Record of the tenth conference of the International Society of Anglo-Saxonists, at the University of Helsinki, 6–11 August 2001

1   The general theme of the conference was the Anglo-Saxons and the North. The following papers were delivered:

Carole Hough, 'The Structure of Society in the Seventh Century: a New Reading of Æthelberht 12'

Mary P. Richards, 'The Body as Text in Early Anglo-Saxon Law'

Margaret Clunies Ross, 'An Anglo-Saxon Runic Coin and its Adventures in Sweden'

Peter J. Lucas, 'The First Attempts at an Anglo-Saxon Grammar: Sir Henry Spelman and his Contacts with Nordic Scholars'

Barbara Yorke, 'The "Old North" from the Saxon South in Nineteenth-Century Britain'

Robert E. Bjork, 'The View from the North: Scandinavian Contributions to Anglo-Saxon Literary Studies'

Patricia Poussa, 'The "North Folc": Scandinavian Influence in an Eastern English Dialect Area'

Janne Skaffari, 'They Take Both Earls and Thralls: Notes on Anglo-Saxon Borrowing of Norse Words'

Kathrin Thier, 'Ships and their Terminology Between England and the North'

Richard Marsden, 'Egregious Error: the Importance of Getting It Wrong in the Old English *Heptateuch*'

Katherine O'Brien O'Keeffe, 'Inside, Outside, Conduct and Judgement: Alfred Reads the *Regula pastoralis*'

Christine Rauer, 'Paris, Bibliothèque Nationale, lat. 10861 and the Old English *Martyrology*'

Lesley Abrams, 'Place-Names and Settlement History in Viking-Age England'

Debby Banham, 'Scandinavian Influence on Anglo-Saxon Farming?'

Nicholas Howe, 'North Looking South: the Anglo-Saxon Construction of Geographical Identity'

Seppo Heikkinen, 'Bede's Treatment of Rhythmic Poetry in his *De arte metrica*'

George H. Brown, 'From a Copy to the Copy of Bede's *Historia ecclesiastica*' (St Petersburg, National Library Lat. Q. v. I. 18)

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Christopher Abram, 'Anglo-Saxon England and the Sources of Old Norse Literary Culture'

Matthew Townend, 'Skaldic Verse and Social Context: Audiences for Old Norse in Anglo-Saxon England'

Jonathan Wilcox, 'Egil in England: the Old Norse and Old English Prose'

Patrick W. Conner, 'The Minster Scriptorium at Exeter, 950–1000'

Michael D. C. Drout, 'The Exeter Book Wisdom Poems and the Benedictine Reform'

Jonathan Roper, 'The Relevance of *Kalevala* Metre Poetry for the Anglo-Saxonist'

Geoffrey Russom, 'Comparison of Eddic Meters with Old English Metre'

Päivi Kilpinen, 'Old English Church Words'

Lucia Kornexl, 'Word-Formation, Sex, and Gender in Old English – an Intimate Relationship?'

Michiko Ogura, '"Reflexive" and "Impersonal" Constructions in Old English'

Frank Battaglia, 'Not Christian vs. Pagan, but Hall vs. Bog – the Great Shift in Early Scandinavian Religion and its Implications for *Beowulf*'

Lilla Kopár, 'Visual Evidence for Religious Accommodation in Early Anglo-Scandinavian Communities of Northern England'

Richard North, 'Ruthwell and the Early Inculturation of Christianity within Anglian Paganism'

Mary Clayton, 'Ælfric's *Letter to Brother Edward*'

Paul E. Szarmach, 'Ælfric Revises: the Lives of Martin and the Idea of the Author'

Pauline A. Thompson, 'Ælfric's Portrayal of the Saint as Catechist in his *Life of St Cecilia*'

Allen J. Frantzen, 'The Emotional Life of King Edmund'

Stacy S. Klein, 'Reforming Queenship: Gender and Nostalgia in Late Anglo-Saxon Literature'

Dora Faraci, 'Ineffability and Innumerability in Old English Texts'

Roy M. Liuzza, 'What the Thunder Said: Anglo-Saxon Brontologies and the Problem of Sources'

Karl Reichl, 'Parenthesis in *Beowulf*: Singer's Aside or High Poetic Style?'

