Jane Roberts and Leslie Webster (eds), *Anglo-Saxon Traces*. **Tempe: ACMRS, 2011. xvi + 352 pp. 35 ills. Hardback. 9-7808-6698-4539. £58.**

This volume emanated from the thirteenth conference of the International Society of Anglo-Saxonists, held in London in 2007, on the theme of 'Anglo-Saxon Traces'. Although the volume is certainly worth waiting for, it seems a pity that there was a delay of as much as four years between the actual conference and the publication of the volume. This has resulted in some of the papers appearing a little dated, and important new finds such as the Staffordshire Hoard making no appearance, even as comparative material.

However it is rare, in the present author's experience, that a book of essays resulting from a conference contains so many papers of such interest as this collection does. Not only would it be invidious to pick out some rather than others, but such a procedure would probably cast more light on the present reviewer's interests than on the intrinsic merit of the papers. Each paper is therefore mentioned individually, in alphabetical order of the author, so that readers may be able to assess which ones will be of particular interest to them.

Alphabetically the first, Julia Crick's paper is also the one that stands out re-eminently for the present reviewer. Crick discusses the relationship between the sense of the past in Anglo-Saxon England and the script employed for writing manuscripts. She starts by drawing attention to the 'scale and significance of imitative copying' (p. 3), alluding to both its 'mimicry' and 'ideological freight' (p. 6), before moving on to the central concern of her paper, which is to consider charters written in a deliberately archaising script. She discusses script-

modification, where often 'the results fail to convince' (p. 11), before moving on to hyperarchaism, chronological different-iation, and the synchronicity of script and text. Her final point concerns the relation-ship between litigation and forgery, the 'need for documents in court […] which looked right' (p. 29). This fascinating paper contains many new ideas and moreover is beautifully presented with copious manu-script reproductions to illustrate each point made.

In a carefully constructed and presented paper, Joshua Davies outlines the story of St Ælfheah, starting and finishing with the (restored) eighteenth-century church of St Alfege in Greenwich, a church designed by Nicholas Hawksmoor. Davies gives an in-teresting analysis of the differences between the various eleventh-century accounts of the death of Ælfheah and the subsequent translation of his remains from London to Canterbury. In the course of this, he demonstrates the ways in which political and religious events and narratives of the time were intertwined.

Another particularly interesting paper is that by Nicole Discenza, who discusses the uses made of Bede's *De temporum ratione* by Ælfric and Byrhtferth in their scientific works of c. 1000 AD. She discusses where they cover the same material as Bede but also where they differ from him, in particular suggesting that 'these English heirs of Bede in the Benedictine Reform seem to lose the very notion of observation's role in science' (p. 70). She compares the approaches of the two later writers, demonstrating how Ælfric con-centrates on more basic notions of the movements of the sun and moon, while Byrhtferth, building on Ælfric's work, is more concerned with the mathematical notions behind these celestial movements.

This paper is full of interesting ideas and is also well-presented, ending with a useful appendix which gives the contents of the three works discussed.

In a copiously illustrated paper, Carol Farr discusses eight surviving examples of pocket Gospel Books, characteristic of the early Irish Church, two of which had reached Anglo-Saxon England before the end of the tenth century. The alterations made there, and the subsequent history of these two manuscripts, are traced in detail. She concludes that the Anglo-Saxons 'transformed them deftly' to connect them 'with their history and Christianity' (p. 100).

Sue Hirst's interesting paper discusses the importance of Mucking and East Tilbury, in the lower Thames area, in the fifth, sixth and seventh centuries. Her discussion mentions the Mucking settlement's good defensive position and the evidence of agricultural and other activity there. The settlement contained high-status burials with evidence from the early grave-goods of both late Roman and Germanic contacts and trade links. She concludes by suggesting that the minster at East Tilbury may, in the eighth and ninth centuries, have taken over the role of 'meeting place and mart' (p. 115) occupied by Mucking in the earlier period.

