A Word from our Incoming Chair

Retrospectives, the recent issue of *Agenda*, includes 'Lex Innocentis 697', by Maureen Duffy (*Agenda* 46.3 [Spring 2012], 19). The poem looks back on the bitter wars of the twentieth- and twenty-first centuries through the lens of Adomnan's celebrated law protecting the innocents or non-combatants 'in that seventh century we dub / the Dark Ages'. Not so dark or 'barbarous', the poem points out, as 'our / civilized century' where thousands 'are laid in mute rows like bundles of old carpet'.

Maureen Duffy is as well known for her many novels (seventeen, at the last count, including the famous gay novel, *Microcosm* of 1966), plays, poems, and non-fiction works as she is for her work as co-founder of the Writers Action Group, which helped secure the Public Lending Right or PLR in the 1970s. (PLR is the right of writers to receive payment when their books are borrowed from public libraries in the UK.) Duffy's career as a writer and activist also includes a longstanding interest in medieval literature. *Capital* (1975), the second in the London trilogy of the late 1960s and 70s, offers a parody of the Anglo-Saxon Chronicle, instantly familiar to all of us who struggled as beginning students to translate the well-known (and easy) ninth-century Anglo-Saxon Chronicle entries on Alfred's wars. *Illuminations* (1991), by contrast, draws on the eighth-century correspondence of female religious such as Leoba and Berhtgyth with Boniface, for a novel that examines European politics, medieval and modern. And most recently she has published 'Marginal Glosses', a series of translations and adaptations of Old English poems such as the Exeter Book Riddles and 'Judith' (*The Long Poem* 5 [Winter 2010/11], 65-8). Surveying this rich oeuvre, I'm struck by just how influential was Duffy's time as a university student of English in the 1950s, when (she tells me) she couldn't wait to escape into modernism, leaving behind her compulsory courses in medieval. Except, the work tells us, medieval never left her. As a teacher of Old English, I find this consoling.

Duffy's 'Lex Innocentis 697' neither idealizes nor under-values the past or the present: rather, the poem brings both into cultural relation, to considerable effect. The poem demonstrates just how long-lasting are the cultural contacts between the Iona of Colmcille, St Columba, and Adomnan, then, and Northern Ireland, Scotland, England and Wales now. We can trace those contacts and places through the lives of such holy figures as Patrick, Aidan and Cuthbert, or Cedd and Chad, as well as Adomnan's Life of Columba itself. I found myself musing on similar issues of early medieval nationhood, language and culture as I listened to the papers for our annual TOEBI conference for 2011. That conference, with the theme of Nationalities, was brilliantly put together by Carl Phelpstead at Cardiff University. In 2013 the first UK City of Culture will be Derry / Londonderry, a city that likes to claim Columba as its own (though he is reputed to be born in Gartan, Donegal). The biannual conference of ISAS will also be held next year, jointly hosted by Trinity College Dublin and University College Dublin, with the theme of Insular Cultures. Both events, cultural and scholarly, are opportunities to consider how Old English does its work in the world. TOEBI's annual conference for 2012 has the theme of 'Encounters', proposed by the organizers, Martin Arnold, Lesley Coote and Veronica O'Mara and will be held at the University of Hull. As I reread 'Lex Innocentis 697', I also look forward to more explorations of the many, often surprising ways we encounter Old English in the contemporary world.

Clare A. Lees, Chair

Tiffany Beechy, *The Poetics of Old English*
Farnham: Ashgate, 2010. 142 pp.
Hardback. 9-7807-5466-9173. £50.

The title might lead readers to expect a work entirely about Old English poetry and the principles by which it operates, but this is not the case. The four chapters cover a wide range of Old English texts, both prose and verse: the first chapter looks at the Old English prose translation of Boethius (but the verse only in passing), the second focusses on the prose homily (taking Blickling IX/Vercelli X as a case study), the third yokes together sections on laws, charms and riddles, and the last, the sole one exclusively devoted to verse, deals with Antiphon V of *Christ I*, *Æcerbot*, 'The Nine Herbs Charm', part of *Christ II*, and *Deor*. There is a brief Introduction, a briefer Conclusion, a short list of Works Cited, and an Index. Three of the chapters are scheduled also to appear in other books and journals.

Many Anglo-Saxonists will sympathize with Beechy's appeal for Old English studies to 'prioritize language and structure (the formal components of a text) over assumptions about culture, religious doctrine, or influence, because in this way we are least likely to neglect elements that do not fit our expectations' (127). In practice, this leads to a book which is mainly a sequence of detailed interpretations of short passages from the selected texts and in which the argument is illustrated more than it is developed (so allowing the book to be broken up for publication in parts as well as published as a whole). These analyses clearly demonstrate that passages of Old English prose may be found which display alliteration and assonance, word echo and doublets, chiastic patterns, and syntactic and rhythmical repetitions (chapters 1 and 2), and that some sections of Old English

verse are ornamented with these and other features beyond anything required by prosodic rule (chapter 4) and that, therefore, considerable stylistic common ground may be sketched out between the two modes—although this is hardly new territory. Where Beechy is original is in her wish to go much further than this and to collapse this normative binary model of verse and prose into a single Anglo-Saxon literary mode: the book's major thesis is that the Anglo-Saxons lacked a terminology for prose, that this absence suggests that they did not distinguish it from poetry, and that the literary features shared in common between Old English verse and Old English prose demonstrate that scholars have been wrong to separate these into distinct modes of composition.

This argument faces at least two major problems. First, the aim to show that what has hitherto been called 'Old English prose' is not really prose at all requires a definition of prose which is limited or sterile: it is for Beechy 'a marked form, marked by the effort to suppress its patterning and artifice in order to appear not verse-like or not regular' (12). Where the poetic mode 'allows for aesthetic effect', the prosaic 'bans it' (128). This is a definition which is historically false, for many of the stylistic features isolated by Beechy and listed above may be found in prose throughout its history in English. Does the euphuistic prose of Lyly 'suppress its patterning'? Do the sermons of Lancelot Andrewes or John Donne eschew 'aesthetic effect'? Are there not, indeed, whole passages of Dickens which may very nearly be scanned as blank verse? If Beechy's definition were applied to literary prose post-1500, little if any would pass the test. Secondly, although Beechy engagingly confesses that she is not a metrist and that those not interested in scanning 'prose' should 'skip ahead to the next section heading' (44), the claim that
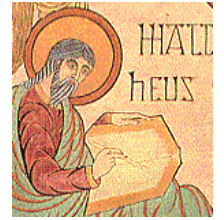
vernacular homiletic language 'may scan metrically' is central to the argument for collapsing the period's verse and prose together (even though it does not form an extensive section of the book: only pages 44-51), for in the traditional critical view, Old English verse scans and Old English prose does not, so that whatever the Anglo-Saxons said about their compositions and whatever they may have thought about them, linguistic analysis—supposedly central to this approach—shows conclusively that we are dealing with separate modes of discourse. That the author knows little of Old English metre is confirmed by the sole remark on the metre of *Deor* (123) where verses 1a *Welund him be wurman*, 35a *þæt ic bi me sylfum* and 41a *þæt me eorla hleo* are said to be 'metrically similar'. Yet two have two stresses and the third merely one (35a); two end in an unstressed syllable but the third with a stress (41a); and two begin with a dip where the third commences with a stress (1a). The scansion of the carefully selected prose passage from Vercelli Homily II (50-1) reveals a 'prosody' stripped of almost every constraint operating in classical verse from *Beowulf* to *Maldon*, with the rules of alliteration, stress, quantity, resolution and its suspension, anacrusis, and so forth all discarded, with 'metrical lines' instead permitted to be bound together by any kind of likeness across the line including assonance (apparently seen in phrasing such as *blode flowende betweox wolcnum*) or even repeated inflection (whose occurrence is hardly surprising in an inflected language). So if, on the one hand, the definition of prose is artificially narrowed and, on the other, that of verse greatly diluted, then all Old English texts may perhaps be viewed as products of a single mode, although there remains an illogicality in the claim that features such as assonance and rhyme are prosodic or systematic in one group of texts and

