Gospel of Peter as an analogue to that in The Dream of the Rood rather than, as Horgan would have it, a source. In the second part of the article the author contends — once more inconclusively — that the conceptual techniques of the two works are the same. The only paper in 1978 devoted to solving a crux in the poem is John P. Hermann's "The Dream of the Rood, 19A: earma ærgewin" (ELN 15, 241-44). Hermann follows Huppé in taking earma as a genitive plural and in construing the phrase, referring to what the dreamer perceives through the gold on the cross, as "the former strife of wretches." Unlike Huppé, however, Hermann understands the allusion as not simply to those who crucified Christ on Calvary, but to the ancient strife between God and all those who have rebelled against him "from the early medieval present, through the literal time of the Crucifixion, back to the Fall of Adam and the prior fall in heaven by Satan and the rebel angels" (p. 243). This interpretation, enhancing the significance of what the dreamer sees to cosmic proportions, seems appropriate to the context.

Remarking that OE riddles are typically viewed as problems to be solved and discarded, and not as works with intrinsic poetic merit, Matthew Marino in "The Literariness of the Exeter Book Riddles" (NM 79, 258-65), seeks to provide a context for literary evaluation by proposing that the genre's basic principle is the "deceit": "Just as Donne was to utilize the metaphysical conceit as a structural device, I would suggest that Old English riddle poetry was built on deceits. Just as his conceits were to sustain disparate elements yoked together to build striking interrelationships, the deceits sustained the paradox of apparently contradictory referents to compel one into the connection rendered significant by its apprehension. The engendered misapprehensions yield to a wonder at the point of justification" (p. 260). If Marino is saying, in effect, that the solution to a riddle renders coherent its diverse descriptive or metaphysical clues and that the coherence leads to a fresh perspective on the riddle-object, his point appears fairly obvious. In any case Marino's

critical approach brings him to make many penetrating observations on a wide
range of poetic elements in riddles 47, 43, 44, 66, 40, 50, 27, 4, and 7.
Less valuable, but still instructive, is Marie Nelson's "The Paradox of Silent
Speech in the Exeter Book Riddles" (Neophil 62, 609-15). Nelson examines
riddles 48 ("chalice"), 60 ("reed pen"), and, with qualifications, 85 ("fish
and river"), to show that "...it is the riddles of the silent speakers, of
those subjects that communicate without the capability of sound, that truly
defy the commonsense understanding. By their very natures they cannot speak,
but by the magic of a rhetorical device that grants aliveness, even human
aliveness to inanimate things, they do speak... . These are the riddles that
exploit paradox, the most basic device of enigmatic description, to the fullest
degree" (p. 614). (For a similar point regarding riddle 60, see Margaret E.
Goldsmith's "The Enigma of The Husband's Message," Anglo-Saxon Poetry, ed.
Lewis E. Nicholson and Dolores Warwick Frese [Notre Dame, 1975], pp. 245-46.)
Frank Walters contends, in "Language Structure and the Meanings of the Exeter
Book Riddles" (BSUF 19, no. 3, 42-55), that riddle poets use language to probe
the limits of language. The thesis itself is clear and promising, but I am
unable to grasp a coherent sense of the ensuing argument. Clearly, however,
the concept of "tension" — invoked repeatedly throughout the essay — is
central to the analysis: "The tension, found in a deliberately metaphoric and
obscure language, between the riddler's and reader's language systems, is itself
a semantic entity with its own unambiguous meaning" (p. 45). Walters goes on
to discuss riddles 29, 44, and 47. Geoffrey Russom, "Exeter Riddle 47: A
Moth Laid Waste to Fame" (PQ 56 [1977], 129-36), argues that the bookworm of the
poem has a more restricted diet than previously recognized: it devours heroic
literature (wera gied 3b, þrymfæstne cwide 4b). "What could be more effective
than merely to point out, with grim humor, the existence of a creature that eats
songs, even written songs, considered the most durable kind? If se wyrm destroys
epics as easily as the corpse-worm devours flesh, little will remain of the
'undying' glory which is the pride of heroes and the poets who praise them"
(pp. 132-33). The author also remarks that the poet's characterization of the
moððe as a þeof evidently alludes to Matt. 6:19, in which the two images occur
as symbols of impermanence. Although Russom does not directly relate the last
line and a half of the six-line poem to the theme of mutability — and, in fact,
these verses seem to have little to do with the theme — his attempt appears the
most plausible so far to see complexity in a poem which a few years ago was
regarded as dismayingly simple. (For other recent attempts, presumably coming
out too late for Russom to consider, see the articles by Fred C. Robinson and
by Ann Harleman Stewart, reviewed in YWOES--1975.) Karl Schneider, "Zu vier ae.
Rätseln" (Gedenkschaft für Jost Trier, ed. Harmut Beckers and Hans Schwarz
[Cologne and Vienna, 1975], pp. 330-54), offers four new, or partially new,
solutions. For riddle 30a, usually solved as "tree/wood," Schneider proposes
"birch," with special reference to its use as a pagan religious symbol. Similarly,
rejecting such previous solutions as "beech/book" (boc), he finds in riddle 92
a description of the yew as a sacred tree. Schneider accepts the traditional
answer, "harp," for riddle 70, but argues that the last few lines allude, not to
the musical instrument, but to hearpe as a scaffold for drying grain (a sense
not attested in OE). Last, he refines the universally accepted solution to
riddle 50, "fire," to *nydfyr, with emphasis on the pagan conception of fire as
sacred. None of these solutions is convincing. Nearly all of the details which
Schneider cites from riddles 30a, 92, and 50 to support his interpretations
are better explained by traditional solutions. For example, there is no need to
see the fire imagery in riddle 30a as a metaphor for the tree's "blazing" with

foliage when the notion of using a tree for firewood is common. Schneider's homophonic solution hearpe to riddle 70 is indeed ingenious and might win approval — were it not for Pope's demonstration that the last two lines, occurring at the top of a new folio, do not belong to riddle 70 at all but to another poem (Speculum 49 [1974], 615-22). In "The Solution of an Old English Riddle" (SN 50, 185-91), Heidi and Rüdiger Göbel offer a new answer to riddle 28, previously solved as "John Barleycorn," "wine cask," "stringed instrument," "tortoise/tortoise lyre," or (to add Craig Williamson's recent proposal unavailable to the Göbels) "yew-horn." After reviewing in detail the process by which swords were made from damascened steel in early medieval Europe (including England), the authors argue that the solution "pattern-welded sword" best fits the object described in the riddle. Their interpretation is fully convincing.

                                                                J.R.H.

Works not seen:

   Zettersten, Arne, ed. Waldere. Manchester: Manchester University Press,
        1978. 48 pp.
   Osborn, Marijane. "Toward the Contemplative in The Wanderer."Studia
        Mystica 1, no. 3 (1978) 53-69.
   Palumbo, Edward M. The Literary Use of Formulas in "Guthlac II" and
        Their Relation to Felix's "Vita Sancti Guthlaci." De Proprietatibus
        Litterarum, ser. practica, 27. The Hague: Mouton, 1977. 87 pp.
   Ray, T. J. "The Wanderer, 78-84," SCB 38 (1978), 157-59.

                                                                J.B.T.

c. Beowulf

The ambiguous relationship of Beowulf to contemporary Latin literary
remains elicited two important and sustained studies this year which, however,
adopt sharply contrasting points of view. W.F. Bolton, in Alcuin and "Beowulf":
an Eighth Century View (New Brunswick, N.J.), strives to discover the way Alcuin
might have read the poem by, first, sketching out his literary theory and
practice on the basis of exhaustive references, drawn from the whole corpus
(but principally from the exegetical commentary, the didascalia, and the polemical
writings), and then by applying that theory to an analysis of Beowulf. The
method is impressively detailed, highly instructive, and very difficult to read.
Anyone familiar with the avuncular piety characteristic of Alcuin's letters and
tracts will not be surprised to find that the reading which emerges agrees in
many points with Margaret Goldsmith's, for at the end of the poem "Beowulf, a
pagan, cannot call on the name of the Lord; hence he is swayed, not only by the
'thought of riches' but by fire — the fire of the dragon, the 'fire' of con-
cupiscence" (p. 148). While the hero is finally condemned because he lacks
baptism and faith (p. 155), an "example only of a virtuous pagan and his doom"
(p. 170), the rhetorical structure of the poem as a whole is that of the quanto
magis so common in Alcuin's work: "if Beowulf was virtuous, how much more should
Christians, in the grace of the new covenant, strive to be so?" (p. 170). To
this reader the dangerous weakness of the book is the author's failure to deal
adequately with the objection implicit in Alcuin's famous question, "Quid Hinieldus
cum Christo?" (see pp. 102-3). At least one way of understanding this dictum
would suggest that Alcuin might avoid reading works such as Beowulf precisely
because he would not expect to find there the sort of edifying message he liked
in literature.

Patrick Wormald, in "Bede, Beowulf and the Conversion of the Anglo-Saxon
Aristocracy" (Bede and Anglo-Saxon England, ed. R. T. Farrell [Oxford], 32-95),
begins from an opposing premise. To him "the beginner confronted with similar
translations of each [the Ecclesiastical History and Beowulf] would conclude
that they came from different civilizations altogether" (p. 36). Beowulf, then,
is a valuable source of information to the historian precisely because "it offers
an alternative perspective to Bede's impression of his age" (p. 36). To Wormald
Bede stood apart from the mind and attitude of his time because he did not himself
sympathize with the Adelskirche and Adelsheiliger traditions then current. By
contrast, "as a member of the warrior-classes himself, the poet must have admired —
perhaps he even imitated — the virtues in which his work glorifies" (p. 67).
This argument makes Beowulf more broadly representative of eighth-century Anglo-
Saxon attitudes than Bede. The unargued presumption of both Bolton and Wormald
that Beowulf is a product of the eighth century, upon which everything else they
say depends, suggests once again that we need more solid grounds for dating the
poem than anything we have had yet.

The most interesting general consideration to have appeared in a long
time is T.A. Shippey's Beowulf (London). Between a pithy Introduction and a
provocative Afterword, the author deals sensitively and subtly with the poem's
World, its Structure, and with the way in which its poetry functions. Shippey's
reading of the coastguard scene (esp. 11. 287-9) is a model of careful, balanced
literary commentary (p. 14) and his analysis of the delicate balance between money
and honor will be illuminating even for those who have read the poem many times
and often pondered that relationship (p. 21). Curiously, at the end of the book

he seems to this reader to violate his own wise and important warning against ignoring "the possibility that one's judgements are ethnocentric" (p. 11) when he confesses to seeing a resemblance between the Beowulf poet and "a bolder and more taciturn Lord Chesterfield" (p. 61).

Michael Swanton's edition and translation, like other texts in the Manchester series, has an attractive format and a convenient size, but one may wonder if it fulfills a pressing academic need. Like Chickering's 1977 edition, Swanton's is provided with a facing page translation but no glossary and no bibliographical guidance to dictionaries or grammars. My remarks on Chickering's edition here last year may be applied to Swanton's, except that Chickering's critical commentary is on the whole richer and more illuminating. In the midst of so much doubt and controversy, one is disconcerted to find unqualified certainty that "Beowulf's funeral at the end of the poem is accurate in the last detail," that "Redwald . . . was buried at Sutton Hoo," and that "Cynewulf knew and imitated the poem" (pp. 5-6). To those who have used the same editor's careful, excellent Dream of the Rood, this edition must come as a sharp disappointment.

Briefer general considerations of the poem as a whole include Alain Renoir's "Beowulf: A Contextual Introduction to Its Contents and Techniques" (in Felix J. Oinas, ed., Heroic Epic and Saga [Bloomington, Indiana], pp. 99-119), Robert W. Hanning's remarks in The Individual in Twelfth-Century Romance (New Haven and London, 1977), and Marijane Osborn's "The Great Feud: Scriptural History and Strife in Beowulf " (PMLA 93, 973-81). Renoir's article is a contribution to a collection of studies on poetic traditions from ancient Greece to modern Africa and would provide a good introduction to the poem for someone coming from a comparatist background. In this context Renoir describes Beowulf as recording "the process whereby the brash young man who enters near the beginning of the poem turns into the wise and formidable old warrior whom the conclusion praises as the best of all earthly kings" (p. 111). The concern of Hanning's book on chivalric romance is "to relate the rise of the genre to the contemporaneous development of the concept of the individual in European culture" (p. 1), and Beowulf becomes a principal part of the discussion in chapter 4, which deals with the development of conventions governing time and space in the romances. Beowulf provides a contrast to the twelfth-century romance, for in that epic, as in other "archaic" literature, the flow of time "will be constantly interrupted by digressions, excursions into the past intended to help the audience give meaning to men and deeds" (p. 143). To Hanning this "implies a perspective on reality stressing collective or universal rather than personal or unique experience" (p. 141), just as the portrait of Heorot as "an island of light and mirth" surrounded by a "threatening world" (p. 160) places the emphasis on protection of the common good rather than on the challenge and invitation of a "world to be experienced" by the knight errant of later tradition (p. 165). The year's most thoughtful and thought-provoking article was Marijane Osborn's PMLA contribution cited above. In it she identifies a "dual perspective" or "dual focus" in the poem. In the perspective established first through the description of Scyld's reign and burial, the central conflict of the poem is part of the "great Feud" beginning in Eden and ending only with the cosmic conflict of the Apocalypse. The other is the narrower perspective of the Germanic feud, a kind of knowledge "bound by the secular world of the poem" (p. 973). The first perspective is available only to the poet and his audience and denied to the characters in the poem. In this view there is no opposition between the pagan and Christian aspects of Beowulf. They rather "form an episte- mological scheme embracing both secular and spiritual understanding" (p. 979).

To my knowledge, this is the most subtle attempt so far toward reconciling the pagan and Christian elements of Beowulf.

