

II

Old English

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This chapter has ten sections: 1. Bibliography; 2. Manuscript Studies, Palaeography, and Facsimiles; 3. Social, Cultural, and Intellectual Background; 4. Literature: General; 5. The Exeter Book; 6. The Poems of the Vercelli Book; 7. The Junius Manuscript; 8. The *Beowulf* Manuscript; 9. Other Poems; 10. Prose. Sections 1, 2, and 3 are by Mary Swan; section 4 is by Mary Swan and Stacy Klein; sections 5 to 9 are by Stacy Klein; section 10 is by Mary Swan with additional material by Stacy Klein.

1. Bibliography

The *Old English Newsletter* 33:ii[2000] was published in 2002, and contains the Year's Work in Old English Studies [1998]. Volume 35:iii[Spring 2002] includes news of conferences and publications. The seventeenth progress report of the Fontes Anglo-Saxonici project (*OENews* 35:iii[2002] 8–9) is contributed by Peter Jackson, and the third annual report on the Anglo-Saxon Plant Name Survey by C.P. Biggam (*OENews* 35:iii[2002] 10–11). This volume also contains Abstracts of Papers in Anglo-Saxon Studies. Volume 35:iv[Summer 2002] contains the Old English Bibliography for 2001 and the Research in Progress listings. Volume 36:i[Fall 2002] includes notes on forthcoming conferences, news of publications, and reports on the *Dictionary of Old English* and the Friends of the DOE fundraising campaign. Martin K. Foys contributes his annual article on digital resources: 'Circolwyrde 2002: New Electronic Resources for Anglo-Saxon Studies' (*OENews* 36:i[2002] 11–16), Malcolm Godden and Rohini Jayatilaka report on 'The Fontes Anglo-Saxonici Database: The Stand-Alone Version' (*OENews* 36:i[2002] 17–23), and Matthew Z. Heintzelman describes 'English Resources at the Hill Monastic Library' (*OENews* 36:i[2002] 24–31).

ASE 31[2001] 275–368 contains the bibliography for 2001.

2. Manuscript Studies, Palaeography, and Facsimiles

Two major additions to the range of facsimiles of illuminated manuscripts from Anglo-Saxon England are published. The second volume of Richard Gameson's magnificently produced *The Codex Aureus: An Eighth-Century Gospel Book* is published this year [2002]. This is the last volume to be published in the Early English Manuscripts in Facsimile series, which has played a vital part in enabling and encouraging Anglo-Saxonists to pay attention to the physical detail of manuscripts. In this second volume of the Codex Aureus facsimile, Gameson supplies notes on details of the physical fabric of the manuscript, and follows these with the facsimile of the gospels of Mark, Luke, and John. Andrew Prescott provides a concise and useful introduction to *The Benedictional of St Æthelwold: A Masterpiece of Anglo-Saxon Art. A Facsimile*, which serves to set in context the very high-quality, full-colour and actual-size facsimile of the whole manuscript.

The seventh volume in the Anglo-Saxon Manuscripts in Microfiche Facsimile series, *Anglo-Saxon Bibles and the 'Book of Cerne'*, is published this year, with descriptions by A.N. Doane. It includes the following manuscripts and manuscript fragments: Cambridge, Corpus Christi College 557; Cambridge, University Library L1.1.10; Lawrence, Kansas, Kenneth Spencer Research Library, Pryce C2:1, C2:2, P2A:1; London, British Library Cotton, Claudius B.iv; Cotton Vespasian D.xxi; Harley 3376; Royal 1 B.vii; Royal 1 D.ix; Oxford, Bodleian Library Auct. D.2.14 (2698); Auct. D.5.3 (277688); Lat. Misc. a.3, fo. 49; and Laud Misc. 509 (1042). The accompanying booklet includes full codicological descriptions of all the manuscripts, and notes on their history and contents. The fiches in this volume include supplemental fiches to volume 6 (Christine Franzen, *Worcester Manuscripts* [1998]: YWES 81[2002] 133).

Richards, ed., *Anglo-Saxon Manuscripts: Basic Readings*, first published in 1994, was issued in paperback in 2001. Mary Richards's introduction, 'Basic Readings in Anglo-Saxon Manuscripts', surveys the essays in the volume, all but three of which (those by Rumble and Pfaff, and Kiernan's 'Old Manuscripts/New Technologies') were originally published in a variety of journals, collections of essays, and other studies. The volume's contents are: 'Using Anglo-Saxon Manuscripts' by Alexander R. Rumble, 'Self-Contained Units in Composite Manuscripts of the Anglo-Saxon Period' by P.R. Robinson; 'Old Manuscripts/New Technologies' by Kevin S. Kiernan; 'N.R. Ker and the Study of English Medieval Manuscripts' by Richard W. Pfaff; 'Further Addenda and Corrigenda to N.R. Ker's *Catalogue*' by Mary Blockley; 'Surviving Booklists from Anglo-Saxon England' by Michael Lapidge; 'English Libraries Before 1066: Use and Abuse of the Manuscript Evidence' by David N. Dumville; 'Orality and the Developing Text of *Cædmon's Hymn*' by Katherine O'Brien O'Keefe; 'The Construction of Oxford, Bodleian Library, Junius 11' by Barbara Raw; 'The Eleventh-Century Origin of *Beowulf* and the *Beowulf* Manuscript' by Kevin S. Kiernan; 'The Structure of the Exeter Book Codex (Exeter, Cathedral Library, MS.3501)' by Patrick W. Conner; 'The Compilation of the Vercelli Book' by D.G. Scragg; 'History of the Manuscript', 'Punctuation' (both on Ælfric's First Series of *Catholic Homilies* in London, British Library, Royal 7.C.xii fols. 4–218), and 'The Production of an Illustrated Version' (on *The Old English Illustrated Hexateuch*), all by Peter Clemoes; and 'The Publication of Alfred's *Pastoral Care*' by Kenneth Sisam.

Michelle P. Brown's 2000 Jarrow Lecture, *'In the beginning was the Word': Books and Faith in the Age of Bede*, is published this year, and presents some of her very important new findings on the production and preparation of the Lindisfarne Gospels. Brown situates the Gospels as an element of the cult of Cuthbert, and also considers the practical prerequisites for the production of this book, and of the Cuthbert Gospel, the early Lives of Cuthbert, and the Ceolfrith bibles. On the subject of the making of the Lindisfarne Gospels, Brown describes, and provides illustrations of, the drypoint sketches and layout markings which reveal the ongoing process of invention and innovation in the manuscript. She stresses signs of the influence of Wearmouth/Jarrow on the Gospels' imagery and text, and argues that the three houses are 'working together to establish a new identity for Northumbria, and thereby for England' (p. 25).

Richard Gameson offers new studies of two manuscripts. He considers 'The colophon of the Eadwig Gospels' (*ASE* 31[2002] 201–22)—manuscript Hanover, Kestner-Museum, WM XXIIa, 36—by surveying what is known of Eadwig's career, and comparing this manuscript with other examples of his work. He concludes that the Eadwig Gospels might have been commissioned and written for export. In 'The Insular Gospel Book at Hereford Cathedral' (*Scriptorium* 56[2002] 48–79), Gameson examines Hereford Cathedral Library manuscript P.1.2 in terms of its fabric, text, script, decoration, and Anglo-Saxon additions of a record of an eleventh-century lawsuit, and provides a translation of the two added Old English documents.

Peter S. Baker explains 'How to Cheat at Editing: The Domitian Bilingual Chronicle, Anno 679' (*ANQ* 15:ii[2002] 8–13). This is London, British Library, Cotton Domitian A.viii, fos. 30–70—the bilingual Latin and Old English F-version of the *Anglo-Saxon Chronicle*. Baker uses it to demonstrate editorial strategies for dealing with text which not only does not make sense when transcribed, but which is also not aligned with an annal number in the manuscript. E.G. Stanley ventures into 'Palaeographical and Textual Deep Waters: <a> for <u> and <u> for <a>, <d> for <ð> and <ð> for <d> in Old English' (*ANQ* 15:ii[2002] 64–72) by examining examples of these letter forms in *Beowulf*. He considers the implications of these examples for the dating of *Beowulf*, and decides that sure conclusions are not yet reached.

Michelle Brown studies 'Female Book-Ownership and Production in Anglo-Saxon England: The Evidence of the Ninth-Century Prayerbooks' (in Kay and Sylvester, eds., *Lexis and Texts in Early English: Studies Presented to Jane Roberts*, pp. 45–67), with reference to literary, hagiographical, and historical evidence for female literacy. Examples examined include the works of Boniface and his correspondents Leoba and Eadburh; the writings of Bede, Aldhelm, and Asser; and archaeological evidence from Whitby and Barking. Particular attention is paid to three early ninth-century Mercian prayerbooks, manuscripts London, British Library Harley 7653 and 2965, and Royal 2.A.xx. Brown presents important indirect evidence for female ownership of all three of these books.

Cassidy and Wright, eds., *Studies in the Illustration of the Psalter*, includes three essays of relevance to Anglo-Saxon manuscripts. In 'The Book of Kells and the Corbie Psalter (with a Note on Harley 2788)' (pp. 12–23), a slightly altered version of the original, published in Bernard, Ó Cróinín, and Simms, eds., *A Miracle of Learning: Studies in Manuscripts and Irish Learning* (London [1998], pp. 29–39),

Bernard Meehan draws on a comparison of the first two manuscripts to propose new readings of some scenes depicted in the Book of Kells illustrations. Peter Kidd offers ‘A Re-examination of the Date of an Eleventh-Century Psalter from Winchester (British Library, MS Arundel 60)’ (pp. 42–54). Basing his argument on a red cross inscribed against the year 1073 in the Easter table of this manuscript, Meehan highlights the danger of ‘the assumption that “Anglo-Saxon” decoration and the use of Old English indicates a pre-Conquest date and that Norman-influenced decoration in England dates from after the Conquest’ (p. 44), and puts forward two possible contexts for the production of the psalter: the commemoration of the death of Walkelin, bishop of Winchester, in 1098, and Riwallon’s appointment as abbot of New Minster in 1072. A report on ‘A Handlist of Anglo-Saxon Manuscripts’ was given by Helmut Gneuss (in Herren, McDonough, and Arthur, eds., *Latin Culture in the Eleventh Century*, pp. 345–52) before the publication of his Handlist in book form in 2001 (*YWES* 82[2003] 116).

3. Social, Cultural, and Intellectual Background

Janet L. Nelson’s 1991 Royal Historical Society presidential address, ‘England and the Continent in the Ninth Century: I, Ends and Beginnings’ (*TRHS* 12[2002] 1–21) opens with an overview of the ways in which the historiography of the earlier Middle Ages has been shaped by ‘periodisation, History’s handy organiser, but also its bane’ (p. 3). Nelson shows how recent work on the ninth century has provided a more complex picture, and offers a detailed reading of the pontificate of Leo III as a moment when ‘England and the Continent meet, figuratively speaking, in Rome’ (p. 1). Ann Williams’s R. Allen Brown Memorial Lecture, ‘Thegnly Piety and Ecclesiastical Patronage in the Late Old English Kingdom’, is published this year (*Anglo-Norman Studies* 24[2002] 1–24). Williams summarizes the documentary evidence for bequests to churches by Anglo-Saxon thegns, much of which only survives in later copies. She then focuses on the relationship between eleventh-century wealthy thegns and the churches which stand on land owned by them, and notes that all surviving guild statutes from the tenth and eleventh centuries are for guilds associated with churches.

Pauline Stafford identifies some important ‘Political Ideas in Late Tenth-Century England: Charters as Evidence’ (in Stafford, Nelson, and Martindale, eds., *Law, Laity and Solidarities: Essays in Honour of Susan Reynolds*, pp. 68–82). The charters in question date from the 990s, are in the name of Æthelred II, and restore lands and liberties to churches. Stafford’s careful analysis of these texts demonstrates how valuable charters can be as indicators of mentalities: she shows that all of these Æthelred charters promote an image of the king’s youth as a time of ignorance and mistakes, which he now wishes to reverse, and that they thus seek to rewrite the later 980s and revise the king’s reputation. Hans Sauer discusses Anglo-Saxon evidence for the language used by—and on behalf of—the rulers of England, in ‘The English Kings and Queens and the English Language’ (in Lenz and Möhlig, eds., *Of Dyuersitie & Chaunge of Langage: Essays Presented to Manfred Görlach on the Occasion of his 65th Birthday*, pp. 180–98). In ‘Where Did All the Charters Go? Anglo-Saxon Charters and the New Politics of the Eleventh Century’ (*Anglo-Norman Studies* 24[2002] 109–27), Charles Insley contemplates the question of why

the solemn diploma ceases to be used after the mid- to late eleventh century, and also the ideological and practical functions of charters.

Almost the whole of the period, and all of Britain, are encompassed in Edward James's *Britain in the First Millennium*. After chapters dealing with the period of Roman occupation, James turns to the Migration Period, the post-Roman kingdoms, the missionary Church, the eighth century, Viking attack and settlement, and, in the Epilogue, includes some remarks on the Norman Conquest. James's incorporation of all of Britain into his survey is valuable because it sets out an understanding of Anglo-Saxon England in its immediate geographical and cultural contexts. Another wide-ranging study with plenty of relevance to the contexts and connections of Anglo-Saxon textual culture is Lineham and Nelson, eds., *The Medieval World*, and in particular 'Powerful Women in the Early Middle Ages: Queens and Abbesses', by Pauline Stafford (pp. 398–415). Lisa M. Bitel's *Women in Early Medieval Europe, 400–1100* aims to provide 'not just a history of women, but a history of the early European Middle Ages through the eyes of women' (p. 12). Many Anglo-Saxon women, and much Anglo-Saxon evidence, are included in Bitel's study, which is organized thematically, and covers landscape, invasion, migration, barbarian queens, religion, kinship, marriage, motherhood, mobility, and fame.