yet merely rhetorical or superogatory in another group belonging to the *same* mode.

Nevertheless, putting such difficulties on one side, it is worth asking what is really gained by this classificatory manoeuvre? Beechy argues that the close readings she gives demonstrate the value of the approach, revealing, through attentive regard to their language, literary qualities in both groups of texts which hitherto have been undervalued. Yet there are problems here too. So, for example, in a section in the final chapter titled 'Praise Structure in Old English' where it is argued that extra-metrical alliteration functions in several texts as a means of praising nature, lines 744-55 of *Christ II* on the subject of Christ's leaps are discussed. The analysis is not, in fact, entirely new but follows the reading of C. B. Pasternak—but with one significant change to the interpretation of lines 746b-8a:

> Swa we men sculon
> heortan gehygdum   hlypum styllan
> of mægne in mægen…

These are translated 'So shall we men/ with minds of a hart spring in leaps/ from might to main', with *heortan* taken as 'a variant spelling for *heorten*, an adjective meaning "of a hart" [being] more probable in context than Pasternak's reading…"of our hearts"', an idea 'calling us as humans to adopt the mindset of the hart' (115-16). One might object to this that *heortan (ge)hygd*, 'thought of the heart' is a formula which occurs fairly frequently in the poetry, or that *heorten* 'of a hart' appears to be *hapax legomenon* in *Leechdoms*, but the real problem is that adjectives agree with nouns in Old English so that we should expect the idea 'with hart-like thoughts' to be rendered *heortenum gehygdum* and, even with syncope
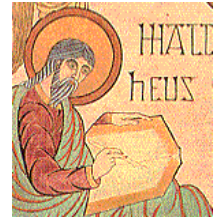
and a late spelling of the dative, that would have to be *heortnan gehygdum.*

The reading of the charm 'Against a Toothache' serves to show that this is not an isolated problem. The first three clauses 'Sing ðis wið toðece syððan sunne beo on setle, swiðe oft: Caio laio quaque uoaque ofer sæloficia sleah manna wyrm' are translated as 'Sing this against a toothache after the sun has set, very often: *Caio laio quaque uoaque ofer sæloficia* the man slew the worm'. And we are told that the charm presents us with 'the slaying of the primeval Indo-European "worm" or dragon' (86-7). But *sleah* is not third person singular preterite indicative of *slean* 'to slay', which would be *sloh*; it is rather the imperative. Therefore *manna* cannot be nominative singular of *manna* 'man' and its subject, but must instead be genitive plural of *man* 'man' and dependent upon *wyrm*. Grattan and Singer in *Anglo-Saxon Magic and Medicine* correctly translate: 'Sing this very often after sunset for toothache: caio laio quaque uoaque ofer sæloficia strike the worm of men'. Although *DOE* has not yet got to *w-* and the senses of *wyrm*, when its editors do so, they will no doubt refer the reader here to OED *worm* sense 12b 'Toothache'. Whomever or whatever the leech invokes in his corrupted Latin, he, she or it is repeatedly called upon to stop the pain. And so Beechy's dragon-slayer then appears to be just the sort of anthropological myth dubiously imported into Old English critical studies to which she objects. Perhaps the study of language cannot so readily be divorced from 'assumptions about culture'?

The absence of reference to Grattan and Singer illustrates a final weakness. Although Beechy rather often states that the texts she looks at have been ignored, in truth this is often because she does not acknowledge large parts of the critical tradition, even where that would have been helpful to her. The discussion in the first chapter on the Old English Boethius, for example, makes no reference to the new and very full edition of Godden and Irvine. However, Beechy argues that Alfred's addition in chapter 34 of the picture of the water cycle (from sea to land and down the streams and rivers back to the sea) to image the idea that all good comes from God and ultimately returns to its source is essentially oral poetic in its nature, such poetry having a 'tendency to figure…in terms of the "human lifeworld"' (26). Godden and Irvine's isolation of the sources for this analogy (Vol. II, pp. 391-2; and also in *Fontes Anglo-Saxonici*) in Isidore's *De natura rerum* and in Bede's work of the same title is surely, at the least, material to the argument. Or again, when Beechy turns to the well-known problem of the meaning of the refrain in *Deor*, translating *þæs ofereode þisses swa mæg* by 'That has passed over, so may this' (116-17), we are merely told, without reference to any of the extensive literature on the matter, that 'the syntax of the refrain is obscure' (116, n. 18). Might not reference to the definitive work, Mitchell's *Old English Syntax* (particularly Vol. I, §1405, where he argues against this translation and takes *þæs* and *þisses* to be genitives of point of time from which, and so offers the translation 'It passed over from that; it can from this') have been instructive, at least to the reader?

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Elisabeth Okasha, *Women's Names in Old English*
Farnham: Ashgate, 2011. xiv + 136 pp.
Hardback. 9-7814-0940-0103. £55

This is an important book that makes two significant contributions: the first is to bring together a well-constructed corpus of material for the study of women's names in Old English, and the second is to bring the importance of such study to a wider audience. Okasha's approach to the identification of female names is meticulous and her methodology is very clearly spelt out, rendering the resulting body of data extremely valuable for studying Old English personal names. Indeed, the book is a model of clarity throughout, and thought has clearly been given to ensuring that the arguments presented will be comprehensible to as wide an audience of Anglo-Saxonists as possible.