Discussion of Beowulf's attitude toward the dragon's hoard shows little sign of abating. John McGalliard, in "The Poet's Comment in Beowulf" (SP 75, 243-70), analyzes authorial remarks carefully under six headings and then goes on to comment on "the dragon's treasure, the anticipation of the hero's death, and the wisdom or folly of his single combat with the dragon" (p. 256). Essentially, the argument is that Beowulf is neither imprudent nor greedy in his resolve to attack the dragon, but that he dies because "the hoard lay under an ancient, magical curse" (p. 260) and because ten of his retainers proved cowards (p. 269). Similarly, Patricia Silber, in "Gold and Its Significance in Beowulf," (AnM 18 [1977], 5-19), feels that the gold is infected and that Beowulf is not to be convicted of avarice; the source of the infection is not a curse but rather the fact that "all of the gold and treasure being dealt out has come as spoils of battle; the hoard exists only because men have died, women have been bereaved, many have suffered" (p. 16). Such pacifist convictions are perhaps more common today than they were in Anglo-Saxon England. Martin Stevens's concern with gold, in "The Structure of Beowulf: from Gold-Hoard to Word-Hoard" (MLQ 39, 219-38), has less to do with Beowulf's character and more to do with the symbolic strategy of the poet. In Stevens's view the exchange or storing up of gold or words in the poem operate as complementary reinforcing metaphors. Analysis of the patterns of exchange and hoarding reveal that "the poem moves away from the unlocking to the shutting away of hoards" (p. 237) and that toward the end of the poem, when Beowulf no longer exchanges words but meditates alone, and when treasure remains buried, "primordial elements are taking control" (p. 225) and "matter overwhelms all that is living" (p. 237). The perspective is not one that will alter our reading of the poem, but it does provide new support and a fresh insight for a long-accepted way of understanding the progress of the narrative.

Like Stevens, Brian A. Shaw, in "The Speeches in Beowulf: A Structural Study" (ChauR 13, 86-92), is concerned with the structure of the poem, but the disposition of speeches is the basis of his analysis. Identifying fifteen significant speeches, he finds seven leading up to or resulting from the battle with Grendel and seven similarly positioned with respect to the dragon fight and a single transitional speech between the two sets. This suggests a thematic division of the poem closer to line 1400 than 2200. Unfortunately, Shaw needs some special pleading to establish the notion that "twenty-two fits are devoted to the first half of the poem about evil and its recurrence, while twenty-two fits are devoted to the possibility of dealing with it" (p. 92), and this inevitably weakens his argument. John Miles Foley, in "A Computer Analysis of Metrical Patterns in Beowulf" (CHum 12, 71-80), is also concerned with structure but at the level of sound and metre rather than idea. Operating with a program set up according to the seven-pattern metrical analysis first advanced in Robert P. Creed's article, "A New Approach to the Rhythm of Beowulf" (PMLA 81 [1966], 23-33), Foley uncovers what he describes as 1.) "a metrical profile of the poem as a whole" and 2.) "a metrical template, the aural heartbeat of the poem ... the foundation upon which 94 percent of the Old English epic rests" (p. 79). Since Creed's system is rigorously isochronous, one may suspect that the regularity discovered in the experiment is more a feature of Creed's theory and therefore of the initial program than of the poem.

To explain the murky family relationship of Beowulf and Wiglaf, Norman E. Eliason, in "Beowulf, Wiglaf and the Waegmundings " (ASE 7, 95-105), adopts a subtle theory of "double paradox" according to which, while the needs of the story require that Wiglaf be Beowulf's sister's son, the poetic necessity "to preserve the mood of unmitigated gloom at the end of the poem" (p. 104) leads the poet to suppress any emphasis on the relationship. Carmen Cramer, in "The Voice of Beowulf" (GN 8 [1977], 40-44), describes the general feeling of readers that Beowulf is a man of action and that Hrothgar is more passive; she then finds evidence to support such an impression in the initial speeches of the two (11. 260-85 and 372-89). Wealhtheow's first speech is also analyzed and she is shown to be "a gracious, assertive noblewoman who rarely looks to the past" (p. 43). Alain Renoir, in "The Ugly and the Unfaithful: Beowulf through the Translator's Eye" (Allegorica 3, no. 1, 161-71), contributes a spirited consideration of the problems of translation. Beginning with the premise that, unlike the loathly lady of the Wife of Bath's Tale, no translation can be both beautiful and faithful, the article ends with a plea "to make certain that our teachers know the original, that they can distinguish a good from a bad translation, and that they provide their graduate students opportunities to practice the skill of translation" (p. 168), since we depend so much on effective translations in so many of our courses.

Three articles deal with Beowulf analogues. Joan Turville-Petre, in "Beowulf and Grettis Saga: An Excursion" (Viking Soc. for Northern Research, Saga Book 19, part 4 [1977], 347-57), probes the relationship of the poem and of the analogue named in her title both to history and to the original myth from which both must have sprung, concluding that the "Old English poem stands nearer this source, in literary form as in time" (p. 355). Peter A. Jorgensen, in "Beowulf's Swimming Contest with Breca: Old Norse Parallels" (Folklore 89, 52-9), argues against a Celtic and for a Norse archetype for the Breca incident, most convincingly on the basis of Hálfdanar saga, but also from incidents in Örvar-Odds saga, Finnboga saga ramma, Hemings þáttr-Aslákssonar and others. No mention is made of the recent work of Robinson and Wentersdorf in this area. Ann Knock, in "The Liber Monstrorum: An Unpublished Manuscript and Some Reconsiderations" (Scriptorium 32, 19-28), reviews the provenance of the five known MSS of the work named and concludes that they all derive from a "manuscript tradition operating largely in monasteries in Eastern France and modern Switzerland and South-West Germany," giving "no further encouragement to the theory of Anglo-Saxon origin favoured by the majority of scholars in the past" (p. 28). If she is right, her findings immeasurably complicate the relations of Beowulf to the Liber.

Several articles focus more sharply on restricted textual and/or lexical questions. Sherman M. Kuhn, in "Further Thoughts on brand Healfdenes" (JEGP 76 [1977], 231-7), defends anew the reading suggested in "The Sword of Healfdene" (JEGP 42 [1943], 82-95). Principally, he argues in favor of retaining MS brand rather than emending to bearn at line 1020, on the premise that brand makes good sense and a scribal error of that kind would be difficult to explain. Lines 2152-56 are also analyzed and repunctuated. Marijane Osborn, in "Reote and Ridend as Musical Terms in Beowulf: Another Kind of Harp?" (Neophil 62, 442-6), re-reads lines 2444-59, interpreting reote as a vernacular form of Latin rota, a musical instrument combining characteristics of both harp and zither. The word ridend refers to the sound of this instrument, and the phrase "ridend swefað" (1. 2457) describes both the hanged boy, whose body has ceased to sway in the wind, and the silent instrument. Clarence Steinberg, in "For a Servian Reading of Beowulf:

Further Studies in Old English Onomastics" (NM 79, 321-9), looks again at the names in the poem and enters a plea for greater flexibility of interpretation, after Servius's example. In Steinberg's argument, the name Hygd may well be thought to have onomastic significance, but we need not therefore assume that the name Hygelac does. F.H. Whitman, in "Beowulf 1404b" (ELN 15, 161-3), defends Dobbie's emendation of the line named ([þær heo] gegnum for) as against Klaeber's ([swa] gegnum for) because, according to his findings, Klaeber's reading is syntactically and metrically abnormal and Dobbie's is not. Raymond P. Tripp, Jr., in two articles, "The Restoration of Beowulf 2769b and 2771a, and Wiglaf's Entrance into the Barrow" (ELN 15, 244-49) and "The Exemplary Role of Hrothgar and Heorot" (PQ 56 [1977], 123-9), is concerned to restore the text of the poem. In the first-mentioned, he argues for retention of MS leoman at 2769b and of wræce at 2771a. The new translation eliminates the eerie light emanating from the golden standard and replaces it with a focus on Wiglaf's psychic ambivalence upon entering the barrow. The other article concentrates on lines 64-70, describing Hrothgar's inspiration to build Heorot, and reinterprets them in such a way as to eliminate any ground of comparison between Babel and Heorot. The basis for argument is Fred C. Robinson's article, "Two Non-cruces in Beowulf" (TSL 11 [1966], 151-60), in which Robinson argues against the necessity of interpreting micel ... þone as an implicit comparative.

Comment on Gerhard Nickel, et. al., ed. and trans., Beowulf und die kleineren Denkmaler der altenglischen Heldensage ... (Heidelberg, 1976) will await the appearance of the anticipated third volume.

In the light of T.A. Shippey's remark, in the work reviewed above, that the principal failures of recent Beowulf scholarship have been, first, our "inability to capitalize on the 'oral-formulaic' initiatives of Milman Parry" and then our "inability to cope with allegorists" (p. 59), perhaps worth noting is the absence this year, amid so much interesting and serious scholarship, of any extensive oral-formulaic study or purely allegorical interpretation.

Works not seen:

Anderson, Earl R. "Treasure Trove in Beowulf: a Legal View of the Dragon's Hoard." Mediaevalia 3 (1978 for 1977), 141-64.

Friman, Anne. "Fire under Flood: a Note on Beowulf." Innisfree 1 (1974), 5-7.

Horowitz, Sylvia Huntley. "Beowulf, Samson, David and Christ." SMC 12, 17-23.

Laurini Lorizio, Anna. "Unferth, il thyle." Saggi di filologia e letteratura. Università di Genova, Facolta di Magistero, Istituto di lingue e letterature straniere, 11. Florence, 1977. Pp. 1-20.

Oetgen, Jerome. "Order and Chaos in the World of Beowulf." ABR 29, 134-52.

d.   Prose

The most important contribution to the bibliography on Anglo-Saxon prose of the year 1978 is a collection of eleven essays, The Old English Homily and Its Backgrounds, edited by Paul E. Szarmach and Bernard F. Huppé (Albany). The volume is prefaced with a useful historical essay, P. A. Stafford's "Church and Society in the Age of Ælfric" (pp. 11-42), which concentrates on the relationship of the reformers with the king and great lords and usefully summarizes the major documents for what we would call church-state relations in the late tenth and early eleventh centuries. M. Gatch surveys the evidence for the writing of sermons in vernacular languages elsewhere in Western Europe in the same period. The conclusion of his paper, "The Achievement of Ælfric and His Colleagues in European Perspective" (pp. 43-73), is that the Anglo-Saxons ought probably to be viewed as innovators and leaders in the production of homiletic literature in the native tongue, despite the apparent implications of continental canonical prescriptions to the contrary. Cyril L. Smetana, who has led the way toward appreciation of the influence of the homiliaries on the Old English writers of sermons, returns to this theme in an important paper on "Paul the Deacon's Patristic Anthology" (pp. 75-97). In the absence of an edition of the homiliary as it was compiled by Paul, Smetana's discussion of the purposes and contents of the work will be useful to beginners. Smetana's discussion of the English manuscripts of Paul is a convenient starting-point for further primary research. Unfortunately, however, a potentially useful table of "Pericopes with homilies in PD" is rendered useless by the typesetter. Both Gatch and Smetana insist, incidentally, that a distinction is to be drawn (now, as by Paul and Ælfric) between homilia and sermo. "Ælfric and the Vernacular Prose Tradition" is the topic of Malcolm Godden's contribution to the Szarmach-Huppé collection (pp. 99-117), and it is perhaps the most stimulating of the general articles in the volume. Godden's subject is Ælfric's assessment of and relationship to earlier prose writers in English — a topic not systematically addressed heretofore. It is shown that the kind of error ("gedwyld") Ælfric complained of in other English sermon writers is to be found in the Blickling and Vercelli sermons, and that Ælfric knew as Alfredian the translation of Bede's Historia, the Cura Pastoralis, and the Consolatio philosophiae, and Wærferth's translation of the Gregorian Dialogues (the latter he does not specifically cite as Alfredian, however). Other works he almost surely knew (the translations of the Benedictine Regula and pseudo-Egbert) or may have known (the Chronicle and Martyrology) are nowhere cited in the Ælfrician corpus. Godden offers suggestive comments on possible methodological and stylistic influence on Ælfric by his English predecessors, and he concludes with observations on the influence (and lack thereof) of Ælfric on eleventh-century Old English prose.

Another group of papers in the Szarmach and Huppé collection addresses specific texts and problems in the corpus of Ælfric's prose. B. F. Huppé suggests that Ælfric may have had the example of Alfred's preface to the Cura Pastoralis in mind as he wrote the Preface to Genesis ("Alfred and Ælfric: A Study of two Prefaces," pp. 119-37). Using a confusing expression to designate the sermonic literature of the period of monastic revival in the tenth and eleventh centuries, D. R. Letson examines "The Poetic Content of the Revival Homily" (pp. 139-56). Letson argues that the poetic and prose traditions "converge... especially when the end of each is moral instruction" (p. 151) and

offers sustained argument based on Ælfric's sermon for the third Sunday after
the Epiphany in the First Series of the Sermones catholicae. Ann Eljenholm
Nichols, in "Methodical Abbreviation: A Study in Ælfric's Friday Homilies for
Lent" (pp. 157-80), compares passages of the sermons with their (chiefly)
Augustinian sources and shows that Ælfric characteristically abbreviates certain
rhetorical patterns in order to achieve his own desired brief style and to
undergird his thematic aims. The paper is full of interesting observations and
suggestions for further examination, and it avoids the mechanical tediousness of much
stylistic analysis. A paper entitled "Verbal Aspects As A Narrative Structure in
Ælfric's Lives of Saints" (pp. 181-202) by Keith A. Tandy demonstrates by citing
the Grammar that Ælfric understood verbal aspect and, by analyzing passages in
the Lives of Saints, argues that Ælfric created certain patterns in his prose on
the basis of this knowledge of aspect.

