

XIV CONGRESO INTERNACIONAL DE SELIM

PROGRAMA



M LAS PALMAS DE GRAN CANARIA
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14th International Selim Conference

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Universidad de Las Palmas de Gran Canaria, 3-5 October 2002

**Facultad de Filología – Edificio Millares Carlo
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Conference Programme

Thursday, 3

9:00 – 10:00

10:00 – 11:30

11:30 – 12:00

12:00 – 13:00

13:00 – 14:00

17:00 – 18:00

18:15 – 19:45

Registration

Section papers 1

Coffee break

Official opening

Plenary session 1

Section papers 2 & 3

Section papers 4

Friday, 4

10:00 – 11:30

11:30 – 12:00

12:00 – 13:00

16:00 – 17:30

17:45 – 18:45

19:00 – 20:00

Section papers 5 & 6

Coffee break

Plenary session 2

Section papers 7 & 8

Plenary session 3

Section papers 9 & 10

Saturday, 5

9:15 – 10:45

11:00 – 12:00

12:15

Section papers 11 & 12

Plenary session 4

SELIM General Meeting

Welcome to Selim14 and to Las Palmas de Gran Canaria

The University of Las Palmas de Gran Canaria and the Organising Committee of Selim 14 wish to welcome you to Las Palmas de Gran Canaria. We hope that the City and the Conference will meet your expectations. The Organising Committee has worked enthusiastically to offer you a right setting for this meeting.

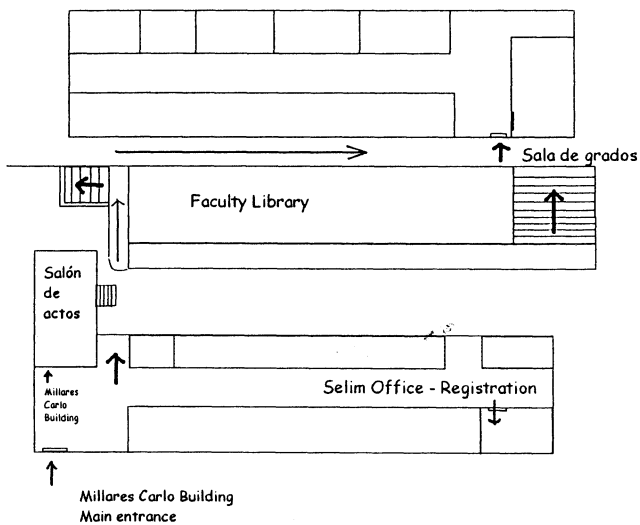
Las Palmas de Gran Canaria is a cosmopolitan city, certainly away from medieval surroundings, but sensitive to old traditions. We have planned the sessions in such a way that you can have time to walk around and explore the corners of a city, which nicely combines modernity with history. We recommend you to visit the Old Town “Vegueta”, just ten minutes walking from the Conference venue, where you can see the Santa Ana Neoclassical Cathedral, surrounded by a number of Colonial style buildings, still the home of prosperous business and museums. The other extreme of the city exhales modernity in every inch of space, and offers you the possibility of going shopping, and leisure afterwards either having coffee by the seaside in Las Canteras promenade or sunbathing. Out from Las Palmas de Gran Canaria, the Island presents a variety of scenes ranging from the greenest and highest Tejeda to the golden sands of the beaches in Maspalomas and Playa del Inglés.

The Organising Committee would like to thank the University of Las Palmas de Gran Canaria and the Department of Filología Moderna, Las Palmas de Gran Canaria Town Hall, Ingenio Town Hall, *Smile Graphics*, and the Cabildo Insular de Gran Canaria for their generous financial support and sponsorship.

We thank you for coming to Las Palmas de Gran Canaria, and we hope that you enjoy both the Conference and what the City and the Island have to offer you.

Conference venue

The Conference venue will be located in the Campus de Humanidades in Pérez del Toro Street. There will be two rooms for the event: the *Salón de Actos* and the *Sala de Grados*. The first one is located in the “Millares Carlo” building (ground floor), and the second one is in the Edificio Anexo (ground floor), behind the Faculty Library (as shown in the map below). The rooms assigned for each session are given in the *Detailed Conference Programme*, below.