However, there are important issues raised by Okasha's analysis of the material that seem deserving of further discussion. Her central argument is that we should be wary of identifying Anglo-Saxon personal names as male or female names on the basis of their grammatical gender, or, in the case of dithematic names, on the basis of the grammatical gender of their second elements. In making this argument, there is a danger of setting up a straw man. 'It is certainly a clear over-simplification', she tells us, 'to state that female names are always formed with a grammatically feminine noun as their second element' (p. 79). This is perfectly true, but not, as Okasha argues, because female names are formed with grammatically masculine and neuter nouns as their second elements: this is to ignore the fact that Anglo-Saxon names were, by and large, inherited from the Germanic name-giving system, and were not, therefore, formed from Old English nouns at all (although their elements are often obviously related to the Old English

reflexes of the Germanic words from which they originally derived).

An example of her reasoning is furnished by the second element *-mund*, used in forming male names. The Old English noun *mund*, she points out, is usually feminine, yet *-mund* is always used in forming male names (p. 73). This is taken to constitute evidence that male names were formed with grammatically feminine nouns. At the same time, she points out that masculine cognates for this noun exist in other Germanic languages, that there are occasional instances of a masculine form of this noun in Old English, and that Old Norse personal names include *-mundr* as a second element in male names (p. 73). To this we might add that continental Germanic personal names also have this second element in male names. Taken together, this all seems to point towards the existence of a masculine noun form in Proto-Germanic from which a male name element was derived: that Old English mainly preserves a feminine form or development of this noun is neither here nor there, as the name element *-mund* is an inherited element, which need not have developed in exactly the same way as the noun.

The importance of seeing Anglo-Saxon personal names in their Germanic context is finally acknowledged to some extent on the final page of the conclusion, where Okasha points out that 'it could have been that, at some stage in Germanic pre-history, the meaning and the grammatical gender of the elements had indeed been of importance in inventing and building up the system' (p. 122). However, she goes on to remark that 'conclusions about the Germanic inheritance have to remain speculative' (p. 122). This seems an unnecessarily gloomy prognosis, since we have plenty of evidence of Germanic
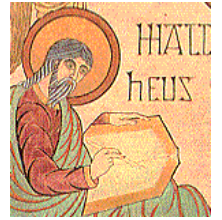
names from a wide variety of early Germanic languages.

A case where comparison with naming practices in other Germanic languages proves very useful is the name *Licgeard*, which Okasha treats as having a second element *-geard*, deriving from the masculine noun *geard* 'enclosure' (p. 71). Female names in *-gard* are, of course, common on the Continent, and in Old Norse both male names in *-garðr* and female names in *-gerðr* occur. Peterson (2007: under '*-gærðr* f.') treats the name element *-gerðr* as formed through *Movierung* of the male element, and one plausible interpretation of the varying use of this element in different Germanic languages is that it originates as a male name element with a female form produced through *Movierung* in Proto-Germanic. In England, such paired male and female forms typically became restricted to one gender, but *Licgeard* could represent a rare survival. Alternatively, we might consider the possibility that this is a name borrowed from elsewhere in the Germanic-speaking world.

In some cases, names of apparently dubious origin can be more fully interpreted in the light of the contexts in which they appear. *Aswig*, for instance, appears in a charter which sports several manifestly Scandinavian names such as *Cytel*, *Fastolf* and *Grymkytel* (Sawyer no. 1448a). It seems likely, therefore, that this is not a name with an obscure first element and a second element related to the Old English neuter nouns *wig* 'strife' or *wicg* 'horse' (pp. 63-4). Rather it is an Old Norse name formed from the well-attested Old Norse name elements *Ás-* and *-veig*, the latter in an Anglicised form. The mid-eleventh-century date of Sawyer no. 1425 should also suggest to us the possibility that the form *Toua* represents an Old Norse name, rather than an Old English name of uncertain origins (p. 88) –

and so it proves to be. This name is fairly well-attested in Old Norse and Peterson (2007: under '*Tófa* kvn.') plausibly explains it as a shortened form of names such as *Þórfríðr*.
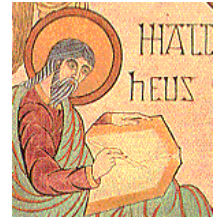
These issues affect several of the examples on which the argument against grammatical gender as an important component in the restriction of name elements to men and women rests. In another case, Okasha treats the form *Eadulfu* in a charter (Sawyer 448) as showing the male name element *-wulf* in use in naming a woman. As Kitson (2002: 100) points out, however, the *-u* ending here can be interpreted as a straightforward attempt to create a female version of a male name, equivalent to later developments such as *Josephine < Joseph* or *Philippa < Philip*. It is therefore misleading to treat this as a simple case of forming a female name using a second element identical to an element used in forming male names: a gender-signalling ending has been added to make clear that this is a form of a male name adjusted for use as a female name.

The problem of mismatches between the grammatical gender of Old English words and the application of related name elements to people of a particular gender is, then, a problem that only exists if one insists that Anglo-Saxon personal name elements derive from the related Old English words. Since they do not derive from the related words, but rather ultimately from Germanic etyma of those words, the problem is illusory. Okasha's argument does not, therefore, open the way to seeing all or many Old English names as potentially either male or female. When she suggests that Æscwulf, the owner of the Steyning ring, could simply be a woman with the second element *-wulf* in her name, parallel to *Eadulfu* (p. 95), she invites us to ignore the fact that *-wulf* is frequently attested as a second

element in male Anglo-Saxon names, and never certainly attested in female names. As noted above, *Eadulfu* is not simply the same name as *Eadwulf*. This is just one example, but a number of the implications explored in Chapter 6 'Some Implications' are similarly problematic.

If the foregoing criticisms have been laboured, it is in part because this is a substantial work of scholarship that will provide an essential resource for the study of Anglo-Saxon personal names in years to come. Okasha herself recognises the importance of 'a consistent basic presentation [...] which others may scrutinise and criticise and build upon' (p. 103), and she has succeeded admirably in providing such a presentation. In using it, we will need to take into account the complex problems presented by the Anglo-Saxons' inheritance of a Germanic naming system, the specifically Anglo-Saxon develop-ments it underwent, and the transmission of names between Old English and other Germanic languages, especially Old Norse.

References

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Peterson, Lena. 2007. *Nordiskt runnamnslexikon*, 5th edn (Uppsala: Institutet för språk och folkminnen).

Sawyer = Keynes, Simon, and others. *The Electronic Sawyer: Online Catalogue of Anglo-Saxon Charters*. <http://www.esawyer.org.uk>

Philip Shaw
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When you've finished reading this Newsletter, please spread the word by passing it on to colleagues or students

Lisi Oliver, *The Body Legal in Barbarian Law* Toronto: University of Toronto Press, 2011. 320 pp. Hardback 9-7808-0209-7064. $65.