Finally, Szarmach and Huppé have assembled three pieces on homiletic
prose by writers other than Ælfric. "The moral regeneration of the English People"
was the "dominant purpose of [the] career" of Archbishop Wulfstan, Raachel Jurovics
asserts at the outset of "Sermo Lupi and the Moral Purpose of Rhetoric" (pp. 203-20).
Basing her argument on Augustinian notions of Christian rhetoric, she argues that
the Sermo Lupi is a consistent and skillful address aimed at promoting that over-
a r ching goal of "moral regeneration." "Themes and Techniques in the Blickling
Homilies" is the subject of the contribution of Marcia A. Dalbey (pp. 220-39).
In these homilies, she demonstrates, the writers are more successful in dealing
with hortatory themes and materials than with the subtleties of exegesis. Finally,
Professor Szarmach offers observations on " The Vercelli Homilies: Style and
Structure" (pp. 241-67). He analyzes a number of sermons in the group IX-XXIII, of
which he is preparing an edition, stressing the differences between sermo, homilia,
and vita and the composite nature of many of the pieces (Kompilationspredigten).
The piece on St. Martin strikes him as having some literary merit, but not that on
St. Guthlac. Although it is predictably uneven in quality, this collection of
essays on Old English preachers's texts is a valuable addition to the secondary
literature on the sermons and a potential stimulus to future research.

Volume 8 of the Munich Texte und Untersuchungen zur Englische Philologie
is a learned and useful study with edition by Hans Sauer of the two Old English
versions of the first capitulary of Theodulf of Orleans, Theodulfi Capitula in England.
Sauer prefaces the study with a review of the career and writings of Theodulf and a
survey of the Capitula, which is a personal and pastoral guide for the clergy; he also
surveys the forty-one extant manuscripts of the work. Of these MSS, four are
from England and reflect the textual traditions of the first of the six families
of texts discerned by Peter Brommer. Two independent English translations of the
Latin text survive, both appended to the Latin: A in CCCC 201, pp. 179-272, and
the fragmentary B in Bodley 865, fol. 97r-112v. The Corpus MS also contains an
Old English sermon on human frailty and hope with an exemplum based on the soul-
and-body vision of Macarius. Sauer edits this text as well and finds it independent
of the Theodulf translation. Beyond its basic interest as a study and edition
of an important text known to Wulfstan and (probably) Ælfric and quoted in the
other writers of sermons (e.g., Vercelli III, which antedates both Ælfric and
Wulfstan), this dissertation is methodologically of note for its careful examina-
tion of translation techniques in order to establish the independence of the three
Old English texts under examination.

Two minor, and previously neglected Old English prose texts receive
elaborately detailed attention in articles in Anglo-Saxon England, 7. Peter Kitson

writes on "Lapidary Traditions in Anglo-Saxon England: part I, the Background;
the Old English Lapidary" (pp. 9-60). This article treats the Latin lapidary
tradition and presents an edition with commentary on the short Old English
lapidary in MS Cotton Tiberius A. III, fol. 101v-102r. This paper is too
complex to be summarized satisfactorily in brief compass. Suffice it to say
that Kitson believes the OE Lapidary descends from a set of Latin Glosses
on the gems of the Apocalypse of Anglo-Saxon origin (c. 680), which was
augmented and translated into OE "between 950 and 1050." There is an appendix
on "The Recensions of the Latin Damigeron," a version of the Hellenistic Greek
lapidary ascribed to one Damigeron, a magician, which was the major source in
medical traditions for lapidary lore in the medieval West. Unfortunately, Kitson
has not been able to take account of a major study of Marbode of Rennes, the late
eleventh-century author of a verse lapidary in the Damigeron tradition, by John
Riddle (Marbode of Rennes' [1035-1123] De Lapidibus, Sudhoffs Archiv, Beiheft 20
[1977]). Perhaps there will be opportunity for Kitson to discuss and assess
Riddle's work in his second installment, which is to be devoted primarily to an
analysis of the lapidary excursus in Bede's Explanatio Apocalypsis and related
texts. D. W. Rollason treats the "List of Saints' Resting-Places in Anglo-Saxon
England" (pp. 61-93) in CCCC 201, British Library Stowe 944, and Cotton Vitellius
D. XVII (destroyed in 1731). The list seems to be a conflation of two documents:
one northern in emphasis and pre-Viking in date, the other south-eastern and
dating after the monastic reform. Rollason believes the English resting-place
list (the only survivor of the genre, but probably not the only such that was
compiled) was inspired by Roman lists not unconnected with martyrological tradi-
tions. The article is of interest, not only for its analysis of an interesting
text, but also for the information the author assembles on the cult of saints in
Anglo-Saxon England. Ruth Waterhouse's paper in ASE 7, "Affective Language, Especially
Alliterating Qualifiers, in Ælfric's Life of St. Alban " (pp. 131-48), discusses
(as the title clearly indicates) the use of affective diction in a document for
which we have both the Latin source and a second text for comparison, the OE
translation of the Bedan account of St. Alban. It is the author's thesis that the
use of affective qualifiers in his alliterative scheme is a technique whereby Ælfric
not only fills out the line, as Ott and others have claimed, but also shapes the
matter of his discourse to reinforce the moral and didactic message he wants to
communicate.

The source for the second part of the entry for the Magdalen in the
OE Martyrology is identified by J. E. Cross in "Mary Magdalen in the Old English
Martyrology: The Earliest Extant 'Narrat Josephus' variant of Her Legend"
(Speculum 53, 16-25).

Other studies omitted here will be reviewed next year.

Works not seen:

Bierbaumer, P. "On the Interrelationships of the Old English Psalter
Glosses." Arbeiten aus Anglistik und Amerikanistik 2 (1977), 123-48.

Carlson, I., ed. The Pastoral Care..., part II. Stockholm.

Damiani, M. "Un inedito anglosasone: la XII omelia ragazionale del Codex
Vercellensis." Romanobarbarica 2 (1977), 269-85.

Gretsch, M. "Die Winteney-Version der Regula Sancti Benedicti: eine
frühmittelenglische Bearbeitung der altenglischen Prosaübersetzung
der Benediktinerregel." Anglia 96, 310-48.

Oetgen, Jerome, et al. "Old English Sermon Studies." Med. Sermon
    Stud. Newsletter 3, 7-9.
Page, R.I. "Old English Liturgical Rubrics in Corpus Christi College,
    Cambridge, MS 422." Anglia 96, 149-58.
Richards, Mary P. "MS Cotton Vespasian A. XXII: The Vespasian Homilies."
    Manuscripta 22, 97-103.
Solo, Harry Jay. "The Influence of Caesarius of Arles on Two Old English
    Homilies." N&Q 25, 196-97.
Yerkes, D. "A New Collation of the Cambridge Manuscript of the Old English
    Translation of Gregory's Dialogues."
    Mediaevalia 3 (1978 for 1977), 165-72.
_____ "A Neglected Transcript of the Cotton Manuscript of Wærferth's Old
    English Translations of Gregory's Dialogues." NM 79, 21-2.

M.McC.G.

5. MANUSCRIPTS AND ILLUMINATION

Three articles this year deal with Anglo-Saxon charters. In "Recent Work on Anglo-Saxon Charters" (Local Historian 13, 209-16) Margaret Gelling discusses the strengths and weaknesses of several recent books on this subject. Sawyer's work, she suggests, is indispensable; the Finberg-Hart series, less reliable. For local historians, the texts (with boundary discussions) are particularly important, and many of these have yet to be published. Joseph P. Crowley provides "A Concordance of the Charter Numberings in Sweet's The Oldest English Texts and Sawyer's Anglo-Saxon Charters (OEN 12, no. 1, 9-11). Sawyer's book is the standard reference tool, but Sawyer does not cite Sweet; there has, therefore, been the need for a concordance. E. E. Barker (Archaeologia Cantiana 93, 179-85) transcribes and discusses "The Bromley Charters," a grant by King Edgar to St. Andrews at Rochester of an estate at Bromley, Kent. He suggests that it is a forgery, composed ca. 995-998, to support the Bishop of Rochester in his reassertion of a title to Bromley. This, Barker contends, is the only way to make sense of the various inconsistencies in the text.

One of the most exciting and useful volumes to appear this year is Medieval Scribes, Manuscripts & Libraries: Essays Presented to N. R. Ker (M. B. Parkes & A. G. Watson, edd. [London]). Two contributors deal with individual medieval libraries. In "The Libraries of the Monks of Durham" (pp. 213-49), A. J. Piper gives a thorough account, well illustrated, of how one major Benedictine house organized its books to suit its needs. Using library lists and book inventories, Piper establishes that the first systematic attempt to organize the book collection at Durham took place in the mid-fourteenth century. By the end of that century more old-fashioned books were kept in the Spendement, more modern in the cloister. By 1419 there was actually a libraria. Durham also had many widely dispersed collections located in dependent cells. This arrangement, in itself, is not unusual; what is remarkable is the degree to which the book collections were divided. At Durham the monks were willing to move books regularly, and this movement suggests that the library had a more sophisticated principle of organization than most other monastic libraries. R. W. Hunt examines "The Library of the Abbey of St. Albans" (pp. 251-77) and prints three documents which provide information about this library: excerpts from a twelfth-century catalogue; a borrowers list of the fifteenth century, and a list of books sent to a dependent cell. By using this evidence and chronicle references, Hunt establishes a great deal about the constitution and organization of the library. In the fifteenth century, for example, there was a library room where certain books were chained to desks. There were also special collections like that of the abbot's studium. Throughout the whole Middle Ages St. Albans' scriptorium continued to function, but after the thirteenth century the main source of accessions was gifts and purchases. As could certainly be expected, Hunt's article is a masterly piece of erudition, elegantly written and thorough.

Two other articles deal with medieval libraries. E. A. Read, "Cathedral Libraries: a Supplementary Checklist" (Lib. Hist. 4, 141-63), provides an augmentation (with 250 additional items) of her "Checklist of Books, Catalogues, and Periodical Articles Relating to the Cathedral Libraries of England." In "The Scriptorium of Bury St. Edmunds in the Third and Fourth Decades of the Twelfth Century: Books in Three Related Hands and Their Decoration" (MS 40, 328-48), Elizabeth P. McLachlan looks at the upsurge in book production at Bury during this period and describes the three distinctive bookhands produced. She also discusses

the distinctive style of decoration found in these texts. She concludes (1) that there was definitely a writing school with at least one master and subsidiary scribes, or perhaps two chief scribes; (2) that a pattern book of rubricated ornament must have existed; (3) that there appears to have been little attempt to nurture any more ambitious book painting among the members of the abbey community themselves. Probably the more ornate illuminated decorations were commissioned by outside professionals.

P. R. Robinson's "Self-Contained Units in Composite Manuscripts of the Anglo-Saxon Period" (<u>ASE</u> 7, 231-38) examines the phenomenon of discreet units within a larger manuscript. After giving a nine-point definition of a booklet, Robinson points out that although some booklets were bound together at a later period, the practice was established in Anglo-Saxon times. His own interest concerns vernacular homilies, which were often kept loose in a wrapper. In that case, a single booklet could be borrowed for copying as an exemplar or for use in preaching, and this explains why a given composite manuscript may exhibit one set of textual relations in certain items and another in others.

A number of articles deal specifically with aspects of manuscript illustration. J. J. G. Alexander, "Scribes as Artists: the Arabesque Initial in Twelfth-Century English Manuscripts" (<u>Medieval</u> <u>Scribes</u>, <u>Manuscripts</u> <u>and</u> <u>Libraries</u>, 87-116), traces historically the changing relationship between scribe and illustration. He then looks in particular at the twelfth-century unity between script and decoration. In this period, initials, designed in "arabesque" style, were regularly used to indicate secondary divisions in the text. These seem often, but certainly not inevitably, to have been illustrated by the scribe himself and there even seem to have been various "house styles." Even if manuscripts were not decorated by the scribe who wrote the text, they appear to have been decorated in the same monastic scriptorium. The aesthetic unity produced is, in Alexander's opinion, the special achievement of many high Romanesque manuscripts.

L. Nees, in "A Fifth-Century Book Cover and the Origin of the Four Evangelist Symbols Page in the Book of Durrow" (<u>Gesta</u> 17, no. 1, 3-8), suggests that this book cover is not eastern in origin as has been suggested. A recent excavation in Naples of a fifth-century mosaic with the Evangelist symbols arranged in quadrants around a cross provides a western prototype for this cover. "Moreover, the depiction of an image of the four beasts around a cross in such a context sheds revealing light on the probable function of this image in the Insular world as an apotropaic sign as well as a pictorial assertion of the harmony of the four Gospels." Inga C. Swenson looks at "The Symmetry Potentials of the Ornamental Pages of the Lindisfarne Gospels" (<u>Gesta</u> 17, no. 1, 9-17). In these five pages she finds a self-conscious and deliberate organization of motifs. Initially, they appear to be clear and sober, but there are subtleties and complications in design; this ambiguity reaches its peak in f. 94^V. "In each page the situation is always the same. Within a clearly predetermined design environment governed by set rules of order, ornament exists which is brought into being by that order yet motivated by an independent will."

Judith E. Duffey has written a dissertation on "The Inventive Group of Illustrations in the Harley Psalter (British Museum MS Harley 603)" which is excerpted in <u>DAI</u> 38A, 4414-15. This text is the earliest extant English copy of the Utrecht Psalter and its departures in style from this model are deliberate. Some express new relationships in terms of Anglo-Saxon ceremonial forms; some

reflect a desire to produce a pictorial equivalent of a commentary on the psalter text; some use other models and clearly attempt to incorporate fresh imagery. The total effect is uneven, but represents "an attempt to create, out of previously unassembled ingredients, a new cycle of illustrations particularly suited to the time, place, and concerns of its inventor."