Susan Irvine, 'A Tangled Web: the Relationship Between MSS E and F of the *Anglo-Saxon Chronicle*'

Malcolm Godden, 'The Anglo-Saxons and the Goths: Rewriting the Sack of Rome'

There was an interdisciplinary panel session at Temppeliaukio Church on The Cross in Anglo-Saxon Culture, at which the following position papers were delivered:

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Catherine Karkov, 'Performing the Ruthwell Cross'
Karen Jolly, 'Signing and Sacralizing Space'
Sarah Larratt Keefer, 'Cross Liturgy: Object and Act'

Reports were given on the following projects:
Antonette diPaolo Healey, *The Dictionary of Old English*
Rohini Jayatilaka, *Fontes Anglo-Saxonici*
Martin K. Foys, The Digital Edition of the Bayeux Tapestry: Evolution and Final Form
Simon Keynes, David Pelteret and Francesca Tinti, The Prosopography of Anglo-Saxon England
Matti Rissanen, The Helsinki Corpus of English Texts: the Diachronic Part

The poster-presentations were:
Anne L. Klinck, 'Freya or Aphrodite? *The Wife's Lament* North and South'
Kristin Lynn Cole, 'Leveling of the Definite Article and Demonstrative: Old Norse Interference with Old English Syntax'
Aideen O'Leary, 'Scandinavian Apocalypses in Insular Christianity'
Peter Kitson, 'Topography, Dialect, and the Relation of Old English Psalter-glosses'

Three special lectures were delivered:
Joseph Harris, 'North-Sea Elegy and Para-Literary History'
Roberta Frank, 'No Heroics, Please: We're Viking-Age Skalds'
Martin Carver, 'The Early Pictish Monastery at Portmahomack, Easter Ross. Columba, Northumbria and the Conversion of the Picts'

II General Business Meeting held in Lecture Hall II of the Porthania Building, University of Helsinki, on 11 August 2001, at 12.00 noon, President Matti Kilpiö presiding.

The President began by recording the Society's great sorrow at the death of the Executive Director, Phillip Pulsiano, in August 2000, and paid tribute to his courage during his extended period of illness. The Society wished to put on record its warm gratitude for all that Phill had done to promote the interests of the ISAS, both as a member and during his period as Executive Director.

A The President reported on behalf of the Executive Committee:

1 David Johnson has been appointed as Executive Director. The Society concurred with the President's warm expression of gratitude for his willingness to assume this responsibility in August 2000, initially in an Acting capacity, following Phill Pulsiano's death.

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2 The eleventh conference of the Society is to be held at the Arizona Center for Medieval and Renaissance Studies at Arizona State University, 4–9 August 2003, hosted by Robert Bjork.

3 The twelfth conference of the Society will be held at the University of Munich, hosted by Hans Sauer.

4 Gratitude was expressed to all those who had assisted in making the conference such a success.

B The Executive Director reported on behalf of the Executive Committee:

1 Membership dues and related interest have generated revenues of $6,584.78, yielding a negative balance after expenditures as of 30 June 2001, of $823.48, although this was more than accounted for by unusual items of expenditure associated with the exceptional circumstances of the change of Executive Directorship. Plans to establish a Travel Grant in honour of Phillip Pulsiano are under consideration by the Advisory Board. The total assets as at 31 June 2001 were $43,777.59. Of this amount, $13,275.11 is retained in certificate funds.

