



Teachers of Old English in Britain and Ireland

TOEBI aims to promote and support the teaching of Old English in British and Irish Universities, and to raise the profile of the Old English language, Old English literature and Anglo-Saxon England in the public eye.

Membership

TOEBI welcomes new members. If you have any questions regarding membership, please contact the Secretary, Dr Marilina Cesario, m.cesario@qub.ac.uk

Meeting

The next TOEBI meeting will be held at the University of Nottingham on 18 October 2014. Please contact the meeting organiser, Dr Christina Lee for further information: christina.lee@nottingham.ac.uk

Conference Awards

TOEBI awards bursaries to help postgraduate students attend conferences. The application deadline for the awards competition of the academic year 2014-2015 will be in the spring of 2015. For further details please contact the Awards Officer, Dr Alice Jorgensen, jorgena@tcd.ie

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Reviews

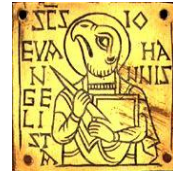
Peter S. Baker, *Honour, Exchange and Violence in 'Beowulf'*. Anglo-Saxon Studies 20. Cambridge: Brewer, 2013. x + 279 pp. Hardback. 9-7818-4384-3467. £60.

As Peter Baker observes in his opening sentence, 'There's no getting around the fact that *Beowulf* is violent'. Within heroic poetry we interpret this violence with reference to a framework of values concerned with the calibration of honour. We know, of course, that honour is not invariably expressed through violence: several other forms of reciprocal exchange come into play, most notably gift-giving, which is subtle in the messages it conveys and the social conditions that it (often temporarily) establishes. Such ideas inform any critical discussion of *Beowulf*. From the title of Baker's book one might think that this is yet another fairly predictable analysis of these concepts — perhaps more clearly expressed than in some studies, since Baker is a clear thinker and lucid writer, but maybe not taking us much beyond the familiar. Yet such an assumption would be wrong. This is a stimulating book, which provides new and challenging insights into the world of what Baker appropriately calls the 'honour economy'.

In exploring this economy, Baker makes use of modern anthropological and sociological studies, but he does so judiciously and with great sensitivity, recognising from the outset that there is no easy read-across. Rather, he allows this reading to sharpen his ability to read *Beowulf* with greater penetration, testing his insights, in the end, not so much by reference to the modern studies as by reference to other medieval literatures which also deal in the economy of honour. One valuable outcome is 'to

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claim a place of importance for *Beowulf* in the ongoing scholarly discussion of violence in the literature of the Middle Ages' (p. 240), a context for reading the poem that is all too rarely deployed. The most significant outcome of his approach, however, is that the elements making up the 'honour economy' are given nuanced definitions that are more culturally and linguistically sensitive than the familiar frames of reference that have become entrenched in modern scholarship.

This, it must be emphasised once again, is not a book which uses modern sociological studies in a crass way. Far from it. Baker is very alert to the language of *Beowulf* and other texts to which he refers, and he offers well-researched analyses of words and phrases which lie at the heart of this value-system. Taking advantage of the resources now available, he repeatedly shows that the interpretations of earlier scholars are open to question, and that more subtle or more precise definitions lead to reassessments of how we read and interpret. The focal points for analysis are those that one might expect: the role of plunder throughout the poem, the interpretation of Unferth's verbal exchange, the loan of his sword to Beowulf and its return, the complexities of the Finnsburg Episode, the role of Wealhtheow, of Freawaru, and of the 'peace-weaver' figure more generally (a term that is itself importantly reinterpreted) and the meaning within the honour economy of Beowulf's last fight and its outcome. These are the familiar episodes to which we return again and again in our reading and teaching of *Beowulf*, but I suggest that our reading and teaching will both be reinvigorated by Baker's analysis. He presents a lucid argument in an accessible style and bases his interpretations on a depth of research which he wears lightly. This is a book that

will benefit all readers of *Beowulf*, students and established scholars alike.

Joyce Hill
University of Leeds

Christine Rauer (ed.), *The Old English Martyrology: Edition, and Commentary*. Anglo-Saxon Texts 10. Brewer, 2013. xii + 400 pp. + 1 ill. Hardback. 9-7818-4384-3474. £60.