In "Medieval Illustrations of Bede's Life of St. Cuthbert" (JWCI 41, 16-49) Malcolm Baker looks at the many manuscripts of the life of St. Cuthbert. Of these, only two (University College Oxford, MS 165 [U] and British Library Yates Thompson MS 26 [YT]) contain a fully illustrated cycle of the saint's life. The full cycle, however, is also contained in a window at York Minster (Y). All three cycles are related, but YT and Y much more closely so. The original from which U was copied was probably a lost intermediary of which YT and Y are copies. U, produced in the 1080's, is much nearer Bede's monastic world in feeling than YT, produced in the 1190's. YT, moreover, seems to reflect the twelfth-century question of the free election of the prior. YT, therefore, served as an illustration of the community's heritage as it was conceived shortly before 1200. Baker includes four appendices: (1) a comparative chart of illustrations; (2) further St. Cuthbert scenes; (3) the Salisbury Breviary and the illustration of St. Cuthbert's vision of St. Aidan; (4) D. H. Farmer's "Note on the Origin, Purpose and Date of U. C. Oxford, MS. 165." The latter manuscript is also discussed by Elżbieta Temple in her "A Note on the University College Life of St. Cuthbert" (BLR 9, 320-22). She establishes that this manuscript originally came from the scriptorium at Durham Cathedral in the early twelfth century and that its hand fits in with a larger group of manuscripts. The illustrations, too, can be fitted into the Durham context. Temple's conclusion is that in these manuscripts the Durham scriptorium exhibits a revival of the Anglo-Saxon technique of illustration mainly associated with books produced at Canterbury in the eleventh century. At Durham it is combined with the new firmness and clarity of Romanesque drawing.

Katherine R. Bateman has written "Pembroke 120 and Morgan 736: a Re-examination of the St. Albans Bury St. Edmunds Manuscript Dilemma" (Gesta 17, no. 1, 19-26). These two manuscripts have been related to the well known Albani Psalter produced by the Alexis master at St. Albans; they have also been attributed to the monastic workshop at Bury St. Edmunds. Using a series of close and careful comparisons, Bateman concludes that the Pembroke manuscript must have come from St. Albans. It must also have been the model for the illustrations in the Morgan text, the hand of which, however, clearly indicates a Bury St. Edmunds provenance. It seems, therefore, that the St. Albans Master went to Bury St. Edmunds to produce the illustrations for a life of St. Edmund, taking the illustrations of the Pembroke text with him. The two monasteries then shared nothing more than the commission of a libellus of a saint.

Don Denny has written on "The Historiated Initials of the Lobbes Bible" (Revue Belge d'Archéologie et d'Histoire de l'Art, 45 [1977 for 1976], 3-26). This Bible is the earliest survivor in which the imagery is confined to initials in such a way that they contain a running illustration of the text. Looking at the manuscripts which most closely resemble this Bible, it seems possible to infer that Lobbes possessed a Carolingian Bible related to a number of manuscripts from Tours. What is most interesting about the illustrations, however, is not their sources, but the ways in which they reflect contemporary interest in history writing. "The humble scale and reportorial character of the Lobbes Bible miniatures and the neutralized, almost styleless nature of their art are graphic counterparts of the literary traditions of the historians of that time." Herbert L. Kessler's

The Illustrated Bibles from Tours (Princeton, 1977) is a well illustrated and elegant volume. Kessler gives a general introduction to the history of illustrated Bibles and then shows how studies of illustrated Bibles from Tours cannot be restricted to the three extant manuscripts, but must be expanded to include other material. He then examines each of the ninth-century frontispiece themes in some detail. He concludes that there was no single model created at Tours for the Bibles but that they drew from a rich sequence of narrative sources. Each undertaking was basically independent, but each succeeding artist benefited from previous achievements and turned to some of the same models. As they evolved, the illustrated pandects became more elaborate, culminating in the San Paola Bible. The attempt to use heterogeneous sources in a pandect context is not unique to Tours, however, and "the illustrations are of greater significance as reflections of Early Christian prototypes than as Carolingian creations."

Several people tackle the problem of indexing medieval manuscript illustrations. J. J. G. Alexander's Insular Manuscripts, 6th to the 9th Century (London), is volume I of a projected "Survey of Manuscripts Illuinated in the British Isles." Alexander's aim is to present the most important examples, but not a corpus. He also includes examples from later insular work in Ireland and material from the Anglo-Saxons on the Continent. The introduction is general, but well written and coherent. Alexander points out that insular book illumination must be studied in the context of script as well and that later examples also need more study. He gives a thorough catalogue of the 78 most important items from the 380 illustrations he provides.

In "Manuscripts Containing English Decoration, 871-1066, Catalogued and Illustrated: a Review" (ASE 7, 239-66), Linda L. Brownrigg examines published works in the field. In particular, she discusses E. Temple's Anglo-Saxon Manuscripts, 900-1066, which she feels provides a valuable starting point for the detailed studies which "will bring together the scholarship and methods of historians, linguists, literary critics, liturgiologists, art historians and palaeographers."

This year Thomas H. Ohlgren has published Illuminated Manuscripts and Books in the Bodleian Library: a Supplemental Index (New York). This volume is intended as a companion to Illuminated Manuscripts: an Index to Selected Bodleian Library Color Reproductions, and provides an additional 250 abstracts of and indices to Bodleian Library filmstrips. Like the first volume, it consists of a computer-generated catalogue with indices to the Bodleian microfilms. Through it we can find reference to visual materials both in the manuscripts and in the slide collection at Purdue. Ohlgren, in "Computer Indexing of Illuminated Manuscripts for Use in Medieval Studies" (CHum 12, 189-99), points out that because of the interdisciplinary nature of medieval studies, there is a need for the creation of institution wide slide files with catalogues and indices. In his essay he explains how he used a computer for precisely this function in the preparation of his two volumes on the Bodleian illuminations. He shows how the biggest problems came with the CONTENTS field and the methods he used to solve these problems through careful labeling and cross references. The implications of all this are that: "The Bodleian project demonstrates the feasibility of a computer aided approach to the cataloguing and indexing of photographic documents for use in teaching and research."

Walter Cahn & James Marrow's "Medieval and Renaissance Manuscripts at Yale: a Selection" (YULG 52, 173-284) consists of a selection of 90 items. Fred

Robinson has catalogued the three Anglo-Saxon items in this list. These consist of (1) a fragment of an original folio leaf containing Gregory the Great's Latin commentary on the Book of Job; (2) a fragment of Aldhelm's De laude virginitatis, with Old English glosses; (3) a Latin psalter with an eleventh-century endleaf from the West-Saxon Glosses. Linda Voigts looks at "British Library, Cotton Vitellius C. iii, f. 82" in OEN 12, 12-13. This leaf contains part of the concluding text (the Medicina de Quadrupedibus) in the vernacular version of a compilation beginning with the Herbarium Apulei. The illustration is of a bull, an elephant and dog. Most aspects of the text have been treated, but it is interesting to note that the artist who painted the dog must have been familiar with the Carolingian manuscript of the Aratea held at St. Augustine's Canterbury, or with Anglo-Saxon manuscripts illustrated in this tradition. This encourages us, therefore, to see these medical manuscripts in the larger tradition of Anglo-Saxon book production.

In "Palaeography and Poetry: Some Solved and Unsolved Problems of the Exeter Book" (Medieval Scribes, Manuscripts and Libraries, 25-65) John C. Pope reviews discussions of gaps in the Exeter Book. He concludes that there are not extensive losses of leaves, and that although there may well be a whole quire missing between "Guthlac II" and "Azarias," probably most of the quire was blank. In Part II, Pope looks at "The Husband's Message" and shows that the 17-line riddle immediately above what is normally considered the opening of the poem should, in fact, be incorporated into it. He also proves palaeographically that the messenger was a piece of wood cut from a yew tree, and this proof makes it necessary that the riddle be part of the text proper. Finally, Pope prints the whole poem, with translation and commentary. In his appendix he includes a description of the contents of the Exeter Book.

Diane K. Bolton looks at "The Study of the Consolation of Philosophy in Anglo-Saxon England" (Archives d'Histoire Doctrinale et Littéraire du Moyen Age 44 [1978 for 1977], 33-78). This text was particularly popular in England in the ninth, tenth, and eleventh centuries, although it appears to have been out of fashion earlier. In England there were many commentaries on Boethius, the most famous of which is Alfred's. Bolton looks at these commentaries and divides them into four main traditions, all of which show a strong Augustinian influence. Aside from the section dealing with cosmology, the fullest glosses occur when Boethius is dealing with mythology. The glosses probably were written in England from English sources and were used as teaching texts; they were possibly associated with the reform monasteries. Examining these glosses makes it clear that there is a need to consider the literary, humanist,and Neo-Platonic outlook engendered by a study of the classics.

Jean Vezin, in "Leofnoth, un scribe anglais à Saint-Benoît-sur-Loire" (Codices Manuscripti 3 [1977], 109-20), discusses the exchange of monks between Fleury and England as a result of the English tenth-century reform movement. One result is that many books at Fleury show evidence of either English origin or influence and Vezin gives examples of these. Particularly interesting is a rhetorical text (B.N. Lat. 7679) which originated at Fleury but which is written in an insular hand. The name of scribe, Leofnoth, appears in the margin. Leofnoth, who was clearly an English scribe resident at Fleury, also copied B.N. Lat. 7311.

In "The Letter from Bishop Wealdhere of London to Archbishop Brihtwold of Canterbury: the Earliest Original 'Letter Close' Extant in the West" (Medieval Scribes, Manuscripts and Libraries, 3-23), Pierre Chaplais looks closely at this

letter as a physical object. An examination of the folds shows how it was dispatched. In the ninth or tenth century, moreover, someone thought of using the margin of the sheet as a tie without severing it. It then became difficult to open the letter without severing the tie. Chaplais suggests that this letter was probably in Wealdhere's own hand because Wealdhere wanted it to be strictly confidential and because there is no change of hand in the valediction. Chaplais also points out that this is the earliest piece of writing in an insular minuscule which can be dated with any exactness.

David Yerkes examines "The Medieval Provenance of Corpus Christi College, Cambridge MS 322" in TCBS 7, 245-47. This manuscript, which is the sole witness for much of Bishop Waerferth's Old English translation of Gregory's Dialogue, was probably at Worcester in the twelfth century — a fact that can be established by examining the twelfth-century glosses which were copied from Clare College, Cambridge, MS 30.

Finally, two articles this year deal with antiquarian interest in medieval manuscripts. Andrew Watson looks at "Thomas Allen of Oxford and His Manuscripts" (Medieval Scribes, Manuscripts and Libraries, 279-314). Allen (1540-1632) was an important and now neglected collector. The bulk of his material went to Sir Kenelm Digby; some Allen gave to the Bodleian; some is now in the Cottonian collection. About half his manuscripts are from the Oxford area; about half, from all over the country. He perhaps obtained some through Gloucester Hall. It is possible, moreover, that he collected because of his Catholic sympathies. Allen rarely annotated his collection and rarely records a date of acquisition. His collection has a large scientific basis but there are many other items as well; few of these, however, are really famous. Sheila Strongman, "John Parker's Manuscripts: an Edition of the Lists in Lambeth Palace MS 737" (TCBS 7, pt. 1 [1977], 1-27), looks at and edits three lists of Parker's manuscripts contained in his Memoranda Book. John Parker was the eldest son of Matthew. Little is know about his life and even less about his manuscript collecting. He does seem, however, to have formed part of his father's scholarly circle. His collection of manuscripts is miscellaneous, but the most interesting items are his Old English works. The collection has no predominant source; his lists give the title, sometimes the author, sometimes the size of the manuscript.

Works not seen:

Genet, Jean-Philippe. "Essai de bibliométrie médiévale: l'histoire dans les bibliothèques anglaises." Revue Française d'Histoire du Livre 16 [1977], 531-68.

Gneuss, Helmut. "Dunstan und Hrabanus Maurus. Zur Hs. Bodleian Auctarium F. 4. 32." Anglia 96, 136-48.

Mussetter, Sally. "An Animal Miniature on the Monogram Page of The Book of Kells." Mediaevalia 3 [1978 for 1977], 119-30.

Nickson, Margaret A.E. The British Library, Guide to the Catalogues and Indexes of the Department of Manuscripts. London.

Voigts, Linda. "One Anglo-Saxon View of the Classical Gods." Stud. in Iconography 3 [1978 for 1977], 3-16.

_____ "The Significance of the Name Apuleius to the Herbarium Apulei." Bull. of the Hist. of Medicine 52, 214-27.

Watson, Andrew G. Catalogue of Dated and Datable Manuscripts c. 700-1600 in the Department of Manuscripts, the British Library. London.

Wheeler, Hazel. "Aspects of Mercian Art: the Book of Cerne." Mercian Studies. Ed. A. Dornier. Leicester, 1977, Pp. 235-44.

J.P.C.

6.   HISTORY AND CULTURE

To say that 1978 was a bumper year for the history and cultural history of the Anglo-Saxon period is a great understatement. So many important works have appeared that it is absolutely impossible to present any of them as fully as they deserve. Readers are strongly urged to seek more detailed accounts in the appropriate journals. The order and sub-headings used last year will be maintained for the review of materials published in 1978, though some changes have been necessary. Readers are further cautioned that several important items are not reviewed this year, largely because of mail delays in strike-bound England and Ireland, and the more rigid enforcement of copyright laws which preclude duplication of many items.

a.   Historiography

Two important essays on history and historiography appear in Essays on Medieval Civilization (ed. B. K. Lackner and K. R. Phillip): Richard E. Sullivan's "The Middle Ages in the Western Tradition: Some Reconsiderations" (3-32) and David Herlihy's "Medieval Children" (109-142). Sullivan attempts to re-define perspectives on the medieval period. Most modern looks backward fail to deal with the medieval period in its entirety, and investigations rarely extend backward beyond the tenth century. Part of the problem, we are told, lies in the interpretation of the thirteenth century. Scholarship, particularly literary studies, convince Sullivan that thirteenth-century men were "far less of one mind than of a mixed mind trying to find a legitimate place in thought and expression for everything under the sun, no matter how incompatible the mix might be." The basis of this attempt "lies in the imbedding into the experiences of the people of the West, a confusing array of contradictory cultural traditions. Put in terms of provenance, Graeco-Roman, Celtic, Gallic, Germanic, Slavic, Viking, Byzantine and Muslim cultural elements were thrown together in a totally bewilder- ing fashion. Thus, the thirteenth century provided a 'fragile balance,' based on the interpretation of what had gone before." David Herlihy's study of medieval children is fascinating. We are reminded that the murder of excess or less per- fect babies was a common classical practice, "rational for ... ancient peoples who were seeking to achieve goals with limited means." Those children who were accepted were heavily invested in, by being given extended and expensive educations. Barbarians had more children, but ignored them until they were on the threshold of adulthood. Wergelds show that value did not accrue to children at any real rate until they approached maturity. It appears the barbarian lawmakers had no realization of children as future society. Monastic culture, from the sixth century on, accepted children as "miniature monks," who were given much considera- tion and careful education.

