

Proposal for a Thesis
in the Field of English
in Partial Fulfillment of the Requirements
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I.

Tentative Title:

“Bodies of Christ: Corporality Transformed in Ælfric’s Lives of Oswald, Æthelthryth,
and Edmund”

II.

Research Problem

In the work known as the *Lives of Saints*, produced between 992 and 1002 AD (Clemons, “Chronology” 34), the Benedictine monk Ælfric of Eynsham includes narratives of five English saints, three of whom were members of Anglo-Saxon royalty: Oswald, king of Northumbria; Æthelthryth, daughter and wife of kings; and Edmund, king of East Anglia. These three saints, however, share another unique attribute. Years after their deaths, the bodies of all three were discovered to be either partially or entirely free from decay—‘incorrupt.’ This phenomenon invites a question: what role does the body play in these saints’ *vitae*?

In this thesis, I will look for an answer to that question in Ælfric’s lives of Oswald, Æthelthryth, and Edmund by examining the depictions of the body, whole and in part, living and dead, active and still. I plan, in the course of this analysis, to investigate these questions: How does Ælfric’s language affect our perception of the body in these narratives? What is the significance—symbolically and thematically—of the episodes in which the body is focused upon within each overall narrative? What similarities or differences are there if one compares the depictions of the body in the three lives? How does the body relate to sanctity and to the faithful’s experience of the saint through

miracles?

My hypothesis is that Ælfric utilized stylistic and rhetorical devices that invite the reader's attention to the body in these three saints' lives, and that he presented these bodies both as figural reminders of moments in Christ's life and as nexuses of the transformative power of God. To test this hypothesis, I will closely analyze the three lives and will draw upon scholarship that places Ælfric's work in its stylistic, hagiographical, and historical contexts. I believe that intentional attention to the body can be seen in Ælfric's deployment of a battery of rhetorical devices such as extensive alliteration, repetition of words, sounds, and images, and careful use of quoted speech. I anticipate concluding that these highlighted episodes connect the embodied saint to the embodied Christ, and that they also link these three lives thematically by emphasizing the body as the site wherein spiritual values are transformed into performance both during the life of the saint and through miracles after their death. There are distinctions, however, to be explored as well. I would argue that, although transformation of values into action is a concept common to all three *vita*e, there is in Edmund's life a further focus on how Edmund's death and his body initiate a sort of transformation of events—of reversals that correct or improve on what has been. The bodies of Æthelthryth and Edmund attest to healing and restoration; the broken body of Oswald speaks to the power of even the smallest fragment when there is faith.

III.

Definition of Terms

“Benedictine Reform”: A movement in 10th-century Anglo-Saxon England led by

Bishops Æthelwold, Duncan, and Oswald that renewed emphasis on stricter standards of monastic behavior, on education, and on a close relationship between ecclesiastical and secular rulers.

“Double monastery”: A religious house with both monks and nuns in residence.

“Figuration”: Within the hagiographical genre, the representation or identification of a person or event as part of a pattern established by a Biblical person or event. In Ælfric’s writing, one sees an emphasis on explaining events as figural or typological parts of the cyclicity of history.

“Incorrupt”: A term that describes a body or body part that has remained free from decay or decomposition after death.

“*Passio*”: A form of hagiographical writing that relates the story of a martyred saint’s life, suffering, and death.

“Rhythmical prose”: A term used to describe Ælfric’s unique style of prose, characterized by alliteration and patterns of stressed and unstressed words, which create effects similar to those in Anglo-Saxon poetry (or in Latin rhythmical prose, as some critics have suggested). Some scholars prefer the term “alliterative prose”.

“Sanctorale”: The cycle of saint’s days, feast days, and holy days that are ‘fixed’, i.e. unchanging, on the Church calendar. In contrast, the ‘temporale’ refers to those holy days that can be celebrated on different dates from year to year, such as Ash Wednesday, Easter, or Epiphany.

“Translation”: The process of moving a saint’s body from one place (often outside a church) to another (often to a shrine within a church).

“*Vita*”: A form of hagiographical writing that tells the story of a saint’s life for the edification and emulation of the faithful.

IV.

Background

The work known as the *Lives of Saints* is the third of Ælfric of Eynsham’s collections of vernacular religious writing. It contains a mixture of homiletic material, Old Testament narratives, and, principally, saints’ lives that follows the sanctorale cycle and was written at the request of Ælfric’s patrons, aristocratic father and son Æthelweard and Æthelmær. When we speak of the *Lives of Saints*, generally we are referring to the text as presented in BL Cotton Julius E.vii, a manuscript produced within a few decades of composition. This manuscript presents a relatively intact, organized version of the *Lives*, including a table of contents. There has been some interference in the text with the insertion of four lives not written by Ælfric; the scholarship of authors such as Joyce Hill and Hugh Magennis has given careful consideration to that extraneous material and to the relationship of what Ælfric may have issued and what Cotton Julius E.vii presents. After comparison with another manuscript in a different line of transmission, Peter Clemoes concluded, however, that Ælfric did indeed intend the *Lives of Saints* to contain the mixture of materials that it does in Cotton Julius E.vii (Clemoes, “Chronology” 10). If that is the case, then the existence of themes and repeated imagery across the different items in this text would speak to Ælfric’s authorial conception and not merely to happenstance in the scriptorium.