Religious developments are the subject of a good number of new pieces of work this year. Penance is particularly popular, and Philip G. Rusche's focus is on 'St. Augustine's Abbey and the Tradition of Penance in Early Tenth-Century England' (*Anglia* 20[2002] 159–83). Rusche notes evidence for the use of penitential manuals in England in the period between the ninth-century Viking invasions and the Benedictine Reform, in the form of entries from a glossed copy of *The Penitential of Halitgar* and from the *Penitential of Theodore*, which are preserved in two texts copied by a single scribe in St Augustine's Abbey, Canterbury, in the 930s and 940s. Brad Bedingfield analyses the evidence for 'Public Penance in Anglo-Saxon England' (*ASE* 31[2002] 223–55) in a range of mostly slightly later texts, including works by Wulfstan and Ælfric, an anonymous homily for Ash Wednesday in Cambridge, Corpus Christi College MS 190, the Penitentials of Theodore and Pseudo-Egbert, the Rule of Chrodegang, the *Regularis Concordia*, Pontificals, and the text of the liturgy. He concludes that this rite was 'a powerful and malleable penitential option' in Anglo-Saxon England (p. 255).

'Saint Basil in Anglo-Saxon Exeter' is the subject of Gabriella Corona's article (*N&Q* 49[2002] 316–20). Corona notes the inclusion of a relic of Basil in the Æthelstan relic list, and the fragment of a Latin Life of Basil in the tenth-century Exeter manuscript Exeter Cathedral Library FMS/3. She proposes that this text might have reached England through Æthelstan's importing of relics and books from northern France, and might very soon have been copied there, and interprets its copying in Exeter as a sign of close links with Continental Europe. The Æthelstan relic list also features in Mary Swan's 'Remembering Veronica in Anglo-Saxon England' (in Treharne, ed., *Writing Gender and Genre in Medieval Literature: Approaches to Old and Middle English Texts*, pp. 19–39). Swan tracks evidence for narratives about Veronica in pre-Conquest England, and suggests that the two surviving Old English texts which incorporate parts of this story, and other evidence, including charms and recipes and a relic list entry, indicate that the story of Veronica's miraculous cloth might have been known in Exeter by the late Anglo-Saxon period.

Francesca Tinti tracks the trajectory 'From Episcopal Conception to Monastic Compilation: Hemming's Cartulary in Context' (*EMedE* 11[2002] 233–61). She analyses the composition of this text—a late eleventh-century cartulary from Worcester—in the context of the Worcester monastic community at this date, and especially the relationship of the monastic community to the bishop of Worcester. Tinti argues that the Cartulary shows that this relationship had changed between Wulfstan's initial suggestion that the Cartulary be composed and the succession of Samson in 1096, and that in late eleventh-century Worcester 'the monastic community started to emerge as a distinctive institutional body' (p. 257).

Julie Coleman continues her work on Old English as a key to social categorizations, and specifically to concepts related to women, with 'Lexicology and Medieval Prostitution' (in Kay and Sylvester, eds., pp. 69–87). She notes that the extensive lexis of terms for prostitution in Old English is mostly recorded in a restricted range of text glosses, glossaries, translations, and 'non-native contexts' (p. 69), and speculates that the Danelaw might have provided the social conditions for an identifiable culture of prostitution, and that this might account for Scandinavian-associated terms such as *horcwene* and *portcwene*.

New work on material culture continues to enrich our understanding of the context of Anglo-Saxon literature. The sixth volume of the Corpus of Anglo-Saxon Stone Sculpture, *Northern Yorkshire*, edited by James Lang, was published in 2001. Like the other volumes in the series, it provides the invaluable service of setting out photographs of every surviving piece of sculpture in the area so that scholars can note the range of styles and the potential functions of the items. The photographs form the final section of the volume, which opens with chapters which summarize earlier research, outline the historical background, regional geology, Anglian and Anglo-Scandinavian period forms and ornament, the schools of sculpture identified, and the inscriptions on the sculpture. These chapters are followed by the catalogue of items, which gives detailed measurements, descriptions, and notes on probable date and function. A now lost piece of Anglo-Saxon architectural sculpture, described in the *Liber Eliensis*, is discussed in Virginia Blanton-Whetsell's 'Tota integra, tota incorrupta: The Shrine of St. Æthelthryth as Symbol of Monastic Autonomy' (*JMEMS* 32[2002] 227–67). Blanton-Whetsell explores the situating of Æthelthryth's corpse as a symbol in the *Liber Eliensis*, and argues that, in this collection of texts, the monks of Ely exploit the meanings of female bodies and female space in order to 'deliberately rewrite their situation, illustrating their community as a physical part of the saint's corporate body in order to appear to be the victims of aggression during the Norman invasion' (p. 222).

Christopher Pickles's *Texts and Monuments: A Study of Ten Anglo-Saxon Churches of the Pre-Viking Period* draws together in its analysis documentary, archaeological, and architectural evidence for the churches in question: St Mary's Abbey, Abingdon; Beverley Minster; Canterbury Cathedral; Canterbury Abbey of SS Peter and Paul; Glastonbury Abbey; Hexham Abbey; Monkwearmouth; Jarrow; York Minster; York *Alma Sophia* monastic church; and York St Michael. Comparative evidence from mainland European churches is presented, and the texts of almost all the English documentary evidence are provided, along with modern English translations.

In 'The Bayeux "Tapestry": Invisible Seams and Visible Boundaries' (*ASE* 31[2002] 257–73), Gale R. Owen-Crocker's focus is on the range of edges in the

Tapestry: the increasingly carefully worked seams which join the panels, the borders which mark its top and bottom edges, and its now lost end. She shows that ‘the manufacture of the hanging was a learning process’ (p. 258), and stresses the integrity of the design of the whole. Owen-Crocker also published ‘Anglo-Saxon Women: The Art of Concealment’ (*LeedsSE* 33[2002] 31–51), in which she studies a variety of Anglo-Saxon objects inscribed with individual names, including the Cuthbert embroideries, the Alfred Jewel, finger rings, a brooch, seals, knives, the Coppergate helmet, the Brussels Cross, grave slabs, and stone sculpture. She finds that inscriptions of women’s names are often on the back of the object in question, and interprets this as ‘a power and self-recognition in these women, which is otherwise hidden from history’ (p. 43).

Places and identities are of central concern in a number of new pieces of work on the social context of Anglo-Saxon England. Greta Austin’s ‘Marvelous Peoples or Marvelous Races? Race and the Anglo-Saxon *Wonders of the East*’ (in Jones and Sprunger, eds., *Marvels, Monsters and Miracles: Studies in the Medieval and Early Modern Imaginations*, pp. 25–51) focuses on the version of the *Wonders of the East* in MS London, British Library Cotton Tiberius B.v. Austin shows how ‘the *Wonders* can be seen to take the theological position that the marvelous peoples were human and could, therefore, be saved’ (p. 50), and argues that modern definitions of race do not fit the categories used in this version of the text, and that ‘race’ is not an accurate translation of either of the two related terms used in the text: ‘genus’ and ‘cyn’.

In ‘Beverly, *Inderauuda* and St John: A Neglected Reference’ (*NH* 28[2001] 315–16), John Blair’s starting-point is the different versions given by Bede and the Old English text on the resting places of the saints of the burial place of Bishop John of Hexham. He offers evidence from a liturgical calendar written in the mid- or late ninth century in support of the argument advanced by Richard Morris and David Palliser for *Inderauuda* being Beverly. N.J. Higham examines ‘Britons in Northern England in the Early Middle Ages: Through a Thick Glass Darkly’ (*NH* 28[2001] 5–25). In opening, he notes how the surviving textual evidence for this region and period is so limited that it is very difficult to historicize Britons or non-Christians. He then uses the surviving sources of relevant information to argue that ‘British cultural identity may have been far more durable, and far more widespread, in early Northumbria than we imagine’ (p. 24). Andrew C. Breeze makes a number of new observations about the geography and territorial politics of early Anglo-Saxon England. In ‘Seventh-Century Northumbria and a Poem to Cadwallon’ (*NH* 28[2001] 145–52), he draws attention to a Welsh source of information on Northumbria. Breeze provides a modern English translation of the poem, argues that it is indeed of seventh-century origin, and stresses its importance to historians of Northumbria. In ‘The Battle of *Alutthèlia* in 844 and Bishop Auckland’ (*NH* 29[2002] 124–5), Breeze examines the evidence for the whereabouts of this battle of Rædwulf with a pagan army, and argues for Bishop Auckland as the most likely solution. In ‘The Celtic Names of Blencow and Blenkinsopp’ (*NH* 29[2002] 291–2), he proposes translations of ‘hollow of (the) summit’ and ‘ridge-top valley’, respectively. In ‘The Kingdom and Name of Elmet’ (*NH* 29[2002] 157–71), Breeze surveys the standard historical sources for Elmet and scholarship on them. He then uses Celtic philology to examine the possible meaning of ‘Elmet’, and translates two Welsh poems, probably sixth-century, on Gwallog and Madgog, lords of Elmet. In

'The Early Medieval Shires of Yeavinger, Breamish and Bamburgh' (*Archaeologia Aeliana* 30[2002] 53–73), Colm O'Brien demonstrates how post-Conquest records of tenure and taxation can shed light on early medieval shire organization, and in particular on the now lost shires of Bamburgh, *Bromic* and *Gefrin*.

Alexander R. Rumble's *Property and Piety in Early Medieval Winchester: Documents Relating to the Topography of the Anglo-Saxon and Norman City and its Minsters* provides scholars with a wealth of documents in edited and translated form, and also with a context in which to read them in the form of the introductory discussions of manuscript sources, authenticity, and the evidence in the documents for historical topography and the history of the city. The volume also includes a useful set of Latin and Old English word-lists, and indexes of biblical references, personal and place names, and references to Anglo-Saxon charters.

The defining and redefining of Englishness continues to be a popular topic for new work. Nicholas Brooks looks to 'Canterbury, Rome and the Construction of English Identity' (in Smith, ed., *Early Medieval Rome and the Christian West*, pp. 221–45) and argues that 'Canterbury's prolonged campaign of *imitatio Romae* was an essential element in the process of English ethnogenesis, that is in a programme of constructing a single *gens Anglorum* ... from a mixed British and Anglo-Saxon population' (p. 222). Alan Thacker goes 'In Search of Saints: The English Church and the Cult of Roman Apostles and Martyrs in the Seventh and Eighth Centuries' (in Smith, ed., pp. 247–77), in order to investigate how the cult of saints developed in this period. He argues that Roman saints and cult forms were introduced into England by Roman missionaries, and that these influenced the beginnings of the development of saints' cults in Anglo-Saxon England, which were only later influenced by Gallic models.

D.M. Hadley's 'Viking and Native: Re-thinking Identity in the Danelaw' (*EMedE* 11[2000] 45–70) surveys the use of ethnic and linguistic labels in the literature of Anglo-Saxon and Anglo-Scandinavian England, and examines the evidence of place names, personal names, and material culture. Hadley argues that ethnic identity seems to have become relevant at particular times, and that research should focus on new ruling elites rather than on the scale of Scandinavian settlement. David N. Dumville examines 'Images of the Viking in Eleventh-Century Latin Literature' (in Herren, McDonough, and Arthur, eds., pp. 250–63), with particular reference to Æthelweard's *Chronicon* and Abbo of Fleury's *Passio Sancti Eadmundi*. Matthew Townend's *Language and History in Viking Age England: Linguistic Relations between Speakers of Old Norse and Old English* offers a wealth of material relevant to the understanding of how English and Anglo-Scandinavian identities are interrelated. Townend surveys the evidence for language contact and the evolution of Viking Age Norse and English, and provides detailed analyses of Scandinavianized Old English place names, and evidence for and descriptions of Anglo-Norse contact in literary texts. In conclusion, he makes a case for 'a situation of adequate mutual intelligibility between speakers of Old Norse and Old English, rather than one involving widespread bilingualism or the use of interpreters' (p. 210).

Archaeology and settlement studies are combined in Geake and Kenney, eds., *Early Deira: Archaeological Studies of the East Riding in the Fourth to Ninth Centuries*, to shed new light on this part of Anglo-Saxon England. The volume contains a preface by Martin Carver; 'Anglo-Saxon Yorkshire: Current Research

Problems' by Philip Rahtz; 'Early Medieval Burials in East Yorkshire: Reconsidering the Evidence' by S.J. Lucy; 'West Heslerton Settlement Mobility: A Case of Static Development' by Dominic Powlesland; 'Anglo-Saxon Settlements and Archaeological Visibility in the Yorkshire Wolds' by Julian D. Richards; 'King Edwin of the Deiri: Rhetoric and the Reality of Power in Early England' by N.J. Higham; 'Middle Anglo-Saxon Metalwork from South Newbald and the "Productive Site" Phenomenon in Yorkshire' by Kevin Leahy; 'Northumbrian Coinage and the Productive Site at South Newbald ("Sancton")' by James Booth; 'The Case for Archaeological Research at Whitby' by Jennie Spofford; 'Monuments from Yorkshire in the Age of Alcuin' by Jim Lang; 'Where are Yorkshire's "Terps"? Wetland Exploitation in the Early Medieval Period' by Robert Van de Noort, and 'The Bioarchaeology of Anglo-Saxon Yorkshire: Present and Future Perspectives' by Keith Dobney, Allan Hall, and Harry Kenward.