This new edition of the Old English *Martyrology* has a great deal to recommend it. Its editor is a scholar of the first rank and an acknowledged expert on this text. Although it does not, as the editor accepts, in all areas supersede the previous edition by Kotzor—which remains unsurpassed in its treatment of the manuscripts and the language of the text—nonetheless in certain other respects, and most especially in the coverage and analysis of the immense range of source material for the *Martyrology*, this new edition represents a considerable advance.

The Introduction contains sections on the date of composition and the sources, the language and origin, historical and literary contexts, the manuscripts, previous editions and editorial policy, together with a note on the translation. In addition to the text and translation, which make up about half of the volume, there is an extensive commentary on the text, three appendices (containing editions of the three very brief fragments of the *Martyrology* in MS BL Add. 23211, MS BL Add. 40165 A.2, and MS BL Harley3271), a glossary, a full bibliography, and indices of persons, of authors and texts, and of place-names and geographical terms. There is a frontispiece from MS CCC 196, p.24, illustrating the 'characteristic itemised layout' of the manuscripts of the text, but



the text itself here (as in the previous editions of Herzfeld and Kotzor) is taken in the main from MS BL Cotton Julius A. x, supplemented where necessary by the other surviving witnesses.

Rauer attempts to cover the main editorial and critical issues in the Introduction in a mere thirty pages. This necessitates the slight treatment of the language and of the manuscripts and, accordingly, accounts for the remaining usefulness of Kotzor. On the subject of the date of composition, Rauer has nothing new to say and agrees with the general opinion that the *Martyrology* belongs to the ninth century. She cautiously agrees too with Kotzor on the dialect of the text: originally probably Anglian (although a West Saxon element even in the original 'cannot be ruled out', p. 5) with a process of West-Saxonisation taking place in the course of the text's transmission in the later Anglo-Saxon period. There is a fascinating, but all too brief, discussion of the syntax, style and vocabulary. The original author's predilection for recapitulatory pronouns, for the unusual positioning of pronouns, and for extreme parataxis, all seem also to have met with revision and 'improvement' by the later scribes and revisers. The original's mixture of apparently unsophisticated anacolutha on the one hand, with learned and sometimes exotic vocabulary on the other is idiosyncratic—and perhaps paradoxical. The editor lists, but does not discuss, various possible explanatory scenarios for this situation which 'still need to be considered' (p. 11). This reader would have appreciated the editor's opinion here.

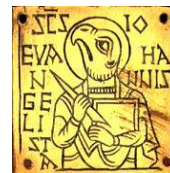
Seven pages of great interest are devoted to the text's historical and literary contexts. Various 'alignments' (p. 12) with possible literary contexts in the ninth century are sketched out. These cover potential places of production for the Old English text

(Canterbury, or early canonical communities, but not including discussion at this point of Lapidge's suggestion that the Old English is a translation of a lost Latin source produced at Hexham), authors and scholars with 'profiles of relevance' to the study of the *Martyrology* (Cynewulf, Wærfeth, Plegmund, etc), and texts contemporary with it or associated with it in one way or another (the OE Bede, the translation of Gregory's *Dialogues*, the Rule of Chrodegang, the *Theodulfi Capitula*, the calendar in Oxford Bodleian MS Digby 63). All of this is tentative and inconclusive, and the sense of 'alignment' is rather plastic too, but it is necessarily thus. In the Commentary, various texts are frequently alluded to as sources or possible sources for the sections or for parts of the sections of the Old English text—the *Calendar of Willibrord*, Bede's *Martyrologium* and *De tempore ratione*—but for reasons that are not clear, their general relation to the text finds no overview in the Introduction, neither in this section nor in that on the sources.