The Ælfrician material in *Lives of Saints* is written almost entirely in his distinctive rhythmical (or alliterative) prose style. Walter W. Skeat, the editor of the scholarly edition of the *Lives*, chose to organize the text as if it were verse; while subsequent scholars have argued about whether Ælfric was inspired by vernacular verse or by Latin rhythmical prose, the overwhelming consensus is that Ælfric wrote prose that contains many of the characteristics of poetry.¹ “Lexical variation is a dominant characteristic of Ælfric’s work. . . . Most of Ælfric’s works also contain an array of figures of speech such as alliteration, repetition, and paronomasia, yielding a rhetorically effective structure, tightly bound together by such ornamental devices as were common in native poetry” (Corona 170). Andy Orchard argues that Anglo-Saxon poets used these devices, and particularly types of alliteration far beyond what would be demanded by poetic ‘rules’, to draw the reader or listener’s attention to specific and important passages in a work; he sees these techniques at work in rhythmical prose such as Ælfric’s for the same purposes (458-62). Anne Middleton found Ælfric used alliterating words to guide the audience to share his moral judgment (86); Ruth Waterhouse, writing almost simultaneously with Middleton, concludes similarly and also sees Ælfric deliberately using repetition of sounds and words in *Lives of Saints* to build the ‘impact’ on his audience (Waterhouse, “Affective Language” 145). Waterhouse also has pointed to the way in which Ælfric’s choice to frame speech as indirect or direct discourse affects the reader’s reaction to a saint’s life (Waterhouse, “Ælfric’s Use” 90).

¹ See Clemons, “Ælfric”, as well as Middleton, Momma, and Corona for comprehensive discussions.

Within *Lives of Saints* there are twenty-six lives written by Ælfric; three of whom are Anglo-Saxon royalty: Oswald, the seventh-century king of Northumbria, praised for his active promotion of Christianity among his people and acclaimed as a martyr after his battlefield death at the hands of a rival king; Æthelthryth, a seventh-century East Anglian princess and the wife of King Ecgfrid, who retained her virginity through two marriages before becoming the founding abbess of a double monastery at Ely; and Edmund, the ninth-century King of East Anglia, martyred by the Vikings. After death, Oswald's dismembered right hand miraculously was never touched by decay, and the bodies of both Æthelthryth and Edmund were completely incorrupt. We see Ælfric using the techniques described by Orchard, Corona, Middleton, and Waterhouse to draw his audience's focus to the episodes involving the saints' bodies—bodies that I would argue are retrospectively foregrounded by the phenomenon of incorruptibility. We as readers now reconsider every action that would involve Oswald's hand, for example, whether it is literal (when he fights or raises a cross) or figurative (when he orders the distribution of food and silver to the poor).

Oswald, Æthelthryth, and Edmund are rarely considered as a group unless, as in the work of Rollason and Ridyard, it is as royal saints with very active cults; in that context, their bodies and body parts are both relics and focuses of devotion. Scholars who have taken interest in the imagery of the body in these particular *vitae* have approached it from multiple perspectives, and frequently that approach depends on the gender of the saint. The two male saints are often examined against the backdrop of war. In both his article "*Desecto Capite Perfido: Bodily Fragmentation and Reciprocal Violence in Anglo-Saxon England*" and his book *Soldier Saints and Holy Warriors*,

Damon discusses the treatment of the bodies (and particularly of the head as trophy) of the martyr-kings Oswald and Edmund within a comprehensive consideration of themes of violence, warfare, and kingship. Earl, utilizing both a historical and psychological approach, suggests that Ælfric's desire to urge a more moderate attitude toward the Vikings is revealed in his treatment of Edmund's death and the subsequent recovery of his head (139-40). Carl Phelpstead, however, reads Ælfric's *passio* of Edmund as a deliberate effort to identify Edmund's behavior and suffering with that of Christ while recognizing that Edmund's choices do not represent the only path open to a king (42).

Æthelthryth, whose remarkable virginity exerts a timeless fascination, has been the subject of much recent analysis, often from scholars who work within the fields of gender studies or feminist criticism. Gwen Griffiths contends that Æthelthryth “. . . becomes marginalized, visible only as an object to be gazed upon and used by others to the extent that her body itself ultimately functions as a text” (35). She suggests a reading that rests on what is implied or imagined, “Only by reading within the fissures of Ælfric's discourse can the control of the dominant narrator be resisted and the trace of an active, strongly persistent woman be found— . . .” (49). Virginia Blanton argues that Ælfric's life of Æthelthryth reflects the male-centered ideology of the Benedictine reform and further claims that one result of the reform was to turn Æthelthryth into a symbol whom one venerated in liturgy but not necessarily by pilgrimage and attention to the translated body (105-129). In a direct challenge to Griffiths' and Blanton's characterizations, Phillip Pulsiano insists that “Æthelthryth's body remains continuously in the forefront, in no sense erased, but rather a text upon which is written both her past indiscretion, her

present purity (in her chastity), and her future in death as a signifier of God's power and the efficacy of the virginal life" (39).