The problems of studying the geography of Anglo-Saxon England form the starting point for Martyn Jessup and Hafed Walda's paper. They suggest that the use of digital methodologies, or digital humanities, forms a useful modern approach to this important area of scholarship. Some of the projects discussed, for example those concerned with maps and mapping, using a GIS (Geographical Information System), are yielding good results. Others, for example PASE, although endorsed by Jessup and Walda, seem to the present reviewer to be of more limited value. Nevertheless, this is an exciting area of scholarship that old-fashioned scholars (such as the present reviewer) ignore at their peril.

Catherine Karkov gives a careful description of the frontispiece of the eighth-century Würzburg manuscript of the Pauline Epistles, Würzburg Universitätsbibliothek, M.p.th.f.69. This full-page coloured illustration shows the Crucifixion with a boat scene beneath. Karkov first discusses various of the interpretations of this scene that have been suggested. She then gives her own neat and convincing explanation of its meaning, setting it firmly in its place as the frontispiece of a copy of the Pauline Epistles.

Disease and disability in Anglo-Saxon England are discussed by Christina Lee, using both archaeological and documentary evidence. Among other interesting observations, she points out that individuals with congenital abnormalities, when cared for, could and did attain normal life expectancy. She suggests that some Christian burial evidence indicates that such individuals might have been considered 'in need of greater spiritual assistance' than other people (p. 163). However, the opposite argument (incorporating a belief that has been encountered by the present reviewer today) is surely also possible, that such individuals were totally innocent, even perhaps especially holy, and hence their immediate entry into Heaven was assured.

Juliet Mullins discusses the sources used by Alcuin of York in writing his *vita* of St Martin and how he adapts his sources to suit his hagiographical purpose. The main source was the first *vita*, written by Sulpicius Severus in the fourth century, and the Sulpician corpus available to Alcuin at Tours. Mullins demonstrates that Alcuin portrays

St Martin as 'a member of the established church whose miracles confirm the merit of his position' (p. 172), as well as an enlightener of the heathen and a bulwark against heresy and heretics. Her paper concludes with a short discussion of the use made of Alcuin's *vita* by Ælfric when he came to write his *Lives of Saints*.

Richard North considers the 'obscure [and] long-running quarrel' (p. 181) that took place between Archbishop Wulfred of Canterbury and King Cenwulf of Mercia. As he reinterprets this part of early ninth-century Mercian history, North gives the reader a careful comparison of the two *vitae* of St Kenelm. He also discusses in detail the relationship between the shadowy Cynehelm, possibly the son of King Cenwulf, and the legendary St Kenelm.

In a paper densely packed with scholarship, Jennifer O'Reilly discusses the *Angli* in Bede's *Historia Ecclesiastica*, with particular reference to the island geography of the British Isles and Bede's image of the building of the (spiritual) temple. She starts with a discussion of the patristic exegesis of Psalm 96, with particular reference to the commentaries by Augustine, Gregory and Bede, noting that the link between the multitude of islands in the Psalm and the building of the temple was the image of stone. Bede's use of the term *Angli*, rather than *Saxones*, is next considered, followed by the use made by Bede of Augustine's reference to Christ as the *lapis angularis*, the corner-stone of the building. Her paper ends with a neat tying-together of all these strands in Bede's assertion that 'Britain and the multitude of isles rejoice, because of their salvation' (p. 226).

Phyllis Portnoy looks afresh at the etymology of the place-name Marlowe in Buckinghamshire. In the course of this she examines in fascinating detail the uses of, and translations given to, the Old English word *laf*. Having dismissed as improbable the usual explanations of the second element of the place-name as *laf* 'remnant', she proposes a new etymology, that the second element is an unrecorded Old English word **laf* 'blade', comparing Middle English *lof* 'rudder; rudder-blade'. The element **laf* 'blade' could refer to either a blade of grass or the blade of a weapon and both these possible etymologies of the place-name are discussed in detail.

Anton Scharer discusses the significance of royal treasure in early medieval society, making some cogent comparisons between Anglo-Saxon England and the kingdoms of the Lombards and the Franks. He then goes on to consider how certain items of royal wealth, for example crowns, became imbued with symbolic value and thus rose to becoming royal insignia. He suggests that such items were part of the 'Christianisation of kingship' (p. 45), which helped to ensure their longevity.