Karen Roe, Statues of St Edmund in Stone and Steel, <https://flic.kr/p/buC75F>

The weak part of this otherwise very fine edition is the glossary. The headword forms are given in normalised West Saxon, and no other forms, either orthographic or morphological, are given in any entry (even for those *hapax legomena* in the text which are



not spelled in the normalised fashion), so that in working from the text to the glossary, the frequent Anglian forms must first be converted by the reader into the uninflected form in the other dialect in order to be located in the glossary. All instances of almost all words in the *Martyrology* are listed, but the potential usefulness of this is vitiated by the fact that citations are to section numbers only, so that if, for example, when working from the glossary to the text, one should wish to look at all the *Martyrology's* usages of a common word, one has effectively to read through half of the text. Line numbers to the text would greatly have facilitated use of the glossary. Unusual linguistic or scribal forms are quite often discussed in the Commentary (e.g. section 1 *siðan* for *siððan*, 17 *mynster* for *mynstre*, 18 *ðreottean* for *ðreotteoðan*, 22 nom.pl. *deofla*, 24 *byran* for *?beran*, etc), but there are no cross-references to these in the entries in the glossary. Hapax legomena and restricted usage are labelled, but in the latter case no definition of the restriction is given (checking some of the words so labelled against the online Old English Corpus suggests a restriction to two or three occurrences elsewhere in the corpus).

The Commentary is this work's greatest contribution to knowledge. It follows the order of the text section by section. Each entry is sub-divided into three parts: first, there is a summary of the section's sources (either direct or indirect sources), together with interpretative remarks; secondly, there are detailed notes on points of specific interest or difficulty (scribal, linguistic, thematic, etc.); and thirdly, a summary bibliography of critical work on that section is given. The complete coverage and masterful summarising here, by the greatest living expert on this subject, of the very great range of sources (and of modern

publications on those sources) alone justifies the work and means that any scholar interested in the *Martyrology* will need, at least, to refer to this edition.

Mark Griffith
New College
Oxford

Clare A. Lees (ed.), *The Cambridge History of Early Medieval English Literature*. Cambridge: Cambridge University Press, 2012. xv + 789 pp. Hardback. 9-7805-2119-0589. £100.

To the chagrin of many Anglo-Saxonists, *The Cambridge History of Medieval Literature* (ed. David Wallace), published in 1999, took 1066 as its starting point, thereby implicitly consigning Anglo-Saxon literature to some kind of pre-medieval black hole. There was one chapter, now increasingly unsatisfactory, on 'Old English and its Afterlife', but, in accordance with institutional tradition at Cambridge, medieval English literature was understood to mean post-Anglo-Saxon literature. This new publication edited by Clare Lees admirably fills the gap left by the existing volume by presenting a history of the earlier period (though, as a result, the title of the Wallace volume is made to look even more problematic).

Lees has assembled a strong team of specialist scholars to produce an extremely wide-ranging volume of twenty-six substantial chapters. She follows the example of Wallace in including treatment not only of Old English and Anglo-Saxon Latin literature but also of other traditions of writing in Britain and Ireland in the period, both in vernacular languages and in other (non-Anglo-Saxon) strands of Latin. The book is structured in three sections, which are broadly chronological in approach,

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though chronology necessarily has to be deemphasized for some topics, not least Old English poetry. The first section, Word, Script and Image, surveys early writings in Britain and Ireland, down to about the ninth century, taking account of writing technologies and of the relation of art and writing and looking at texts in Irish and Welsh as well as at traditions of insular Latin. The section ends by focusing particularly on Bede in his historical and cultural context. The second section, Early English Literature, presents detailed studies of major strands and genres of Old English literature, with due attention too to related Latin writings. The recognized landmarks of the Old English canon – *Beowulf*, lyrics and riddles, religious poetry, ‘Alfredian’ prose, and so on – receive thoughtful attention here but the canon is also interestingly refreshed by the inclusion of chapters on, for example, liturgical and devotional texts and the relics of early women’s writing. The third section, Latin Learning and the Literary Vernaculars, is broadly ‘later’ in its focus, covering roughly the period 900-1150 (though of course some of the writings treated in the second section, including those of Ælfric and Wulfstan, are also ‘later’). Scientific and legal writings are among the areas expertly surveyed here, and, as well as a chapter giving an alert assessment of the authority of English as a literary language in this period and one insisting illuminatingly on the European dimension of eleventh-century literary culture in England, there are accounts of other literary languages in use at the time in Britain and Ireland: Latin, Anglo-Scandinavian, Welsh and Gaelic (though the link of the latter to Anglo-Saxon England is surely more tenuous than is the case with the others).