Other authors utilize modern critical approaches combined with a call for conscious awareness of how Ælfric's life of Æthelthryth may have been understood by a contemporary audience. In *Tradition and Belief*, for example, Clare Lees argues for an approach that contextualizes a literary work within its culture. She proposes that Ælfric's treatment of female saints may be part of larger concerns about chastity and about transforming female sexuality and desire into a safe model for imitation (146-148). Waterhouse applies discourse analysis to episodes involving Æthelthryth's body (as well as to the religious politics in Oswald's *vita*); although the vocabulary and methodology are rather cumbersome, her insights emphasize how important it is to consider the assumptions, perspective, and knowledge of the original audience in order to understand the significance of what is written (Waterhouse, "Discourse and Hypersignification" 333-334, 340).

In this thesis, I propose to explore what can be learned from an analysis of the same theme in the three lives despite the differences by which other scholarship has divided them. Furthermore, and bearing in mind Lees' and Waterhouse's approach, this examination will rest on both careful, detailed analysis of language while respecting what these episodes may have meant in their own cultural context. I anticipate that I will devote one chapter to each saint's life.

V.

Research Methods

Using the Skeat edition of the *Lives of the Saints*, I will unite the tools of close reading and stylistic analysis of the Old English text (using my own translation) with reference to scholarship in the fields of Ælfrician and hagiographical study. In addition, I anticipate engaging with scholarly work that enhances contextual understanding of these works, ranging from Godden's work on the Anglo-Saxon sense of time to Lerer, Godfrey and Chenard's on the metonymic meaning of body parts in Anglo-Saxon literature.

VI.

Research Limitations

I plan to restrict myself to these three saints' lives because of their shared characteristics and because of the potential value of seeing interrelationships within items in one text, the *Lives of Saints*. (Ælfric also wrote a life of St. Cuthbert, a native bishop whose corpse was quite famously incorrupt, but this *vita* falls outside these parameters.) I will use the Skeat edition as it contains all three lives and is the one to which the great majority of the scholarship refers. While I will not be performing a comparison between these lives and those of the other saints in this text since such an approach would broaden the topic too greatly, I do expect that some reference may be made to events in the Maccabees and Kings narratives contained in the *Lives of Saints*.

VII.

Tentative Schedule

Initial submission of proposal.....	November 20, 2014
Proposal returned for revision.....	February 24, 2015

2 nd Proposal draft submitted.....	May 1, 2015
Proposal accepted by research advisor.....	June 1, 2015
Thesis director assigned.....	July 1, 2015
First draft completed.....	October 20, 2015
Thesis director returns corrected first draft.....	November 20, 2015
Revised draft completed.....	December 20, 2015
Thesis director returns revised draft.....	February 1, 2016
Final test submitted to thesis director and research advisor.....	February 15, 2016
Bound copy approved.....	March 15, 2016
Graduation.....	May 2016

Bibliography

I. Works Cited

- Ælfric. "Passion of Saint Edmund, King and Martyr." Skeat, vol. 2. 314-335. Print. The primary source in Old English with Skeat's translation.
- . "Saint Æthelthryth, Virgin." Skeat, vol. 1. 432-440. Print. The life of St. Æthelthryth in Old English and with Skeat's translation.
- . "Saint Oswald, King and Martyr." Skeat, vol. 2. 124-143. Print. The life of St. Oswald in both Old English and with Skeat's translation.
- Blanton, Virginia. *Signs of Devotion: The Cult of St. Æthelthryth in Medieval England, 695-1615*. University Park: Pennsylvania State UP, 2007. Print. Blanton examines the cult of St. Æthelthryth primarily from a gender-studies perspective and through both written and visual representations. Her extensive discussion of Bede's narrative with regard to its treatment of the saint's body can be fruitfully considered with regard to Ælfric's. Blanton's interpretation of Ælfric's *vita* reduces it to a work designed to promote Æthelthryth as a model of chastity and religious service for men.
- Chenard, Marianne Malo. "King Oswald's Holy Hands: Metonymy and the Making of a Saint in Bede's *Ecclesiastical History*." *Exemplaria* 17.1 (2005): 33-56. Maney

Online. Web. 28 September 2014. Chenard explores the idea that in his *Ecclesiastical History*, Bede presents episodes in Oswald's life in which his hands are particularly emphasized and which metonymically show the relationship between Church and ruler. Although her work focuses on Bede, Chenard's approach can be examined with regard to Ælfric's work. Additionally the article contains a discussion of incorrupt bodies with a short section on Bede's Æthelthryth.