Molly Miller gives us a short but important piece on "Starting to Write History: Gildas, Bede and 'Nennius'" (Welsh Historical Rev [1977], 456-65).

Just as Herodotus chose an epic background for his works, Gildas and Bede, both pioneers in their own traditions, used a "common scriptural and derivative background." Gildas and "Nennius" subscribed to the <u>nutus Dei</u> as controlling factor, but Bede does not; Miller ascribes his reluctance as "not to a greater confidence that historical process was explicable, but to a greater uncertainty that particular secular events were immediate manifestations of divine will."

In "St Augustine of Canterbury in History and Tradition" (<u>Folklore</u> 89, 23-28), Alan Smith concludes that "the saint, whatever his historical significance, is not lovingly remembered."

b.   The Saxon Shore

Alan Carter reviews "The Anglo-Saxon Origins of Norwich: Some Problems and Approaches" (<u>ASE</u> 7, 175-204, and concludes that the remarkable growth of the Town after the sack of 1004 and the battle of 1016 was possible because of the particularly strong economic base it had. The town was probably extremely important as a port, and its trade was connected with the circulation among Scandinavian and North Sea ports. At the other end of the time spectrum, David S. Weal describes Witcombe Roman Villa (in <u>Ancient Monuments and Their Interpretation...</u>, ed. M. R. Apted, London [1977], pp. 24-40). The place was absolutely enormous, and was built at the top of a hill so that the view could be enjoyed, even though this meant strenuous efforts and extensive terracing to stabilize the place. Robert Runties, in his edition of <u>Cathedral and City</u>: <u>St. Alban's Ancient and Modern</u> (London, 1977), cites clear examples of cultural continuity. As Sheppard Frere remarks, "some sort of Christian tradition, some sort of community of Romano-British Christians, still continued active and steadfast, amid surrounding barbarians." The cult of St. Alban thus continued through the transitional period, "in a church of Roman origin built on or near the site or sites of his martyrdom and burial."

c.   General Medieval History

The essays Peter Sawyer has collected in <u>Early Medieval Kingship</u> (Leeds, 1977), are extremely important. Patrick Wormald's, on "Lex Scriptum and Verbum Regis: Legislation and Germanic Kingship, from Euric to Cnut" is perhaps the most weighty. His description of the <u>function</u> of laws in Germanic society is particularly important: "Germanic kings appear in the aftermath of the invasions as vested with the legal functions they do not seem originally to have had. By making written law in the image of Moses and the Roman Emperors, barbarian kings gradually consolidated their apparently new status as peaceable rulers of the people, just as some kings appear to have secured their individual positions by issuing or re-issuing established laws." Peter Sawyer's piece on "Kings and Merchants" is equally striking. He cites evidence to show that Scandinavian kings did a lot better than Irish ones; in the Irish contexts, native kings protected pilgrims and exiles, who were mostly poor; but in the trading centers of northern Europe, kings protected merchants, thus giving wealth and status: "In time they were able to extend their protection, and control, to cover local transactions among their own peoples. In many parts of Europe that development occurred very early, thanks to Roman imperial authority, but in those areas which never formed part of the empire, or like Britain were abandoned to nature at a relatively early stage, it happened more slowly, the rate depending <u>less on the authority of kings than the activity of merchants</u>." (emphasis by reviewer)

d.   Place-Names

Margaret Gelling's Signposts to the Past — Place-Names and the History of England (London: Dent), is written to "set out the place-name evidence in such a way that archaeologists and local historians will understand its strengths and weaknesses, and will be enabled to use it without catastrophic misunderstandings." In her Preface, Mrs. Gelling quite justifiably takes archaeologists to task for major lapses in which they fail to understand the nature of the philological evidence embedded in place-names. The book is clearly written, admirably structured, and therefore extremely useful to all. Best of all are the clear accounts Mrs. Gelling gives of scholarly opinions and disagreement, in such vexed questions as the Scandinavian settlement of England.

e.   General Germanic Material

The volume of works on Celtic, Viking and "Celto-Viking" society, art, archaeology, and culture is immense this year, and indications are that there will be a substantial increase in 1979 and 1980. It would be foolish to omit this material, for without it, it is virtually impossible to understand the cultural context in which the Anglo-Saxons functioned. Walther Kienast provides his version of "Germanische Treue und Königsheil" (Historsche Zeitschrift 227, 265-324). I find the piece somewhat presumptive, insofar as it applies to OE and Scandinavian material. He holds that Treue is not specifically Germanic, and that the moral overtones of the word arrive quite late. Naturally, Beowulf is a central piece of evidence, and he finds that the argument of the poem does not center on Treue. A curious notion, for whatever base the conflicts in the poem between individual and peoples have, it is clear that ethical considerations used on one's given word are central. Kienast dates Beowulf to (circa) eighth century, and ridicules the idea that the poem might have been produced earlier. He represents accepted — but totally unprovable — opinion here. He ends his piece with the warning:

> Vergessen wir nicht: die ganze Überlieferung unserer heidnischen Vorzeit ist durch das klerikale Sieb gerpreßt. Wir müssen uns an die spärlichen Uberlebsel halten eine Tatsache, die jedoch die Phantasie nicht beflugeln darf. Nur ein dünnes Rinnsal verbindet uns mit den origines. Seien wir froh, daß es nicht ganz verschuttet wurde.

He absolutely overlooks the fact that heroic ethical codes and Christian beliefs influenced one another, as the works of Donohue on Beowulf and Fleming on the Dream of the Rood amply demonstrate. Bluntly put, insofar as Anglo-Saxon studies are concerned, the survey of literature and of original texts Kienast provides are a massive framework for a rather minimal end product.

William H. TeBrake has given us a very rich account of "Ecology and Economy in Early Medieval Frisia" (Viator 9, 1-29), which illuminates many aspects of the cultural and physical conditions that prevailed not only in Frisia but throughout Europe. The Frisians were generally viewed as somewhat backward — even savage — by such cultivated folk as their Frankish neighbors, but TeBrake provides heavy evidence for a splendid piece of irony. Though their homeland (largely semi-artificial islands raised from the sea) was apparently unappealing, and though their population density was quite high by medieval standards, they

were in marvelous physical condition, because their diet was both rich and varied. By contrast, many of the Franks who had the same caloric intake did far less well, because they concentrated on a bread and wine diet. The piece is fascinating from beginning to end because it abounds in insights such as this. Michel Rouche writes on a Saxon question of wide implications well, in his essay on "Les Saxons et les origines de Quentovic" (Revue du Nord 59 [1977], 457-78). Rouche adduces convincing evidence, too complex to be surveyed here, in coming to reasonable certainty on three points regarding this important early medieval trading center:

> Le nom de Wic parait montrer comme origine de ce lieu un uicus gallo-romain. L'influence germanique a infléchi la phonétique de ce mot, emprunté au latin par toutes les langues germaniques occidentales.

> Le nom composé, Quantowic au VIIIème siècle, Quentowic au IXème et au Xème siècle, fut adopté comme nom officiel par la dynastie carolingienne, pour ses actes et ses monnaies. Parallèlement, les Anglais, dont les relations avec ce port étaient constantes, le nommaient Quentawic et Quantawic.

> Après la décadence du port et de l'atelier monétaire au Xème siècle, le nom local de Wic, devenu Wis en roman, s'est toujours maintenu, les localitiés de Visemarest et de Monthuis paraissent en avoir hérité leur noms.

Yet another important piece throws light on communications and contact in the early Middle ages, Fredrick Cowie's "Boniface (c. 675-754) Archbishop, Legate and Post-master-General" (Visible Language XII, 171-82). Cowie shows how Boniface built a "barbarian" system of communication, which was the immediate antecedent to Charlemagne's missi dominici, and which was virtually an equal to the Roman cursus publicus. For the most part he used highly educated priests for this job, people who could be mailmen, delivery men, and on occasion diplomats. Quite clearly, Boniface created, de novo, a complex and dependable system of essential communication.

    f.   The Vikings

        Several works provide valuable evidence on Viking civilization and contact. The Vikings (ed. T. Andersson and K. I. Sandred, Uppsala) was not available to me in its entirety, but Peter Sawyer's "Wics, Kings, and Vikings" (23-31) is a splendid sample. Sawyer starts by a discussion of the nature of trade with the North and states: "There is no reason to doubt either the importance of Scandinavia and the lands east of the Baltic as a source of fine furs, or the eagerness with which leading Franks and Englishmen desired them." Until Greenland was discovered, only Norway could provide walrus ivory, and amber was also both recovered and worked in such Scandinavian centers as Ripe. This important site has copious and conclusive copophagous evidence of cattle trade as well. Ivory, Sawyer concludes, encouraged far-flung trade which rended Europe in the eighth century, and the Muslim and Byzantine empires in the ninth. Sawyer holds, in brief, that in many cases Viking raiders acted as stimuli for trade. In a different context, Eldrid Straume surveys "Glasgefässe mit Reparatur in Norwegischen Grabfunden der Volkerwanderungaze t" (Festschrift Zum 50jahrigen Bestehen des Vorgeschichtlichen Seminars Marburg , Otto Herman Frey, Marburger

Studien Zur Vor und Fruhgeschichte, Band 1, [Marburg, 1977], 273-279).

Though the piece is relatively short, Inge Skovgaard-Petersen's essay on "The Coming of Urban Culture to Northern Europe" (Scandinavian Jnl of Hist, 1-19) is a brilliant study which changes a number of long-cherished myths about early Scandinavian culture. It has been generally accepted that the medieval town had its beginnings in the eighth and ninth centuries, precisely the time during which the Vikings were most active. In fact, Skovgaard-Peterson makes a convincing case that contrary to Pirenne's view that the Muslims broke the connection between east and west, trade was a consequence of the expansion of Islam. By the latter part of the early medieval period, Islamic and Viking traders profited by a truly circular exchange. So well developed was this exchange that the rye found in the Fyrkat Viking fortress originated in south central Europe, showing a connection between Scandinavian Byzantium as well. The author's well-structured arguments give very clear indications about the complex relations between agricultural development, long-distance trade and royal power in northern Europe, and should be read with care by anyone wishing to have a more complete understanding of early Scandinavian society.

Régis Boyer has brought out a collection of essays by various hands, many of which throw light on the Viking contact with England. (Les Vikings et leur civilisation: problèmes actuels, Bibliothèque Arctique et Anarctique 5 [Paris, 1976]). Thorkild Ramskou and Paul Adam provide important pieces on Viking navigation, and Peter Sawyer and Alan Small write on Viking settlements in the Islands. Sawyer concludes his analyses of "Harold Fairhair and the British Isles" (105-09): "The Scandinavian impact on these islands has to be explained not only a sudden and improbable assertion of power by Harold Fairhair at the end of the ninth or beginning of the tenth century, but by a long process of adaptation which resulted in a pattern that is more noticeable for its variety than its uniformity." Of "Norse Settlement in Skye" (29-37), Small concludes that "The relative insignificance of many of the landscape features with Norse names would deny their value for navigation and it is to my mind more likely that they indicate that the island was completely controlled by the Vikings and that Old Norse was the politically dominant language on the island."

James Graham-Campbell's survey of "Viking-Age Silver and Gold Hoards of Scandinavian Character from Scotland" (Proceeding of The Society of Antiquaries of Scotland 107 [1975] 114-135) shows the nature of Viking settlements in Scotland and Ireland: overseas trade, other than in basic commodities, did not play a central part in the economic life of the Norse settlers in Scotland. This conclusion also emerges from the lack of any urban development in the areas of Norse settlement, in comparison with the situation in Ireland where Scandinavian settlement was for all intents and purposes confined to coastal towns." Finally, two works on Runes in Scandinavia are of great interest: Gotlands Runinskrifter are re-examined by Sven B. Jansson, Elias Wessén and Elizabeth Svärdström (Stockholm and Uppsala: Almquist & Wisell), and Erling Johansen and Aslak Liestøl write on Steinbogger og Runerister (KUML [1977], 65-84). The piece deals with the Jellings stone in great detail. Their conclusion in brief: 1) the stone's flaws were not sufficiently taken into account when the piece was carved; we have lost a lot through fissuring; 2) the piece was designed to be painted; 3) decoration and inscription are by difficult hands.

g.   Vikings in Britain

C. D. Morris, in a careful study of "Northumbria and the Viking settlement: the Evidence for Land-Holding" (Archaeologia Aeliana 5 [1977], 81-103), provides an interesting picture of the apparently orderly and peaceful way in which the Vikings took up landholdings in the north of England. The most important fact is that land-holdings were almost always centralized. There appears to have been no forced land-division when Rognvald took York in 919, and on the evidence of St. Cuthbert lands, "The Ordinary Scandinavian settler was willing enough to farm an area of land for the English overlords...giving them renders and so on at the central vill...in return presumably for security of tenure."