In what could be regarded as a complementary paper to that by Jennifer O'Reilly, Diarmuid Scully considers Bede's 'understanding of Britain's relationship with Rome' (p. 243). Scully starts by demonstrating how Bede, following Orosius, prefaces his work of history with a geographical description. He then points out how Bede undermines the claims of imperial Rome to universal dominion by comparing them with his belief in the universal spiritual dominion of Christianity. In his description of Christian Britain as a place of beauty and fecundity, Bede 'presents us with a glimpse of Eden' (p. 259). Gildas of course had similarly presented a view of Britain as both beautiful and holy, and Scully gives a carefully argued contrast between these two accounts.

The paper by Tony Sharp and Bruce Watson reviews the documentary and archaeological evidence for the establishment and occupation of Southwark, 'London's first suburb' (p. 273), from Roman through to early Norman times. Particular issues discussed include the mint at Southwark, its population, the port tolls payable, and the water supply. The manner in which the authors have combined these disparate strands of evidence makes for a compelling account of Southwark, culminating in a careful discussion of its physical extent and whether it held or did not hold the status of a borough.

Emily Thornbury's most interesting paper uses the Old English *Gospel of Nicodemus* and its (flawed) Latin source to exemplify some of the problems encountered, and the strategies employed, by Anglo-Saxon translators in constructing a coherent vernacular text from a poor Latin original. She suggests that, when he encountered a problem in the Latin source, the translator could do one of four things. He could omit some words, or translate the original as it stood, or emend the text in the way that he assumed it was intended, or restructure the problematic part to make sense. Using bar graphs, Thornbury gives a careful analysis of the use of these alternative strategies and discusses some of their implications. She concludes by suggesting that the Anglo-Saxon translator was a skilful editor and sound Latinist who was able 'to construct [a] new and coherent vernacular' rendering (p. 318) from a damaged Latin text that the Exeter community was apparently unable to replace.

Finally, in alphabetical terms, Lisa Weston traces the history of Barking Abbey from its foundation as a double house in the late seventh century under Ethelburg when, according to Bede and corroborated by archaeological evidence, it flourished. Even

after Viking attacks, it appears to have continued, and it was then refounded as a single-sex women's house in the late tenth century under Wulfhild. There follows a discussion of the relationship between the physical rebuilding of the abbey in its landscape and the 'symbolic redefinition of its female monastic community' (p. 323). The paper ends with an interesting comparison between the life and miracles of Ethelburg as recounted by Bede and as told by Goscelin.

Elisabeth Okasha
University College Cork

Antonina Harbus, *Cognitive Approaches to Old English Poetry*. Anglo-Saxon Studies 18. Cambridge: Brewer, 2012. ix + 211 pp. Hardback. 9-7818-4384-3252. £50.

This book's goal is to explore the application of new approaches which have arisen from Cognitive Science to Anglo-Saxon poetry. Its subsidiary goal is to demonstrate how these approaches reveal the cross-cultural intelligibility of Anglo-Saxon texts and their ability to inspire emotional connections in readers throughout the ages. The author argues that the analysis of metaphors which represent thinking, the self and the mind can reveal the cognitive processes triggered as the reader attempts to make meaning from the rich tapestry of images that comprise any Anglo-Saxon poem.

The book begins with a clear and thorough introduction which draws together the diverse theoretical perspectives that have given rise to cognitive literary studies, from psychology and physiology to linguistics.

Throughout the introduction Harbus lays the foundation for her own work by tracing the development of these fields of inquiry. Chapter 2 attempts to account for the cross-cultural intelligibility of metaphors, focusing in particular on the metaphors of life as a journey and of the mind as a container and as a wandering entity. The examples in this chapter are drawn from *The Wanderer* and *The Seafarer*, and therefore also consider vernacular use of maritime imagery to describe states of mind. Chapter 3 explores how the human mind makes meaning from literary texts by piecing together disparate pieces of data to create new information. Revealing this process at work allows the scholar to trace particular conceptual combinations as they are manifested in texts. For example, Harbus uses the language of cognitive theory to articulate the processes underlying complex textual structures such as the shifting, kaleidoscopic images of the dreamer, the Cross and Christ in *The Dream of the Rood*.