- Clemons, Peter. "Ælfric." Stanley, *Continuations and Beginnings*. 176-209. Print. Clemons' essay provides a comprehensive overview of what is known of Ælfric's life, education, canon, and style of writing. Clemons concludes that Ælfric's style reflects Ælfric's perception of history as orderly and even elegant.
- . "The Chronology of Ælfric's Work." *The Anglo-Saxons: Studies in Some Aspects of their History and Culture, Presented to Bruce Dickens*. London: np, 1959. N. pag. Repr. np: CEMERS, SUNY-Binghamton, 1980. *Old English Newsletter* Subsidia, 5. Print. In this work, Clemons presents a reasoned and logical chronology of Ælfric's known canon of work.
- Corona, Gabriella. "Ælfric's (Un)Changing Style: Continuity of Patterns from the *Catholic Homilies* to the *Lives of Saints*." *The Journal of English and Germanic Philology* 107.2 (2008): 169-89. *JSTOR*. Web. 9 July 2014. Corona examines Ælfric's style, including rhetorical and poetic devices, as it progresses from the *Catholic Homilies* to the *Lives of Saints*. Her analysis looks at excerpts from pieces that Ælfric wrote and then rewrote to see how his choices reveal rhetorical patterns and thematic emphases not only in the individual works but also intertextually.
- Damon, John Edward. "*Desecto Capite Perfido*: Bodily Fragmentation and Reciprocal Violence in Anglo-Saxon England." *Exemplaria* 13.2 (2001): 399-432. *Maney Online*. Web. 28 September 2014. Damon examines the theme of beheading and fragmentation of bodies in Anglo-Saxon culture and, in particular, in the accounts of the deaths of Oswald and Edmund as well as in *Beowulf*. He proposes the idea of reciprocity in these violent acts: that removing, retaining and displaying a body part can function as a challenge, threat or boast that provokes similar reaction from the opponent. Additionally, he provides an overview of scholarly approaches to understanding the significance of decapitation and/or dismemberment. The sections on Oswald vis-à-vis descriptions of actions in Maccabees are especially interesting and will support my analysis.
- . *Soldier Saints and Holy Warriors: Warfare and Sanctity in the Literature of Early England*. Hampshire: Ashgate, 2003. Print. Damon's book, published two years after the above article, takes on the more general issue of attitudes toward warfare and violence revealed through saints' lives and other religious narrative, but does also reexamine the theme of mutilation or fragmentation of the body (there is discussion of the lives of both St. Oswald and St. Edmund.) Damon also

addresses the question of whether or how one can identify themes that pervade *Lives of Saints* when the only seemingly intact version of collection survives in just one manuscript in which there are undeniable additions to the original text.

Earl, James W. "Violence and Non-Violence in Anglo-Saxon England: Ælfric's 'Passion of St. Edmund'." *Philological Quarterly* 78 1-2 (1999): 125-149. *ProQuest*. Web. 1 July 2014. Author uses a mixture of close reading and Freudian psychology to interpret the Anglo-Saxon attitude toward violence in period around the year 1000, using the life and martyrdom of St. Edmund as an example. Explores idea that Ælfric was advocating non-violence as response to Viking attacks.

Godden, Malcolm. "The Millennium, Time, and History for the Anglo-Saxons." *The Apocalyptic Year 1000: Religious Expectation and Social Change, 950-1050*. Eds. Richard Landes, Andrew Gow, and David C. Van Meter. Oxford: Oxford UP, 2003. 155-80. Print. Godden focuses on writings of Ælfric and Wulfstan with reference to their attitudes about the millennium, apocalypse and the end of days. Godden discusses Ælfric's concept of time as being cyclical.

Godfrey, Mary Flavia. "*Beowulf* and *Judith*: Thematizing Decapitation in Old English Poetry." *Texas Studies in Literature and Language* 35.1 (1993): 1-43. *JSTOR*. Web. 26 September 2014. Godfrey proposes that in both *Beowulf* and *Judith* the severed head and its display function as highly charged and symbolic moments in the narrative and focus attention upon issues of thought and creativity. In her conclusion, she also draws attention to the phenomenon of the 'speaking severed head' found in hagiography and contends that they do not function as symbols to be used by the enemy but rather as demonstrations of God's power.

Griffiths, Gwen. "Reading Ælfric's Æthelthryth as a Woman." *Parergon* ns 10.2 (1992): 35-49. *Project MUSE*. Web. 25 September 2014. Feminist reading of Ælfric's life of St. Æthelthryth that demands that the reader resist the implicit assumptions and directions that the narrative would have one make and instead see the unacknowledged, unreported agency of Æthelthryth. Griffiths looks at the focus on the saint's body and urges that we see that the body is transformed into a text, inscribed with her history and inviting gaze.