For this intriguing book, Lisi Oliver takes as her starting point the lists of injury tariffs contained in the so-called barbarian law-codes of early medieval Western Europe, incorporating here the vernacular Anglo-Saxon laws of Æthelberht of Kent and Alfred as well as the Latin codes from continental Europe. This is partly based on the premise that these lists, which prescribe the compensation to be paid to the victims of physical injury of various kinds, seem to have no antecedents in Imperial Roman law and are therefore likely to reflect pre-Roman practices. Oliver is primarily interested in investigating the early Germanic peoples' view of the body as it can be inferred from these legal texts but she incidentally also sheds light on some philological difficulties of interpretation (in particular relating to problematic vernacular terms) and the relationship between the law-codes. She begins by asserting that some of the problems early medieval legislators had to contend with are still relevant in contemporary society – for example how to assess the compensation due for the loss of a limb. There is an opening chapter on legal procedure and process in the Germanic world which, while not immediately in keeping with the theme of the rest of the book, clearly explicates this particularly knotty aspect of early medieval law from a comparative point of view. The breadth of Oliver's knowledge is one of the particular strong points of the book overall, as she marshals her evidence with impressive command. Her style, moreover, is extremely accessible: she peppers her scholarly analysis with personal anecdotes and modern examples to illuminate what is humanly possible in terms of dealing with injuries. This is surely the only book on early medieval culture that mentions the now

disgraced American cyclist Tyler Hamilton (as a modern example of what is still possible with a fractured collarbone – Hamilton completed the gruelling Tour de France with just such an injury).

The structure of Oliver's analysis mirrors the lists of tariffs in that she starts her analysis with the legal and medical treatment of head injuries and moves down the body, before concluding with chapters on the legal ramifications of assaults on women and on members of different ranks in society. At times, perhaps inevitably, her analysis reads like a mere summary of the various legal stipulations from the different regions concerned with the respective injuries, though she remains sensitive to individual differences. Furthermore, this analysis is always leavened with arch-aeological and wide-ranging literary evidence, stressing the realistic nature of the injuries described in the law-codes and their real-life consequences. The vivid descriptions and accompanying pictures of fractured skulls, for instance, occasionally give the reader the impression that early medieval Europe was a particularly brutal place to live, an impression which is brought home when one finds oneself reading a detailed discussion of the difference between mutilation of the upper and lower eyelid (a distinction actually made in some of the law-codes). Nevertheless, Oliver is very sympathetic to the medieval legislators, using modern medical knowledge to highlight their sophisticated understanding of the human anatomy. On the other hand, one of her main conclusions is that injuries that were visible demanded higher compensation than injuries that could be covered up, due to the additional humiliation involved for the victim. To take one example, the knocking out of incisors is generally punished more severely than that of molars: while the latter are more integral to the functioning of the teeth as a whole, the absence of the former would be noted every time the injured person opened his (or indeed her) mouth. Similarly, this may explain the remarkable absence for the most part of legislation on internal injuries (though they would probably also more frequently have resulted in death).

On the whole this is an eminently readable book, which should prove of interest for researchers in a number of different areas of early medieval culture. It is to a certain extent regrettable that there are no original-language quotations in the book, though again this is probably owing to the large range of material under discussion. In some ways, *The Body Legal in Barbarian Law* is like an (unmutilated) body in itself: pleasingly structured on the outside and hiding a lot of intricate workings under the skin.

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Hans Sauer and Joanna Story with the assistance of Gaby Waxenberger (eds)
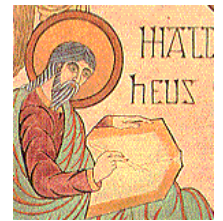*Anglo-Saxon England and the Continent*
Tempe: ACMRS, 2011. xx + 364 pp. + 15 ills. Hardback. 9-7808-6698-4423. £54.

This volume collects seventeen essays deriving from papers delivered at the twelfth biennial conference of the International Society of Anglo-Saxonists held in Munich in 2005. Three other volumes have so far appeared in the series: *Anglo-Saxons and the North* (2009), presenting papers from the Helsinki meeting in 2001; *Conversion and Colonization in Anglo-Saxon England* (2006), with papers from Arizona in 2003; and *Anglo-Saxon Traces* (2011), with papers from London in 2007. As the title of the book under review suggests, the theme of the Munich conference was England and the Continent, a topic which has attracted more than

passing interest over recent years, as the 2007 Durham conference and its 2011 proceedings *England and the Continent in the Tenth Century: Studies in Honour of Wilhelm Levison* indicates.

The diversity of the papers in topic and methodology is both a strength and a weakness of this volume. Unsurprisingly, given the German headquartering of the conference, several papers focus on Anglo-Saxon missions to the continent. James Palmer, for example, investigates early lives of Liudger and Willehad, and Barbara Yorke the *Vita S. Leobae*. Several articles explore connections to Ottonian Germany, such as James Roberts' essay on Mathilda of Essen's patronage of the *Chronicon Æthelweardi*. Both A. N. Doane and Thomas Bredehoft look at possible connections between Old English and Old Saxon poems; Doane the well-known case of *Genesis B* and Bredehoft several more unexpected candidates, including the *Dream of the Rood*. Other contributors focus on Francia (Brooks, Sinisi); Italy (Marsden, Pelteret); Denmark (Niles); and the Holy Land (Aist). The disciplinary approaches adopted also vary considerably, with art-historical (Hare), archaeological (Hines), linguistic (Lutz), and metrical (Bredehoft) methodologies complementing the expected exercises in source analysis and close reading. As such, the papers adeptly illustrate the variety of contemporary Anglo-Saxon studies, but also leave the reader wishing for more sustained cross-comparison of the different contacts described than polite 'see also X in this volume' footnotes allow.

While the sheer range of articles on offer thus perhaps moves the book beyond the expertise of one reviewer, it would be unjust not to flag some of the more thought-provoking moments. These include John Niles' pithy statement of the arguments for connecting the genesis of *Beowulf*

with the archaeological remains at the fictitious seat of the Scyldings in Lejre on Zealand, here including a six-step hypothetical chronology for the evolution of the poem. Though not in any substantive way concerned with Anglo-Saxon England and the Continent, Angelika Lutz's article about language contact between the native Celts and the arriving Anglo-Saxons nonetheless provides a welcome linguistic perspective on the issues addressed by the volume. The strength of this article reinforces what is arguably the key theme of Gneuss's opening survey, the overriding necessity of a sound understanding of the language of the texts we study. Elephantine patience underpins Richard Marsden's essay, the product of an exhaustive study of multiple layers of correction in the gigantic Codex Amiatinus: the result is a very readable essay that connects minute textual repair and high papal politics. Similarly impressive scholarship is evident in David Pelteret's survey of the evidence for travel between England and Italy in the early Middle Ages, an article which usefully epitomises a great number of Italian language publications on the numerous runic inscriptions incised by Anglo-Saxon travellers to Italy.