Sam Lucy tracks the movement 'From Pots to People: Two Hundred Years of Anglo-Saxon Archaeology' (in Hough and Lowe, eds., *Lastworda Best: Essays in Memory of Christine E. Fell with her Unpublished Writings*, pp. 144–69). In particular, she deals with the debates about the study of fifth- and sixth-century landscape, settlement, cemeteries, and artefacts, and with the implications of the interdependence of historical and archaeological investigation. Crabtree, ed., *Medieval Archaeology: An Encyclopedia*, includes many entries of relevance to Anglo-Saxonists. Those relating to Anglo-Saxon England are easily found via the index of site entries by country, and the subject guide, both of which form part of the introduction to the volume, and also in the very useful overall index to the volume.

More work on Anglo-Saxon texts and traditions in the post-Conquest period is published this year. Jennifer Ramsay offers 'A Possible "Tremulous Hand" Addition to *The Grave* in MS Bodley 343' (*N&Q* 49[2002] 177–80). The writing in question is three verses which are added to *The Grave*. The development of Anglo-Saxon saints' cults after the Conquest is the subject of David Cox's 'St Oswald of Worcester at Evesham Abbey: Cult and Concealment' (*JEH* 53[2002] 269–85). Cox shows that the altering of the Evesham chronicle, the *Gesta abbatum*, in the twelfth or thirteenth century, in order to remove references to the tenth-century reform of the abbey by Oswald, may indicate a desire by the monks of Evesham to dissociate their house from Worcester, and thus to protect their case for exemption from the authority of the bishops of Worcester. He contrasts this political distancing from Oswald with the continuing veneration of the saint's relic at Evesham. A translation of the second version of William of Malmesbury's *The Deeds of the Bishops of England (Gesta Pontificum Anglorum)* is produced this year by David Preest. This, and David Rollason's edition and translation of Symeon of Durham's *Libellus de Exordio atque Procursu istius hoc est Dunhelmensis Ecclesie: Tract on the Origins and Progress of this the Church of Durham*, should serve to bring to wider attention these works, which are of great interest for their account of Anglo-Saxon ecclesiastical politics. Timothy Graham considers 'William L'Isle's Letters to Sir Robert Cotton' (in Treharne and Rosser, eds., *Early Medieval English Texts and Interpretations: Studies Presented to Donald G. Scragg*, pp. 353–80), which show L'Isle's interest in Old English, and also reveal how Cotton developed his library, and ways in which it was used. Graham edits seven letters from L'Isle to Cotton, and provides a commentary on each of them.

4. Literature: General

A milestone in Anglo-Saxon literary studies is reached with the publication of Biggs, Hill, Szarmach, and Whatley, eds., *Sources of Anglo-Saxon Literary Culture*, volume 1: *Abbo of Fleury, Abbo of Saint-Germain-des-Prés and Acta Sanctorum*. This volume sets the tone for the rest of the eagerly awaited SASLC series, with scrupulously detailed, clear, concise, and well-organized entries on texts which were available to Anglo-Saxon authors. It will act as an impetus to important new work on the transmission of narrative, ideas, and traditions.

ANQ 15:ii[Spring 2002] is devoted to articles on Old English topics, which are reviewed in the appropriate sections of this chapter. J.R. Hall provides an overview of them all in 'Nota Bene: Preface to a Collection of Notes by Various Hands on Various Old English Texts' (*ANQ* 15:ii[2002] 3–7).

The influence of Latin textual and linguistic traditions on Anglo-Saxon literature is the topic of a number of new articles this year. The place of 'Persius's *Satires* in Anglo-Saxon England' is investigated by Phillip Pulsiano (*Journal of Medieval Latin* 11[2001] 142–55). Pulsiano assesses the relationship of the commentary on the *Satires* in manuscripts from Anglo-Saxon England with other versions, and concludes that the *Satires* were known in England at least from the seventh century, were probably introduced through Theodore and Hadrian's Canterbury school, and were well used by prominent Anglo-Saxon authors, including Aldhelm and Alcuin. David Howlett discusses "'Tres Linguae Sacrae" and Threefold Play in Insular Latin' (*Peritia* 16[2002] 94–115) from the fifth to the twelfth centuries, making reference to a range of texts by Anglo-Saxon authors, including Aldhelm and Aedelwald, and the inscriptions on the Franks Casket and the Ruthwell monument.

Martha Bayless encourages scholars to pay attention to 'Alcuin's *Disputatio Pippini* and the Early Medieval Riddle Tradition' (in Halsall, ed., *Humour, History and Politics in Late Antiquity and the Early Middle Ages*, pp. 157–78) by highlighting its relationship to wisdom dialogues, curiosity dialogues, and riddle collections, its varied contents and lively style, and by providing the text of the riddles in the *Disputatio*, along with a translation into modern English, and a commentary.

Michael Lapidge and Jill Mann's 'Reconstructing the Anglo-Latin Aesop: The Literary Tradition of the "Hexametrical Romulus"' (in Herren, McDonough, and Arthur, eds., pp. 1–33) sets out the evidence for 'Aesop' being studied in Anglo-Saxon England. They cite a reference to Aesop in Bede's *De Tabernaculo*, an entry in Patrick Young's seventeenth-century catalogue of Worcester Cathedral Library to a manuscript containing two Old English homilies and a text of 'Aesop', and an Old English translation of an Aesop moral in a composite homily on the Harrowing of Hell in MS Junius 121, written at Worcester in the third quarter of the eleventh century, and argue that the Hexametrical Romulus, which is preserved in a late eleventh-century English manuscript, was composed in Anglo-Saxon England, and that it also provides evidence to support the existence of an Anglo-Latin prose version of this text.

E.G. Stanley sets out to define 'Linguistic Self-Awareness at Various Times in the History of English from Old English Onwards' (in Kay and Sylvester, eds., pp. 237–53), and explores the significance of language in concepts of nationhood and ethnicity, and the ways in which linguistic sensitivity is place- and time-specific.

Robert Stanton's *The Culture of Translation in Anglo-Saxon England* is a major contribution to our understanding of Anglo-Saxon textual practices, and in particular of the ways in which vernacular literature was shaped by its contact with Latin. As he notes in his introduction, 'Translation is a productive cultural practice in that it defines an attitude to received authority and sets the terms under which authority can be reproduced and shifted from one social group to another' (p. 1). This construction and transmission of authority is then analysed in detail in the central chapters of his study, which deal in turn with 'Interpretation, Pedagogy, and Anglo-Saxon Glosses', 'King Alfred and Early English Translation', 'Bible Translation and the Anxiety of Authority', and 'Ælfric and the Rhetoric of Translation'.

Eight unpublished writings by Christine E. Fell are included in Hough and Lowe, eds., *Lastworda Betst*. They are: 'Words and Women in Anglo-Saxon England', 'Old English *bearmteag*', 'Mild and Bitter: A Problem of Semantics', 'Some Questions of Layout and Legal Manuscripts', 'Crook-Neb'd Corslets and Other Impedimentia', 'Wax Tablets of Stone', 'Runes and Riddles in Anglo-Saxon England', and 'Introduction to *Anglo-Saxon Letters and Letter-Writers*', which includes sample translations from the draft of this book, on which Fell was working at the time of her death. Other essays in this collection are reviewed in the appropriate parts of this chapter.

This year has seen the publication of several new anthologies and reference guides that are well suited for teaching purposes. Treharne and Wu, eds., *Old and Middle English Poetry*, is a short anthology of medieval poetry, approximately half of which is devoted to Old English texts placed alongside modern English translations. The anthology opens with an introduction by Treharne, which offers valuable historical and literary background, as well as brief remarks on manuscript culture and poetic form. Kevin Crossley-Holland's *The Anglo-Saxon World*, which has long served as a useful edition of modern English translations of Old English poetry and prose, has appeared in a new edition. The new anthology contains the same texts as the 1982 edition but features an updated introduction and eight colour illustrations. Michael Swanton's *English Poetry Before Chaucer* offers close readings of English poems produced between the seventh and thirteenth centuries. The book is a revised and expanded version of Swanton's *English Literature Before Chaucer* [1987]. Individual chapters offer literary analysis and historical context for *Widsith*, *Deor*, *Waldere*, *The Fight at Finnsburh*, *Beowulf*, *Cædmon's Hymn*, *Genesis A*, *Exodus*, *The Dream of the Rood*, *The Wanderer*, *The Seafarer*, *The Ruin*, *The Phoenix*, *Guthlac A*, *Judith*, and *The Battle of Maldon*. Chapters 1–5 deal with Old English texts, the appendix deals with early English prosody, and the endmatter contains brief discussions of various writers, texts, and sources. This is a useful book for scholars looking for a quick and accessible guide to the major critical issues and problems raised by individual Old English texts.

Lambdin and Lambdin, eds., *A Companion to Old and Middle English Literature*, is a reference guide to medieval literature organized by genre. Each chapter offers a critical history of the particular genre in question and a bibliography. Individual chapters that discuss Anglo-Saxon texts include 'Old English and Anglo-Norman Literature' by Robert Thomas Lambdin and Laura Cooner Lambdin; 'Religious and Allegorical Verse' by Gwendolyn Morgan; 'Alliterative Poetry in Old and Middle English' by Scott Lightsey; 'The Beast Fable' by Brian Gastle; 'Chronicle' by

Emma B. Hawkins; 'Epic and Heroic Poetry' by John Michael Crafton; 'The Epic Genres and Medieval Epics' by Richard McDonald; 'Hagiographic, Homiletic, and Didactic Literature' by John H. Brinegar; 'Lyric Poetry' by Sigrid King; 'Riddles' by Michelle Igareshi; and 'Visions of the Afterlife' by Ed Eleazar.

Antonina Harbus has produced two important monographs this year. *Helena of Britain in Medieval Legend* offers rich material for scholars interested in the numerous Anglo-Saxon discussions of St Helena. Moving from late antiquity to the twentieth century, Harbus traces the origins, development, political exploitation, and decline of the legend regarding Helena's British origins, and argues that the legend contributed to the promotion of her cult as a saint and to her continuing appeal over time. Anglo-Saxonists will be particularly interested in chapter 1, which offers a detailed discussion of late Roman historical sources that consider Helena's life, and also chapter 2, which analyses Helena's appearance in Anglo-Saxon and Frankish writings. Although Anglo-Saxon texts never explicitly refer to Helena's British origins, they nevertheless frequently claim that Constantine was born in Britain, a belief that may have arisen on account of Old English translators' misconstrual of the Latin *creatus (imperator)* 'raised up (as emperor)' as *accened* 'born'. Harbus maintains that '[t]he imperfect grasp of Latin by writers of Old English adaptations may very well supply the key to the origin of the British Helena legend' (p. 43), and suggests that the legend probably originated in Anglo-Saxon England rather than in late antiquity. Harbus's *The Life of the Mind in Old English Poetry* seeks 'to investigate the emphasis on the mind in the poetic traditions of Anglo-Saxon England, and to outline the model of the mind on which this poetic discourse was structured' (p. 13). Beginning with a detailed discussion of the vocabulary used to refer to the mind and its functions in Old English, Harbus proceeds to examine the mind as depicted in wisdom poetry, poetic saints' lives, elegies, and *Beowulf*. She counters common understandings of Old English poetry as presenting only types rather than unique subjectivities, and shows that particular viewpoints were encapsulated through a poetic emphasis on the mental arena. Harbus argues further that Anglo-Saxon literary culture privileges the universality of mental experience by envisaging mental life as perceptible to both the self and to others, and she shows that the Anglo-Saxons viewed poetry as an important means of self-expression.

R.M. Liuzza, ed., *Old English Literature*, brings together twenty-one essays that have long been recognized as some of the best work in Anglo-Saxon studies. They include 'The Cultural Construction of Reading in Anglo-Saxon England' by Nicholas Howe; 'Anglo-Saxon Lay Society and the Written Word' by Susan Kelly; 'The Making of *Anglucynn*: English Identity before the Norman Conquest' by Sarah Foot; 'Orality and the Developing Text of Cædmon's *Hymn*' by Katherine O'Brien O'Keefe; 'Reading Cædmon's "Hymn" with Someone Else's Glosses' by Kevin S. Kiernan; 'Birthing Bishops and Fathering Poets: Bede, Hild, and the Relations of Cultural Production' by Clare A. Lees and Gillian R. Overing; 'Kinship and Lordship in Early Medieval England: The Story of Sigeberht, Cynewulf, and Cyneheard' by Stephen D. White; 'The Thematic Structure of the *Sermo Lupi*' by Stephanie Hollis; 'Social Idealism in Ælfric's *Colloquy*' by Earl R. Anderson; 'The Hero in Christian Reception: Ælfric and Heroic Poetry' by Jocelyn Wogan-Browne; 'Didacticism and the Christian Community: The Teachers and the Taught' by Clare A. Lees; 'The Editing of Old English Poetic Texts: Questions of Style' by Roy F.

Leslie; ‘Anglo-Saxons on the Mind’ by M.R. Godden; ‘*Sundor æt Rune: The Voluntary Exile of *The Wanderer**’ by Robert E. Bjork; ‘From Complaint to Praise: Language as Cure in “The Wanderer”’ by Margrét Gunnarsdóttir Champion; ‘The Form and Structure of *The Seafarer*’ by Peter Orton; ‘En/closed Subjects: *The Wife’s Lament* and the Culture of Early Medieval Female Monasticism’ by Shari Horner; ‘The Devotional Context of the Cross before A.D. 1000’ by Sandra McEntire; ‘Stylistic Disjunctions in *The Dream of the Rood*’ by Carol Braun Pasternack; ‘God, Death, and Loyalty in *The Battle of Maldon*’ by Fred C. Robinson; and ‘Maldon and Mythopoeisis’ by John D. Niles. This diverse collection opens with an introduction by Liuzza that contextualizes the various essays and offers insight into the problems and pleasures of studying Anglo-Saxon literature.