Detailed Conference Programme

Thursday 3

MORNING

- 9:00 – 10:00 Registration
- 10:00 – 11:30 **Section Papers 1. Salón de actos. Chaired by Antonio Bravo, Universidad de Oviedo.**
- Margarita Giménez Bon y Eva Delgado Lavín. Universidad del País Vasco/Euskal Herriko Unibertsitatea. **Medieval English Studies: A Collaboration Project.**
 - Concepción Hernández Guerra. Universidad de Las Palmas de Gran Canaria. **Medieval World in Clive Staples Lewis' Work.**
 - Almudena Negro Navas. Universidad de Alcalá de Henares. **The Waning of The Hero : A Reflection of The Changing Medieval World.**
- 11:30 – 12:00 Coffee break
- 12:00 – 13:00 Official opening: Salón de actos
- 13:00 – 14:00 **Plenary session 1: Salón de actos. Chaired by Alicia Rodríguez Álvarez, Universidad de Las Palmas de Gran Canaria.**
Word-making in Beowulf and Mío Cid as Depiction of Epic Values
Dr José Luis Chamosa González. Universidad de León

THURSDAY AFTERNOON

17:00- 18:00 **Section Papers 2. Salón de actos. Chaired by Ruth Carroll, University of Turku.**

- Francisco J. Cortés Rodríguez. Universidad de La Laguna. **Theoretical and Methodological Underpinnings for the Elaboration of a Lexicon-Grammar Linking Algorithm for Old English Verbs.**
- Marta M^a González Orta. Universidad de La Laguna. **Focus Structure Motivating Old English Speech Verbs Syntactic Behaviour.**

Section Papers 3. Sala de grados. Chaired by Juan Camilo Conde Silvestre, Universidad de Murcia.

- Ricardo Sola Buil. Universidad de Alcalá de Henares. **Patterns of orality and the complicity of the audience in Chaucer's *Troilus and Criseyde*.**
- Edurne Garrido Anes. Universidad de Huelva. **Passions, signs, thoughts and facts: (Mis)Understanding the mind in *Troilus and Cryseide/Cressida*.**

18:15 – 19:45 **Section Papers 4. Salón de actos. Chaired by Jorge Luis Bueno Alonso, Universidad de Vigo.**

- Jerome Mandel. Tel Aviv University. **The Idea of Family in Chrétien de Troyes and Sir Thomas Malory.**
- Mari Cruz Expósito. Universidad de La Laguna. **Women and Marginality in Some Chancery Documents from the 15thc.**
- Richard Clouet. Universidad de Las Palmas de Gran Canaria. **Translating Traditional Ballads: The Example of *A Gest of Robyn Hode*.**

Friday 4

MORNING

10:00 – 11:30

Section Papers 5. Salón de actos. Chaired by Margarita Giménez Bon, Universidad del País Vasco/Euskal Herriko Unibertsitatea.

- Francisco José Álvarez López. Universidade de Vigo. **Wiglaf: The Forgotten King? The Thematic Relevance of a Secondary Character.**
- Antonio Bravo. Universidad de Oviedo. **The probable influence of Isidore's *De Rhetorica et Dialectica* on Alcuin's *Ars Grammatica*.**
- Jorge Luis Bueno Alonso. Universidade de Vigo. **Is there an 'Elegiac Discourse' in Old English Poetry?: A proposal for a conceptual model based on a threefold hermeneutical approach.**

Section Papers 6. Sala de grados. Chaired by M^a José Gómez Calderón, Universidad de Sevilla.

- Juan Gabriel Vázquez González. Universidad de Huelva. **On the Limits of Lexical Reconstruction: Old English *yrfan*.**
- José Antonio González Marrero y Francisca del Mar Plaza Picón. Universidad de La Laguna. **El vocabulario del cómputo en el *De temporibus liber* de Beda.**
- Ana María Rocha González. Universidad de la Laguna. **Throwing Light on Metaphors in the Old English Lexicon: A Semantic-Cognitive Analysis of the OE Verbs of Light Emission.**

11:30 – 12:00

Coffee break

12:00 – 13:00

Plenary session 2: Salón de actos. Chaired by Francisco Alonso Almeida, Universidad de Las Palmas de Gran Canaria.