Hill, Joyce. "The Dissemination of Ælfric's *Lives of Saints*: A Preliminary Study." Szarmach, *Holy Men* 235-59. Survey of contents of Cotton Julius E.vii, by far the most complete manuscript of *Lives of Saints*, with additional discussion of Skeat's edition of the *Lives of Saints*, preliminary to determining in what other manuscripts this material can be found. Includes discussion of organizing principle of table of contents in Cotton Julius E.vii.

---. "Identifying Texts in Cotton Julius E.vii: Medieval and Modern Perspectives." *Beatus Vir: Studies in Early English and Norse Manuscripts in Memory of Phillip Pulsiano*. Eds. A. N. Doane and Kristen Wolf. Tempe, AZ: Arizona Center for

Medieval and Renaissance Studies, 2006. 27-40. Print. Hill discusses the challenges associated with this text and manuscript.

- Lees, Clare. *Tradition and Belief: Religious Writing in Late Anglo-Saxon England*. Minneapolis: U Minneapolis P, 1999. Print. *Medieval Cultures* 19. Series eds. Rita Copeland, Barbara A. Hanawalt, and David Wallace. A study of English vernacular religious prose including saints' lives from the tenth and eleventh centuries as they reveal the culture (social order, beliefs and practices) of the time. Emphasizes that "tradition" is a means of conveying culture and that the somewhat formulaic aspects of religious texts are reiterations of important tenets of religious practice. Includes an interesting chapter about Ælfric and female saints, which seems to be closely adapted from earlier article, "Engendering Religious Desire." *JMEMS* 27.1 (1997): 17-45 (below, "Works Consulted").
- Lerer, Seth. "Grendel's Glove." *ELH* 61.4 (1994): 721-751. *JSTOR*. Web. 2 September 2014. Lerer considers the significance of Grendel's glove both within *Beowulf* and also as an example of what dismemberment can mean anthropologically and thematically. While this article at first glance might not seem related to the saints' lives, Lerer's approach to the body part as having a metonymic value (or association) could be applied to hagiographical stories.
- Magennis, Hugh. "Ælfric's *Lives of Saints* and Cotton Julius E.vii." *Imagining the Book*. Eds. Stephen Kelly and John J. Thompson. Turnhout, Belgium: Brepols, 2005. 99-110. Print. *Medieval Texts and Cultures of Northern Europe* 7. Provides a consideration of the contents of the manuscript Cotton Julius E.vii and analysis of how this manuscript may have evolved from Ælfric's original text.
- Middleton, Anne. "Ælfric's Answerable Style: The Rhetoric of Alliterative Prose." *Studies in Medieval Culture* 6 (1973): 83-91. Print. Middleton contends that Ælfric developed a style of writing prose in which words with emotional or ethical connotations often alliterated with words that move the narrative along, and the resulting rhythm gently guided the reader to accept the teaching being offered. Middleton offers examples from homiletic writing and distinguishes this style from poetic style.
- Momma, Haruko. "Rhythm and Alliteration: Styles of Ælfric's Prose up to the *Lives of Saints*." *Anglo-Saxon Styles*. Eds. Catherine E. Karkov and George Hardin Brown. Albany: SUNY P, 2003. 253-269. *Project MUSE*. Web. 1 August 2014. Analysis of Ælfric's style as it changed from *Catholic Homilies* (Series I) to *Lives of Saints*. Describes how and where Ælfric diverges from traditional Old English verse form.
- Orchard, Andy. "Artful Alliteration in Anglo-Saxon Song and Story." *Anglia* 113 (1995): 429-63. *DigiZeit*. Web. 17 July 2014. Through a series of close readings, Orchard argues that 'ornamental' or 'artful' alliteration in both Anglo-Saxon poetry and prose is not only intentional, but it is also purposeful—serving

to accentuate and distinguish passages from the surrounding text and to emphasize the most important lines within those passages. Orchard identifies a variety of forms of intra- and interlineal alliteration and looks at possible origins of this device as used in Old English, but focuses primarily on the effect this type of extra alliteration has on the audience.