Claire A. Lees and Gillian R. Overing, ‘The Clerics and the Critics: Misogyny and the Social Symbolic in Anglo-Saxon England’ (in Fenster and Lees, eds., *Gender in Debate from the Early Middle Ages to the Renaissance*, pp. 19–39), explores evidence for debates about gender in Anglo-Saxon textual culture. Beginning from the premise that Anglo-Saxon writers do not routinely use the genre of debate as a vehicle for exploring and enforcing gender norms, Lees and Overing consider how Anglo-Saxon culture may contribute to our understanding of debates about women in the later Middle Ages.

Several works from this year discuss Old English verse form, linguistics, and relations between linguistics and metrics. In a ‘A Bard’s-Eye View of the Germanic Syllable’ (*JEGP* 101[2002] 305–28), Geoffrey Russom engages the long-standing problem of why rules of alliterative metre have proven so difficult to identify, and proposes that recent developments in phonological theory can help to solve problems. He focuses on problems with Sievers’s two-stress hypothesis, in the hope of ‘using new kinds of metrical evidence to obtain a simpler and more consistent account of the Germanic syllable’ (p. 306). Rachel Mines offers ‘An Examination of Kuhn’s Second Law and its Validity as a Metrical-Syntactical Rule’ (*SP* 99[2002] 337–55). Focusing on a sample set of eighteen Old English poems, Mines shows that Kuhn’s second law—that a clause upbeat must contain at least one clause-particle and may not consist solely of phrase-particles—is violated in between 1 and 5 per cent of main clauses. She argues that Kuhn’s second law ‘is neither a metrical rule nor a special rule of poetic syntax’, and proposes that ‘[t]he fact that phrase-particles tend not to occur alone in Old English clause upbeats can be alternatively explained in terms of the Old English lexicon and syntactical rules that occur also in the prose’ (p. 355). Göran Kjellmer studies ‘*Gēata Lēod: On the Partitive Genitive in Old English Poetry*’ (*Anglia* 119[2001] 596–605), and questions why the partitive genitive is more commonly found in Old English poetry than in prose. Considering a sample set of Old English poetic and prose texts, Kjellmer finds that the very late Old English poem *The Battle of Maldon* contains fewer partitive genitives than earlier poems, and argues that chronology (that is, the fact that most Old English poetry was likely to have been composed earlier than the prose) plays an important part in underlining the distinction between the styles of prose and verse texts. Minkova and Stockwell, eds., *Studies in the History of the English Language: A Millennial Perspective*, contains several essays on historical linguistics that are relevant to Anglo-Saxon studies: Thomas Cable, ‘Issues for a New History of English Prosody’ (pp. 125–51); Geoffrey Russom, ‘Dating Criteria for Old English Poems’ (pp. 244–65); Ans van Kemenade, ‘Word Order in Old English Prose and

Poetry: The Position of Finite Verbs and Adverbs' (pp. 355–71); and Jeong-Hoon Lee, 'The "Have" Perfect in Old English: How Close was it to the Modern English Perfect?' (pp. 373–97).

Several important items from last year escaped notice. Mary Blockley's *Aspects of Old English Poetic Syntax: Where Clauses Begin* investigates the ways in which Old English poetry and prose signal the beginning and ending of clauses. Focusing on four of the most common and most syntactically important words in Old English (*ond*, *þa*, *ac*, and *þæt*), as well as such aspects of clauses as verb-initial order, negative contraction, and unexpressed but understood subjects, Blockley elucidates how these words and structures mark the relationships between phrases and clauses. She draws on a range of poetic and prose writings to shed fresh light on the rules that govern syntactic relationships and to show how understandings of clause boundaries crucially affect our interpretation of Old English texts.

Clare A. Lees and Gillian R. Overing's *Double Agents: Women and Clerical Culture in Anglo-Saxon England* offers a substantial contribution to our understanding of women's relationship to culture in Anglo-Saxon England. Departing from former studies that seek to examine women as they are depicted in historical and literary texts, this book investigates how textual forms and literary representations are themselves partly responsible for the absence and presence of women in the historical record. Drawing on both contemporary critical theory and a host of Anglo-Saxon texts, Lees and Overing raise questions about the place of Anglo-Saxon literature in cultural studies at large, and show how Anglo-Saxonists might productively engage with larger critical conversations about culture, subjectivity, and identity without sacrificing historical particularity. Individual chapters deal with Bede and patristic understandings of maternity, women's relationship to orality and literacy, gendered sanctity, and the female body as a site for patristic metaphor. Anglo-Saxonists will be especially interested in the discussion of Wisdom in Pseudo-Bede's *Collectanea*, a recently edited text that has heretofore received little attention.

Nicole Guenther Discenza examines 'Wealth and Wisdom: Symbolic Capital and the Ruler in the Translational Program of Alfred the Great' (*Exemplaria* 13[2001] 433–67). Focusing mainly on the prologues of the Alfredian translations, especially the preface to the *Pastoral Care*, Discenza argues that these texts 'constantly slip ... back and forth between the idea of wisdom as wealth and the idea that wisdom supplants wealth' (p. 466). The Alfredian translations and prefaces thus 'attempted to revalue wisdom and wealth, making "wisdom" a commodity whose worth the Anglo-Saxons could recognize as easily as they recognized the value of gold' (p. 467).

The year 2001 also saw the issuing of a sixth edition of Bruce Mitchell and Fred C. Robinson's *A Guide to Old English*. The sixth edition adds two texts, *Wulf and Eadwacer* and *Judith*, as well as a paragraph on *Judith* 186b–95a in the section on punctuation. It also contains minor variations and additions to keep the book up-to-date. Otherwise, most of the book remains unchanged.

The study of Anglo-Saxon literature features in all of the essays in Treharne, ed., *Vital Signs: English in Medieval Studies in Twenty-First Century Higher Education*. Treharne's own contribution, 'Introduction: The Current State of Medieval Studies' (pp. 1–5), surveys the political climate for the teaching of Old English in universities in Britain and Northern Ireland, and counters the view that the study of medieval

English is in decline. Wendy Scase, in 'Medieval Studies and the Future of English' (pp. 7–15), addresses the ways in which the study of early English is contributing to the development of the discipline of English 'as the discipline responds to and engages with intellectual, cultural and social change' (p. 15). Richard K. Emerson assesses 'Medieval Studies at the Beginning of the New Millennium' (pp. 17–27) in terms of the engagement of scholars of medieval English with critical theories, new technologies, and pedagogy, and urges further scholarly engagement with popular medievalism. Robert E. Bjork sets out 'The Portfolio for Medieval Studies' (pp. 29–34), identifies three 'health indicators' (p. 29)—organizations, publications, and electronic resources—and concludes that diversification and flexibility are important, and that signs for the future are good.

5. The Exeter Book

Several essays have appeared on *The Wanderer*. Andy Orchard argues for 'Re-Reading *The Wanderer*: The Value of Cross-References' (in Hall, ed., *Via Crucis*, pp. 1–26). He examines intertextual links between *The Wanderer* and such texts as *The Dream of the Rood*, *Deor*, *Homiletic Fragment 2* (from the Exeter Book), Vercelli Homily 10, and the Lord's Prayer, and argues that these cross-references are the deliberate work of a highly skilled poet who sought to create a 'heroic homily' (p. 26) that would blend imagery, themes, thoughts, and structuring techniques from both secular poetic and homiletic prose traditions. Recognition of these intertextual echoes is invited through intratextual echo and repetition. Rosemary Greentree, 'The Wanderer's Horizon: A Note on *ofer wāþema gebind*' (*Neophil* 86[2002] 307–9), reconsiders the idea of frozen waves that is commonly associated with the phrase *ofer wāþema gebind*. She argues that a consideration of seafaring conditions, namely, the restricted field of vision available to people rowing on the sea, offers another plausible explanation for the idea of being bound by waves.

The female-voiced elegies in The Exeter Book continue to generate exciting new work. Pat Belanoff's '*Ides ... geomrode giddum*: The Old English Female Lament' (in Klinck and Rasmussen, eds., *Medieval Woman's Song: Cross-Cultural Approaches*, pp. 29–46) offers an important contribution to our understanding of the gendered nature of lament in Old English poetry. Placing *Wulf and Eadwacer* and *The Wife's Lament* alongside such male-voiced laments as *The Wanderer* and *The Seafarer*, Belanoff argues that the female-voiced laments contain various features which distinguish them from male-voiced laments: an intense focus on the present, a sense of the impossibility of consolation, and a strict adherence to the individual rather than the generalized voice. However, Belanoff also identifies striking differences between the two female-voiced laments, and she argues that, while the speaker of *The Wife's Lament* has been immobilized by sorrow, the woman in *Wulf and Eadwacer* has been mobilized by her sorrow to look forward to violent action. Such differences between the two poems render the language and thematics of *The Wife's Lament* closer to the elegiac tradition, and *Wulf and Eadwacer* closer to the heroic. Alaric Hall considers 'The Images and Structure of *The Wife's Lament*' (*LeedsSE* 33[2002] 1–29). Focusing on the poem's punctuation, structure, and analogues, Hall argues that '[t]he situations of the speaker and her *freond* are, then,

neither merely gloomy landscapes, nor purely pathetic fallacy: they involve distinct motifs, possibly including “women’s/lovers’ lament” figures, describing environments with images not only of misery, but also, it seems, inversions of the paradisaical—images of the hellish’ (p. 22). Thomas D. Hill reconsiders possible meanings for the phrase “‘Leger weardiað”: *The Wife’s Lament* 34b’ (*ANQ* 15[2002] 34–7). Pointing to the fact that *leger* is cognate with Old Norse-Icelandic *legr* and that *leir* is well attested in Middle English in the sense of ‘bed’, Hill argues that the phrase *leger weardiað* refers to the sharing of a bed rather than a grave or sickbed.

In another article, ‘The Old English Dough Riddle and the Power of Women’s Magic: The Traditional Context of Exeter Book Riddle 45’ (in Hall, ed., pp. 50–60), Thomas D. Hill explores literary and folkloric analogues to Riddle 45. Hill reminds us that, while some of the Exeter Book riddles derive from the Latin riddle tradition, Riddle 45 more closely parallels accounts of women and dough found in later English folk tradition and in early medieval accounts of ritual magic. Although these analogues exhibit a wide range of attitudes towards women’s use of dough, they nevertheless display a shared sense of dough as a rich symbol of female power within the home.

Dieter Bitterli’s ‘Exeter Book Riddle 15: Some Points for the Porcupine’ (*Anglia* 120[2002] 461–87) re-examines solutions commonly proposed to Riddle 15 (badger, fox), arguing that, while the porcupine is not indigenous to England, it nevertheless appears in numerous Latin texts that inform the Anglo-Saxon riddling tradition and is the most likely solution to Riddle 15.

In ‘A Reconsideration of the Structure of *Guthlac A*: The Extremes of Saintliness’ (*JEGP* 101[2002] 185–200), Manish Sharma argues that ‘each of the three critical episodes of *Guthlac A* depicts an approach to a threshold’ (p. 200), and that the poem should thus be read as ‘essentially tripartite in structure’ (p. 186). Focusing on ‘the binding motif of physical and spiritual “ascension” that runs throughout the poem’ (p. 200), Sharma maintains that the structure of *Guthlac A* renders Guthlac ‘inextricably associated with limits, and [emphasizes] his status as a figure upon the extreme boundaries of the human’ (p. 200). The poet’s use of scenes dealing with liminality and boundary-crossing thus ‘sharpens the presentation of the struggle between the demonic and the saintly’ and highlights the sense of the saint as distinct from the rest of mankind (p. 200).

Bruce Mitchell’s ‘*Phoenix* 71–84 and 424–42: Two Syntactical Cruces Involving Punctuation’ (*ANQ* 15[2002] 38–46) sheds new light on the punctuating of two difficult passages in *The Phoenix*. Reviewing previous editorial attempts to punctuate these passages, Mitchell repunctuates them, and offers detailed discussion of his rationale for doing so. Sachi Shimomura’s ‘Visualizing Judgment: Illumination in the Old English *Christ III*’ (in Hall, ed., pp. 27–49) considers the allegorization of light and brightness in *Christ III*. By contextualizing the poet’s use of light imagery within biblical, patristic, and secular Anglo-Saxon discussions of light and brightness, Sachimura shows that *Christ III* contains a ‘rhetorical transformation that literalizes Christ as the illuminator of the Last Judgment’ (p. 48). It is thus the light of the Son which reveals the deeds of the blessed, and the light of the sun which reveals those of the damned. For Sachimura, light imagery functions as a crucial means of identifying the *Christ III* poet’s theologies of vision and judgement.

6. The Poems of the Vercelli Book

Charles D. Wright finds ‘More Old English Poetry in Vercelli Homily XXI’ (in Treharne and Rosser, eds., pp. 245–62). He begins by showing how the rigid scholarly demarcation between poetry and prose has hindered the recognition and study of the full extent of surviving Old English poetry. The passage in Vercelli Homily XXI which Wright identifies and edits here runs from lines 128 to 141 of the homily as edited by Scragg. Its topic is the rebel angels, and Wright defines its rhetoric and form as ‘self-consciously “poetical”’ (p. 261), and suggests that it offers evidence for a now lost, separate, Old English poem.