Chapter 4 unravels the complex systems of fictive scenarios that readers construct in order to bring coherence to a narrative. The study of these interweaving worlds is known as Text World Theory, which can usefully be applied to Anglo-Saxon texts to reveal the mental acrobatics that medieval readers were expected to perform. Chapter 5 investigates the Theory of Mind. Also known as 'mind-reading', the Theory of Mind describes the universal ability of humans to 'read' other people, predicting their feelings and behaviours from subtle, culturally-bound clues. Traditionally seen as only applicable to the modern novel, Harbus

shows neatly that the Theory of Mind also pervades Anglo-Saxon poetry.

Chapters 6 and 7 bring together the preceding sections to explore how the application of cognitive theories to Anglo-Saxon poetry can invigorate Cognitive Science. Chapter 6 challenges long-held assumptions about the self in medieval texts (including the troubling assertion by an eminent philosopher that '"before Descartes people had little sense of an inner self"' (p. 142). Chapter 7 brings together earlier assertions of the cross-cultural intelligibility of Anglo-Saxon poetry by demonstrating the similar emotions triggered in medieval and modern readers by these texts.

Harbus presents excellent explanations of complex concepts that are detailed but delivered with enough clarity that they are accessible even for the reader unfamiliar with the field. Indeed, for the uninitiated, the most useful aspect of the book is that Harbus demonstrates the value of existing work in the field of cognitive studies whilst also showing how the book will build on these approaches by introducing cognitive approaches to Anglo-Saxon poetry (and Anglo-Saxon texts to cognitive approaches). The main strength of the book is its ability to offer for discussion fresh interpretations of some of the most difficult texts in the Anglo-Saxon corpus; although any interpretation of *Wulf and Eadwacer* can be debated, Harbus's clean and coherent approaches go some way to untangling the poem's dense maze of meanings.

It feels, however, as though a link is missing between the impressive synthesis of existing approaches into a new mode of analysis and the resulting readings of the texts; the reader is left wondering how another scholar interested in cognitive approaches might tackle a poem not included in the book. This is partly due to the fact that some of the examples are very specific. For instance, Harbus admits that the example of how 'a system of conceptual blends can perform a teaching function while conforming to generic and cultural norms, even in a relatively short text' demonstrated by Riddle 43 only works because it is one of the 'relatively few' with a didactic function (pp. 63-66). Some difficulty was created for this reviewer by the lack of systematic inclusion of diagrams. Where these are present (in Chapter 4 for example), the mechanics of the methodology are much easier to perceive.

This book would be suitable for someone with a general interest in cross-disciplinary (especially Arts-Science) approaches. More specifically, this book provides some techniques for unpicking complex and multi-layered texts like 'Wulf and Eadwacer', and also offers fresh approaches to understanding the contemporary reception of Anglo-Saxon poetry and modern encounters with these texts.

Rebecca Fisher,
University of Warwick

InScribe: Palaeography Learning materials, a new online training platform

InScribe is an online course for the study of Palaeography and Manuscript Studies developed by several of the institutes within the School of Advanced Study (including the Institute of Historical Research and Institute of English Studies), with support from the Department of Digital Humanities (King's College London), Senate House Library and Exeter Cathedral Library & Archives. Devised by Prof Michelle Brown (IES) and Dr Jane Winters (IHR), InScribe aims to support the teaching of Palaeography and Manuscript Studies at a postgraduate level.

At present we are releasing the introductory module which introduces some basic notions about Palaeography and provides an overview of the evolution of script in the medieval period (with particular reference to the English context). Similarly, it gives students the chance to transcribe text from a selection of newly digitised manuscripts from Senate House Library and Exeter Cathedral Library & Archives. Later in the year, new modules will be released that will provide advanced training on Diplomatic, Script and Translation, Codicology and Illumination. The introductory module is free of charge. To learn more about InScribe visit (http://www.history.ac.uk/research-training/courses/online-palaeography).

For further information, contact Dr Francisco J. Alvarez Lopez (francisco.alvarez-lopez@sas.ac.uk).