- Phelpstead, Carl. "King, Martyr and Virgin: *Imitatio Christi* in Ælfric's *Life of St. Edmund*." *St. Edmund, King and Martyr: Changing Images of a Medieval Saint*. Ed. Anthony Bale. Woodbridge: York Medieval Press, 2009. 27-44. Print. Phelpstead discusses the ways in which Ælfric's passion of St. Edmund seeks to emphasize similarities to the life and suffering of Christ while still recognizing the ways in which Edmund's choices might have been seen to challenge the norms of kingship.
- Pulsiano, Phillip. "Blessed Bodies: The *Vitae* of Anglo-Saxon Female Saints." *Parergon* 16.2 (1999): 1-42. *Project MUSE*. Web. 2 October 2014. Pulsiano examines the treatment of the female body, with particular attention to the theme of virginity as resistance, in Anglo-Saxon saints' *vitae*. While also working within a gender-studies framework, he disputes both Griffiths' and Blanton's conclusions regarding Ælfric's narrative of St. Æthelthryth and concludes that the body is the focus and the "text" of the *vita*.
- Ridyard, Susan J. *The Royal Saints of Anglo-Saxon England: A study of the West Saxon and East Anglian cults*. Cambridge: Cambridge UP, 1988. Print. *Cambridge studies in medieval life and thought, Fourth Series* 9. Gen. ed. J. C. Holt. Advisory eds. C. N. L. Brooke and D. E. Luscombe. This book provides a historical overview of cults of the royal saints, including both Æthelthryth and Edmund with consideration of the political events that were occurring.
- Rollason, David. *Saints and Relics in Anglo-Saxon England*. Oxford: Basil Blackwell, 1989. Print. Examination of cults of saints and their relics in from the period of Roman Britain until shortly after the Conquest. Rollason discusses the political as well as religious reasons for the establishment and promotion of saints, with a particular emphasis on royal saints (especially murdered royal saints) and on the relationship of the royal lines to ecclesiastical authorities. Good sections on Oswald of Northumbria and Æthelthryth of Ely; some discussion of Edmund. While there is virtually no reference to Ælfric's work, the historical background is illuminating.
- Skeat, Walter W., ed. and trans. *Ælfric's Lives of Saints: Being a Set of Sermons on Saints' Days formerly observed by the English Church*. 1881-1900. Repr. in 2 vols. Oxford: Publ. for Early English Text Society by Oxford UP, 1966. Primary source. Skeat's edition offers a facing page translation. I plan to use my own translation and to modernize Skeat's punctuation in the Old English. Although Skeat's format has been criticized, for ease of citation I will retain it.

Szarmach, Paul E., ed. *Holy Men and Holy Women: Old English Prose Saints' Lives and Their Contexts*. Albany: State U of New York P, 1996. Print. *SUNY Series in Medieval Studies*. Ed. Paul E. Szarmach. This collection of essays approaches the topic of vernacular Anglo-Saxon saints' lives from multiple approaches ranging from historical to stylistic.

Waterhouse, Ruth. "Ælfric's Use of Discourse in Some Saints' Lives." *Anglo-Saxon England* 5 (1976): 83-103. Print. Waterhouse looks at the speech, both direct and indirect, in several of Ælfric's saints' lives (including Oswald's and Æthelthryth's) to ask what the impact is when one form of discourse is chosen over another. She compares the discourse in the source material to that in Ælfric's version; she investigates whether there is a difference if the speaker is 'good' or 'bad'.

---. "Affective Language, Especially Alliterating Qualifiers, in Ælfric's 'Life of St. Alban'." *Anglo-Saxon England* 7 (1978): 131-48. Print. Painstaking, phrase-by-phrase examination of Ælfric's "Life of St. Alban" in comparison to his source material (found in Bede's *Ecclesiastical History* and Bede's *Old English History*) to cull those phrases in which Ælfric added a modifying word that elicits an emotional reaction. In particular, Waterhouse looks at those words that are alliterate with another stressed syllable to see what effect is obtained. There is a particularly strong section on words that are deliberately repeated within the work and what is the impact of that repetition.

---. "Discourse and Hypersignification in Two of Ælfric's Saints' Lives." Szarmach, *Holy Men* 333-52. Waterhouse applies a form of discourse analysis to episodes (in particular the theme of 'bathing' in Æthelthryth's *vita*) in the lives of Saints Oswald and Æthelthryth to demonstrate the affect on understanding that arises from the different socio-cultural influences of the 10th century and 20th century audiences.

II. Works Consulted

Ælfric. "From the Book of Kings." Skeat, vol. 1. 384-413. Print. Ælfric's narrative based on the Old Testament Book of Kings.

---. "The Maccabees." Skeat, vol. 2. 66-121. Print. Ælfric's narrative based on the Books of the Maccabees.

Bosworth, Joseph. "An Anglo-Saxon Dictionary Online." Eds. Thomas Northcote Toller and others. Comp. Sean Christ and Ondřej Tichý. Faculty of Arts, Charles University in Prague, 21 Mar. 2010. Web. <<http://bosworth.ff.cuni.cz/049064>>.

Cameron, Angus, Ashley Crandall Amos, Antoinette DiPaolo Healey, et al., eds. *Dictionary of Old English A to G* online. Toronto: Dictionary of Old English Project, 2007. Web. This work-in-progress currently contains only words

beginning with the letters A through G, but those definitions are exhaustive, nuanced, and thoughtful.