7. The Junius Manuscript

Much work has appeared this year on the Junius manuscript. Liuzza, ed., *The Poems of MS Junius 11: Basic Readings*, brings together fourteen important essays on Junius 11: ‘Confronting *Germania Latina*: Changing Responses to Old English Biblical Verse’ by Joyce Hill; ‘The Old English Epic of Redemption: The Theological Unity of MS Junius 11’ by J.R. Hall; ‘“The Old English Epic of Redemption”: Twenty-Five-Year Retrospective’ by J.R. Hall; ‘Some Uses of Paronomasia in Old English Scriptural Verse’ by Roberta Frank; ‘Tempter as Rhetoric Teacher: The Fall of Language in Old English *Genesis B*’ by Eric Jager; ‘Conspicuous Heroism: Abraham, Prudentius, and the Old English Verse *Genesis*’ by Andrew Orchard; ‘Christian Tradition in the Old English *Exodus*’ by James W. Earl; ‘The Patriarchal Digression in the Old English *Exodus*, Lines 362–446’ by Stanley R. Hauer; ‘The Lion Standard in *Exodus*: Jewish Legend, Germanic Tradition, and Christian Typology’ by Charles D. Wright; ‘The Structure of the Old English *Daniel*’ by Robert T. Farrell; ‘Style and Theme in the Old English *Daniel*’ by Earl R. Anderson; ‘Nebuchadnezzar’s Dreams in the Old English *Daniel*’ by Antonina Harbus; ‘The Power of Knowledge and the Location of the Reader in *Christ and Satan*’ by Ruth Wehlau; and ‘The Wisdom Poem at the End of MS Junius 11’ by Janet Schrunck Ericksen. All of these essays have previously been published, except for J.R. Hall’s retrospective and Janet Schrunck Ericksen’s contribution, which was commissioned for this volume. Liuzza provides a lucid introduction that summarizes the contributions of the individual essays, as well as the ways in which they engage with one another. Leslie Lockett offers ‘An Integrated Re-examination of the Dating of Oxford, Bodleian Library, Junius 11’ (*ASE* 31[2002] 141–73). Reminding us that efforts to date Junius 11 through individual features have produced discrepant results, Lockett offers an integrated analysis of the manuscript that brings together evidence provided by each datable feature of the codex: codicological evidence, line drawings, use of colour, palaeographical features, and punctuation. She concludes that Junius 11 ought to be redated to the period c.960–c.990, and reminds us that integrated and spectrum-based methods of dating may shed new light on other Anglo-Saxon manuscripts.

Paul G. Remley writes on ‘*Daniel*, the *Three Youths* Fragment and the Transmission of Old English Verse’ (*ASE* 31[2002] 81–140). Reminding us that scholars have often looked to the rare, parallel passages in *Daniel* (ll. 279–439) and *The Canticles of the Three Youths* (long known as *Azarius*) as evidence for Anglo-

Saxon scribal practice and literate transmission, Remley seeks to 'improve our understanding of the *Daniel–Three Youths* variants by identifying some discernible points of scribal intervention in the parallel texts, as well as some thoroughly revised passages of verse' (p. 84). He concludes that the transmitted texts of *Daniel* and *The Three Youths* go back to a common antecedent text produced before the period of vigorous Benedictine reforms, and he suggests numerous transmissional stages after the emergence of this text, involving physical damage to the exemplar, comprehensive textual restoration, and several additional types of textual alteration.

Damian Love's 'The Old English *Exodus*: A Verse Translation' (*Neophil* 86[2002] 621–39) offers a verse translation of *Exodus* that 'adopts the stress metre and alliterative scheme of the original' (p. 620). Love also provides notes that discuss relevant themes and historical events, and a brief bibliography. Thomas D. Hill writes on 'Pilate's Visionary Wife and the Innocence of Eve: An Old Saxon Source for the Old English *Genesis B*' (*JEGP* 101[2002] 170–84). Pointing to parallels between the vision of Eve in *Genesis B* and that of Procla (Pilate's wife) in *The Heliand*, Hill suggests that the *Genesis B*-poet may have regarded the Procla narrative as an appropriate model for his account of Eve's temptation, and as an attractive means of explaining how Eve could have assumed the role of tempter without any malice or ill-will.

Carole Hough re-examines 'Christ and Satan line 406b' (*N&Q* 49[2002] 6–8) and proposes that the manuscript reading *7 ne moste Efe þa gyt* 'but Eve was not yet allowed ...' ought to be restored. Pointing out that both the Tironian note 7 and the written conjunction *and/ond* frequently carry an adversative sense, Hough argues that we need not read the Tironian note 7 in this line as a contraction for *ac*.

8. The *Beowulf* Manuscript

The *Beowulf* manuscript continues to inspire rigorous scholarship, with much of this year's work centred on translations. *Beowulf: A Prose Translation* offers a new critical edition by Nicholas Howe of E. Talbot Donaldson's classic prose translation. In addition to useful explanatory notes, Howe also provides annotations for technical terms and historical figures, and has added new material to the 'Contexts' section. The edition includes a new final section, 'Criticism', which brings together seven important essays on *Beowulf*. The selection is limited to essays published after 1980 'so that readers can be exposed to the current conversation in the field about *Beowulf*' (p. ix). Essays include 'Appositive Style and the Theme of *Beowulf*' by Fred C. Robinson; 'The *Beowulf* Poet's Sense of History' by Roberta Frank; 'Reconceiving *Beowulf*: Poetry as Social Praxis' by John D. Niles; '*Beowulf* and the Psychology of Terror' by Michael Lapidge; '“Pæt wæs geomuru ides!” A Female Stereotype Examined' by Joyce Hill; 'The Female Mourner at *Beowulf*'s Funeral: Filling in the Blanks/Hearing the Spaces' by Helen Bennett; and 'The Uses of Uncertainty: On the Dating of *Beowulf*' by Nicholas Howe. The edition concludes with a short bibliography that directs readers to earlier *Beowulf* criticism.

Beowulf: A Verse Translation offers a new critical edition by Daniel Donoghue of Seamus Heaney's poetic translation. Heaney's translation is accompanied by a translator's introduction and a final essay by Donoghue, both of which address the process of translation and situate Heaney's *Beowulf* in the context of his life and

work. The edition also provides a 'Contexts' section designed to introduce students to the cultural and historical milieu of *Beowulf*, thirty-six illustrations, and eight critical essays. Essays include 'Beowulf: The Monsters and the Critics' by J.R.R. Tolkien; 'The Interlace Structure of *Beowulf*' by John Leyerle; 'The Structural Unity of *Beowulf*: The Problem of Grendel's Mother' by Jane Chance; 'The *Beowulf* Poet's Sense of History' by Roberta Frank; 'The Tomb of *Beowulf*' by Fred C. Robinson; 'The Christian Language and Theme of *Beowulf*' by Thomas D. Hill; 'Archaeology and *Beowulf*' by Leslie Webster; and 'The Philologist Poet: Seamus Heaney and the Translation of *Beowulf*' by Daniel Donoghue. Louis J. Rodrigues's *Beowulf and the Fight at Finnsburh: A Modern English Verse Rendering* offers a new verse translation of *Beowulf* in parallel-text format. The translation is 'intended for a non-academic audience' (p. vi), and offers accessible commentary, glossaries, genealogies, and name-indices, as well as a number of black and white drawings.

R.M. Liuzza's 'Lost in Translation: Some Versions of *Beowulf* in the Nineteenth Century' (*ES* 83[2002] 281–95) begins with a brief review of the textual history of *Beowulf* and subsequently considers the poem's reception and translation in the nineteenth century. Focusing on the work of John Josiah Conybeare, J.M. Kemble, Henry Wadsworth Longfellow, William Morris, and others, Liuzza charts how nineteenth-century translations of *Beowulf* were conditioned by contemporary social and political developments. These local analyses enable Liuzza to argue that all translations are acts of recovery driven by the dual urges to recapture the spirit of a vanished and irrecoverable original and to respond to the literary demands of one's own time. As Liuzza writes, 'A translation is successful or not, not by virtue of its accuracy or fidelity to its indecipherable cause, but by how well it makes the poem seem like a living thing rather than a dead one' (p. 295).

Several articles this year focus on the natural and supernatural worlds. Margaret Gelling investigates 'The Landscape of *Beowulf*' (*ASE* 31[2002] 7–11), with particular attention to the poet's use of such landscape terms as *hlið*, *hop*, and *gelad*. Although rarely attested in other literary sources, these terms are well evidenced in place names, and Gelling argues that attending to place-name usage may help us to better understand how landscape terms are used in *Beowulf*. Michael Swisher's 'Beyond the Hoar Stone' (*Neophil* 86[2002] 133–6) considers the formulaic phrase *se harn stan* 'the hoar stone' as a 'boundary marker separating the known natural world from the dangerous supernatural one' (p. 133). He focuses mainly on the phrase as used in *Beowulf*, with some attention to its appearance in Blickling Homily 17 and *Andreas*. Roberta Frank gives us some 'North-Sea Soundings in *Andreas*' (in Treharne and Rosser, eds., pp. 1–11), by drawing on skaldic poetry to offer clarification of the Old English poem's imagery.

A striking number of this year's essays focus on monsters and animal imagery. Frederick M. Biggs examines 'Beowulf's Fight with the Nine Nicors' (*RES* 53[2002] 311–28) and the implications of the nine sea-beasts, who comprise the major discrepancy between Beowulf's and Unferth's accounts of the competition with Breca. Biggs argues that the poet's early account of sea-beasts offers a paradigm for understanding how monsters function throughout the poem as literary constructs that offer commentary on human actions. In 'From "Whale-Road" to "Gannet's Bath": Images of Foreign Relations and Exchange in *Beowulf*' (*RMS* 28[2002] 59–86), Robert L. Schichler considers the three sea-kennings with animal elements found in *Beowulf*. Highlighting the idea of the sea as a path with the

capacity to either facilitate or hinder foreign relations and social exchange, Schichler argues that the *Beowulf*-poet employs a succession of sea-kennings to construct a distinct shift in foreign relations as we move from Scyld's to Hrothgar's reigns: 'from one marked by intimidation and forced tribute, to one rooted in friendship and free exchange' (p. 60). John Tanke's 'Beowulf, Gold-Luck, and God's Will' (*SP* 99[2002] 356–79) focuses on the dragon's treasure and the curse laid upon it. Tanke investigates possible meanings for the hapax legomenon *goldhwæte* (l. 3074a), and argues that 'the poet has conceived of the curse in a thoroughly plausible, pagan-Germanic context as a protective spell laid upon a sacrificial treasure, and that death and not damnation is the fate assigned to its victim' (p. 358).

Gale R. Owen-Crocker continues her work on death and burial in *Beowulf* with 'Horror in *Beowulf*: Mutilation, Decapitation and Unburied Dead' (in Treharne and Rosser, eds., pp. 81–100). Focusing on deaths in the poem which are presented as being so unnatural that the body cannot be buried with the proper funeral rites, Owen-Crocker highlights evidence for Anglo-Saxon sensitivities, and the poem's exploitation of them to produce horror in its audience.

The poem's many feuds continue to generate interest. Michael Pantazakos's 'From Epic to Romance: The Literary Transformation of Private Blood Feud into Societal *Ressentiment*' (*Comitatus* 3[2002] 37–57) offers a 'comparative literary critique of ... the *Chanson de Roland* and *Beowulf*' (p. 37) to argue for a connection between literary and social changes in the late eleventh century. Pointing to this period as one that witnessed the transformation of epic into romance as well as increased anti-Semitism, Pantazakos suggests that the movement towards romance was enacted and expressed as a new form of anti-Semitism that resulted from changing world-values, namely, an increasing tendency to reject private blood feud in favour of a kind of social *ressentiment*, or revenge directed against an innocent other rather than against the true source of one's wrath. Lidan Lin writes on 'The Narrative Strategy of Double Voicing in *Beowulf*' (*NDQ* 69[2002] 40–9), with particular attention to the poem's digressions on feuds. Lin argues that feud digressions, such as the Finnsburh episode, create a 'unified counter-heroic narrative constantly competing for authority with the heroic narrative' (p. 40).

As usual, there is a substantial amount of new work on poetic form, style, and metrics. In *The Indeterminacy of Beowulf*, Johann Köberl takes a fresh look at some of the indeterminacies, ambiguities, and ambivalences that have engaged *Beowulf* scholars for many years. Focusing on syntactic, lexical, and thematic contradictions within the text, Köberl suggests that readers ought to embrace these ambiguities as part of its aesthetic appeal rather than looking for resolution, and that we 'might want to see structures—such as ambiguity, a high-lighting of transitionality, or an open-ended questioning of values—that permit a continual discourse on, and therefore a continual recreation of, *Beowulf*, thus deferring *ad infinitum* any final resolutions' (p. 178).

John Harkness offers some 'Observations on Appositions in *Beowulf*' (*JIEP* 43[2002] 79–88), with particular attention to where appositions fall in the poetic half-line. Defining apposition as 'coreferent, parallel, unconjoined lexical noun phrases in the same clause' (p. 79), Harkness shows that the majority of such appositions begin in the second half-line, with the second element of apposition in the following first half-line, and he offers several possible explanations for this

phenomenon. John D. Sundquist discusses 'Relative Clause Variation and the Unity of *Beowulf*' (*JGL* 14[2002] 243–69). He argues that aspects of various relative clause types in *Beowulf* are unique in the Old English poetic and prose corpus and consistent throughout all three proposed parts of the poem. Sundquist thus concludes that quantitative data on relative clause variation provides additional evidence that *Beowulf* is a unified poem and that it is not the work of multiple authors. Michael Getty studies *The Metre of Beowulf: A Constraint-Based Approach*. Getty's goal is 'to present a theory of the metrical system behind the Old English alliterative poem *Beowulf*' (p. 1), and he writes for an audience of both generative linguists and traditional metrists willing to consider an alternative to Sievers, Kuhn, and Bliss. This book offers detailed analyses of Old English stress phonology and metrical structure at the level of the foot, the half-line, and the line. Getty argues that Old English poetry does not constitute a language of its own, but merely a kind of tidying-up of the prose language, which occurs 'according to a set of conditions on form which, by and large, can be justified quite independently of any need to understand the metre' (p. 5).