Other contributors considerately labour to bring neglected but interesting texts out of the shadows and into the light. Barbara Yorke's nuanced treatment of Rudolf's *Life of Leoba* sent me scurrying for Talbot's *Anglo-Saxon Missionaries* to read the text for myself. Rodney Aist's analysis of Willibald's recollections of his journey to the Holy Land, preserved in Hugeburc's Life, shows that Willibald recalled Jerusalem as a distant and inaccessible place, unlike many of his sedentary contemporaries who contentedly (if naively, it seems) parroted the attractive biblical conceit of Jerusalem's centrality. Similarly concerned with the literature of location, Catherine Clarke offers a brief but

sensitive reading of Abbo of Fleury's encomium to Ramsey, *O Ramesiga cohors*, while Lucia Sinisi revisits Alcuin's *Cartula perge cito trans pelagi aequora cursu*, a poem describing its own likely route from England to Saint-Denis. Unfortunately, Sinisi's article wears its learning heavier than the other articles in the book, with the Latin remaining untranslated.

The articles continually offer new perspectives. Debby Banham's article on medical texts in eleventh-century manuscripts resists the temptation to attribute the introduction of Salernitan medicine to the Norman Conquest, showing that it had reached England as early as the 1030s. She also gives the first, preliminary, description of London, BL, Sloane 1621, a Latin medical collection only recently identified as English. The essays of Doane and Bredehoft together make the claim that Old Saxon contacts extensively influenced Old English poetry, though both are perhaps guilty of overstating their evidence. Doane's argument proceeds from a linguistic dating of *Genesis B* to the reign of Alfred: a methodology Gneuss earlier in the volume characterises as 'no[t] incontestably safe' (p. 14). Bredehoft's analysis assumes that verses unmetrical according to his scansion system were unmetrical in Old English. This is, of course, not necessarily the case.

A significant frustration of this volume (and it must surely be a frustration shared by the contributors) is that it has taken six years to publish. Helmut Gneuss's masterly opening survey, 'Anglo-Saxon Studies: Past, Present and Future', was, the final footnote tells us, prepared for the presses by October 2008, leaving one to wonder whether it can, on publication in 2011, legitimately claim to be discussing the future. The delay has also created problems for other contributors. Nicholas Brooks' edition of the

Christ Church charters, here announced for 2011, is (alas!) still without a publication date. More generally, the tardiness of the collection's appearance means that several of the contributions have already been published, at least in part, elsewhere.

This quibble aside, there is much to enjoy in *Anglo-Saxon England and the Continent*. Like other MRTS volumes, this is a handsome book, and typos have been kept to a minimum. Also to the editors' credit are the indices of subjects and manuscripts. Read cover to cover, the collection offers an energising microcosm of the great variety of approaches current in contemporary Anglo-Saxon studies, in 2006 and indeed today.

Mark Faulkner
University College Cork

Carole Maddern, *Medieval Literature: York Notes Companions*.
London and Harlow: York Press and Pearson Longman, 2010. iv + 350 pp.
Paperback. 9-7814-0820-4757. £10.99

The York Notes Companions series is intended primarily for university students and each is modelled on a similar pattern, providing an overview of the literary topic under discussion and relating it to relevant critical theory. Carole Maddern's textbook follows this model, drawing useful connections between literature, culture and society. While 'medieval' could be considered to cover the earliest forms of English, the scope of this volume has been restricted to the period from 1066-1529, i.e. from the Norman Conquest to the death of John Skelton. Emphasising the multi-lingual context of the age, the author also sets out with the laudable goal of discussing relevant comparative Latin, Anglo-

Norman, French and Middle Scots texts (p. 3), in an effort to facilitate students' understanding of medieval English literature within its wider European context. The book is divided into five parts.

Part One briefly introduces the topic and explains the structure of the book. Part Two, 'A Cultural Overview' (pp. 7-30) provides a condensed history from the Domesday Book to the impact of the printing press, and would enable students to begin to understand some of the important social and cultural developments that took place between the eleventh and sixteenth centuries. The effects of the Norman invasion on the perception and use of English are discussed here, as is the influence of the Roman Catholic Church, the Hundred Years War, the Black Death and the Peasants' Revolt.

Part Three is composed of six chapters, each of which considers a different genre of English text: 'Fantasy and Fairy: The Breton Lay'; 'Short and (Bitter) Sweet: Medieval Lyrics'; 'The Many Faces of Arthurian Romance'; 'Dream and Vision: A Space Odyssey'; 'Acting Up: Medieval Drama'; and 'Mystical Love and Devotion'. Part Four focuses on 'Critical Theories and Debates', subdividing this topic into 'The Emergent Individual'; 'Gender and Power'; 'Fun and Games'; and 'Society and Class'.

Part Five is a particularly useful section covering 'References and Resources'. Specifically, students will find here a parallel timeline of historical and literary events from 1066-1591, and a detailed but not overwhelming list of further reading, which covers both printed and online resources for each topic. The index is reasonably detailed and helpful, though is not without its oddities; the index reference to 'Scots' (p. 32) leads readers to a page discussing 'Scotland' and other nations, not (as would be expected) 'Scots' as a language variety.

The book largely succeeds in its overall goal of providing a practical introduction for anyone wanting to gain an overview of post-Conquest England and medieval English. However, some opportunities for explaining and contextualising authors and their language have been missed. William Dunbar is simply 'Dunbar', one of 'Chaucer's contemporaries and imitators' (p. 58) along with 'Lydgate', who is a 'Chaucerian' (p. 210), and the author of 'works' (p. 142); their first names appear only in the index. Clearly the volume could not hope to be exhaustive, but a brief sentence about each individual would have been helpful. Robert Henryson's 'Moral Fables' are discussed quite extensively in Part Four, but Middle Scots is not fully explained to the student reader, and the outdated term 'Scottish Chaucerian' has unfortunately been applied (p. 257). Given the focus of the book, such minor infelicities are eclipsed by its achievements; it is very wide-ranging in scope and gives students a useful map by which to navigate the period, addressing an impressive range of texts, genres and critical ideas.

Maggie Scott,
University of Salford

Donald Scragg, *A Conspectus of Scribal Hands Writing English, 960-1100*.
Cambridge: D.S. Brewer, 2012. xxii + 94 pp. + 5 plates + 1 map.
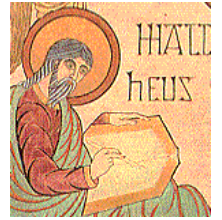Hardback. 9-7818-4384-2866. £75.

This valuable publication will be welcomed by TOEBI members. It constitutes an unique attempt to pull together a comprehensive list of hands writing English material from the tenth- to the

end of the eleventh-century. Donald Scragg includes around 1052 hands in the *Conspectus* which are found in hundreds of manuscripts containing English texts – his enquiry is attentive and comprehensive. It incorporates hands of copyists writing main texts across different genres such as prognostications, homilies, charters and chartularies, and those of annotators and correctors. The *Conspectus* is the culmination of years of research which started 'as a guide to eleventh-century spelling' (p. xv). It is Scragg's contention that the connection between specific scribal hand and spelling could then be used to associate 'those hands […] with centres and schools, to one another' (p. xii). This approach, Scragg argues, will enable scholars to 'glean far more information about education and scribal training in the late Old English period than is currently the case, while advancing understanding regarding the development of the languages' (p. xii).