Rebecca Brackmann, *The Elizabethan Invention of Anglo-Saxon England: Laurence Nowell, William Lambarde, and the Study of Old English***. Studies in Renaissance Literature 30. Cambridge: Brewer, 2012. x + 244 pp. 3 figs. 9-7818-4384-3184. £55.00.**

'If we are to understand the origin of "Anglo-Saxon England"', argues Rebecca Brackmann in the conclusion to her recent book, 'we must not only look at what it was that Nowell and Lambarde found in their manuscripts, but what they were looking for when they opened them' (p. 224). *The Elizabethan Invention of Anglo-Saxon England* argues that what Nowell and Lambarde were looking for was historical evidence of an idea of 'Englishness' defined in terms of the English language as a descendant of Old English (and more particularly of the West Saxon dialect of Ælfric's *Grammar and Glossary*). Their works fitted neatly into contemporary debates over the standardisation of early modern English. By situating linguistic analysis and manuscript studies in the context of Elizabethan concerns over identity and polity, Brackmann brings together medievalist and early modernist studies, revealing the utility and necessity of studying each in relation to the other.

Following an introductory chapter, Part I focuses on Nowell's annotated copy of Richard Howlet's *Abcedarium Anglico-Latinum*, in which he wrote 4500 marginal glosses that provided Old English equivalents of early modern English words. (It is worth mentioning that Chapter 2 can easily stand alone as an excellent introduction or case study of the evolution of Old English studies and manuscript transmission, and the emergence of a 'standard' OE derived from Ælfric.) Part 2 is divided into three chapters concerned with the chorographic works of Nowell and Lambarde, including

place-name indexes, maps and prose works such as Lambarde's *Perambulation of Kent*. Finally, Part 3 turns to the familiar theme of English common law but with a specific focus on the role played by Lambarde in establishing Old English law codes as 'veteres sacrataeque leges', secular relics for a Protestant English nation. By emphasising the circulation of ideas and manuscripts via the channels of cultural and political patronage and scholarly exchange, Brackmann provides compelling evidence for the important role played by Old English studies in helping to shape contemporary and future conceptualisations of England, and of the English and their language.

Brackmann's narrative relies heavily on a literary studies perspective, though in some places other disciplines might shed important light on the material under consideration, for instance in Chapter 6. While the conclusions reached regarding Nowell's cartographic representation of Ireland are suggestive they raise important questions about Nowell's map and its meaning as it relates to contemporary cartography on the continent and amongst other humanist scholars. Such omissions are few, however. Her discussion of Old English and early modern laws appears with the caveat that the perspective is 'a literary, not a legal-historical' one, and the argument adds meaningfully to a subject that has been discussed at length in other scholarship on Anglo-Saxonism and legal antiquarianism.

What is perhaps most interesting is the omnipresence of the figure of William Cecil, Baron Burghley, chief advisor to Elizabeth I — and Nowell's employer. Cecil, his household and circle occupy a position of extreme importance relative to Nowell and Lambarde. The shift in focus away from figures such as Matthew Parker brings with it a re-evaluation of the relative importance of the

political and social concerns that motivated and determined the shape of early Anglo-Saxon studies as well as the Anglo-Saxon studies of subsequent scholars. Nowell and Lambarde emerge as figures more politically involved and aware than has been the case in studies concerned with narrower aspects of their work.

In addition to its primary focus, *The Elizabethan Invention of Anglo-Saxon England* raises important questions about the teaching of manuscript studies, the potential dangers of over-reliance on EEBO and Google Books in the study of early modern texts, and the interpretation of medievalist and Anglo-Saxonist manuscripts and printed books in the early modern period. It also fulfils its interdisciplinary goals. Brackmann's book sheds new light on two early Anglo-Saxonists about whom much has been written but about whose influence, clearly, much remains to be said.

Dustin Frazier
University of St Andrews

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Michael D. C. Drout (ed.), *Beowulf and the Critics: by J. R. R. Tolkien*. Rev. Second Edn. MRTS, 402. Tempe: ACMRS, 2011. xxvi + 480 pp. Hardback. 9-7808-6698-4508. £44.