2 Officers of the Society. In accordance with the Society's constitution, Matti Kilpiö completes his term as President on 31 December 2001, after which Robert Bjork will assume the post of President. Hans Sauer will assume the post of First Vice-President. Joyce Hill completes her term of office as Second Vice-President on 31 December 2001 and will be succeeded by Elaine Treharne.

3 Membership of the Advisory Board. The term of office expires on 31 December 2001 for the following members: Katalin Halacsy Scholz, Hugh Magennis and Elaine Treharne. The following have been appointed as members of the Advisory Board from 1 January 2002 to 31 December 2005 Leena Kahlas-Tarkka, Roy Liuzza and Eamonn O'Carragain.

4 Honorary Membership of the Society. The Honorary Membership consists of †Peter Clemoes, Rosemary Cramp, André Crépin, René Derolez, Helmut Gneuss, †Edward B. Irving Jr, Tadao Kubouchi, †Henry Loyn, Bruce Mitchell, Sigeru Ono, †John Pope, Barbara Raw, and Fred C. Robinson. Matti Rissanen, Jane Roberts and Ute Schwab have been accorded honorary memberships.

5 The Advisory Board has established a sub-committee to investigate publication prospects for themed volumes arising substantially from ISAS conferences.

6 The Advisory Board approved in principle a marketing strategy for the Society, which will be the particular responsibility of the Second Vice-President, with the support of the Advisory Board.

7 After the Executive Director received two proposals from one ISAS member for democratizing the Society by constitutional amendment,

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the Advisory Board discussed a number of ways in which the constitution could be amended in order to reflect the Society's continuing development and to increase the involvement of the general membership. Proposed amendments will be dealt with in accordance with §9 and will involve a ballot of all Members. The adoption of proposed amendments will require a simple majority of returned ballots.

C The Second Vice-President reported on behalf of the Executive Committee:

1 The thanks of all participants for a very successful conference.

III   The conference included receptions hosted by the University, and by the City of Helsinki, which was held in the City Hall, and a conference dinner in the crypt of the Cathedral. The conference marked the formal opening of the *Ex insula lux* exhibition of manuscripts in the University Library (jointly arranged and exhibited with St Petersburg), and there was an exhibition of Anglo-Saxon Coins in the National Museum of Finland. The excursion was to Hämeenlinna Castle, the Church of the Holy Cross at Hattula and the Riihimäki Glass Museum.

IV   The conference was followed by a one-day symposium on 13 August at St Petersburg State University, hosted by the Department of English Philology and Translation. The following papers were delivered:

Igor K. Arkhipov, 'OE Cognitive Prototypes and their Reflexes in Modern English'

Marina Ye. Tsvinariya, 'OE Modal Verbs and Pragmatic Entities'

Yuri A. Kleiner, 'Anglo-Saxon and Old Norse Epics: Typology or Genetics'

Gleb S. Lebedev (St Petersburg Institute of Historical and Archaeological Studies), 'Vikings and their Role in the Life of Northwestern Russia'

Andrei M. Tyun, 'The Anglo-Saxon Medical World (Terms and Historical Evidence)'

Elena V. Mukha, 'Early English Coins in the Hermitage'

Irina B. Rubert, 'Interplay of English and Danish Legal Ideas in Anglo-Saxon Laws'

Svetlana V. Visharenko, 'On Cooperation Between Finnish and Russian Anglo-Saxonists'

The symposium marked the formal opening of the *Ex insula lux* exhibition of manuscripts in the National Library of Russia (jointly arranged and exhibited with Helsinki). On 12 August there was either a city tour of St Petersburg and a visit to the Hermitage Museum, or an excursion to Novgorod, followed by a dinner in one of the eighteenth-century aristocratic residences in the centre of St Petersburg.