The numerous analogues to *Beowulf* continue to intrigue scholars. Alexander M. Bruce's *Scyld and Scef: Expanding the Analogues* examines the identity and textual functions of Scyld and Scef, two figures who are most well known from the opening of *Beowulf*. The book begins with a foreword by Paul Szarmach, and then proceeds to part I, an analysis of Scyld and Scef in Anglo-Saxon poetry, early English genealogies, English records from the twelfth to the fifteenth centuries, Icelandic sources, and Danish texts. In part II, Bruce presents primary texts and translations of the forty-three extant references to Scyld and Scef. Dean Swinford studies 'Form and Representation in *Beowulf* and *Grettis Saga*' (*Neophil* 86[2002] 613–20). While previous studies have identified plot similarities between *Beowulf*'s battle with Grendel and *Grettir*'s battle with Glámr, Swinford focuses on generic distinctions between the two battles to show that 'the dimensions of psychological horror conveyed by Grendel are clearly lacking from the saga's depiction of Glámr' (p. 619). He argues that such distinctions point to different conceptions of heroic action and to varying cultural expectations of Anglo-Saxon and Old Norse audiences.

As in past years, Alfred Bammesberger offers helpful textual notes on difficult lines. In 'The Syntactic Analysis of *Beowulf*, Lines 750–754' (*Neophil* 86[2002] 303–6), he re-examines the syntax of lines 750–4 and argues that they are correctly translated: 'At once the keeper of crimes realized that he had never met a greater grip in another man of the corners of the earth, of the world. He became terrified in spirit. Yet he was not able to get away any sooner' (p. 305). In 'An Unnecessary Emendation (*Beowulf*, line 1763a)' (*N&Q* 49[2002] 174–5), he suggests that the phrase *adl oððe ecg* 'illness or the sword' ought not to be emended to *adl oððe ece* 'illness or pain'. In 'OE *Ænegum* in *Beowulf*' (*N&Q* 49[2002] 312–14), he suggests that the phrase *ænegum men* actually represents (normalized) *āngan menn*, that the phrase ought to be translated as 'to one man alone' and that the emphasis thus lies on *Beowulf* fighting alone. In 'Beowulf's Death' (*N&Q* 49[2002] 314–15), he argues that the manuscript reading *hwæðre* in line 2819b makes good sense and ought not to be emended to *hræðre*. In 'Grendel's Death (*Beowulf* 850–852)' (*Neophil* 86[2002] 467–9), he suggests that *him* in line 852b (*þær him hel onfeng*) does not refer to Grendel but to either his 'life' (singular) or to his 'life and soul' (plural). In 'Old English *Ealuscerwen* in *Beowulf* 769a' (*RES* 53[2002] 469–74), he

contends that *ealuscerwan* ought to be translated as ‘a dispensation of good luck’ and that the noun *-ealu* ought not to be identified as the noun for ‘ale’. Bammesberger also revisits the question of ‘Where Did Hrothgar Deliver his Speech?’ (*ES* 83[2002] 1–5). Drawing on an earlier suggestion made by Leslie Webster, Bammesberger argues that the phrase *on stapole* (l. 926a) ought to be translated ‘at the pillar’ and that Hrothgar’s speech took place outside Heorot, at a large pillar-like structural support to the building which may have also had ceremonial functions.

Other brief analyses of difficult lines and phrases have also appeared. Sarah M. Elder offers ‘A Note on the Meaning of *Beowulf*, Lines 1288–1295’ (*N&Q* 49[2002] 315–16). Elder argues that *se broga* (l. 1291b) refers to Grendel’s mother, and that the half-line is thus correctly translated as ‘when that monstrous thing perceived him’, rather than ‘when the terror seized him’. Carl T. Berkhout writes on ‘*Beowulf* 2200–08: Mind the Gap’ (*ANQ* 15[2002] 51–8). He briefly reviews debates on the textually mutilated condition of fol. 179, and considers ‘why both sides of 179, along with the first three lines on the verso of 180, might have been erased or partially erased in the first place’ (p. 52). In ‘An Aspirin for *Beowulf*: Against Aches and Pains—*ece* and *wærc*’ (*ANQ* 15[2002] 58–63), Roberta Frank considers recent calls for emendation of *ecg* ‘sword’ (l. 1763a) and *weorc* ‘work’ (ll. 1418b, 1638b, and 1721b) to *ece* ‘ache’ and *wærc* ‘pain’. Frank offers a detailed discussion of the various Anglo-Saxon uses and contexts for these words, and concludes that the drive towards such emendations is inadvisable and may simply result from a modern sensibility in which language is seen as a harmonious mathematical system.

E.L. Ridsen, ‘Teaching Anglo-Saxon Humor, or Yes, Virginia, There Is Humor in *Beowulf*’ (*SMRT* 9[2002] 21–38), suggests that focusing on humour in Old English poetry may help to increase interest in medieval poetry. Ridsen argues that Anglo-Saxon humour ought to be understood as ‘a sudden pleasing mental catharsis experienced in safety’ (p. 29), and identifies examples of humour in *Beowulf*, the Riddles, and *Juliana*.

Drout, ed., *Beowulf and the Critics*, is a critical edition of the two earlier and heretofore unpublished versions of Tolkien’s landmark essay ‘*Beowulf*: The Monsters and the Critics’. Labelling the two versions ‘A’ and ‘B’, Drout shows how they differ from the final, far shorter version delivered to the British Academy in 1936, and he suggests that Tolkien wrote the longer texts in the early 1930s and may have delivered them as a series of lectures at Oxford. Drout provides a description of the manuscript containing the two longer works, complete textual and explanatory notes, and an introduction that discusses the place of Tolkien’s scholarship in literary studies and in *Beowulf* scholarship.

Interest in gender issues keeps *Judith* at the centre of scholarly investigation. In ‘Five Textual Notes on the Old English *Judith*’ (*ANQ* 15[2002] 47–51), Fred C. Robinson offers fresh insight into five problematic aspects of the poem: the Old English poet’s omission of Judith’s dressing herself in fine clothes, Holofernes’ *fleohnet*, Judith’s prayers, the responses of the retainers to Holofernes’ confinement, and their efforts to rouse him. Hugh Magennis explores ‘Gender and Heroism in the Old English *Judith*’ (in Treharne, ed., *Writing Gender and Genre*, pp. 5–18). Magennis considers the ways in which Judith departs from gender roles typically ascribed to women in heroic poetry, while nevertheless retaining a recognizable femininity which renders her naturally unsuited to the task of defending Bethulia.

Magennis argues that the poet maintains a sense of Judith as female, thereby heightening the sense of difficulty in her achievement and the profound faith that enables it. An item from last year that escaped notice was Lori Ann Garner's 'The Art of Translation in the Old English *Judith*' (*SN* 73[2001] 171–83). Focusing on the battle scenes, Holofernes' feast and descent into hell, and Judith's relationship with her maid, Garner sheds new light on the poet's manipulation of his Latin sources and on how these scenes would have registered in Anglo-Saxon culture.

For work on the *Passion of Saint Christopher*, see Section 10 below.

9. Other Poems

The Battle of Maldon continues to intrigue scholars. Michael Matto's 'A War of Containment: The Heroic Image in *The Battle of Maldon*' (*SN* 74[2002] 60–75) investigates images of containment and bounded spaces as recurring motifs in *Maldon*. Matto argues that the poet uses containment imagery to schematize the conflicts between two different heroic ideals: an ideal that views social order as a product of 'containment and the attendant processes of restraint, intake, and metered release' (p. 69) and an ethos 'that is based not in containment but in individual action, loyalty, and vengeance' (p. 63). In 'Wistan's Parentage' (*N&Q* 49[2002] 175–6), Carole Hough offers fresh insight into lines 297b–300 of *Maldon*. Hough reminds us that the Anglo-Saxons frequently formed names for both men and women by combining elements of the mother's and father's names. Since *Wistan* is a reduction of *Wigstan*, *Wistan*'s mother may have been *Wigelines* and his father *Purstan*, and lines 300a and 298a ought to be recognized as containing these names.

Jonathan Watson's 'The Finnsburh Skald: Kennings and Cruces in the Anglo-Saxon Fragment' (*JEGP* 101[2002] 497–519) focuses on the phrases *Celæs borð* (l. 29a) and *Hwearflacra hrær* (l. 34a), both of which appear in the *Finnsburh* fragment. Watson rejects the usual explanation of these unintelligible phrases as a product of the unsure hand of George Hickes, and proposes, instead, that they 'point toward a shared Scandinavian identity ... [and] are mythological kennings consistent with those found in Old Norse verse' (p. 498). Watson suggests further that the *Finnsburh* fragment 'probably reflects a Viking-Age rendering of the Danish ancestral past' (p. 519).

Paul E. Szarmach's 'Meter 20: Context Bereft' (*ANQ* 15[2002] 28–34) shows how the valuation of Bodley 180 over the fire-damaged Cotton Otho A.vi may obscure our understanding of Meter 20 in the Old English *Boethius*.

Alfred Bammesberger claims that there has been 'A Doubtful Reconstruction in the Old English Ruthwell Crucifixion Poem' (*SN* 74[2002] 143–5). Challenging two readings in David Howlett's 1976 reconstruction of the poem, Bammesberger argues that *gastæ* must be replaced by *gast*, and *sendæ* by *onsendæ* or possibly *ondsende*.

'Crook-Neb'd Corslets and Barefaced Cheek' (in Hough and Lowe, eds., pp. 189–97) are the subject of Tania Styles's development of the reading proposed by Christine Fell (published in the same volume, and reviewed in Section 4 above) for *geapneb*, a *hapax legomenon* in *Waldere*. Styles discusses the historical semantics of *neb*, including in her examination its use in Old English homilies, and proposes a new sense for this term and its derivatives: imprudence

Paul Cavill examines the relationship between ‘Bede and Cædmon’s *Hymn*’ (in Hough and Lowe, eds., pp. 1–17), by assessing the evidence for the opposing views that the Old English *Hymn* is a back-formation from Bede’s Latin version, and that Bede constructed his Latin version as a paraphrase of an earlier Old English one. His conclusion is that the latter is the more likely of the two possibilities.

D.R. Howlett offers a study of ‘The Verse of Æthelweard’s Chronicle’ (*Bulletin du Cange* 58[2000] 219–24) which proposes some changes to the last lines of the relevant section in Campbell’s edition, gives a new translation of the section, and shows the influence of the ‘Insular tradition of metrical experiment’ (p. 224) on Æthelweard’s poetry.

10. Prose

Bede and his works continue to attract new analysis. In ‘Discovering the Calendar (*annalis libellus*) Attached to Bede’s Own Copy of *De temporum ratione*’ (*AnBol* 120[2002] 5–64), Paul Meyvaert re-examines the manuscripts of *De temporum ratione*, and concludes that ‘*DTR* stands apart in Bede’s works as the product of his classroom teaching’ (p. 42), and that Bede copied entries from the *Codex cosmographiorum* into his calendar. Daniel Paul O’Donnell assesses ‘The Accuracy of the “St Petersburg Bede”’ (*N&Q* 49[2002] 4–6), and finds that, despite the presence of many more errors than previous scholars have acknowledged, this version of the *Historia ecclesiastica* is indeed early and accurate. Scott DeGregorio’s “‘Nostrorum socordiam temporum’: The Reforming Impulse of Bede’s Later Exegesis’ (*EMedE* 11[2002] 107–22) examines examples of Bede’s commentaries from different periods of his career in their social and political context. DeGregorio draws attention to how intertextual and socially involved Bede’s later writings are.

In ‘A Northumbrian Phrase in the Formation of the Hieronymian Martyrology: The Evidence of the Martyrology of Tallaght’ (*AnBol* 120[2002] 311–63), Pádraig Ó Riain argues that the Echternach version of the Martyrology of Tallaght, and also the three versions produced at St-Wandrille or St Servatius, St-Avold, and Sens, all use a Northumbrian/English exemplar.

Two of the essays in Treharne and Rosser, eds., *Early Medieval English Texts*, deal with Alfredian texts. In ‘Editions of Alfred: The Wages of Un-influence’ (pp. 135–49), Paul E. Szarmach evaluates ‘the lamentable state of the texts that comprise the Alfredian corpus’ (p. 135), and names as contributory factors to this lack of sustained scholarly interest modern disciplinary divides between history and literature, failure to recognize Alfred as a poet, failure to credit ninth-century Anglo-Saxon authors with philosophical interests, a lack of clarity in Anglo-Saxon studies about what should constitute an edition, and the declining value attributed to the work of editing. ‘Book Divisions and Chapter Headings in the Translations of the Alfredian Period’ are the subject of Janet Bately’s analysis (pp. 151–66). Through an examination of manuscripts of a range of Alfredian translations, Bately shows the extent to which editors of the texts have imposed their own divisions, that Anglo-Saxon scribes of the texts are much less interested in dividing them up, and that where contents lists, titling, and numbering do exist in manuscript, there is no sign of a uniform approach. Alfred P. Smyth publishes *The Medieval Life of King Alfred*

the Great: A Translation and Commentary on the Text Attributed to Asser. The commentary in the volume engages further with the arguments about the reliability of the Life, the identity of Asser as its author, the style of the text, and its use of the *Anglo-Saxon Chronicle*, and Smyth advances a case for the Life being written at Ramsey in c. a.d. 1000.