- Cubitt, Catherine. "Sites and Sanctity: Revisiting the Cult of Murdered and Martyred Anglo-Saxon Royal Saints." *Early Medieval Europe* 9.1 (2000): 53-83. *Wiley Online*. Web. 1 July 2014. Looks at cults of both the martyred and also the murdered Anglo-Saxon royal saints (including Kings Oswald and Edmund) and sees proof of their popularity having begun on popular, non-elite level and as having elements of earlier folk religion practice. Discussion of phenomenon of "vengeance miracles." Argues that one cannot see the rise of these cults as purely political.
- Gerould, Gordon Hall. "Abbot Ælfric's Rhyming Prose." *Modern Philology* 22.4 (1925): 353-366. Repr. privately [Chicago: Chicago P, 1925]. Print. Gerould argues for the fact that not only was Ælfric writing prose, but also that he was modeling his prose style on Latin rhythmical prose. He further contends that Skeat's editorial decision to print the *Lives of Saints* in verse form was an error that has led to mistaken assumptions about the text as well as distortions of the rhythm of the text.
- Godden, Malcolm. "Ælfric's Saints' Lives and the Problem of Miracles." *Leeds Studies in English* ns 16 (1985). 83-100. Rpt. in *Old English Prose: Basic Readings*. Eds. Paul E. Szarmach with Deborah A. Oosterhouse. New York: Garland Publishing, 2000. 287-310. Print. *Basic Readings In Anglo-Saxon England* 5. Gen. eds. Carl T. Berkhout, Paul E. Szarmach and Joseph B. Trahern, Jr. *Garland Reference Library of the Humanities* 1447. Discusses Ælfric's seemingly ambivalent attitude toward miracles. On the one hand, Ælfric claims that miracles 'in our time' are internal, transformations of the spirit, and on the other, he includes physical miracles in his *vitae*.
- Gretsch, Mechthild. *Ælfric and the Cult of Saints in Late Anglo Saxon England*. 2005. New York: Cambridge UP, 2008. Print. *Cambridge Studies in Anglo-Saxon England* 34. Examines influence of Æthelwold's *Benedictional* on Ælfric's *vitae* of Gregory, Benedict, Cuthbert, Swithun and Æthelthryth. Discusses source materials for the *vitae* as well as evidence of popularity of the cults of these saints in Anglo-Saxon England.
- Halbrooks, John. "Ælfric, the Maccabees, and the Problem of Christian Heroism." *Studies in Philology* 106.3 (2009): 263-84. This article looks at Ælfric's translation of Maccabees and his treatment of and use of the concept of heroism. Halbrooks argues that Ælfric's concerns that his readers not misinterpret Maccabees as endorsing the tradition code of heroism and warfare are resolved by his choices in translation and that ultimately, Ælfric transforms the lesson of the Maccabees into a figural representation of spiritual warfare.

- Hill, Thomas D. “*Imago Dei*: Genre, Symbolism, and Anglo-Saxon Hagiography.” Szarmach, *Holy Men* 35-50. Examines forms of medieval hagiography and ways in which some hagiographic works can be compared to medieval romances, iconography, figurative works and/or emblematic narratives.
- Jackson, Peter and Michael Lapidge. “The Contents of the Cotton-Corpus Legendary.” Szarmach, *Holy Men* 131-46. Recreates content list of one of Ælfric’s major sources for his saints’ lives.
- Lapidge, Michael. “Ælfric’s Sanctorale.” Szarmach, *Holy Men* 115-129. By examining the saints’ lives in Ælfric’s two volumes of *Catholic Homilies* as well as *Lives of Saints*, Lapidge attempts to recreate the liturgical calendar from which Ælfric was working. He then compares this calendar to others of the time to explore the specific, sometimes unusual, choices Ælfric made as to which saints’ lives to include.
- . “The Saintry Life in Anglo-Saxon England.” *The Cambridge Companion to Old English Literature*. Eds. Malcolm Godden and Michael Lapidge. Cambridge: Cambridge UP, 1991. 243-263. Print. Traces history and development of texts about saints in Anglo-Saxon England, beginning with litanies and liturgicals, through metrical calendars and martyrologies, vitae, passiones, legendaries, passionals and metrical lives. Discusses Ælfric’s choices of which saints to include in his collections.
- Lees, Clare A. “Engendering Religious Desire: Sex, Knowledge, and Christian Identity in Anglo-Saxon England.” *Journal of Medieval and Early Modern Studies* 27.1 (1997): 17-45. EBSCO. Web. 2 September 2014. Lees proposes looking at the way the language of the physical body and desire are transformed into a language of spirituality and transcendence. She looks at a variety of vernacular works including Ælfric’s female saints, whose sanctity, she argues is intrinsically tied to their female identity and bodies.
- Lees, Clare A. and Gillian R. Overing. “Before History, Before Difference: Bodies, Metaphor, and the Church in Anglo-Saxon England.” *The Yale Journal of Criticism* 11.2 (1999): 315-334. Project MUSE. Web. 3 September 2014. Examines rhetorical treatment of female body in Aldhelm’s seventh-century Latin text, *De Virginitate*, which was written ostensibly for the nuns at Barking, in comparison to that in Ælfric’s *Lives of Saints*, a tenth-century Old English work produced at the behest of male, aristocratic secular patrons. While employing modern critical techniques and theory, the authors still insist that to do so without respect for historical difference and to the real question of religious beliefs will overlook important nuances in attitudes.
- Lewis, Richard A. “Old English Poetry: Alliteration and Structural Interlace.” *Language and Style* 6 (1973): 196-205. Print. Expands upon John Leyerle’s classic article, “The Interlace Structure of Beowulf” to look at patterns of alliteration in Old

English poems as potential examples of interlace, in which alliterating words create patterns of correspondence from line to line.