As Drout points out in the Preface to his original edition of this work, he has the difficult task of accommodating two distinct audiences: those people who read it because it has 'Tolkien' on the cover, and those who read it because it says 'Beowulf' (as well as 'that most valuable audience of all: those who read the book because it says *both* "J.R.R. Tolkien" *and* "Beowulf" on the cover', p. xv). The very existence of a Second Edition suggests that he has been successful in this task, and his Preface to this edition notes that it has been updated to reflect the changing circumstances over the seven years since the first edition: the box-office phenomenon that was the *Lord of the Rings* films; the huge expansion in both Tolkien and *Beowulf* scholarship; and the publication of previously unpublished Tolkieniana. Drout has corrected errors in transcription and interpretation, made a number of formatting improvements, and added the results of new research throughout. He has also added a 'mostly complete' identification of the scholars Tolkien alludes to in the 'Babel of voices' passage, and the text of Tolkien's preparatory notes for the B-Text of the lecture.

There is no question that Tolkien's 1936 British Academy lecture '*Beowulf*: The Monsters and the Critics' is still the single most influential piece of literary criticism on *Beowulf* to date. Drout's comparative edition of the two drafts that Tolkien wrote

(and which reside in the Bodleian Library at Oxford) provides a valuable insight into Tolkien's thinking process on this topic, although to some it will perhaps seem overkill to produce such a rigorous and scholarly edition, complete with a detailed description of the manuscript, 161 pages of Explanatory Notes and 96 pages of Textual Notes (to only 110 pages for the A and B Text themselves). Tolkien himself might have been alarmed at the extent to which the extreme close-up on his essay might detract from a focus on the poem it champions. One cannot, however, deny the quality of the scholarship evinced in the edition itself.

There is a slight unevenness of tone in the introduction: occasionally, objective scholarly passages are juxtaposed with more anecdotal or autobiographical comments (for example, page 2, n. 2, and page 3), and the concluding statement is a little hagiographical (page 27; cf. page 341f.). However, both Drout's introduction and his explanatory notes give a useful sense of the connections of Tolkien's academic work and his fiction, and Tolkien's sympathy with the *Beowulf*-poet as 'an Englishman using afresh ancient and largely traditional material' (page 16, quoting Tolkien). Drout also flags up the most significant differences between the two versions of Tolkien's text, most interesting being the transformation of the famous 'tower' allegory from its 'genesis as a rock garden' (page 10), and convincingly negotiates some of Tolkien's seeming contradictions, such as the co-existence of his strong anti-Nazi feeling with a construction of 'an "English" race charac-

terized by blond hair, blue eyes, and a fondness for beer' (p. 12). Drout uses most of pages 19-24 to refute in detail several of Clare Lees' remarks about Tolkien as New Critic in her 'Men and *Beowulf*' article (*Medieval Masculinities: Regarding Men in the Middle Ages*, ed. Lees, pp. 129-148). Lees' piece is not without its problematic elements, but the decision to devote such a large proportion of the introduction to it seems puzzling, and one suspects that it is being used as a 'straw man' to enable Drout to articulate his own points.

There are some further oddities here: the final page of the 'Works Cited' section is in fact a blurb for the edition with the author's affiliation. The Index lists both 'mediaeval English literature, 119, 120' *and* ' mediæval literature, 120', 'historic document' *and* 'historical document' (but has 'Odin, Óðinn' as a single entry); lists singular and plural nouns separately (devil(s), dragon(s), hero(es)); does not clarify which 'Edward, king' is meant; and includes some seemingly whimsical entries: 'hooch', 'speak-easy', and (puzzlingly) 'wizards, missing'. The entry for 'blue eyes' is not only slightly odd (surely it could be subsumed under 'English identity'?), but also does not list pages 10-12, where the major discussion occurs. These are quibbles, however, and do not detract from the useful purposes this volume serves for Drout's two intended audiences 'the pure Tolkien enthusiasts' and 'the Anglo-Saxonists', and may go some way to creating a larger overlap between the two.