In "Continuity Studies in the First Millennium A.D. in North Cumbria" (Northern Hist 14, 1-18), N. J. Higham reaches somewhat different conclusions. First of all, "The vast majority of local, minor names are of Norse extraction, and there can be little doubt that Scandinavian was a major influence in the eleventh century, and probably remained so for several centuries." Despite this, English remained a prestige language, for writs, even though translators and recipients had Scandinavian names, appeared in English. It is striking that hogback stones and Viking Age crosses are concentrated in fertile areas. Higham therefore concludes that such such stones are clearly not indications of peasantry, but rather of "an accumulation of the rural production surplus in the hands of an aristocracy either of Norse extraction or strongly influenced by Scandinavian culture."

We are deeply indebted to Alfred P. Smyth for his fascinating account of Scandinavian Kings in the British Isles, 850-880 (Oxford University Press, 1977). The title is modest, but the book holds many surprises. Smyth studies not only England and Scandinavia, but the whole spectrum of Scandinavian contact with all of the British Isles. Smyth ranges through history, archaeology, and philology with equal ease, and carefully sets before the reader fact, legend, and propaganda about Scandinavian figures, most particularly Ragnar Lothbok and his sons. His account of the Ragnarssaga is particularly interesting as a study of textual (or legend?) transmission: "The direction of the development of the saga was undoubtedly from Norse Dublin to Danish York, where the story was just transferred to the person of Ælla of Northumbria, from the Danelaw, the saga was transmitted to Denmark, and then to southwest Norway where Ragnarssaga was given its final shape before its eventual commital to an Icelandic manuscript."

Some minor pieces are of interest.

Valerie Fenwick, who dealt with the Graveny boat and aided Rupert Bruce-Mitford in the definitive account of Sutton Hoo, asks "Was there a Body Beneath the Walthamstow Boat?" (International Jnl of Nautical Archaeol and Underwater Exploration 7, 187-94). The boat was discovered in 1904, and has been taken to be a ninth-century vessel, close in type to the Graveny ship. The answer to Mrs. Fenwick's question is a firm NO. Viking remains had been incorrectly and inaccurately associated with the boat, and it is probable that the boat itself is a much later ship. Mrs. Fenwick's conclusion is as follows:

> The Viking connexion, persistent for some sixty years, should
> now be disposed of and Walthamstow II removed from the list of
> ship burials in northern Europe. What remains is a 16th or 17th
> century barge from the River Lea and two fine specimens of Viking

swords from an area which was a theatre of war between Saxon and Dane at the end of the 9th century. Bodies in the Lea there must have been, but we can now be certain that no warrior was deliberately buried beneath this boat.

R. A. Hall evaluates "A Viking-Age Grave at Donnybrook (Med Archaeol 23, 64-83), and reads it as a possible parallel for a warrior's being accompanied by a ritually murdered person. It is Hall's conclusion that this horrific rite was "Practiced by Scandinavians living in the Irish Sea area during the period 850-950...."

J. Lang and C. Morris report on "Recent Finds of Pre-Norman Sculpture from Gilling West, Yorkshire" (Med Archaeol 23, 127-30) and conclude:

> ...both stones discussed here are of a form new to the site — a point of some interest. The importance of the occurrence of the Anglian cross-type on Stone A is considerable, since despite the tradition of the ecclesiastical centre at the site, all the sculpture that had so far come to light belonged to the later, Anglo-Scandinavian period. This recent find now establishes a sculptural tradition that reflects mainstream Anglian stylistic trends at Gilling. The hogback Stone B is a Viking period monument and must be contemporary with the two round-shaft derivatives already known at the site.

James Graham-Campbell discusses "An Anglo-Scandinavian Ornamented Knife from Canterbury, Kent" (Med Archaeol 23, 130-33) and concludes that this fine piece, with beautifully worked bone plates on the handle, was probably a specialized tool for precision cutting involving strong controlled pressure on its point." The piece was probably made in the Viking kingdom of York. David M. Wilson examines evidence for "The Borre Style in the British Isles" (Minjar Og Menntir [Reykyavik, 1976], 502-509). One element of the style, the ring-chain, is so popular on Man that Dr. Wilson concludes "a very close relationship with the Scandinavian Homeland" must have existed. His summary is particularly important:

> It is possible...to recognize a number of areas in which the Borre style was used by metalworkers in the Scandinavian areas of England: in East Anglia, where the Saffron Walden pendants and the Bottisham Lode type pendants were almost certainly made (according to their distribution); in York, where the cruciform lead object, the trefoil brooch mould and the strapend indicate the presence of the style; in Dublin, where the trial-piece is incontrovertible evidence of manufacture. To this list must be added the places in the west of Britain where sculptors adopted this motif — Cumberland, Wales, Cornwall, and the Isle of Man.

As a coda, readers of this account will be pleased to have final proof of the Vikings in North America.

Ann Stine Ingstad provides us with the account of the excavations at L'Anse aux Meadows, Newfoundland, in the first of a two-volume series on The Discovery of a Norse Settlement in America (Universitetsforlaget Oslo-Bergen-Tromsø, 1977). The title indicates the conclusions of the successful excavations, 1961-68.

Helge Ingstad is soon to give us volume II, an account of the literary and
historical background of the settlement. The key to this successful venture
was reading the <u>Vin</u> - element in the <u>Groenlendga Saga</u> as derived from <u>vin</u>
(pasture), not <u>vin</u> (wine). The houses on the site are typical of those in the
Greenland settlement, and some structures are dated to 1000+/-90.

Stock keeping seems to have been the primary concern of the settlers,
and they seem also to have done a great deal with iron, in a place where "for
the first time in their lives these people could revel in fuel — in Iceland and
Greenland one had to use fuel sparingly, for the only wood available there was
scattered birch of poor quality, and some driftwood." As for other kinds of
foodstuffs, the summer berries on the site were, and still are, quite plentiful.
All in all, we have a good picture of "many aspects of eleventh-century Norse
life."

h. Celtic and "Celtic-Viking"

Léon Fleuriot surveys "Le Rôle des Celtes dans l'Europe du haut moyen
âge" (<u>Revue de l'Université de Bruxelles</u> [1977], 146-58). His conclusions are
sweeping, but just:

> Les Celtes ont alors affirmé une continuité entre le passé
> pré-romain et le début du Moyen Age dans tout le nord-ouest
> de l'Europe, continuité qu'ils ont parfois assurée jusqu'à nos
> jours.
>
> Ils ont joué un rôle politique, religieux, culturel plus consi-
> dérable que beaucoup de manuels d'histoire ne le laissent pen-
> ser car ce rôle y est décrit de façon fragmentaire sous des
> rubriques fort éloignées les unes des autre.
>
> Enfin on peut rappeler que les Celtes continentaux ont laissé
> des traces de leur présence sure une aire très vaste dans
> bien des traits des langues romanes modernes, dans d'innom-
> brables noms de lieux, dans beaucoup de croyances et coutumes
> qui persistent sur une bonne moitié de l'Europe.

Professor Fleuriot also gives us an account of "Early Brittany," in collaboration
with Dr. P. R. Giot (<u>Antiquity</u> 51 [1977], 106-16). The piece challenges many
long-cherished notions about this little-known people and their language, and
stresses how Breton can be better known if its close relations with Gallic are
better understood. The author sees movement to America from Britain as beginning
at least a hundred years earlier than generally thought, <u>i.e.</u>, well before the
end of Roman rule in England.

The field of Celtic-Viking, or perhaps more properly Celtic-Scandinavian,
contact is of intense interest. Letten Fegersten Saustad studies evidence for
phenylketonuria (PKU), a recessive inherited disease, common among early Western
European (Celtic) stock (<u>Norwegian</u> <u>Archaeol</u> <u>Rev</u> 10 [1977], 60-81). His conclu-
sions certainly shake the roots of common belief:

...the gene frequencies of the Icelanders are so similar
to those of the Irish and so substantially different
from those of the Scandinavian countries that a likelihood
solution on a bifurcating evolutionary-tree model indicates
a wholly Irish origin for the Icelanders, Scotland and Wales
being similar, but the English, Danes, Swedes and Norwegians
being on a different, and relatively distant branch of the
tree of the European population.

Anna B. Rooth comments on the cultural contacts between Ireland and
the Western Nordic countries (ibid. 11, 58-60). She saw Ireland as heavily
influenced by the rich "Irish Golden Age," and holds that, "From the end of
the eighth century until the thirteenth century the relations between West
Scandinavia and the British Isles were sticky," whereas a community with
Europe did not begin until the thirteenth. Elizabeth A. Thompson (ibid., 57-58)
addresses the question of the blood-groupings, and concludes that Saustad's
conclusions are probably sound, for they are the simplest. She accepts a
"largely Celtic origin for the Icelanders."

Though after this, mere archaeological evidence appears rather tame,
Charlotte Blindheim's account of "A Collection of Celtic (?) bronze objects
found at Kaupang, Vestfold, Norway" (Proceedings of the Seventh Viking Congress,
Royal Irish Academy, printed in Ireland, distributed through the Viking Society,
London, 1-26) is exciting. Mrs. Blindheim sees these objects as further indications that
"It is a fact realized long before we started our examinations at Kaupang —
that the southern part of Vestfold is one of the richest in finds of insular
objects in the whole of Norway."

Liam de Paor gives an account of "The Viking Towns of Ireland" (ibid.,
27-37) and stresses the differences between Scotland and Ireland: "Ireland
during the Viking Age differed notably from Scotland in having a number of
flourishing towns. The Scandinavian settlement of Scotland was dispersed, as
is evidenced by place-names, grave-finds, and excavated settlement sites. The
contrast with Scotland suggests that it must be the towns which account for the
presence in Ireland of such wealth." This hypothesis is amply justified by
Brendan Ó Riordáin's account of "the [Viking Age] High Street Excavations"
(ibid., 135-40). Ó Riordáin extends the commentary further, by citing firm
evidence for contact between Dublin, Britain, the Netherlands, and southern
France.

Finally, two important new volumes in the excellent BAR series throw
a great deal of light on Anglo-Scandinavian and Celtic-Scandinavian contacts.
The first is James Lang's (ed.) Anglo-Saxon and Viking Age Sculpture and its
Context (BAR 49, £4.50), and Peter Davey's (ed.) Man and Environment in the Isle
of Man (BAR 54, i and ii, £9.50). A brief, telegraphic account is all space
allows. In the Lang volume, Elizabeth Coatsworth sees strong evidence for a
revival of the Durham community in the late Saxon period, with clear links
"with what must, in the eleventh century, have been settled communities of Irish-
Scandinavian origin." James Lang supports this view in part, though he has
more of a brief for preservation of native styles: "An Anglian conservatism
continued through the tenth century even in thoroughly Scandinavianized areas,
and...many features hitherto regarded as Scandinavian can be traced to English,
insular origins." Man was a prime mixing ground for Celt and Viking, and there are

half a dozen fine essays, many dealing with place-name evidence, in the Davey volume.

R. L. Thompson sees indications that the settlers came from all parts of the Scandinavian speaking world, and Gillian Fellows Jensen insists on stronger Scandinavian evidence at the beginning and at the end of the early medieval period. Other articles in this volume are reviewed in section II, above.

Molly Miller writes on Eanfrith's Pictish Son" (<u>Northern Hist</u> 14, 47-66), and provides a survey of "regular and institutionalized" foreign relations between the various states of Dark Age Britain." Working on the basis of an important geographical distinction, she concludes:

> For the North, the most general consideration applicable to the seventh century appears to be that we encounter the unusual situation of two substantial powers both based in the northern Highland Zone of Britain. Northumbria however also includes Deira in the Lowland Zone, and Pictland includes at least some of the islands and coastlands of the Oceanic Zone. Each of the two Highland powers was thus internally complex, requiring to balance and administer (in however primitive a fashion) the political and economic interests of very different ways of life. The counterpart therefore of institutionalized and regular development of foreign relations was the development of centralized dynastic organization on the one hand, and of the classes of <u>thegns</u>, <u>exactores</u>, and other <u>ministri</u> on the other.

i. Later History and Culture

James P. Carley's edition of John of Glastonbury's <u>Cronica Sive Antiquitates Glastoniensis Ecclesie</u> with notes and commentary (<u>BAR</u> 47, i and ii, Oxford) needs no justification. It is well annotated, based on manuscript evidence not used by Hearne, and very readable. Not only are individual points noted but each segment of the document is discussed in detail. It is Carley's intent to provide "a full and clear picture of Glastonbury Abbey in the later Middle Ages." He has most certainly enriched our knowledge both of John's text, and its context. The work is an essential item for libraries, and of particular use to scholars interested in early Christianity in Britain.

<u>Ethelred the Unready</u> is given a volume of essays, edited by David Hill (<u>BAR</u> 59, Oxford). Patrick Wormald, in a review entitled "Æthelred the Lawmaker," concludes, "Though Æthelred's secular laws do not represent anything strikingly original, they help to explain, by their continuity with what went before and came after, the fact that the Anglo-Saxons presented their Norman conquerors with a system of centrally directed legal administration which is unparalleled in eleventh-century Europe, and which is a vital reason, if not <u>the</u> vital reason, why England still had a system of native common law rather than Roman civil law." M. R. Brooks, writing on "Arms, Status and Warfare in Late-Saxon England" concludes that in things military, "In no way was late Saxon society cut off, or immune from, the major developments that can be detected widely over Europe." James Campbell, surveying what he calls scraps in "England, France, Flanders and Germany: Some Comparisons and Conclusions," holds that "it

seems likely that England resembled and was linked with its neighbors to a larger extent and in more important ways that can be proved." As Professor Loyn points out in the summary chapter, "all this rich material provides valuable new perspectives on an important period, without careful study of "precocity and excellence in the vernacular."

Miles W. Campbell (Canadian Jnl of Hist 13, 17-33) provides an interesting perspective on "The Rise of an Anglo-Saxon 'Kingmaker': Earl Godwin of Essex." The conclusion is that this little-known figure should be viewed as a man whose primary service to the throne was "of a military nature, a member of the royal housecarles. It was only with the accession of King Edward that the earl, able to exploit the new monarch's uncertain position and his probable apprehension of both Godwin's ties with Denmark and his association with the most formidable military force in the kingdom, emerged as a powerful figure at the Anglo-Saxon court."