Indeed, much can be gained by the application of this methodology to the study of the early medieval written culture. It allows scholars to further investigate scribal mobility, proficiency of writing and ultimately writing acquisition and training. How did medieval men and women learn how to write Old English? Certainly, as Scragg pointed out, the *Conspectus* shows that 'very large number of people were capable of writing English in the "long eleventh century", and that even larger numbers were consequently able to read it' (p. xiii), and this is the case despite the often-lamented loss of evidence which can hardly be quantified.

The data are arranged in alphabetical order by taking the library and shelf-mark as point of reference. Each hand has a numerical reference associated with a specific manuscript, but the numerical order of the hand supersedes the

alphabetical order when the same hand appears in more than one manuscript. So, for example, hand 78 which represents additions to Cambridge, Corpus Christi College 173 is also immediately identified as writing in London, British Library, Campbell Charter xxi, 5; Canterbury, Cathedral Library, Chart. Ant. C. 4 and London, British Library, Cotton Domitian viii. These manuscripts are also cross-referenced under their own alphabetical shelf-mark order. Additional cross-references to other standard publications such as Ker, Gneuss, Sawyer and Pelteret are also provided, along with specific indication to the folio-range in which the hand appears, the dating of the hand, known location and the type of writing activity that the hand is responsible for in each manuscript. Indexes of names, places and subject offer useful tools to navigate the data.

This is an impressive achievement by any standard, and one hopes that in due course it will become an electronic publication which takes advantage of the flexibility of electronic searches and clustering to allow scholars to explore the data in new and imaginative ways. The *Conspectus* will become a fundamental reference point for scholars wishing to investigate Old English language and written culture.

Orietta Da Rold
University of Leicester

Susanna A. Throop and Paul R. Hyams (eds)
Vengeance in the Middle Ages: Emotion, Religion and Feud
Farnham: Ashgate, 2010. 242 pp.
Hardback. 9-7807-5466-4215. £60

This book is a welcome addition to the current surge of research into violence, both in the Middle Ages and in general. Its focus on

vengeance allows it to speak both to that larger discussion of violence and also to more culturally specific phenomena across Europe. Although it does not specifically address vengeance in Anglo-Saxon England, the general and theoretical issues—and the later practices—that it addresses contain much of interest for those examining conflict and, particularly, feud in Anglo-Saxon England.

For those interested in Anglo-Saxon England, the best starting point in this book may be the brief Introduction by Throop and the two contributions by Hyams ('Was There Really Such a Thing as Feud in the High Middle Ages' and 'Afterward: Neither Unnatural nor Wholly Negative: The Future of Medieval Violence'), which together provide a well-informed and nuanced introduction and discussion of the key issues inherent in the topic: universality and regional difference, naturalness, emotion, and justification. Hyams in particular works hard to explore (and, at least in part, provide) a theoretical vocabulary with which we can usefully approach vengeance across Europe, across the period, and even into the modern day. There is much here to stimulate further discussion of vengeance and feud.

The other contributions to the volume are specific case studies, each of interest in its own right, that together furnish a compelling argument for both the universality of vengeance and the particularity of its cultural expression in time and place. Although I cannot do justice to the complexity of the argument of each individual chapter, summarising them will, I hope, provide some idea of the rich array of behaviours (or repertoires, as Hyams would call them) against which a scholar of Anglo-Saxon England might compare his or her own evidence for vengeful action.

Maire Johnson's '"Vengeance is Mine": Saintly Retribution in Medieval Ireland' addresses the racial stereotype of the vindictive Irish saint. She concludes that the phenomenon of the vindictive saint does not reflect an Irish temperament so much as a particularly Irish understanding of sanctity: Irish saints follow both Mosaic Law and Irish laws in their pursuit of vengeance. She provides a useful table in an appendix, setting out each Irish saint's act of vengeance alongside its prototype in scripture.

Jackson W. Armstrong's 'The "Fyre of Ire Kyndild" in the Fifteenth-Century Scottish Marches' considers the complex political situation of a particular late medieval Scottish dispute. Although he disputes the expectation that feuds tend to take place when government is weak, he notes that the Scottish 'state' had only limited power to control the course of vengeance. What was more important was the involvement of powerful magnates and a shared understanding of 'customary practices'.

François Soyer's 'Living in Fear of Revenge: Religious Minorities and the Right to Bear Arms in Fifteenth-Century Portugal' again considers a specific set of events in a specific context: an ongoing series of killings within a Muslim community in Évora between 1440 and 1466. Soyer sets out primarily to show what can be learned from scrutinising the licenses granting exemption from the prohibition that generally prevented Jews and Muslims from carrying weapons. He concludes that, despite the ongoing tensions between the Christian majority and Muslim and Jewish minorities, this particular feud was limited to the Muslim community itself, went on for over twenty years, was not stopped by the Crown, and reflects a struggle for power within the community. He also usefully includes a

timeline and translations of three of the key documents as appendices.

Dominique Barthélemy's 'Feudal War in Tenth-Century France' engages with the swinging pendulum of past scholarly views and argues that violence in this particular context was not so much about avenging murder as about gaining land. The lofty rhetoric of reconciliation among the nobility masks the ugly reality that the upper classes took vengeance through attacks on peasants rather than on each other.

Thomas Roche's 'The Way Vengeance Comes: Rancorous Deeds and Words in the World of Orderic Vitalis' provides a good overview of the way in which previous historians have emphasised different things when trying to define feud. Roche explores key words for feud (*talio*, *ultio*, *vindicta*, *guerra*, as well as words for 'anger'). The apparent difference between feuds in the eleventh and twelfth centuries derives not so much from a change in practice but in the different type of story that Orderic Vitalis tells about them.

Marina S. Brownlee's 'Verbal and Physical Violence in the *Histoire of Aurelio and Isabell*' addresses an extraordinarily popular text with a wide variety of types of violence. Her impressive and convincing discussion provides a complex, theoretically informed investigation of a horrific story of gendered violence and concludes that the text is not so much about vengeance as about the danger of 'incestuous' language—language that is polluted, and words that do not guarantee deeds. Despite the distance from my own field of study, I found this chapter extremely stimulating.

