

(continued from front flap)

anonymous Old English Orosius. Significant fresh manuscript evidence is published, in the form of early-eleventh-century fragments of the West Saxon Gospels, which, dialectically Kentish and emanating from a fourteenth-century psalter with signs of use in the Tewkesbury area, testify to a more complex textual transmission than any Skeat envisaged, and in the form of a tenth-century (possibly Glastonbury) leaf which probably was part of a *sumerrædingboc*, a type of liturgical lectionary not otherwise surviving from Anglo-Saxon England. In another article ingenious analysis of manuscript evidence yields the new conclusion that Frithegod, whose *Breuilloquium Vitae Wilfredi* was composed at Canterbury, was of Frankish origin and left England after the death of his patron, Archbishop Oda, in 958 to return to Brioude in the Auvergne whence he had come. In two other contributions a fresh resource is extracted from an already much studied type of evidence: under painstaking scrutiny the vernacular poem *Genesis A* becomes a unique witness to an insular mixed Old Latin-Vulgate text of the first twenty-two chapters of Genesis; 180 or so references to disputes about land are assembled for the first time from charters and other sources as a corpus for further study of Anglo-Saxon law in action. An expert knowledge of present-day pharmacology becomes a catalyst, speeding up demonstration that a number of allegedly 'magic' Anglo-Saxon recipes were in fact the result of careful and thoughtful experimentation and may well have helped cure the diseases in question.

Following past practice a bibliography concludes this volume, listing all contributions to every branch of Anglo-Saxon studies published in 1987.

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*Jacket design by Ken Vail*

Printed in Great Britain

ISBN 0 521 365716

ISSN 0263 6751

**Anglo-Saxon England**  
**Volume 16**

This volume offers fundamental evidence and discussion illuminating a wide range of important subjects: possible influence of Cicero on Bede's attitude to rhetoric; probability that Theodore and Hadrian brought a glossary from Italy to England; the traditional concept of the narrator in Old English poetry; the nationality of the author of the Old English poem *Genesis B*; the conceptions of history controlling the Old English Orosius; the establishment of Square minuscule as the standard English script of the tenth century; criteria for distinguishing between Anglo-Saxon script written in England and script written by Anglo-Saxons on the continent; grounds for claiming that certain surviving pre-Conquest manuscripts were once at Glastonbury; the extent of the circulation of Prudentius's *Psychomachia* in Anglo-Saxon England; the regional distribution of names of different origins among the moneyers of the Anglo-Danish era. Early and late periods and north and south thus find a place in this searching treatment of intellectual, cultural and settlement issues. A systematic bibliography of the previous year's publications rounds all off.

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