The message that emerges strongly from *The Cambridge History of Early Medieval*

English Literature is of the richness and multifariousness of insular writings but also of connections and connectedness. Contexts of multilingualism and multiculturalism are shown to prevail and cultural linkages are explored between different political ‘zones’ and between different ideologies. Grand narratives of literary and political history, constructed in the period itself and in modern scholarship, are here excitingly complicated as alternative perspectives are brought to bear. Such alternative perspectives are traced within individual chapters but also become apparent when reading one chapter in the context of another: a bigger picture emerges.

The emphasis throughout the book is very much on *versions* of history. Thus, for example, Bede’s story of the early English church is firmly placed in its Northumbrian social context; the *Anglo-Saxon Chronicle* is shown to represent multiplicity, not only when opposed to Celtic and Norman historiography but also across its own contrasting manuscripts; female political and literary history, ‘overwritten’ by male authority, is carefully excavated; King Alfred is confirmed as a key figure in the history of literature but the complexity of ninth-, and early tenth-, century literary history is stressed and Alfred’s place in it reassessed (following the lead of Malcolm Godden’s recent work).

This is a large book with an ambitiously wide focus. Depending on topic, there is some variation in approach among contributors. For topics less familiar to Anglo-Saxonists the chapters mostly take the form of authoritative surveys. In the coverage of Anglo-Saxon literature the contributors have been given more leeway, often pursuing particular takes on the literature and presenting new readings. Such readings are invariably interesting but



are pursued at the expense of the comprehensiveness of a more conventional history. As a result, there are gaps in coverage. *Judith* is mentioned only in passing, for instance, Bible translation is not considered, and there is no overview of homilies and hagiography; in the case of hagiography the main focus is on some female saints and on Guthlac. Also, although traditions of non-Anglo-Saxon literature are discussed in considerable detail there is little on Old English's closest linguistic relation Old Saxon, and the *Heliand* in particular, though recognized as 'the longest alliterative poem known to have been produced in Anglo-Saxon England' (p. 282), gets very few mentions.

Even a book as inclusive as this one can't cover everything in detail, however, and what is included is generally treated at a very high academic level indeed. *The Cambridge History of Early Medieval English Literature* will take its place as the definitive guide to and assessment of Anglo-Saxon literary history as presently conceived and will be essential reading for all serious students of early English literature. There are some proofreading glitches that have slipped through but Clare Lees is to be congratulated on devising and carrying through an ambitious project that will serve Anglo-Saxonists, including of course TOEBI members, well for the foreseeable future, helping us to rethink literary history in productive ways. And, happily, Lees has got CUP to acknowledge Anglo-Saxon literature as medieval.

Hugh Magennis
Queen's University Belfast

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Reports from TOEBI Conference Award Holders 2013/14

Hana Videen, King's College London
Annual Meeting of the Canadian Society of Medievalists
Brock University, St Catherines, Ontario,
24-26 May, 2014

TOEBI helped fund my trip to St Catherines, Ontario, for the Annual Meeting of the Canadian Society of Medievalists (CSM). On May 25 I presented a paper based on a chapter of my Ph.D. dissertation, 'Borders without Boundaries: what it means to be stained in *Beowulf*'. This was presented alongside another paper on *Beowulf* by Brett Roscoe of King's University College, Edmonton, and chaired by the president of CSM, John Osborne (Carleton University). My paper analyzes the ways in which the word *fah* is used in Old English poetry, highlighting the differences in the ways this word is glossed by modern translators. In a story that focuses on the implications of achieving everlasting fame — a lasting mark — the *Beowulf*-poet considers different ways of leaving a 'mark' or 'stain'.