Susanna A. Throop's 'Zeal, Anger and Vengeance: The Emotional Rhetoric of Crusading' provides a convincing examination of the meaning of 'zeal', particularly in the context of justifying violent acts. Zeal, a burning passion for God's will, could justify an action that might otherwise be considered negative; more, feeling zeal could indicate that a particular course of action was godly. Throop traces how this particular understanding of zeal became increasingly important over the twelfth and thirteenth centuries and thus provides a explanation for the place of vengeance in the idea of the Crusades. Although distant in time and space from Anglo-Saxon England, I found this thoughtful, well-argued discussion both compelling and useful.

The book overall is carefully edited and admirably does what its title announces: it explores the issue of vengeance in the Middle Ages, illuminating along the way the topics of emotion, religion, and feud. It will be of interest particularly to historians of European culture after the year 1000, but, as its range (from Ireland to the Middle East) suggests, the ideas and conclusions here may prove interesting and useful to those working in other periods and places, too. Although Hyams does mention Anglo-Saxon laws in his discussion, I look forward to further research into vengeance in Anglo-Saxon culture that builds upon and responds to the ideas in this collection.

Jennifer Neville
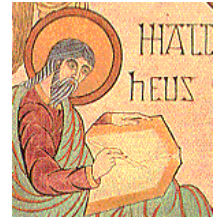Royal Holloway, University of London

Report on the First London Anglo-Saxon Symposium (LASS), 21st March 2012: *The Anglo-Saxons: Who? Where? When? Why?*

The first London Anglo-Saxon Symposium was held on 21st March 2012, at the Institute of English Studies, University of London. The aim of LASS, newly established this year, is to provide a forum for the multidisciplinary discussion of

Anglo-Saxon topics in a relaxed and engaging atmosphere. By bringing together internationally renowned experts and interested members of the public, LASS creates the opportunity for highly informative and enjoyable interaction between these groups. Following the success of the first LASS, the symposium will be established as an annual event, with a different theme and range of speakers each year.

The focus of this year's symposium was the origins of the Anglo-Saxons and the beginnings of their culture. It was organised by Dr Sara Pons-Sanz, with the help of a committee of Anglo-Saxonists from across the University of London (Professor Alison Finlay, Professor Susan Irvine, Professor Clare Lees, Dr Jennifer Neville, Professor Richard North, and Professor Jane Roberts). The programme consisted of four sessions, the first three an hour long and the final one half an hour. Short papers were followed by plenty of time for questions and discussion. The sessions were made up as follows:

Session 1: The origins of the Anglo-Saxons (Chair: Prof. Alison Finlay)

Dr Stephen Baxter (King's College London), 'Elite Take-Over or Large-Scale Invasion and Migration? A Historical Approach'

Prof. Andrew Reynolds (University College London), 'Elite Take-Over or Large-Scale Invasion and Migration? An Archaeological Approach'

Session 2: The Old English language and script (Chair: Prof. Susan Irvine)

Dr Sara M. Pons-Sanz (University of Westminster), 'The Origins of Old English'

Dr Peter Stokes (King's College London), 'Books, Runes and Writing'

Session 3: The early Anglo-Saxon economy and its literary representations (Chair Prof. Jane Roberts)

Dr Gareth Williams (British Museum), 'Coinage and Society in Early Anglo-Saxon England'

Dr Jennifer Neville (Royal Holloway College), 'The Heroic Economy in *Beowulf*'

Session 4: Some Old and Modern English Poetics led by Prof. Richard North (University College London) and Dr Fiona Sampson (Kingston University). (Chair: Prof. Clare Lees)

The event was extremely well attended: there were 70 participants altogether. The majority of the delegates were students (undergraduate and postgraduate) and members of the public. The speakers managed to combine essential information with their own cutting-edge research, and the sessions all generated lively discussion. Comments in feedback forms showed that participants appreciated having different perspectives on the same topic within sessions, felt they were very well informed about fundamental issues relating to Anglo-Saxon language and culture, and enjoyed the opportunity to reflect on the relationship between past and present in relation to 'translating' Old English poems into our modern culture.

Thanks to the generous support offered by the Society for the Study of Medieval Languages and Literature, the Centre for Late Antique and Medieval Studies at King´s College London, and the Centre for Medieval and Renaissance Studies at University College London, the charge for attending the event was kept low (£10 standard; £5 students/concessions).
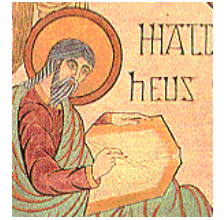
Plans are now under way for the second LASS in 2013, provisionally with Anglo-Saxon London as its theme.

Susan Irvine
University College London

Nationalities.
TOEBI Annual Meeting 2011
Saturday 22 October, School of English, Communication and Philosophy, Cardiff University

This year's TOEBI conference took place at Cardiff University, ably hosted by Carl Phelpstead, and comprising a rich array of papers under the theme of 'Nationalities'. The first session, 'Teaching Old English in the Nations', began with Catherine Clarke (Swansea) on '*Welsh* and *Saesneg* in the Classroom', in which, amongst other things, she asked us to consider the issues raised by the use of certain names and terms in shifting cultural and political circumstances. The discussion centred on Henry Bradshaw's *Life of St Werburge* and its negotiation of terms such as 'Britons' and 'Welshmen' and differing attitudes to the Britons in language and myth. Following this, Maggie Scott (Salford) spoke on 'Sing-ging in Beowulf's Hoose', reflecting on the greater recognition that Scots has recently received in public discourse, and the potential issues of nationalism inherent in the terminology we use as teachers, particularly in the way we deal with lexis that is common to Old English and to Scots, but also in terms of such staples as 'Old English' and '(Anglo-)Saxon'. We were also asked to think about the relative lack of investment in the study of dialects – of English and of other languages – and the cultural and identity issues surrounding terms such as Scottish and English. Mark Faulkner (Cork) spoke next on 'teaching Old English in Ireland', giving us a clear sense of the pedagogical

and ideological problems and possibilities faced by Anglo-Saxonists in this context.

The second session 'Translation and Nationality' comprised a joint paper by Josh Davies and Carl Kears (King's College, London), which used the foundational text *Caedmon's Hymn* as a way into the discussion of Old English translation (or refusal to translate). They placed the *Hymn* in an ongoing tradition of transformative encounters (between texts, peoples, places), in the medieval and modern periods. The paper discussed the difficulties of getting students to accept semantic ambiguity, the time constraints on teaching, the ways that published translations inform students' (and our) approach to Old English, and the implications of teaching Old English to students whose mother tongue is not (Modern) English.

After the delegates had enjoyed an excellent lunch, Clare Lees (King's College London) spoke on 'Old English in the World', drawing our attention to the national, international, and global aspects of Old English teaching and Old English texts. Beginning with Bede's description of Britain and his careful distinguishing of the island's *five* languages, the paper productively wove together topics such as Bede's sense of place, Asser's Welshness (and attitude to Alfredian language policies), and Anglo-Scandinavian relations, as well as asking us to think about the nationalist potential of Old English Facebook pages and our role as academics in promoting or defending an informed view of Anglo-Saxon language and culture.