In "Church and Society in the Age of Ælfric" (The Old English Homily and Its Background, ed. P. Szarmach and B. Huppé, 11-42), P. A. Stafford provides a useful and clear account of a complex question. The piece is a first-rate introduction for first-level graduates, or upper-level undergraduates. His conclusion on catholicity of England and other major countries is well-founded:

> In this close relationship between church and society, and especially between church and king, the English situation is very like that which existed in other strong monarchies in the early Middle Ages. The Carolingians in the eighth and ninth centuries and the Ottonians in the tenth and eleventh show many parallels. All three are instances of the close cooperation between kings and churchmen and in all three the use of organized monasticism was crucial.

Those who think little of the talents and scholarship of William of Malmesbury may find their views changed as a result of reading a new and rich essay by Rodney M. Thomson, "William of Malmesbury as Historian and Man of Letters" (Jnl of Eccl Hist 29, 387-413). Thomson's modesty is as pleasing as his style is effective; while promising only a tentative statement, he provides a solid justification for the thesis that William was a fine scholar, reader, writer, and teacher, who would have liked to have been remembered as "a Humane, reasonable, scholarly Benedictine in the best Bedan tradition." An essay by R. H. Britnell on "English Markets and Royal Administration before 1200" (Economic Hist Rev 31, 183-196) supports Professor Sawyer's theory that traders enriched kings in the early medieval period rather than the other way around. After surveying the documentary evidence, Britnell states that there were only a few regulations that had teeth: "The activities of ships and, perhaps, wagons were controlled in the interests of toll-collecting as well as for the policy of trade. But the thriving of markets is to be accounted for by their appropriateness to the needs of traders and not by any supposed policy of public control of trade."

Two pieces deal with the Battle of Hastings. J. M. Carter provides a review of the evidence for "The Feigned Flight at Hastings: Birth, Propagation, and Death of a Myth" (San Jose Studies 4, no. 1 [1977]/8], 94-106), and R. H. C. Davis deals with "The Carmen de Hastingae Proelio," a Latin poem of 835 lines, first published in the 19th century (EHR 93, 241-261). Professor Davis argues

that the piece is a twelfth-century romance, "written by a man who had no special information, who knew the names of very few individuals in his story, and of equally few places," and is therefore not useful as an historical document. D. J. Sheerin writes on the complex implications of "The Dedication of the Old Minster, Winchester, in 980" (RB 88, 261-273) and concludes that this event is best seen as "signalling both a reconciliation and the victory of the monks, a victory made possible and permanent by the reconciliation marked by this occasion. The monks were able to show in a microcosm what their successes and achievements in little more than a generation had been. They were able to indicate to any hostile elements, at whatever level of society, how firmly entrenched they were and the degree of royal favor they once again enjoyed. The reconciliation of King Ethelred and his supporters and the monks was shown to be more than a peace born of exhaustion or imposed perforce by the death of Edward. Rather, steps were taken by both sides to make the dedication a dramatic evidence of a positive reconciliation and compromise which had taken place, an alliance of mutual advantage which, along with monastic dominance in the episcopacy, would put to rest forever any possibility of an effective anti-monastic reaction or any attempt to wrest control of the church from the monastic faction." It looks rather as if a number of recent new perspectives such as this and the Ethelred volume may soon destroy the validity of the un-pun.

Judith Grant provides "A New Passio Beati Edmundi Regis [et] Martyris" (MS 40, 81-95), found in the Bibliothèque des Carmes. It is attributed to "Frater Jobertus, canonicus sanctis Johannes Sciessionensis," and is derived from Abbo. The differences, slight as they are, arise from differing accounts of the attempted robbery of the sainted shrine. The real importance of the text is that it provides new evidence of the spread of the cult of Edmund to France.

In his article, "St. Botolph and Hadstock: A Reply" (AntJ 58, 153-59), Edward A. Martin disagrees with Warwick Rodwell's proposal that Botolph's monastery at Icanho was located at Hadstock, Essex. He argues that it's unlikely that one of the Christian East Anglian kings would have given Botolph land on the exposed western frontier at a time when it was under attack by a heathen king. Citing place-name evidence and topographical factors, Martin favors Stevenson's suggestion that Botolph's monastery was located at Iken, Suffolk.

M. L. Clarke's article, "English Visitors to Rome in the Middle Ages" (Hist. Today 28, 643-49), provides a very general overview of the English in Rome from the seventh century on. The only new bit of information Clarke gives for the Anglo-Saxon period is that until the mid-eighth century the main attraction for pilgrims was the catacombs outside the city walls; after this time the main centers of devotion for the English were the churches within the walls. The monuments of Rome's pagan past seem to have been almost entirely neglected by the English visitors.

Finally, the Dean and Chapter of Ely Cathedral in 1975 published a pamphlet by C. J. Stranks which is offered as an account of the life of St. Ethelreda Queen and Abbess. It is lurid, moralistic, and not accurate in some respects. It is indicative that the author cites Stenton's first edition of 1943 as a source, though the work had been revised several times since. In his first pages, Stranks dispenses of Sutton Hoo thus: "At some time between 650 and 670 A.D. an unknown warrior, whose body has been irrecoverably lost, or if

a Christian buried elsewhere in consecrated ground, had an empty tomb made for him at Sutton Hoo...." Such works as this debase instead of informing. It is a pity that Mr. Stranks has a gift for expository prose; he is clear but inaccurate.

R.T.F.

7.   ARCHAEOLOGY AND NUMISMATICS

    a.   Longer Works

        Rupert Bruce-Mitford's second massive volume on Sutton Hoo (London:
British Museum Publications) is clearly of great interest for Anglo-Saxonists.
Arms, armor, and regalia are treated in great detail. Many of the extended
technical discussions are of little interest to scholars in literary fields,
though many details and conclusions in these discussions are of importance. A
few examples must suffice. Many of the differences in condition and chemical
composition of certain arms result from "differential corrosion and segregation
of constituents of the bronze."

        The shield, Bruce-Mitford concludes, is East Scandinavian in type; if
made in England, "it must have been made by an East Scandinavian armorer working
with dies and punches brought from his native land, and exclusively in the manner
and traditions of that land." Curiously, Bruce-Mitford arrives at this conclusion
without discussing Continental, Lombardic and Late Antique relations. The helmet,
too, Bruce-Mitford sees as "closely akin to those found in an East Scandinavian
milieu." The problematic ceremonial whetstone is seen as evidence that the
personage in the Sutton Hoo ship was proudly and closely connected with pagan
Scandinavia, and was not extending the authority of a Saxon Bretwalda over the
Celtic north; he "devised as an emblem of his state a sceptre which combined with
an Imperial aura and similitude elements recognizable as of both Germanic and
Celtic significance." The gold jewelry has no parallel in "technique, originality,
elaboration...ambition...or accomplishment" elsewhere in Europe.

        Some of the book is disappointing. It is a great pity that in the
thirty-odd years he worked on the Sutton Hoo material it was not possible for
Dr. Bruce-Mitford to experiment with leather straps and replicas, so that the
sword-harness and associated knobs and decoration which might have been worn
could be ascertained. All in all, while a case can be made for paying out the
large sum of nearly a hundred dollars for Volume One, the case for private owner-
ship is much less strong for this second volume. A book to be looked into and
sampled, rather than frequently consulted.

        A slim but generally pleasant volume by Derek Wilson, A Short History of
Suffolk (London: Batsford, 1977), is useful in providing a larger context for
Sutton Hoo. One is a bit put off by the alliterative chapter-headings (Fear and
Faith, Forest and Flint, Castles and Cloth!), but the book is quite acceptable
despite this, for the author clearly loves his subject.

        Brian Hope-Taylor has presented his long-awaited account of Yeavering —
An Anglo-British Centre of Early Northumbria (HMSO, 1977). This site, discovered
by aerial survey in 1947, is extremely important. Bede speaks of it as Adgefrin
(HE II, 14), and it occupies a significant place, "as the eastern end of an
equilateral triangle in which Bamburgh and Alnmouth occupy the other corners."
The town and assembly place die as Christianity moves in. Yeavering provides
essential and ample evidence for the harmonious survival of "Two major cultural
groups, each with diverse strains of influence already within it, at a time probably
nearer to AD 500 than 600; and to the vigorous hybrid culture which that
produced.... Here, in all respects, is evidence of continuity, from a period in

which native traditions were subject to only marginal Roman influences to one in which Germanic intrusion is evident...." The trench-built wooden walls here and at Cheddar are paralleled in much later Scandinavian examples, like Trelleborg and Fyrkat, and the church of St. Maria Minor at Lund. It may well be that Yeavering was the cause and root of the later Scandinavian examples. Finally, one of Hope-Taylor's conclusions is arresting: Lindisfarne is but fifteen miles from Yeavering; it appears that similarities existed between the two. "The idea of a hybrid Anglo-Celtic culture with Roman undertones, developed in the common frontier of Roman Britain and Anglo-Saxon England will not be startling to archaeologists." True enough; but those who still think of England as a place in which Romans yielded to Saxons with little Celtic interference, and who see rifts between Anglo and Celt at every opportunity, will have to change long-cherished notions. Finally, Hope-Taylor comments on the relationship between Sutton Hoo and Yeavering. They are "mutually complementary. Both sites find content in the literature of their age. Beowulf is more strikingly illustrated by Sutton Hoo, but it is Yeavering that exemplifies that aspiration to an ideally majestic hall 'lofty and wide-gabled' which is repeatedly expressed in the poem. Sutton Hoo still lacks the Yeavering it will one day find in Rendelsham; Yeavering awaits the less-assured Sutton Hoo."

A massive, imposing and essential volume on European Towns: Their Archaeology and Early History grew out of a conference in Oxford in 1975. Edited by M. W. Barley, the book is available through the Seminar Press at $46.90. The book opens with a resolution that is a plea for fast-disappearing and essential evidence on medieval towns, and the essays which start off the book are presented exactly in the order one would wish for: England, Scotland, Wales, Ireland, Denmark, Norway, Sweden, and Northern Germany. These are treated in the first hundred and fifty pages. It would be idle to provide a "review of reviews" (each article is an overview), but entirely appropriate to urge careful reading of important and clearly-developed evidence for a cultural and economic community in the early medieval period.

Two important books on churches have been produced. H. M. Taylor's long-awaited third volume of Anglo-Saxon Architecture (Cambridge University Press) is a more rigorous examination of surviving Anglo-Saxon buildings and features of buildings than his and Mrs. Taylor's earlier work. Dr. Taylor provides a full and valuable account of Anglo-Saxon features, and a fascinating study of how such features are dated. He stresses that it is a mistake to assume that influence always came from the continent to England; in some cases, the cultural tide ran the other way. Inflation is hardly the word for the price-gouging practices that offer this important book at — God help us all — $79.50! I imagine that for some presses the book-price in three figures, as a fairly regular thing, is being contemplated with equanimity. Chapels and Churches—Who Cares (?) (British Tourist Authority, 1977) is a useful account of the problems that face all churches in Great Britain. This well-illustrated and well-written account (a great buy at £5.95) is useful ammunition for all who seek to preserve a fast-eroding resource.

John F. Cherry, Clive Gamble, and Stephen Shannon have edited an impressive and exciting series of essays on Sampling in Contemporary British Archaeology (BAR 50; £8.50). Cherry and Shannon provide an illuminating general introduction, "Attitudes to Sampling in British Archaeology." Sampling, as they explain the term, is a mode of understanding not only of a site, or a trench, or any other feature, but rather the entire horizon of evidence which permits a meaningful discussion of

population as well as place. The two editors see the papers in this collection as strong because they are concerned with "the explicit statement of research design and program aims." There are papers on Norwich, Ipswich, Chalton, Oxfordshire, and Shetland, which are of particular interest to Anglo-Saxonists.

Some less earth-shaking studies deserve at least passing mention, for they cover items of general interest. Robert Farrell has edited a collection of essays under the title Bede and Anglo-Saxon England (BAR 46). Papers of greatest interest are Patrick Wormald's extended and deeply-provoking account of "Bede, Beowulf and the Conversion of the Anglo-Saxon Aristocracy" (32-95), and David Wilson's survey of "The Art and Archaeology of Bedan Northumbria" (1-22), the latter already somewhat out-of-date because of advances in several fields since the piece was written in 1974/5. Three papers deal with the Ruthwell Cross; Robert Farrell and Rosemary Cramp attempt to clarify aspects of the iconography of the Cross-head, particularly the Archer and the Evangelist figures (96-130), and Éamonn Ó Carrigáin provides an interesting and informative account of "Liturgical Innovations associated with Pope Sergius and the Iconography of the Ruthwell and Bewcastle crosses" (131-147). Finally, Robert Calkins deals with "Grave Goods at Frilford Cemetery at Cornell University," early Saxon items which were re-discovered during the 1973-74 celebrations (at Cornell) of Bede's birthday and the founding of his Monastery.

Peter Brandon has edited a volume on The South Saxons, with a series of essays by experts in several fields. Place-name and numismatic evidence combine to show that a continuous, slow, and respectable prosperity marked the area. Professor Barry Cunliffe of Oxford provides a concluding statement, in which he calls for the "co-operation of a number of scholars, working together over a period of years having first formulated a clear-cut research design" — a plan useful throughout Anglo-Saxon studies.

Alison Taylor provides a handy little booklet under the title Anglo-Saxon Cambridgeshire, available through Oleander Press (Strawsgate Avenue, B 27 QZ, England). She does very well indeed on such important items as the Gandersheim Casket, now in Germany, the Barnack Church, and the Devil's Dyke.

Triune books provide a handsome Dictionary of Archaeology (London, 1977), priced at a remarkable £5.95. Items important to the Anglo-Saxon period seem to be well-written, cross-indexed, and well-illustrated. This is a strongly recommended work of reference.