V   Registration forms for the ISAS conference to be organized by the Arizona Center for Medieval and Renaissance Studies at Arizona State University and

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held at the Chaparral Suites Resort in Scottsdale, Arizona, will be mailed to all paid-up members of the Society. Payment may be made by cheque or postal money order for $15.00 or £10.00 sterling (regular members) or for $10.00 or £7.00 (student and retired members) and should be sent to Professor David F. Johnson, Executive Director, International Society of Anglo-Saxonists, Department of English, Florida State University, Tallahassee, Florida, 32306, USA. Payment may be made to the Executive Director by Visa or MasterCard or by personal cheque. For members outside the US transfers in sterling may be sent to the ISAS account, HSBC Bank plc, City Office Cambridge Branch, Cambridge, CB2 3HZ; sorting code 40-16-08, account no. 21241605. Members may arrange to pay dues for more than one year. Payment forms are available from the Executive Director.

The landscape of *Beowulf*

MARGARET GELLING

The landscape of the epic poem *Beowulf* is a fantasy construct in which incompatible features coexist, but while it is an unprofitable exercise to attempt a reconstruction of a coherent topography in which Beowulf's exploits took place, the poet's choice of individual landscape terms is not likely to be random. Where this choice is not influenced by alliteration, each term may have been intended to convey a specific image appropriate to its immediate context. Several of the landscape terms used in the poem are otherwise unrecorded or only found rarely in other literary sources. This applies to *hlið*, *hop* and *gelad*; but by contrast with their rarity in literature these words are well evidenced in place-names, and an understanding of the place-name usage may have some relevance to the interpretation of their occurrences in the poem.

Two studies have explored the precise relationship between landscape features and the terms which are employed in Old English settlement-names,[1] and the field-work and map-study undertaken for these has revealed a remarkable degree of consistency and subtlety in the usage of landscape terms throughout the country. There are large categories of words for hills, valleys, water-sources, and every other type of landscape feature, but within these categories there are no synonyms. Each word gives a precise definition of what must have seemed to Old English speakers to be the defining feature of the physical environment of a particular settlement. That this was a country-wide vocabulary was obscured for previous students by the manner in which place-name material is published, that is in county surveys and in alphabetical dictionaries. A county survey does not bring out the significance because it seldom gives a sufficiently large sample of names containing any one landscape term. Alphabetical dictionaries are arranged according to the initial letter of the first element in a compound, and while this would be illuminating in a Celtic language it is unhelpful for English names where the main element in a compound comes second. It was necessary to unscramble the dictionaries and amalgamate the county surveys in order to obtain an overview of the usage of topographical terms. The purpose of the present article is to suggest that this overview of *hlið*, *hop* and *gelad* as place-name

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[1] M. Gelling, *Place-Names in the Landscape* (London, 1984); see also M. Gelling and A. Cole, *The Landscape of Place-Names* (Stamford, 2000).

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terms may have a bearing on their use by the *Beowulf*-poet. For *hop*, the poet's *fen-hopu* and *mor-hopu* are the only recorded literary instances apart from an obscure gloss, and it seems perverse not to make use of the abundant toponymic evidence when considering the significance of the term.

The word *hlið*, usually translated 'slope', is one of the *Beowulf*-poet's most frequently used topographical terms. In the two lines (1892 and 3157) where *hlið* is used without a qualifier, *h*- alliterates, but in the compounds *fen-hlið*, *mist-hlið*, *næs-hlið*, *stan-hlið*, *wulf-hlið* it does not, and it is possible that this word was chosen because a more precise meaning than the general one 'slope' made it seem particularly appropriate.