- Rollason, David. "Hagiography and Politics in Early Northumbria." Szarmach, *Holy Men*, 95-114. Shares methodology and results of historians who examined Latin-language vitae of eighth-century Northumbrian saints as means of illuminating political and social worlds at the time. Suggests that this could be a fruitful approach to apply to other vitae.
- Trilling, Renee R. "Heavenly Bodies: Paradoxes of Female Martyrdom in Ælfric's Lives of Saints." *Writing Women Saints in Anglo-Saxon England*. Ed. Paul E. Szarmach. Toronto: University of Toronto P, 2013. 249-273. Print. Trilling argues that, while one can indeed consider symbolic interpretation of stories of female martyrdom, one must attend to the material importance of the female body to these narratives. In addition to examining the way virginity becomes necessary to sanctity, she considers the way in which women's bodies are described in *Lives of Saints* as emphatically feminine and desirable and as, above all, virgin in a way that emphasizes the connection between the female body and economic and social stability.
- Woolf, Rosemary. "Saints' Lives." Stanley, *Continuations and Beginnings* 37-66. Woolf offers a thoughtful and comprehensive overview of the history of Anglo-Saxon saints' lives from Bede onward with attention to characteristics of the genre. Her article includes a section on Ælfric and his style.
- III. Works to Be Consulted
- Benskin, Michael. "The Literary Structure of Ælfric's *Life of King Edmund*." *Loyal Letters: Studies on Mediaeval Alliterative Poetry and Prose*. Ed. L. A. J. R. Houwen and A. A. MacDonald. Groningen: Egbert Forsten, 1994. *Mediaevalia Groningana* 15. Ed.-in-Chief, A. A. MacDonald. Eds. D. E. H. de Boer and C. H. J. M. Kneepkens. This may be helpful in analyzing the life of Edmund.
- Bynum, Caroline Walker. *Fragmentation and Redemption: Essays on Gender and the Human Body in Medieval Religion*. 1992. New York: Zone Books, 2012. Print. Almost every scholar writing about the body and especially body parts in the medieval period refers to Bynum's work.
- Hill, John M. "The Sacrificial Synecdoche of Hands, Heads, and Arms in Anglo-Saxon Heroic Story." *Naked Before God: Uncovering the Body in Anglo-Saxon England*. Ed. Benjamin C. Withers and Jonathan Wilcox. Morgantown, WV: West Virginia UP, 2003. 116-137. *Project MUSE*. Web. 24 October 2014. While it does not appear to be related to Ælfric, this article might offer some relevant context.
- Magennis, Hugh. "Warrior Saints, Warfare, and the Hagiography of Ælfric of Eynsham." *Traditio* 56 (2001): 27-51. Web. 16 July 2014. This article may have

some bearing on the chapters related to Oswald and Edmund.

- Magennis, Hugh and Mary Swan, eds. *A Companion to Ælfric*. Leiden: Brill, 2009. Print. *Brill's Companions to the Christian Tradition: A Series of Handbooks and Reference Works on the Intellectual and Religious Life of Europe, 500-1700*, 18. There are several chapters in this book that appear to be pertinent, including an overview of scholarship by Hugh Magennis and Joyce Hill's "Ælfric: His Life and Works."
- Waterhouse, Ruth. "Ælfric's 'Usitatus' Use of Language in *Lives of Saints*." *Parergon* 7 (1989): 1-45. *Project MUSE*. Web. 2 September 2014. This article may be useful in the analysis of the language.
- Whatley, E. Gordon. "Hagiography and Violence: Military Men in Ælfric." *Sources of Wisdom Old English and Early Medieval Studies in Honor of Thomas D. Hill*. Ed. Charles D. Wright, Frederic M. Biggs, and Thomas N. Hall. Toronto: U of Toronto P, 2007. 217-238. Print. This article, like the Magennis article above, may relate to my analysis of the Oswald and Edmund material.
- Wogan-Browne, Jocelyn. "The Hero in Christian Reception: Ælfric and Heroic Poetry." *La funzione dell'eroe germanico: storicità, metafora, paradigma*. Ed. Teresa Pàroli. Rome: Il Calamo, 1995. 323-46. Repr. *Old English Literature: Critical Essays*. Ed. R. M. Liuzza. New Haven: Yale University P, 2002. 215-35. Print. Wogan-Browne's essay may bear on the Oswald or Edmund sections of the thesis.