Several important pieces on climate in the Middle Ages have been produced. W. T. Bell and E. J. Ogilvie caution their scientific colleagues against the casual use of texts in "Weather Compilation as a source of data for the Reconstruction of European climate during the medieval period" (Climatic Change 1, 331-348). Unfortunately, though the point they raise is well taken, it is hardly specific enough to be of use. A more general up-to-date survey is provided in the collection edited by John Gribben, Climatic Change (Cambridge: Cambridge University Press).

For those interested in Maritime history, two important large-scale reference works appeared this year, Sean McGrail's Logboats of England and Wales (BAR 51, i & ii; £13) is essential for understanding the history of boat-building and John Horsley's Tools of the Maritime Trades (Newton Abbot: David and Charles;

£10) provides a full account of tools used in all periods. We have a further boost in our comprehension of tools in Cecil A. Hewett's "Anglo-Saxon Carpentry" (ASE 7, 205-229), in which at least one important "Norman" advance is shown to have had a very close parallel in Anglo-Saxon practices.

Several broadly based works should be mentioned, among them P. L. Prewett's collection of papers on Archaeology in Sussex to A.D. 1500 (London: Council of British Archaeology Research Reports 29), D. F. Freezer's From Saltings to Spa Town (from author, c/o Droitwich Town Development Team, Covercroft, Droitwich WR9 8DB), and Trevor Rowley's Villages in the Landscape (London: Dent; £5.95). A few cognate studies are Sir Harry Godwin's Fenland: its Ancient Past and Uncertain Future (Cambridge: Cambridge University Press; £7.95), and Geoffrey Dimbleby's Plants and Archaeology: The Archaeology of the Soil (London: John Baker/Granada, £1.50 [paper]), in a revised version of the 1967 edition, with much that is new on cultivated species. New Approaches to Our Past, edited by T. C. Darvill et al. (Southampton: order c/o The Secretary, Archaeological Society, University of Southampton; £3) is an attempt at bridge-building among specialists, and yet another plea for long-term, large-scale research projects which require the energies of a range of scholars in different fields.

R. Cramp and J. Lang provide a useful survey of A Century of Anglo-Saxon Sculpture (Newcastle: Frank Graham, 1977), which deals with such important places as Rothbury, Croft, Tynemouth, Lindisfarne,and Dacre. D. B. Harden's survey of "Some Recent Developments in Anglo-Saxon and Later Medieval Glass in Britain" (Med Archeol 22, 1-24), gives us an update, which is particularly important for the account of Anglo-Saxon stained glass, almost totally unknown fifteen years ago, and for the evidence that the Anglo-Viking settlement in York produced glass beads.

Valerie Fenwick's collection of essays by various hands on The Graveney Boat (BAR 53), is appropriately treated here in the general section, because this find of a late tenth-century trading vessel draws on parallels throughout Europe in the Middle Ages. Fully laden, this vessel could probably have done seven knots, though she most likely did five on average. The vessel is therefore typed as an "efficient, moderately fast carrier of heavy, concentrated cargoes," and is the first clear evidence of trade from England to the Continent in the Late Saxon period.

Finally, anyone interested in an exciting and growing practice, which has high-yield results with minimum financial outlay, should consult Glenn Foard's "Systematic Fieldwalking and the Investigation of Saxon Settlement in Northamptonshire" (World Archeol 9, 357-74) for a specific "how to" guide.

b.   Churches, Cemeteries, and Burials

Excavations at Asheldam, Essex, have revealed pottery, burials and evidence of a timber building from the Saxon period. According to P. J. Drury and W. J. Rodwell, in "Investigations at Asheldam, Essex: an Interim Report on the Church and the Historic Landscape" (AntJ 58, 133-151), the proximity of the building to the burials suggests the building was a church; confirmation of this hypothesis   is still lacking, however. The authors point out that the deep wall trench method of construction used at Asheldham is paralleled at other Saxon

timber churches such as Thetford, Rivenhall, and Greenstead-juxta-Ongar.

"Excavations at Gloucester: Fourth Interim Report: St. Oswald's Priory, Gloucester, 1975-1976" (AntJ 58, 103-31), by Carolyn Heighway, et al., covers recent work at Gloucester. The rectangular Saxon church was built on a foundation, composed partially of reused Roman foundation stones. The porticus arch, which was added to the North and South of the nave, is also Saxon in style. One of the most interesting finds at the priory was a bell pit within the nave. The pit contained a number of clay bell-moulds, three of which had traces of letters. The letters are incomplete on two of the fragments; the third fragment reads "A/W," written as a monogram. In an appendix to the article, Dr. Elisabeth Okasha notes that the form of "W" used is that used in Anglo-Saxon inscriptions for omega, not for the Old English letter "W." Thus the text reads "alpha and omega," an inscription appearing on at least three other Anglo-Saxon inscriptions. The authors believe that the documentary evidence suggests that St. Oswald's priory was the "new minster" built by Æthelflæd and Æthelred of Mercia. They also discuss the special importance of Gloucester to the rulers of Mercia in the late ninth and early tenth centuries.

P. J. Tester, in his article "Further Notes on the Anglo-Saxon Cemetery at Orpington" (Archaeologia Cantiana 93 [1978 for 1977] 201-202), writes that the evidence from a number of graves at Orpington substantiates David Brown's observation that the graves of Anglo-Saxon women often contain purses with a number of small, almost worthless trinkets placed by the left hip or thigh. Tester also notes that one of the graves at Orpington contains a murder or ritual killing. Another contains a pot dated to the first half of the fifth century; with it were found two sixth-century disc brooches. Tester feels it is difficult to explain the pot as an heirloom because of its fresh, unworn condition.

Catherine Hills's article, "Chamber Grave from Spong Hill, North Elmham, Norfolk" (Med Archaeol 21 [1977], 167-76), gives a brief description of an important grave and its associated finds. Two separate graves were found at a distance from the main burials at the Anglo-Saxon cemetery at Spong Hill. Both graves were enclosed by a circular ditch. One of the two graves contained a wooden chamber (not a coffin). Archaeological evidence suggests that it was robbed shortly after its burial. Nevertheless, the finds which remain in the grave are of interest. These include a spearhead, a shield boss, and fragments of iron and bronze. However, the most important finds were two bronze gilt shield appliques in the shape of fish. The appliques are surprisingly realistic, closely resembling pike. They are decorated with incised lines and punch marks defining the outline of the body.

Joan Liversidge's article, "Roman Burials in the Cambridge Area" (Proc. of the Cambridge Ant. Soc. 67 [1977], pp. 11-38), provides a useful summary of the subject. It is the first such survey done since Fox's work appeared more than fifty years ago. Her article updates Fox's work and includes excavations through 1973.

"Rescue Excavations in the Crypt of Ripon Cathedral" (AntJ 49 [1977], 59-62) are reported by R. A. Hall; at the east end of the north passage, a new original (c. late seventh century) stairway was found. "Excavations in the Church of St. Augustine's Abbey, Canterbury, 1955-8" (Med Archaeol 22, 25-63)

reveal fresh evidence of the pre-conquest history, including a large tower, and an eleventh-century chapel.

    c.   Miscellaneous Digs and Finds

        According to W. T. Jones and S. E. Rigold, in "A Group of 'Primary Sceattas' from Mucking, Sussex" (AntJ 57 [1977], 321-322 and 340), the discovery of a "mini-hoard" of sceattas from the Saxon settlement at Mucking, Sussex, is important for it is the first such hoard found in a non-funerary context and because it is the first such hoard to provide a historic date.

        In his article, "Two Early A.S. Brooches from Chesters and Chesterholm" (Archaeologia Aeliana 5th ser. 6, 177-180), Roger Miket states that the two bronze annular brooches found at Chesters and Chesterholm are of special interest, for along with the objects from Benwell, Corbridge, Birdoswald, and Wallsend, they constitute the only Anglo-Saxon finds from military sites along the Northern frontier.

        Jennifer Foster, in "A Boar Figurine from Guilden Morden, Cambs. (Med Archaeol 21 [1977], 166-7), believes that the cast bronze boar figurine is Anglo-Saxon rather than Celtic as has generally been held. She bases her view on the similarity of the Guilden Morden boar to the Benty Grange boar in terms of the shape and overall posture of the two pieces. The pin and socket in the Guilden Morden boar's legs suggest that it too was once part of a helmet.

        In his article, "A Cup-Mount from Brougham, Cumbria" (Med Archaeol 21 [1977], 176-80), Richard N. Bailey theorizes that the gilt mount once thought to be a drinking horn mount was in fact a cup mount. The object, whose location is now unknown, though decorated with Hiberno-Saxon ornament, has no close metal-work parallels for its anthropomorphic knotwork. He feels that design is much closer to manuscript decoration such as that of the Book of Kells or the Gospel Book of Turin. Bailey believes that these close parallels indicate the cup-mount is an example of eighth-century insular metalwork, possibly of Pictish manufacture.

        Though there are a number of known continental sites responsible for the production of red-painted pottery, the only such site yet discovered in Britain is at Stamford Castle. In 1976 a number of red-painted wasters were found along with other production materials dated to the late ninth or early tenth centuries. The red-painted wasters, comprising less than one percent of the wasters found, resemble the undecorated sherds in fabric, color, and manu-facturing techniques. In her article, "The Production of Red Painted Pottery at Stamford, Lincs." (Med Archaeol 21 [1977], 150-6), Kathy Kilmurry points out that even if the inspiration   for painting the pottery at Stamford red came from imported foreign models, the motifs themselves needn't necessarily reflect the decoration on the original models. Though the Stamford ware resembles the continental ware from places like Thetford, Beauvais, and Baralle, the resem-blance is not close enough to prove there was direct contact with any specific continental center.

        C. C. Taylor suggests in his article, "Polyfocal Settlement and the English Village" (Med Archaeol 21 [1977], 189-93), that many English villages may have been polyfocal in their origin or at least passed through a polyfocal

stage in their development. The presence of more than one green, major road junction, or major group of buildings would reflect such a focus. By using historical sources, he was able to prove the existence of separate nuclei as early as the eleventh century in certain cases. This pattern, he feels, predates the eleventh century and one must look at archaeological evidence for substantiation. Taylor states that the evidence from Saxon sites at New Wintles, Eynsham, Oxford, at Wharram Percy, Yorkshire, and at Wallaston, Northamptonshire, support his theory.

J. K. Knight, et al, report on "New Finds of Early Christian Monuments" (Archaeologia Cambrensis 126 [1978 for 1977], 60-73): cross-slabs from Brecknock, stones from Ceredigion, a ring at Cilymaenllwyp, and one from Maen y Bardd.

Tim Champion writes on "Chalton" (Current Archaeol 5 [1977], 364-69). This site, contemporary with West Stow and Mucking, has a curious building, 24 M. x 5 M. There are a large number of structures on the site. Yet another indication of how varied early sites are, so that no generalization is possible, no recurrent pattern typical.

T. R. Slater and C. Wilson write on Archaeology and Development in Stratford-on-Avon (Dept. of Geography, University of Birmingham, 1977), and conclude: "Most of the present road networks would seem to have been established by the tenth century as were all medieval village centres."

R. Avent and D. Leigh give us a "Study of Cross-Hatched Gold Foils in Anglo-Saxon Jewellery" (Med Archaeol 21 [1977], 1-46). This technique is important, inter alia, to Sutton Hoo. The conclusion: "Throughout this study it has become increasingly clear to us that the Anglo-Saxon craftsmen used these gold foils with considerable skill and sensitivity, deliberately selecting different foils for different parts of the same object to emphasize certain features in its overall design and often taking considerable care to ensure that individual cell foils were aligned in such a way as to maximize their effect."

Nianh Whitfield writes on "The Original Appearance of the Tara Brooch" (Royal Society of Antiquaries, Ireland, 106 [1976], 530). The piece came to light in 1830; through the study of early drawings, it appears that there was a piece of stamped foil in Field 7 a; if this is so, it is a unique phenomenon.

Vera I. Evison studies "An Enamelled Disc from Great Saxham" (Proc. of the Suffolk Inst of Archaeol and Hist 34, pt.1 [1977], 1-13). The piece discovered in 1972, is an important parallel, and only the third instance of enamel work. The Alfred and Minster Lovell jewels are the other two. After a careful survey of cognate enamel work in the period, she concludes:

> By the beginning of the 10th century we can be certain of the existence of a workshop in the Oxford area which used the same dark blue translucent background in champlevé work with thin dividing strips in a cloisonné fashion. In these products can be discerned traditions emanating from Byzantium and filtering through Italian and German centres where output was far superior in quality and quantity, but the evidence, although thin, suggests that there was an enameller's craft being practised in England which had struggled through from the 7th century. Colours already used by the makers of the escutcheons on the large Sutton Hoo hanging bowl and the Ardagh Chalice were continued, translucent blue, opaque red and green.

Although the workshops were in an operative condition, they did not reach a very high standard. However, they were capable of receiving fresh impulses from abroad, and by the 10th century their champlevé work left little to be desired in design and technique.

James T. Lang reports on "The St. Helena Cross, Church Kelloe, Co. Durham [Archaeologia Aeliana, 5th ser.,105-19). He provides a useful description and survey of the iconography, and concludes that the original purpose of the piece was as "a native cross to the patron Saint of the Church."

Sean McGrail writes on "the high speed capabilities of ancient boats" in Nautical Archaeology (6 [1977], 352-3). The replica for the faering from Gokstad achieved 7.4 knots. The ship itself appears to be capable of high speed, an Athenian Trireme (such as used at the Battle of Salamis) would be extremely fast, and several long dugouts were also capable of speed.

d.   Coda

Bodies concern us here. The Anglo-Saxons achieve another dubious distinction, in having produced the earliest example of "Talocalcaneal Bridging..." (Calder and Calder, Medical Hist 21 [1977], 316-319). This congenital defect often results in perineal spastic flat foot. Previous record holder, a Mayan from Guatemala, ca. 850. Our specimen predates this by a hundred years, plus or minus.

R.T.F.

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