Scientific and Medical Writing in Middle English.

Dr Linda Ehrsam Voigts. University of Missouri-Kansas City

FRIDAY AFTERNOON

16:00 - 17:30 **Section Papers 7. Salón de actos. Chaired by Juan Gabriel Vázquez González, Universidad de Huelva.**

- Alexander T. Bergs. Heinrich-Heine-Universität Düsseldorf. **Address Pronouns in Late Middle English.**
- Ruth Carroll. University of Turku. **The Text-type(s) of Horse-leechyng.**
- Julia Fernández Cuesta. Universidad de Sevilla. **The (Dis)Continuity Between Old Northumbrian and Northern Middle English.**

Section Papers 8. Sala de grados. Chaired by Ricardo Sola Buil, Universidad de Alcalá de Henares.

- María José Carrillo Linares. Universidad de Huelva. **Cultural Assimilation of the Idea of Old Age in *The Canterbury Tales*.**
- Margarita Giménez Bon. Universidad del País Vasco/Euskal Herriko Unibertsitatea. **Elaine, a Fair Maiden.**
- María Beatriz Hernández Pérez. Universidad de La Laguna. **Women's Talk, Men's Confession: Margery Kempe's Discourse Approaches.**

17:45 – 18:45 **Plenary session 3: Salón de actos. Chaired by Richard Clouet, Universidad de Las Palmas de Gran Canaria.**
The Well of the World's End: Real and Mythic Geography in Mandeville's Travels.
Dr Leo Carruthers. University of Paris-Sorbonne

19:00 – 20:00 **Section Papers 9. Salón de actos. Chaired by M^a José Mora Sena, Universidad de Sevilla.**

- Juan Camilo Conde Silvestre. University of Murcia. **The Limits of History and Fiction in the 755 Entry of *The Anglo-Saxon Chronicle*.**
- M^a José Gómez Calderón. Universidad de Sevilla. **Updating Medieval Masculinities: Two Contemporary (Re)Writings Of *Beowulf*.**

Section Papers 10. Sala de grados. Chaired by Julia Fernández Cuesta, Universidad de Sevilla.

- Dolores Fernández Martínez. Universidad de Almería. **Thematic Structure in Old English: From a Clause-level Syntax to a Discourse-Level Systemic Perspective.**
- Clara Cecilia Cruz García. **Communicative Perspective of the Relative Clause in Old English and Middle English.**

MORNING

9:15 – 10:45

Section Papers 11. Salón de actos. Chaired by Antonio León Sendra, Universidad de Córdoba.

- Guzmán Mancho Bares. Universidad de Alcalá de Henares. **Authorizing the Text: Sound-repetitio and Acrostics in *Ormulum* Latin Text XIV.**
- Andrew Breeze. Universidad de Navarra. ***A Letter of Sir John Stanley (d. 1414) and Sir Gawain and the Green Knight.***
- José María Gutiérrez Arranz. Universidad de Alcalá de Henares. **“Symposiacus” Chaucer: *Περὶ Συμπόσιων ἢ Περὶ ὄντων?***

Section Papers 12. Salón de grados. Chaired by Eva Delgado Lavín, Universidad del País Vasco/Euskal Herriko Unibertsitatea.

- Alejandro García Calatayud. Universidad de Castilla-La Mancha. **“Symbolism and Significance of the Mythological Element in *Sir Orfeo*, a Medieval Version of the Classical Myth of Orpheus”.**
- Manuel Díaz Noda. Universidad de La Laguna. **From Hero to Superhero: Arthurian Romances and Comic Books.**
- Santiago G. Fernández-Corugedo. Whitman College, WA. **The Textual Tradition of *The Parliament of Fowls***

11:00 – 12:00

Plenary session 4: Salón de actos. Chaired by Alicia Rodríguez Álvarez, Universidad de Las Palmas de Gran Canaria. ***‘Langue’, ‘Parole’ and the Historical Linguist***
Dr Olga Fischer. University of Amsterdam

12:15

SELIM General meeting. **Salón de actos**

Our thanks to the following Institutions and Firms...