David Clark
University of Leicester

Encounters.
TOEBI Annual Meeting 2012
Saturday 20 October, University of Hull

The 2012 TOEBI Annual Meeting was held on 20th October at the University of Hull. The on-site organisers were Veronica O'Mara and Martin Arnold of Hull's Department of English. As is customary, the meeting provided an opportunity for members to reflect on their experiences as teachers of Old English, to exchange ideas about teaching innovations, resources and methodologies, and to explore prospective collaborations.

The meeting also included six academic papers focussed on current research in Old English studies. The academic theme of the conference element was 'Encounters' and the speakers were a combination of established academics and doctoral/post-doctoral research students. The papers delivered were as follows:

Dr Alaric Hall (University of Leeds), 'The infamous dearth of P-Celtic place-names in England'

Dr Christina Lee (University of Nottingham), 'Norse encounters'

Dr Christine Rauer (University of St Andrews), 'Homosexual encounters in the Old English martyrology'

Dr Natalie Jones (University of Nottingham), 'Encountering the divine: catechetical iconography in Old English literature'

Johanna Green (University of Glasgow), 'Textual encounters of the blurred kind?: poetic 'groupings' in some Old English manuscripts'

Dr Ilya Sverdlov (Independent Scholar), 'An encounter that happened but didn't: skaldic verse and Old English poetry'

All the papers were followed by vigorous discussion and searching questions from the twenty-four attendees. Some questions and comments, perhaps inevitably, touched on the current concerns of teachers of Old English, such as the decreasing availability of research funds for scholars and the perceived marginalisation of Old English studies at some HEIs. In these respects, there was a broad consensus that the future of Old English studies would involve significant challenges.

Such matters apart, the meeting went very well in a good humoured atmosphere on a seasonally pleasant day. The final business was the AGM, at which it was agreed to continue to hold the TOEBI meetings in the autumn. Minutes of the AGM can be read on the TOEBI website — http://www.toebi.org.uk/ — at the link 'About'.

Martin Arnold
University of Hull

International Society of Anglo-Saxonists Conference
Dublin, 28 July to 2 August 2013

This year the sixteenth ISAS conference was jointly hosted by University College Dublin and Trinity College, with the theme of Insular Cultures, focusing on relations between Britain and Ireland in the early Middle Ages. The local organizing committee consisted of Mary Clayton, UCD, Alice Jorgensen, Trinity College, Juliet Mullins, Colin Ireland, Niamh Pattwell and Brendan O'Connell. Two hundred and ten delegates from sixteen countries attended, fifty of whom were students. The packed pro-

gramme included four plenary lectures: by Dr Michael Ryan ('Ireland and Anglo-Saxon England: Contact and Contrast'); Professor Dáibhí Ó Cróinín ('Making England Irish'); Dr Jane Hawkes ('East Meets West in Anglo-Saxon Sculpture'); and Professor Charles Wright ('The Music of the Phoenix'). Thirty-nine papers were organized into sessions entitled: Ireland, England and Rome; Contact, Contrast and Influence; The Book of Daniel; Cultural Intersections in Sculpture; Latin Styles; Practising and Limiting Violence; Hermits, Historians and Preachers; Reading and Writing Latin; Winchester and Music; Glosses and Alphabets; Saints and Commemorations; To and Fro Across the Irish Sea; Royal and Ecclesiastical Power; Visuality and Materiality in Insular Art; and Vernacular Glosses and Grammar. In addition, there were seven lunchtime reports and an ISAS Business Meeting.

The conference was opened in the National Museum of Ireland on Sunday, 28 July, with a memorable reading by Seamus Heaney of his Old English and Old Irish-inspired work, followed by a reception. On the Monday evening, there was a reception in the residence of the British Ambassador to Ireland, Glencairn House, and on the Tuesday evening a reception and manuscript display in the Royal Irish Academy. The conference trip on Wednesday, 31 July, was to Glendalough and Powerscourt House. On Thursday evening delegates had an opportunity to go on the Viking Splash Tour of Dublin and on the Friday the conference dinner was held in the Davenport Hotel, following a reception and manuscript display in the Long Room in Trinity College. Forty-one delegates went on the post-conference trip to Tara, Kells, Clonmacnoise and Monasterboice.