In place-names OE *hlið* is not one of the commoner hill-terms and its distribution is patchy, a characteristic which usually indicates a reference to landforms which are found in some regions more frequently than in others. The main concentration is in south Shropshire and north Herefordshire, and here it can be shown to be a specialized term for a hill with a concavity, either in one side or at the foot. Striking examples are Wapley Hill (earlier *Wappelyth*) in north Herefordshire and Pontesford Hill (earlier *Ponteslith*) in south-west Shropshire. Both these massifs have deep recesses in one side. On a smaller scale, but impressive, is Gatley Park (earlier *Gattelyth*) in north Herefordshire, where the manor house overlooks a natural amphitheatre in the hillside. At Huglith, Shropshire, the settlement-site is enclosed by a horseshoe-shaped area of high ground, and at Shirley, Herefordshire (earlier *Sherlythe*), the farm overlooks a similar hollow. The great hill called Ragleth, near Church Stretton, Shropshire, has a tree-filled cleft on its west side. A variant of this usage is seen at Lyth Hill, near Shrewsbury, and at West Leith, Hertfordshire, where there are escarpments which have a hollow at the foot. The land-form at these two widely separated places is strikingly similar.

Such formations have been observed at a sufficient number of places with *hlið* names in southern England and in the West Midlands[2] for a specialized sense 'hill with a hollow' to be postulated with some confidence. In northern England, however, the Old Norse equivalent *hlið* is used with the more general sense 'hill-slope'.

If it could be assumed that a specialized sense 'hill with a hollow' was known to the *Beowulf*-poet, this would add something to our understanding of the -*hlið* compounds in the poem. A hill with a hollow provides dead ground, and this could be a lurking place for natural or supernatural enemies. In all the instances in *Beowulf* the -*hlið*, -*hleoðu* compounds have a menacing context. Grendel comes from the marsh under *misthleoðum*, and when fatally wounded he returns to his

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[2] This definition of *hlið* in place-names is expounded in more detail in Gelling and Cole, *The Landscape*, pp. 182–5. The specialized application of *hlið* to concave hills had not been noted at the date of Gelling, *Place-Names in the Landscape*.

joyless dwelling *under fenhleoðu.* It is, of course, impossible to relate these two compounds exactly to concave hill-slopes, but there may be a suggestion that *hleoðu* are places where monsters can lurk. When Beowulf is told of the dangers he must traverse on his way to the monsters' lair these include *wulfhleoðu,* and here land-forms of the type for which *hlið* is used in Herefordshire and Shropshire may be directly relevant, as also in the *steap stanhliðo* which the hero passes on the journey. The compound *næshleoðum,* used for a place where water monsters lie, could be envisaged as a headland with hollowed-out shelves.

The origin of OE *hop* has not been established, but its use as a place-name element has been defined in the two books cited above. Earlier discussion, particularly in the *Oxford English Dictionary* (under *hope*[2]) and by A. H. Smith,[3] gave confused accounts, failing to distinguish it from the Middle English reflex of Old Norse *hóp* 'a small land-locked bay or inlet'. There is no reason to suppose that the Old Norse word had any influence on the senses of Old English *hop.* There are about sixty settlement-names in which *hop* is used and most of these must be supposed to date from before the time of the Scandinavian settlements in England. Smith's discussion is seriously misleading in its suggestion that names which contain the word in its commonest sense, 'small, enclosed valley', may not have been coined before the Middle English period.

With very few exceptions, place-names of Old English origin containing the word *hop* fall easily into one of the two categories, 'enclosure in marsh or wasteland' and 'remote valley'. Names in which *hop* is used in the 'remote valley' sense are heavily concentrated in three areas: the central part of the Welsh Marches, the edges of the Pennine Chain, and the mountainous areas of Durham, Northumberland and southern Scotland. It seems likely that, when speakers of Old English were confronted by the valleys in these areas, none of the rich variety of valley terms which they had deployed in less rugged territories seemed adequate, and so another term was brought into service which commented primarily on the extreme seclusion of the features. 'Remote valley' cannot be the sense in *Beowulf* (though C. L. Wrenn offered the curious translation 'remote valley in the fens' for *fen-hop*), but a word with the basic sense 'secret place' is appropriate to the locations where Grendel and his mother live.