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Carl Kears, *King's College London*¹

**The British Society for Literature and
Science Conference**
University of Surrey, 10-12 April 2014

Anglo-Saxonists are asking for trouble. Even within the broad discipline of 'Medieval Studies', we, as scholars and teachers of Old English, face frustration or even isolation now and then: our 'imaginative' or 'creative' approaches, arcane material and artifacts (or 'evidence'), can force us into the kind of borderland that brings the occasional smirk or frown from the literary historian of the 'High' or 'Late' Middle Ages. Yet, this is rarely damaging – the realm of 'Medieval Studies' or 'Medieval Literature' is still home, its stiff doors *are* open to the Anglo-Saxon enthusiast. Moving a little further outside, into the expanse of, for example, an English department as a whole, things can seem much more inhospitable. Look at all of those undergraduate courses. See how many focus on literary works written after the 'Age of Faith and Magic' was conquered by scientific reason. In this kind of arena, the ever-receding Anglo-Saxon past struggles to be relevant. We know this. We live through it. We still write. We still work. Old English studies can still thrive.

What we do not always know and do not always get a sense of, however, is how deep-rooted, subtle and widespread the denigration of the Anglo-Saxon period truly is. Dismissive overviews and constructed histories that promote a picture of medieval, western Europe as a sleeping giant awaiting the Renaissance and Enlightenment seep not only into 'popular'

culture, but into important intellectual discourses and respected academic conferences, into histories of science and outward and onward into digestible cultural phenomena that assumes some kind of authority on the matter (e.g. BBC Four, broadsheet newspapers).

The British Society of Literature and Science Conference offered Dr James Paz (University of Leeds) and I the chance to present some examples of the earliest English literature (and science) in a place where few question the fabricated histories of darkness and light. Here, medievalists were absent, distant, elsewhere. A conference grant from TOEBI allowed me to attend what was a revealing exposure to the absence of the medieval period within the expanding academic sect of 'Literature and Science'.

We may have had some presentiment of our future, of course: we imagined some resistance to our attempt to read Old English 'fiction' in light of Anglo-Saxon 'science'. Not only that, but we were going to present a paper on the Old English *Letter of Alexander to Aristotle* (a text much less popular in Anglo-Saxon studies than some of its fellow, *Beowulf*-MS companions).

But the conference looked like it would begin promisingly enough. Jim Al-Khalili, theoretical physicist and creator-presenter of BBC Four's 'Science and Islam', opened proceedings with the first day's plenary on 'Science and Rationalism in Medieval Arabic Texts'. The large audience absorbed a bulk of information about the important and overlooked scientific advancements that were underway in intellectual hubs such as Baghdad in the ninth century. However, on several occasions, Al-Khalili cast a glance to Western Europe from this early medieval Arabic world. 'Over there,' he stated, 'people were living in the Dark Ages.'

¹ The paper presented at this conference was co-authored with Dr James Paz. This account is indebted to him for his suggestions and to the discussions we had during and after the events described.

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Nothing 'scientific' was happening. Maybe one or two raged against ignorance through that one thousand-year sleep — 'but all around them', and again I quote, '*the Dark Ages was happening*'.

Surprisingly, this gave us some hope. One of the intentions of our paper was to raise awareness of the achievements of early medieval science and to demonstrate that ongoing work in the discipline of 'Literature and Science', including chronologies dealing with the origins of science fiction, does little to dispel pervasive myths of progress that make a leap from Greco-Roman civilizations to the scientific 'revolutions' that 'woke up' after Copernicus. Al-Khalili's talk had set our paper up nicely, we thought, because we had our eyes on the lines with which Dr Paz would conclude the presentation:

Remember that the darkness of the 'Dark Ages' also refers the way that scholars once groped through the shadows of time in despair at the scarcity of historical records that might illuminate the past. Perhaps modern 'readings' of the medieval depend more upon our own knowledge than we like to admit — upon our willingness to scrutinise the premodern past, upon our ability to reveal what has lain hidden for so long...?

But Jim Al-Khalili had the benefit of a large audience, of popularity. *He* had been on television. And he is not the first in such a position to propagate the picture of medieval Europe as savage and unscientific: think of Carl Sagan, renowned astronomer and science fiction fan, who produced a timeline of astronomy from antiquity to the present that left a thousand-year void between the fifth and fifteenth centuries. That blank space, he noted on his television

series, *Cosmos*, to an audience estimated at half a billion, was 'a poignant lost opportunity for mankind'.