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Abstracts



Francisco José Álvarez López. Universidade de Vigo.

Wiglaf: The Forgotten King? The Thematic Relevance of a Secondary Character

The character of Wiglaf in the Anglo-Saxon poem known as *Beowulf*, is, from my point of view, one of the most important secondary roles -and perhaps not so secondary as he may seem to be- in the whole story. He is more than a simple thane of the Geat hero. He is the warrior that helps his lord to defeat the dragon when the monster is about to kill him; he is the one that lets Beowulf see the dragon's hoard (something that, for some authors, represents the real victory of the old hero) ; he is, probably, the new king of the Geats; he represents two of the most important heroic values: friendship and loyalty to his ring giver.

Why is there such an immense lack of interest on Wiglaf in the *Beowulfian* criticism? Why should we pay more attention to his role in the poem? I would like to find an answer to these questions and to defend the role of Wiglaf in the text as the new king of the Geats, opposing thus the theories of some critics who deny this fact, which presents great relevance from a thematic point of view.

Alexander T. Bergs. Heinrich-Heine-Universität Düsseldorf.

Address Pronouns in Late Middle English

This paper focuses on the development and structure of the system of address pronouns in late Middle English (ME) from a sociolinguistic, pragmatic and text-type theory point of view. While it is generally accepted that the singular *th*-forms *thou* and *thee* were sooner or later ousted by the plural *y*-forms *ye* and *you*, and that *ye* was quickly replaced by *you*, the precise timing and patterning of these developments seems to be far from clear. While a whole range of important studies is available for both Chaucer's and Shakespeare's usage, i.e. the middle ME and Early Modern English periods, the interim period has been given considerably less attention, partly because few renderings of oral registers are available for that time. This paper will concentrate on this temporal and textual 'gap'. In particular, it will concentrate on some of the unusual occurrences and patterns which can be found in the late ME correspondences by the Stonors, Celys, Pastons and Plumpton, assuming that these more literate genres may also be valuable, or even important, in the development as a whole. Some of these letter corpora reveal surprising new facts if analysed from an individual micro(socio-)linguistic perspective. Some of these facts cast severe doubts on the standard accounts of the history and distribution of address pronouns in Middle and Early Modern English.

Antonio Bravo. Universidad de Oviedo

The probable influence of Isidore's *De Rhetorica et Dialectica* on Alcuin's *Ars Grammatica*

Alcuin's place in Anglo-Saxon culture has been a matter of dispute basically because he did almost all his writing on the Continent. But most critics have pointed out that Alcuin must have completed the development of his literary outlook long before he left England at about the age of fifty and therefore most of his works, including his *Ars Grammatica*, express and English culture.

The Anglo-Saxon culture reflects the influence of two traditions, the Pagan-Germanic culture and the Christian-Latin teaching and doctrine. The Latin tradition with which we are concerned in this paper is based on texts written in Latin by classical authors, secular scholars and Fathers of the Church. One of these scholars who was present in the Anglo-Saxon culture by means of his religious and secular works was Saint Isidore of Seville.

We present in this paper a number of analogies between some texts from *De Rhetorica et Dialectica* included in the *Etymologiae* written by Isidore and some "opuscula" belonging to the *Opp.Didascalica* or *Ars Grammatica* written by Alcuin. Therefore we try to prove the probable influence of Isidore's *Etymologiae* on Alcuin's *Opp. Didascalica*.

Andrew Breeze. Universidad de Navarra.

A Letter of Sir John Stanley (d. 1414) and Sir Gawain and the Green Knight.

Dialect and allusions to Cheshire and to the Garter are amongst evidence suggesting that Sir John Stanley (d. 1414) may have been the *Gawain* poet. Further evidence is provided by a letter of Stanley to Henry IV (1401-1413), the language of which closely resembles that used by the *Gawain* poet.