O'Neill, ed., *King Alfred's Old English Prose Translations of the First Fifty Psalms*, offers a welcome new edition of the prose psalms contained in the Paris Psalter. O'Neill includes discussions of the manuscript, sources, translation and style, language, and authorship. The text of the psalms is supplemented by extensive commentary, a glossary, and a select bibliography. [SK]

Studies on Ælfric and his work continue to multiply this year. Hugh Magennis examines 'Warrior Saints, Warfare, and the Hagiography of Ælfric of Eynsham' (*Traditio* 56[2001] 27–51). Magennis addresses the potential conflict between secular heroism and sanctity, and focuses on Ælfric's Lives of Martin, Oswald, Edmund, Sebastian, and the Forty Soldiers to argue that, in content and style, they represent 'a kind of managed popularization of the cult of saints' (p. 50). In 'Ælfric on the Creation and Fall of the Angels' (*ASE* 31[2002] 175–200), Michael Fox notes Ælfric's numerous treatments of this subject, and how his interpretation of it differs from his main authorities, and traces Ælfric's increasing 'need for scriptural authority' (p. 200) on this matter.

Several of the contributors to Hall, ed., *Via Crucis*, write on Ælfric's hagiography. Dabney Anderson Bankert's 'Reconciling Family and Faith: Ælfric's *Lives of Saints* and Domestic Dramas of Conversion' (pp. 138–57) focuses on two Lives which have conversion as a central theme—those of Agnes and Gallicanus—and shows how Ælfric uses the pairing of these stories to construct models which will appeal in particular to lay members of his audience. E. Gordon Whatley also considers Ælfric's interaction with lay readers in '*Pearls before Swine: Ælfric, Vernacular Hagiography, and the Lay Reader*' (pp. 158–84). After surveying Ælfric's expressed views and anxieties about lay access to vernacular translations of Latin texts, and his manipulation of his own sources in the *Catholic Homilies* so that what he considers to be problematic elements are counterbalanced, Whatley turns to the *Lives of Saints*, and shows how these too are refashioned from their sources into narratives acceptable in Ælfric's mind for reading by his lay patrons.

Six of the essays in Treharne and Rosser, eds., *Early Medieval English Texts*, also focus on Ælfric. Malcolm Godden considers 'Ælfric as Grammarian: The Evidence of his *Catholic Homilies*' (pp. 13–29). He considers the evidence for changes made by Ælfric to the text of the *Catholic Homilies*, notes the lack of signs that these changes were consistent, or part of a systematic revision of the whole work, and concludes that 'Ælfric was primarily a stylist rather than a grammarian or even a pedagogue' (p. 29). Mechthild Gretsch compares 'Ælfric's *Sanctorale* and the Benedictional of Æthelwold' (pp. 31–50) in order to discern something of the rationale behind Ælfric's selection of saints for his hagiographical writings. Gretsch surveys the evidence for 'political and ethical motivation' (p. 34) on Ælfric's part, and for influence being brought to bear on him by the patrons and commissioners of his work, and then goes on to examine the compare the saints in the Benedictional of Æthelwold and the subjects of Ælfric's hagiography, to characterize the Benedictional as a book which 'furnishes much of the ideological background of Edgar's rule and coronation, and hence may have always been intended for public

display in the church on certain occasions' (p. 50), and to propose that it may have influenced Ælfric's choice of subjects. Joyce Hill furthers her work on 'Ælfric's Authorities' (pp. 51–65) with a study of homilies VII, X, and XVII in Pope's edited collection of *Supplementary Homilies*, which aims to show 'the problems to be faced and the predispositions to be overcome in negotiating the intertextual minefield' (p. 59), and which confirms the importance of Carolingian compilers as sources of Ælfric's exegetical writings. Mary Clayton offers 'An Edition of Ælfric's *Letter to Brother Edward*' (pp. 263–83). Clayton's edition is accompanied by a modern English translation, and is preceded by a discussion of the text in which she argues convincingly for Ælfric's authorship of it, and presents it as offering 'a fascinating insight into the views of an English person around the last millennium, reacting to the spread of Danish ways in England' (pp. 263–4). Jonathan Wilcox's 'The Transmission of Ælfric's *Letter to Sigefyrth* and the Mutilation of London, British Library, Cotton Vespasian D. xiv' (pp. 285–300) traces Ælfric's composition of this text, his reworking of it into a homily, the popularity of the text as a treatise on virginity, the survival of part of the preface to the *Letter to Sigefyrth* in Vespasian D.xiv, and the impact on that manuscript of sixteenth- and seventeenth-century readers, including Robert Cotton, whom Wilcox shows to have been most probably responsible for the excision of the rest of the *Letter*. Michael Lapidge examines the evidence for 'Ælfric's Schooldays' (pp. 301–9) by scrutinizing the Latin preface to his *Grammar*, in which reference is made to the pronunciation of *brittonice*. Lapidge compares this assertion to the description in Latin poems composed at Æthelwold's school at Winchester of a Welsh schoolmaster named Iorwerth, and argues that Ælfric's Preface supports the case for Iorwerth being at Winchester in the time of Æthelwold, and thus being an influence on Ælfric's education.

A post-Conquest copy of one of Ælfric's probable sources is examined by Joana Proud in 'The Cotton-Corpus Legendary into the Twelfth Century: Notes on Salisbury Cathedral Library MSS 221 and 222' (in Treharne and Rosser, eds., pp. 341–52). Proud analyses this late eleventh-century manuscript for information on 'the ways that scribes responded to the demand for Latin hagiography in the period 1060–1200' (p. 342), and argues that the adaptation of the collection to include more English saints was a gradual process begun by Ælfric in his adaptation of parts of it into English, but then not resumed until the augmentation of the Latin collection with the addition of English saints' lives in twelfth-century copies. Kathy Lavezzo offers interesting insights into 'Another Country: Ælfric and the Production of English Identity' (*NML* 3[for 1999; published 2002] 67–93). Focusing on Ælfric's narration of the encounter with the English slave-boys in his homily on Gregory, Lavezzo shows how Ælfric 'presents a fantasy of English-Christian belonging' (p. 70).

Ælfric's language is also scrutinized this year. Alfred Bammesberger surveys the use of 'OE *bysegan* in Ælfric's *Catholic Homilies*, ii.440.20' (*N&Q* 49[2002] 9–10), and suggests a translation of 'chores'. In 'Speaking *Brittonice*: Vowel Quantities and Musical Length in Ælfric's *Grammar*' (*Peritia* 16[2002] 26–39), Melinda J. Menzer studies Ælfric's statement on the pronunciation of short vowels. She argues that he is drawing on the systems of *musica* and *grammatica*, and notes that his attribution of short pronunciation to the Welsh might indicate differences between Latin pronunciation in different parts of Britain.

Wulfstan is also the subject of new studies, including two essays in a collection on the year a.d. 1000. Mary P. Richards writes on ‘Wulfstan and the Millennium’ (in Frassetto, ed. *The Year 1000: Religious and Social Response to the Turning of the First Millennium*, pp. 41–8). Richards focuses on those of Wulfstan’s eschatological sermons which reveal his millenarian concerns, contrasts them with the eschatological writings of Ælfric, and emphasizes how Wulfstan’s ‘criticisms and warnings become ever sharper as he seeks to end the current crisis’ (p. 46). Nancy E. Atkinson and Dan E. Burton’s examination of ‘Harrowing the Houses of the Holy: Images of Violation in Wulfstan’s Homilies’ (in Frassetto, ed., pp. 49–62) shows how Wulfstan’s eschatological homilies respond to the conflict between the English and the Danes, promote the idea of the violation of the English clergy by Vikings, and thus position the English clergy as potential national saviours.

Andy Orchard comments ‘On Editing Wulfstan’ (in Treharne and Rosser, eds., pp. 311–40), using Bethurum XXI as an example of the problems generated by earlier editorial treatments of the different versions of this text, which typifies the tendency of Wulfstan and other Anglo-Saxon writers to adapt and recycle his prose. Orchard emphasizes the value of a manuscript-centred approach to editing Wulfstan’s works, and in the appendix to his article provides an edition and literal modern English translation of Bethurum XXI from manuscript London, British Library Cotton Nero A.i. The balance of ‘Germanic Tradition and Latin Learning in Wulfstan’s Echoic Compounds’ is assessed by Don W. Chapman (*JEGP* 101[2002] 1–18). Chapman concedes that these compounds seem at first sight to be drawn from native, Germanic style, but argues that they also echo learned, Latinate style, that Wulfstan would have been aware of both of these connections, and that he is ‘enhancing native idiom from an awareness derived from Latin learning’ (p. 18).

In ‘The Division of the Ten Commandments in Anglo-Saxon England’ (*NM* 103[2002] 227–40), Aaron J. Kleist opens by noting differences of opinion over the numbering of the Commandments, and then turns to an analysis of five Anglo-Saxon texts which order them: *Solomon and Saturn I*, Wulfstan’s *De christianitate*, and three texts by Ælfric: the Second Old English Letter for Wulfstan, *Decalogus Moysi*, and *Dominica in media quadragesime*. He shows that Wulfstan’s *De christianitate* draws on Ælfric, and that all five texts represent a single tradition of the Decalogue, under the influence of Ælfric.

New studies of the anonymous prose homiletic corpus appear this year. Don Chapman’s analysis of ‘Poetic Compounding in the Vercelli, Blickling, and Wulfstan Homilies’ (*NM* 103[2002] 409–21) builds on studies of compounding in poetic texts, contrasts it with the use of the technique in prose, and finds that the homiletic tradition shows ‘an independent creativity with the resources of the language’ (p. 419). The relationship between ‘Vercelli Homily 6 and the Apocryphal Gospel of Pseudo-Matthew’ is assessed by Frederick M. Biggs (*N&Q* 49[2002] 176–8), in the light of the possibility that the whole of this apocryphal gospel might have circulated in Anglo-Saxon England. Charles D. Wright publishes three more important studies of the Vercelli Homilies. He assesses ‘Vercelli Homilies XI–XIII and the Anglo-Saxon Benedictine Reform: Tailored Sources and Implied Audiences’ (in Muessig, ed., *Preacher, Sermon and Audience in the Middle Ages*, pp. 203–27). Through a combined attention to codicology, internal references, and treatment of sources, Wright is able to construct a convincing hypothesis of an intended audience of secular clerics. In ‘The Old English “Macarius” Homily,

Vercelli Homily IV, and Ephrem Latinus, *De paenitentia*' (in Hall, ed., pp. 210–34), Wright explores the relationship between these two Old English homilies, and identifies the Latin source of their shared introductory section. Wright's 'More Old English Poetry in Vercelli Homily XXI' (in Treharne and Rosser, eds., pp. 245–62) is reviewed in Section 6 above. Jane Roberts offers 'Two Readings in the Guthlac Homily' (in Treharne and Rosser, eds., pp. 201–10)—Vercelli Homily XXIII—by examining emendations made in D.G. Scragg's 1992 edition of the text. She concludes that in the first case, 'big fer[c]ede' (ll. 81–2), Scragg is correct, and that in the second, '[h]recetunge' (l. 126), it is possible that the reading 'ræscetunge' might be the correct one. Paul E. Szarmach edits and analyses the adaptations of Alcuin's *Liber de virtutibus et vitiis* in 'Pembroke College 25, Arts. 93–95' (in Hall, ed., pp. 295–325), a manuscript which contains an intermediate source linking Alcuin's *Liber* and Vercelli Homily XX.

Patrizia Lendinara's '*frater non redimit, redimet homo ...* : A Homiletic Motif and its Variants in Old English' (in Treharne and Rosser, eds., pp. 67–80) examines the use of this motif—which emphasizes that no one will be able to receive help from relatives or friends on Judgement Day—in a number of anonymous Old English homilies. Lendinara finds parallels for the motif in lines 97–102 of *The Seafarer*, in the Old High German poem *Muspilli*, and in Otfried's *Evangelienbuch*, explores a range of possible sources for it, and shows how it is reshaped in Old English texts to fit an Anglo-Saxon cultural context. Frederick M. Biggs offers 'Comments on the Codicology of Two Paris Manuscripts (BN Lat. 13,408 and 5574)' (in Hall, ed., pp. 326–30), both of which are in Latin, and the latter of which is of particular interest to Anglo-Saxonists because its script and contents, including some saints' lives, suggest English production.

Two editions of anonymous Old English hagiographic texts by Phillip Pulsiano are published this year. In 'The Passion of Saint Christopher' (in Treharne and Rosser, eds., pp. 167–210) Pulsiano discusses this text, found in MS London, British Library, Cotton Vitellius A.xv and also once in MS Cotton Otho B.x, and edits it from Vitellius A.xv with notes and a glossary. 'The Old English Life of Saint Pantaleon' (in Hall, ed., pp. 61–103), in MS London, British Library, Cotton Vitellius D.xvii, is edited by Pulsiano along with the Anglo-Latin version of the narrative which is closest to the probable source of the Old English. The edition is preceded by a discussion of the development of the tradition of the narrative about St Pantaleon.