Before the conference, a Graduate Workshop on 'Digital Resources: Data and Databases' was held in UCD on 27 and 28 July, attended by seventeen graduate students from ten universities in Europe and North America. The workshop was run by Dr Peter Stokes from the Department of Digital Humanities in King's College, London, and included sessions by Professor Toni Healey, from the Toronto *Dictionary of Old English*, Professors Michael Drout and Mark LeBlanc from the Wheaton College Lexomics Project and Dr Anthony Harvey of the Royal Irish Academy.

Mary Clayton
University College Dublin

TOEBI Conference Awards

It is my pleasure as the awards officer for TOEBI to invite applications for the 2013/14 round of conference awards. The deadline for applications is 14th March 2014. Those eligible to apply are postgraduate students and recent PhD graduates who do not yet have postdoctoral funding or a full-time job. Further details and the application form can be found on the TOEBI website at http://toebi.org.uk/.

For further information please contact me at jorgena@tcd.ie.

Alice Jorgensen

Reports from TOEBI Conference Award Holders 2012/13

Hana Videen, King's College London

The funding I received from TOEBI enabled me to attend the International Medieval Congress in Leeds, 1-4 July 2013. It was my first time being a moderator and organiser at a major international conference, an exciting and invaluable experience. The session was called 'Did They Have That Back Then?: Pleasure in Anglo-Saxon England', and it addressed the 2013 thematic strand of 'pleasure'. I co-organised the session with one of the speakers, Kathryn Maude, a colleague of mine from King's College London, who also received funding from TOEBI this year. We asked Professor Jonathan Wilcox of the University of Iowa and Rosie Weetch of the British Museum and the University of Reading to speak about pleasure in Anglo-Saxon England within their unique areas of expertise. Looking at both literature and material culture, the speakers explored the lighter side of Anglo-Saxon England, from the linguistic pleasures of solving riddles and reading aloud to the embodied pleasures of brooches and manuscripts. The experience of moderating this session really highlighted the importance (and pleasure) of multi-disciplinary conversations within the field of Anglo-Saxon studies.

Jennifer Key, University of St Andrews

I was able to attend two international conferences over the summer, both of which provided opportunities to present my research to large audiences. I co-organised a session on 'The Pleasures of Death' at the Leeds International Medieval Congress (1–4 July 2013), in which I gave a paper on 'The Last Word: Pleasure and the Saintly Death Speech in Anglo-Saxon Hagiography'. Furthermore, I presented a paper entitled 'Models of Vengeance in Anglo-Saxon and Irish Hagiography' at the prestigious bi-ennial International Society of Anglo-Saxonists Conference in Dublin (29 July–2 August 2013). I was also one of fifteen international participants accepted onto the pre-conference Graduate Workshop on 'Digital Resources: Data and Databases'. Both the conferences and the workshop provided excellent opportunities to engage with scholars and students alike, and to receive feedback on my own research.

Margaret Tedford, Queen's University Belfast

I received a bursary from TOEBI to attend the Ninth Oxford Medieval Graduate Conference on 4-5 April this year. The theme this year was 'Skill: Aspects and Approaches' and I presented a paper on the skill of seafaring as presented in Old English literature, primarily in *Beowulf*, *Andreas* and *Elene*. Although the conference covered topics across the field of Medieval Studies, there were several impressive papers on Old English, including Julia Bolotina (Cambridge) on evidence for medical care at Anglo-Saxon monastic and lay sites, Emily Kesling (Oxford) on Anglo-Saxon medical compilations, Alexis Becker (Harvard) speaking about Ælfric's *Colloquy*, and Sabine Rauch (University College Dublin) on number symbolism in *Beowulf*. The conference also included a workshop on the astrolabe with Dr Jim Bennett from the Museum of the History of Science in Oxford. Next year the theme for the conference will be 'Journey', with the organisers hoping to encourage an even more interdisciplinary range of papers than this year.

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Changing Faces

Andy Orchard has taken up the post of Rawlinson and Bosworth professor of Anglo-Saxon at the University of Oxford.

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 opportunities 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

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If you have a 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:

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