These papers inspired wide-ranging discussions of all aspects of nationalities throughout the day, and several strands were brought together in a final Round Table discussion on the theme of the conference, leaving the participants with both a

sense of the vigour and diversity of Old English teaching around these islands and several new avenues to explore in our attempts to bring Old English to our students and to the wider community.

David Clark
University of Leicester

TOEBI: Teachers of Old English in Britain and Ireland

Annual Conference
University of Hull 20th October 2012

CALL FOR PAPERS

Papers are invited on the theme
'ENCOUNTERS'

Suggested approaches include:
- Christian and Pagan encounters (esp. in the Viking Age)
- Political/military encounters
- Divine encounters
- Encounters with 'otherness'
- Romantic encounters

Please email proposals to:
Martin Arnold: m.p.arnold@hull.ac.uk

ðonc

ISAS 2013 CFP

The next ISAS conference will take place in Ireland from 29 July to 2 August 2013 and will be hosted jointly by University College Dublin and Trinity College. The theme is Insular Cultures, with a focus on relations between Anglo-Saxon England and Ireland in the early Middle Ages but we also welcome papers on relations between the Anglo-Saxons and their other Celtic and non-Celtic neighbours. Related topics, such as continental influence on insular cultures and relations with Iceland, will also be included. Papers on other topics are also most welcome. Keynote lectures will be given by Dr Michael Ryan, Dr Jane Hawkes, Professor Dáibhí Ó Cróinín and Professor Charles Wright. The conference will be preceded by a graduate student workshop in UCD, on working with databases. It will be led by Dr Peter Stokes of King's College London and will have places for up to fifteen graduate students.

Deadline: **September 15, 2012**
http://link.library.utoronto.ca/isas/conference/start.cfm

Mary Clayton
ISAS 2013 Conference Chair

25% off from Boydell & Brewer on the following Anglo-Saxon Studies titles:

A Conspectus of Scribal Hands Writing English, 960-1100, by DONALD SCRAGG
Offer Price: £56.25 (Original Price: £75.00), February 2012

Writing Power in Anglo-Saxon England: Texts, Hierarchies, Economies, by CATHERINE A. M. CLARKE
Offer Price: £37.50 (Original Price: £50.00), April 2012

Saints and Scholars: New Perspectives on Anglo-Saxon Literature and Culture in Honour of Hugh Magennis, edited by STUART McWILLIAMS
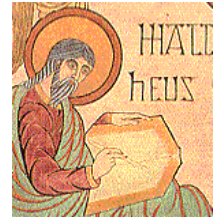*Offer Price: £45.00* (Original Price: £60.00), May 2012

Forthcoming in June: *The Elizabethan Invention of Anglo-Saxon England: Laurence Nowell, William Lambarde, and the Study of Old English*, by REBECCA BRACKMANN
Offer Price: £41.25 (Original Price: £55.00), June 2012

To order go to www.boydellandbrewer.com **(postage is free for online orders)** and quote offer code **12152** when you check out. Offer ends 31 August 2012.

Preliminary Call for Papers

The Middle Ages in the Modern World

University of St Andrews, UK, 25-28 June, 2013

A multidisciplinary conference on the uses and abuses of the Middle Ages from the Renaissance to the 21st century

Provisional Keynotes

Carolyn Dinshaw (New York University): *The Green Man and the Modern World*
Patrick Geary (Princeton): *European ethnicity: Does Europe have too much past?*
Seamus Heaney (Nobel Prize-winning Poet): *Translating medieval poetry*
Bruce Holsinger (University of Virginia): *The politics of medievalism*
Felicitas Hoppe (Author and Translator): *Adapting medieval romance*
Terry Jones (Author and Broadcaster): *Columbus, America and the flat earth*

Medievalism – the reception and adaptation of the politics, history, art and literature of the Middle Ages – has burgeoned over the past decade, and is now coming of age as a subject of serious academic enquiry. This conference aims to take stock and develop directions for the future. We hope to address questions such as:
- Why and how do the Middle Ages continue to shape the world we inhabit?
- Did the Middle Ages ever end?
- Did the Middle Ages ever happen?
- Is there a difference between medievalism and medieval studies?
- Does the medieval past hold the key to understanding modern nations?
- What does "medieval" mean to non-medievalists?
- How has medievalism developed over the past 600 years?

Medievalists and modernists in all areas of the sciences and humanities, librarians, artists, curators are invited to submit proposals for papers, panels, public talks, exhibits, posters, concerts etc. The conference will be held during the climactic period of the University of St Andrews's 600th anniversary celebrations. Possible topics include (but are not limited to):
- the reception of the Middle Ages in literature, art, architecture, music, film, politics, economics, theology, popular culture, universities, sciences;
- periodization and the invention of the Middle Ages;
- modern misconceptions of the Middle Ages;
- the politicization of the Middle Ages and neo-medievalism;
- twenty-first century medievalisms;
- revivalism and re-enactment;
- medievalism, science fiction, fantasy and cyberspace;
- translating medieval texts;
- the legacy and influence of the University of St Andrews and other medieval institutions
- a special celebratory 600th anniversary session on the reception and representation of St Andrew himself.

Early bird proposals are welcome now to mamo@st-andrews.ac.uk to assist planning, anytime before 31 August 2012. Organisers: Dr Chris Jones, School of English and Dr Bettina Bildhauer, School of Modern Languages, University of St Andrews.

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Dr Marilina Cesario
School of English, Queen's University Belfast, Belfast. BT7 1NN. N. Ireland
Email: m.cesario@qub.ac.uk

or consult the website: www.toebi.org.uk

Changing Faces

Dr Mark Faulkner will be leaving University College Cork on 1 September to take up a Lectureship in Medieval Literature at the University of Sheffield.

Please send any information about recent / upcoming appointments or retirements in your department to either of the Editors, and encourage your new colleagues to become members of TOEBI. Application forms can be downloaded from the website.

Contribute to the Newsletter:
Responses to this issue; book reviews; short articles on your Old English courses or assessment procedures; material about professional practice.

Please send information about the following items:
- conferences on Anglo-Saxon studies
- special lectures by Anglo-Saxonists
- postgraduate courses and opport-unities in Old English
- news about promotions, or general news about Old English lecturers
- the publication of new books or articles useful for teaching Old English
- useful websites for teaching Old English

Please recycle me
If you have a paper copy (or print out) of the TOEBI Newsletter, why not pass it on to a colleague who is not a member, or one of your graduate students? Better still, leave it in the staff common area so that other faculty members can find out what goes on in the world of Old English studies.

Send submissions for the next Newsletter to the Editors:

Dr David Clark and Dr Philip A. Shaw, School of English,
University of Leicester, Leicester. LE1 7RH.

email: dc147@le.ac.uk; ps209@le.ac.uk