In the *Beowulf*ian sense 'piece of enclosed ground in marsh', *hop* is very clearly evidenced in Kent (as in Hope All Saints in Romney Marsh) and in Essex, where it is common in field-names in the coastal marshes. In Kent there is a reference at the end of a charter boundary-clause to *þa mersc hopa þe þær butan syndon*: this is in Thanet.[4] There are also a few minor names in these counties for which 'enclosure in waste' seems appropriate. The 'enclosure in marsh' sense is occasionally

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[3] A. H. Smith, *English Place-Name Elements, Part 1: A-IW*, EPNS 25 (1956), 259–60.
[4] W. de G. Birch, *Cartularium Saxonicum*, 3 vols. and index (London, 1885–99), no. 784 (=S489).

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evidenced in northern counties, as in Hope Green south of Stockport, Cheshire, Mythop east of Blackpool, Lancashire, and Meathop north-east of Grange over Sands, Westmorland.[5]

The place-name evidence indicates that, whatever the ultimate etymology of *hop*, speakers of Old English understood it to mean 'remote, secret place', and this, rather than the commonly used 'lair' would be a suitable translation in the two *Beowulf* compounds. There is no basis for the rendering 'hollow' which has appeared fairly frequently in glossaries and translations.

The related words *lad* and *gelad* both occur in place-names, and they have been subject to confusion and conflation in reference books.[6] Eilert Ekwall, however, noted that *gelad* meant 'passage over a river' while *lad* meant 'water-course'.[7] Detailed consideration in 1984[8] made it possible to offer more precise definitions within these two broad categories: *gelad*, as used in place-names, means 'difficult water-crossing', and *lad* means 'artificial water-channel'. The 'water-channel' term is found, in the modern form Lode, mostly in minor names in the eastern fenlands and in the low-lying areas of Somerset, whereas the 'water-crossing' term is found in a small number of major names more widely distributed over the southern half of England. It is these last names which deserve consideration for the interpretation of the *Beowulf*-poet's *fen-gelad* and *uncuð gelad*.

The certain identification of *gelad* in place-names depends on the availability of Old English spellings, like *Crecca gelad* for Cricklade, Wiltshire, *Euuangelad* for Evenlode, Worcestershire, *Hlincgelad* for Linslade, Buckinghamshire, or on Middle English or modern spellings in which *ge-* is represented by *-i-*, as in Framilode, Gloucestershire. On the river Severn, also in Gloucestershire, there are two minor names, for one of which, Abloads Court, there is a diagnostic spelling *Abbilade* 1210.[9] The other, Wainlode, has no spellings earlier than 1378,[10] so a *gelad* etymology is a hypothesis based on topography. For Lechlade, Gloucestershire, Portslade, Sussex, and Shiplate, Somerset, the spellings are not conclusive, but *gelad* seems more appropriate topographically than *lad*. There are three occurrences of *gelad* in Old English charter boundaries: *dyrnan gelad* and *eanflæde gelad* on the south bank of the middle Thames by Appleford and Wytham, and *hafoc gelad* in Haseley, Oxfordshire.[11]

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[5] There is a detailed account of place-names containing *hop* in the two books cited above, n. 1.

[6] They are totally conflated (and it might be fair to say confused) by A. H. Smith, *English Place-Name Elements, Part 2: Jafn-Ytri*, EPNS 26 (1956), 8–9.

[7] E. Ekwall, *The Concise Oxford Dictionary of English Place-Names*, 4th ed. (Oxford, 1960), p. 284.

[8] Gelling, *Place-Names*, pp. 23–5 and 73–6.

[9] A. H. Smith, *The Place-Names of Gloucestershire, Part 2*, EPNS 39 (1964), 152.

[10] *Ibid.* p. 51.

[11] M. Gelling, *The Place-Names of Berkshire, Part 3*, EPNS 51 (1976), 754 (*dyrnan gelad*) and 731 (*eanflæde gelad*); and M. Gelling, *The Place-Names of Oxfordshire, Part 1*, EPNS 23 (1953), 131 (*hafoc gelad*).