Hugh Magennis produces a very welcome addition to the corpus of edited Old English saints' lives in *The Old English Life of St Mary of Egypt*. The edition, which is based on the text in London, British Library, MS Cotton Julius E.vii, is preceded by a clear introduction to the narrative of the legend, its transmission, the Old English versions and the relationship between them, the question of sources, and the language, style, and register of the Old English version. The edition is made particularly useful for undergraduate students by the inclusion of facing-page translation into modern English, and for scholars at all levels by the provision of the surviving Latin text closest to the probable source, which is also accompanied by a modern English translation.

Thomas N. Hall edits 'The Earliest Anglo-Latin Text of the *Trinubium Annae* (BHL 505zl)' (in Hall, ed., pp. 104–37) from MS Cambridge, St John's College 35, written in the late eleventh or early twelfth century at Bury St Edmunds, and also the

Old English version of the *Trinubium* from MS London, British Library Cotton Vespasian D.xiv, produced in Canterbury or Rochester in the second quarter of the twelfth century. Hall also traces the development of narratives about St Anne and her family, and in particular her three marriages; reconstructs the context for the production of the Bury text as part of a well-developed Marian cult; and proposes that a copy closely related to the Bury text was the immediate source of the Old English version.

Ted Johnson South edits *Historia de Sancto Cuthberto: A History of Saint Cuthbert and a Record of his Patrimony* from a text produced in the late Anglo-Saxon or early Anglo-Norman period. The introduction to the edition deals with the context for the composition of the text, sources available to its author, surviving manuscripts and their interrelationships, the date of composition, and previous scholarship on the text. The edition is accompanied by a facing-page translation into modern English, and the appendices supply editions of related texts, discuss estate structure in the *Historia*, and provide a catalogue of place names in the text.

Hagiography and its context of production are the subject of Pauline Head's 'Who Is the Nun from Hildeheim? A Study of Hugeburc's *Vita Willibaldi*' (*MÆ* 71[2002] 29–46). This saint's life was written between 776 and 786 in Heidenheim, by an Anglo-Saxon nun called Hugeburc, traces of whose identity are, Head argues, woven into the narrative. Head shows Hugeburc to have constructed a parallel between the life of her subject and her own life as a pilgrim and missionary, and thus responded to the ongoing redefinition of 'the boundaries of gender and vocation' (p. 41). Jane Roberts studies 'The Case of the Miraculous Hand in the Old English Prose Life of Guthlac' (*ANQ* 15:ii[2002] 17–22) by comparing it to Felix's *Vita sancti Guthlaci*. Roberts notes that the Old English Life, in MS London, British Library, Cotton Vespasian D.xxi, shares one particularly striking difference from Felix's Life with an eleventh-century office for Guthlac from Worcester, and speculates that the Vespasian redactor might have been influenced by a liturgical text in making this change. 'Job and Jacob in the Old English *Life of Malchus*', a text surviving in a mid-eleventh-century Worcester manuscript, is the subject of Michael S. Armstrong's investigation (*N&Q* 49[2002] 10–12). Armstrong accounts for the apparent confusion of Job and Jacob in the text by tracing a hypothetical error in the Latin exemplar, and the Old English translator's response to this. John Edward Damon considers the possibility of 'Sanctifying Anglo-Saxon Ealdormen: Lay Sainthood and the Rise of the Crusading Ideal' (in Hall, ed., pp. 185–209), by focusing on five ealdormen from the late tenth and early eleventh centuries—Byrhtnoth, Æthelwine of East Anglia, Æthelweard of Wessex, Leofric of Mercia, and Waltheof of Northumbria—whose lives were represented in literature. He concludes that the representation of all these men's lives was influenced by hagiographical conventions, and that Waltheof came closest to being treated as a saint.

New editions of liturgical texts continue to appear. Nicholas Orchard describes *The Leofric Missal* as '[f]or the most part ... not really a missal at all', but rather a 'combined sacramentary, pontifical and ritual' (p. 1) in MS Oxford, Bodleian Library, Bodley 579. In the first volume of his edition, Orchard discusses the manuscript and its history, untangles the layers of annotation and augmentation added to it between the early tenth and late eleventh centuries, and provides a number of useful collation tables and indexes. The second volume contains the

edited text. Phillip Pulsiano's posthumously published edition of *Old English Glossed Psalters: Psalms 1–50* gives an introductory survey of the relevant manuscripts, explains the presentation and arrangement of material in the edition, and sets out notes on the scribal hands and their representation in the edition which follows. The volume's appendices contain the Blickling Psalter red ink glosses and folio references for the psalm verses.

Lisi Oliver provides welcome new editions and modern English translations of the laws of Æthelberht, Hlophere and Eadric, and Wihtried in *The Beginnings of English Law*. The volume opens with a useful introduction to the historical context of the laws, the twelfth-century manuscript in which they survive (Rochester, Cathedral Library A.3.5), the language of the texts, and their chronology. Each of the main chapters of the volume contains the edition and translation of one of the three laws, supplementing these with detailed commentary. The volume's appendices include diplomatic transcriptions of the laws.

C.P. Biggam explains the relationship between 'Ualdenegi and the Concept of Strange Eyes' (in Kay and Sylvester, eds., pp. 31–43), with reference to an entry in the Third Erfurt Glossary: the Latin lemma *cessius* (*caseius*), the Latin interpretation *glaucus*, and the Old English interpretation *ualdenegi*.

Pettit, ed., *Anglo-Saxon Remedies, Charms, and Prayers: From British Library MS Harley 585: The Lacnunga*, provides an important contribution to the study of Anglo-Saxon medicine and folklore in his two-volume edition and translation of the *Lacnunga*. Volume 1 includes a detailed discussion of BL MS Harley 585 and the sources, analogues, cultural context, and language of the *Lacnunga*. The text is accompanied by facing-page translations, as well as a full glossary of Old English and Old Irish words. Volume 2 is devoted to extensive commentary and a bibliography. [SK]

Concepts of the past, and of its relevance to Anglo-Saxon identity, are the subject of three articles this year. Daniel Anlezark surveys references to 'Sceaf, Japheth and the Origins of the Anglo-Saxons' (*ASE* 31[2002] 13–46) in Anglo-Saxon texts including *Exodus*, the Old English *Consolation of Philosophy*, the *Anglo-Saxon Chronicle*, Æthelweard's *Chronicon*, Ælfric's homilies *De initio creaturae*, *Dominica XXI post Pentecosten*, and *Dominica II post Aepiphania Domini*, and his Old English version of Alcuin's *Interrogationes Sigeuulfi in Genesin*, and notes the contrast between those texts which uphold the idea that the kings of Wessex are descended from Noah's ark-born son, and Ælfric's writings, which reject the existence of this son. Malcolm Godden examines 'The Anglo-Saxons and the Goths: Rewriting the Sack of Rome' (*ASE* 31[2002] 47–68), tracing accounts of this event from the fifth to the tenth centuries through the works of Augustine, Orosius, Bede, Gildas, Alcuin, the Old English *Consolation of Philosophy*, the *Anglo-Saxon Chronicle*, and Æthelweard's *Chronicon*. He shows how the significance of the sack of Rome developed for the Anglo-Saxons, and in particular how 'in the Alfredian circle at least Goths could be an honourable ancestry' (p. 68). Alice Sheppard's 'Noble Counsel, No Counsel: Advising Ethelred the Unready' (in Hall, ed., pp. 393–422) presents a carefully worked-out argument for a single chronicler composing all of the *Anglo-Saxon Chronicle* Æthelred annals as a single narrative, either at the end of Æthelred's or the beginning of Cnut's reign. She compares these *Chronicle* entries with works for Cnut written by Wulfstan, and shows how the chronicler 'builds a unifying identity for Cnut's nobles and the conquered Anglo-Saxons' (p.

397). Nicole Guenther Discenza approaches Anglo-Saxon identity from a slightly different angle to Godden and Lavezzo. In ‘The Old English *Bede* and the Construction of Anglo-Saxon Authority’ (*ASE* 31[2002] 69–80), she investigates the ways in which ‘the Old English *Bede* authorizes itself not through any overt claims in an original preface but through strategic translations of the Latin preface and of the text itself’ (p. 69), and also how, unlike other Alfredian translations, the text does not announce itself as the work of a translator, but instead ‘*Bede* speaks to the reader directly in Old English’ (p. 79).

M. Bradford Bedingfield’s *The Dramatic Liturgy of Anglo-Saxon England* has at its core an analysis of the *Regularis Concordia*, the liturgical manuscripts of the late tenth and eleventh centuries, and Old English preaching texts of the same period. Acknowledging the longstanding scholarly tendency to claim that the tenth-century English Church is the point of origin of liturgical drama, Bedingfield highlights evidence for liturgical innovation in this period, but is careful not to equate this with drama. He finds, instead, that the *Regularis Concordia* and the other texts he studies represent ‘something of a turning point in the stability and vigour of liturgical and devotional experience in Anglo-Saxon England’ (p. 2).

Joyce Hill also continues to produce new insights into the *Regularis Concordia*. In two articles, her focus is on the version of the text in the early eleventh-century manuscript Cambridge, Corpus Christi College 201. ‘Lexical Choices for Holy Week: Studies in Old English Ecclesiastical Vocabulary’ (in Kay and Sylvester, eds., pp. 117–27) deals with the unusual lexical choices made by the Old English translator. The lexical choices are compared with those made by the Old English gloss-translator of the *Regularis Concordia* in London, British Library, Cotton Tiberius A.iii, a mid-eleventh-century Canterbury manuscript. Hill also evaluates the use of the words of ‘Provost and prior in the *Regularis Concordia*’ (*ANQ* 15:ii[2002] 13–17). She shows that the rank of ‘provost’ is not clear in the Old English version, and that ‘prior’ is not consistently recognized here as a title of office, and thus reminds us that ‘we have to keep an open mind about what might be signified by apparently familiar terms’ (p. 17).

R.M. Liuzza’s ‘The Devil and his Father: A Case of Editorial Irresponsibility in the Old English Gospels’ (*ANQ* 15:ii[2002] 22–8) draws on his work editing the texts of the Old English Gospels, in the course of which he identified many ‘bad translations’, some of which he thinks might be evidence for the existence of ‘unorthodox nontraditional readings and understandings of the Gospels’ (p. 22). The specific example Liuzza discusses in this essay is from the Old English version of John 8:44, and he notes that there exists a tradition, referred to in writings including those of Augustine and Origen, and *Juliana*, of reading this line in the way the Old English translation reads it. Mary Garrison studies ‘The Bible and Alcuin’s Interpretation of Current Events’ (*Peritia* 16[2002] 68–84) and identifies ‘a turning-point in his outlook’ (p. 68) in 796, at which point—after learning of a number of events which he found shocking, including the murder of Æthelred of Northumbria—he begins to assign a clear providential meaning to the Viking attack on Lindisfarne.

Three new articles on Gildas, with Anglo-Saxon import, are published this year. David Howlett’s ‘The Prophecy of Saxon Occupation in Gildas, *De Excidio Britanniae*’ (*Peritia* 16[2002] 156–60) notes that this passage preserves the earliest written word of Old English, and also suggests that it might have influenced the

composer of Æthelberht's law-code. Alex Woolf draws attention to the same passage in 'An Interpolation in the Text of Gildas's *De Excidio Britanniae*' (*Peritia* 16[2002] 161–7), and argues that it might have been interpolated, possibly in Canterbury. Alf Siewers's 'Gildas and Glastonbury: Revisiting the Origins of Glastonbury Abbey' (in Hall, ed., pp. 423–32) surveys interpretations of the archaeological evidence for early British Christianity in general, and at Glastonbury in particular, and argues that these reinforce Gildas's account of Christianity coming to Britain by a.d. 37, and that the 'Glastonbury legend as myth may reflect an historically plausible memory of contact between Irish-Welsh migrants and a remnant of earlier Romano-British Christianity' (p. 432).

Anglo-Saxon teaching texts continue to attract attention. David W. Porter edits '*Excerptiones de Prisciano*': *The Source for Ælfric's Latin–Old English Grammar*. The introduction to the edition includes discussion of the manuscripts, their relationships and provenance, the content and organization of the *Excerptiones de Prisciano*, and the history of the study of Priscian. The edited text is supplemented with a facing-page modern English translation, and is followed by a commentary. In '*Anima quae pars: A Tenth-Century Parsing Grammar*' (*Journal of Medieval Latin* 12[2002] 181–204), Don Chapman provides an edition and discussion of a text from MS Worcester Cathedral Library Q.5, probably written at Christ Church, Canterbury.

Post-Conquest transmission of Old English generates more new scholarship. Loredana Teresi's '*Be Heofonwarum 7 be Helwarum: A Complete Edition*' (in Treharne and Rosser, eds., pp. 211–44) presents an edition and glossary of this homily, which is preserved in MSS Cambridge, Corpus Christi College 302 (first half of the twelfth century) and London, British Library, Cotton Faustina A.ix (late eleventh to early twelfth century), along with a discussion of the two manuscripts and their relationship, the homily's theme, and the sort of milieu in which it could have been composed, which she speculates might be 'Irish-influenced ... sometime before the end of the eleventh century, possibly in Anglia or in a scriptorium where WS was not powerfully influential'. Alexander R. Rumble's '*Interpretationes in latinum: Some Twelfth-Century Translations of Anglo-Saxon Charters*' (in Treharne and Rosser, eds., pp. 101–17) examines 'the tension in the relationship between English and Latin' (p. 103) after 1066, as witnessed in Latin translations of Old English charters. Rumble sorts the charters in question into three categories, describes the examples of each, comments on the translation of Old English technical terms, on the influence of a glossary circulating in the twelfth century which contained Old English technical terms, on the case of Winchester Cathedral Priory, and on the palaeographical response in the twelfth century to Anglo-Saxon scripts.

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