We imagined a fraction of Jim's crowd might attend our views on the contrary, at least — a curious dozen, maybe more, interested in Alexander and Aristotle or in hearing something 'science fictional'. At the International Medieval Congress, two back-to-back sessions on 'Medieval Science Fiction' had packed out a large room so that some people had to sit on the floor. At the British Society of Science and Literature Conference panel on 'Medieval Science' all audience seats were empty except for two.

Two audience members. The empty chairs and atmosphere of absence, perhaps even of futility, was a reminder of the view of medieval science and even the Middle Ages as a whole within those areas of scholarship that dominate the academy and 'impact' a large portion of cultural life. The British Society for Literature and Science Conference is not called the 'Nineteenth Century Literature and Science Conference', nor was it ever, but that period and those who work within it made up the majority of papers and delegates. The definitions of 'science' we encountered here, though, were far from fixed.

As Anglo-Saxonists, we are aware of the scientific achievements of the early medieval period. These include Bede, for instance, who, with his timekeeping, calendars and development of scientific texts by Isidore, offers us glimpses into an active medieval 'research' community at Jarrow, one that helped define scientific literacy in Europe; and manuscripts like Cotton Tiberius B.v. with its complex *computus*, metrics, calendars, astronomical materials and depiction of wondrous beings thought to dwell in distant lands. Our

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understanding of the complexity and efficacy of Anglo-Saxon medicine is on the increase. Old English scholars such as Roy Liuzza, Daniel Anlezark, Faith Wallis and Karen Jolly bring this 'science' to us in their ongoing work. Further afield, the recently published second volume of *The Cambridge History of Science* devotes itself to the topic of 'medieval science'; James Hannam's *God's Philosophers: How the Medieval World Laid the Foundations for Modern Science* seeks to bring the topic of medieval science to a wider readership and work by Elly R. Truit, Scott Lightsey and Minsoo Kang on medieval automata examines the sophistication, design and cultural importance of such medieval machinery. Furthermore, the 'Ordered Universe' project at the University of Durham, an interdisciplinary investigation of medieval science, has appeared in prestigious journals such as *Nature* of late and has received some healthy media promotion (although this project was also off the radar at the BSLS Conference).

The forthcoming essay collection, *Medieval Science Fiction*, with its anachronistic-sounding title, intends to engage and subvert the expectations of more general audiences. This book brings some of the scholars mentioned above together to ask how and why 'science' and 'fiction' intersect in the medieval period; explore the ways in which works of modern SF illuminate medieval counterparts; but also identify both the presence and absence of the 'medieval' in science fiction history. So, with this and with the scholarship outlined above, the foundations for 'sea change' in academic thought about 'medieval science' or even 'early medieval science' are certainly in place.

As the BSLS Conference has shown, though, we need to claim and demand more respect

for early medieval science beyond our comfort zone – and we need more of a presence at such important events, because the view that early medieval science did not exist given voice by 'popular' or well-known speakers continues to hurt the disciplines of Old English Studies and Medieval Studies. With an eye on collaboration, experimentation and a desire to read texts across time (as we will go on to do with our 'science fictional' reading of the OE *Letter*), we can try to counteract this. The journey ahead might be a tough one, but the medieval period should be taken there: it has a role to play in our future, as it did in our past and in our discussions about that past, because it played a part in shaping what we call 'science' today.

You can follow the Medieval Science Fiction project on Twitter @MedievalSciFi

TOEBI Conference Awards

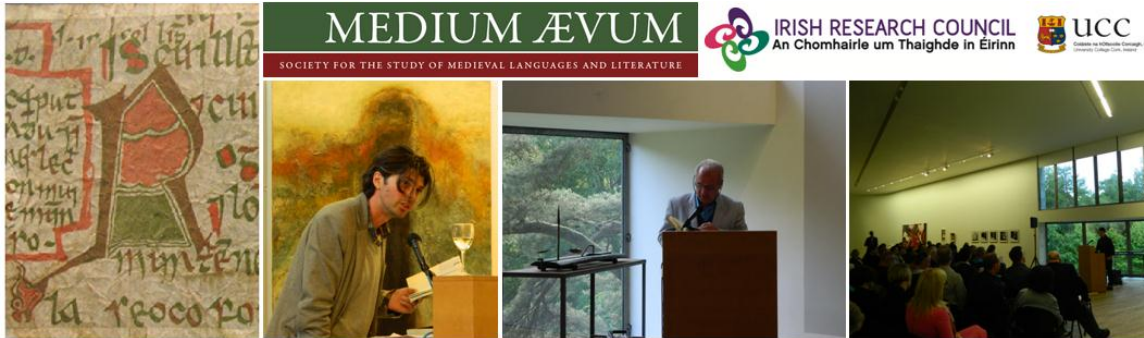
We invite applications for the 2014/15 round of conference awards.

TOEBI awards bursaries to help postgraduate students attend conferences. The application deadline for the awards competition of the academic year 2014-2015 will be in the spring of 2015.

For further details please contact the Awards Officer, Dr Alice Jorgensen, jorgena@tcd.ie



Conference Reports



'From *Eald* to New: Translating Early Medieval Poetry for the 21st Century'

'*Eald to New*' was hosted by the School of English, University College Cork, on June 5-7 2014 and organized by Tom Birkett and Kirsty March-Lyons. It consisted of three main events: a graduate workshop, a public poetry evening and a two-day conference. The event sought to bring together academics and creative practitioners working with Old English, Old Irish and Old Norse poetry, in order to encourage collaboration and advance our understanding of the practical, theoretical and socio-cultural aspects of the translation process. It also addressed the pedagogical considerations of teaching translation and using translated texts such as Heaney's *Beowulf* within the academy. The Irish Research Council, the Society for the Study of Medieval Languages and Literature, the School of English, University College Cork and UCC's Information Services Strategic Fund, as well as the Forum for Medieval and Renaissance Studies in Ireland, provided generous funding for the three day event.

The graduate workshop on creative translation was conducted by the editors of the *The Word Exchange: Anglo-Saxon Poems in Translation* – Greg Delanty and Michael

Matto – and by Lahney Preston-Matto, the most recent translator of the Old Irish tale *The Vision of Mac Conglinne*. The workshop catered for students with varying levels of language competence and focused on creative use of the material. The conference was officially launched on the evening of the 5th June by a wine reception and public poetry evening held in the Lewis Glucksman Gallery. The poetry event comprised readings from ten local and internationally renowned poets who have produced translations of medieval poetry, including several for *The Word Exchange* anthology. Leanne O'Sullivan, UCC's writer in residence, compèred the event which was opened by Greg Delanty reading his translation of *The Wanderer* in full. The evening was a rare opportunity to hear the poems performed by their translators, and showcased the increasing accessibility and relevance of medieval poetry for a contemporary audience.

The conference itself served as a timely forum bringing together poets and academic translators to share their working practices and teaching methodologies, and this mixed audience led to lively discussions

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following each of the panels. The conference programme consisted of four plenary addresses and twenty-five papers given by established academics as well as early career scholars and graduate students. Over the course of the two days, around 100 people attended the conference, including a heartening number of undergraduate students. The keynote addresses were given by: Carolyne Larrington (University of Oxford), Heather O'Donoghue (University of Oxford), Chris Jones (University of St Andrews) and Hugh Magennis (Queen's University Belfast). On the first

from ongoing translation initiatives, including the 'Old English Poetry Project' coordinated by Bob Hasenfratz and Miller Oberman.

The organizers plan to publish conference proceedings in the near future and more information about the aims and direction of 'Eald to New' can found at <http://ealdtonew.org>.

Tom Birkett and Kirsty March-Lyons
School of English, University College Cork



Graduate Poetry Workshop, with Greg Delanty, Michael Matto and Lahney Preston-Matto

day, the panels were dedicated to Old Norse and Old Irish translation; the final session also briefly ventured into Middle English verse and Provençal Troubadour poetry. The second day centered on the issues of translating Old English poetry and teaching through translation, and included papers on the translation of Old English into Spanish and Turkish, as well as featuring reports

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Changing Faces

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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