Jorge Luis Bueno Alonso. Universidade de Vigo

Is there an 'Elegiac Discourse' in Old English Poetry?: A proposal for a conceptual model based on a threefold hermeneutical approach

During the last few years I have been presenting here and elsewhere the preliminary sketches of several ideas on the parameters that could form the common root of what could be called "Old English Elegiac Poetic Discourse". This attempt at trying to find a taxonomy of such parameters –i.e. to find what every Old English poetic text should have to bear the "elegiac" label– has been the main core of a research in progress that has been concluded with the publication of its final results in the peer-reviewed monograph *El discurso poético elegiaco del inglés antiguo* (UVP, Vigo, 2001). It has always been my belief that every research liable to be called scientific has to offer some conclusions to its primary hypotheses and to open new paths for subsequent research. On the one hand, I think that my initial aims were fulfilled with the plausible description of the parameters that build the elegiac discourse at nonverbal, symbolic and conceptual levels. On the other, this monograph has put up new avenues for research in Old English poetry, as the model defined in it could be taken as the basis of future studies about

other texts from the elegiac corpus. We could analyse them in order to see if they meet or don't meet the conceptual model stated therein.

Being this gathering at Las Palmas de Gran Canaria the first SELIM conference that takes place after the publication of the final results of my research, I think that the time for debate has come. I cannot think of a better place than our 14th meeting to present these results, to explain the conceptual model and to discuss with other colleagues not only those results but also the future research projects that could arise from them.

María José Carrillo Linares. Universidad de Huelva

Cultural Assimilation of the Idea of Old Age in *The Canterbury Tales*

The social role attributed to Old Age depends on the kind of society in which it is immersed. It has been stated that in traditional static societies old people act as guides or leaders, having thus a prominent function, while in dynamic societies old members of the community become a marginal group. Chaucer perceives this duality and moreover develops other nuances of the concept of Old Age in the *Canterbury Tales*, since there is a variety of literary spaces which correspond to different cultural spaces. The author's cultural environment differs from those described in some of his tales, so his ideas concerning Old Age suffer a process of assimilation to become adequate to the culture of the literary space in which they exist. In this paper I propose to explore the ways Old Age is portrayed in the *Canterbury Tales*.

Ruth Carroll. University of Turku

The Text-type(s) of *Horse-leechyng*

Horse-leechyng, a treatise on purchasing and caring for horses, is found in MS Sloane 2584 (Svinhufvud, 1978). It forms a part of the Helsinki Corpus, where it is classified on the basis of extra-linguistic evidence as "handbook, medicine".

The text is not linguistically uniform. Two text-types identified by name within *Horse-leechyng* are "charms" and "cures". Although the cures in some cases include what scholars today might call "recipes", these units are neither named nor distinguished textually by the writer.

After contrasting the recipe-like units of text in *Horse-leechyng* with the charms, the paper considers the implications this text holds for the study of the medieval recipe as a genre or text-type.

Leo Carruthers. University of Paris-Sorbonne

The Well of the World's End: Real and Mythic Geography in *Mandeville's Travels*.

Le Livre de Jehan Mandeville, or *Mandeville's Travels* as it is called in English, made its first appearance c. 1357 and rapidly became successful throughout Europe. The French text was translated into many languages and there are several 14th and 15th century English versions. It was composed, according to its Prologue and Epilogue, by an old English knight who, having left his native country in 1322, had travelled around the world for thirty-five years. For several centuries most readers firmly believed in the existence of an author who was as famous as Marco Polo. But modern critics now

generally agree that no Sir John Mandeville can be identified as the author of the book — that in fact, the so-called explorer never went further than his study. The name appears to be an English pseudonym adopted by a French-speaking writer, who is likely to have been a monk living in a monastery in the north of France.

Whoever he was, his book had everything to please: setting out as a guide to the Holy Land, it turns into an account of the marvels of the East and closes with a description of the Earthly Paradise, located somewhere in the Far East — so far that it is actually on the other side of the globe, where the world begins and ends.

The well of the world's end is found, according to the *Mandeville* author, in the Earthly Paradise, and from it springs all the fresh water on earth. Four great rivers flow, *Mandeville* tells us, from this place, and all, as it happens, were the birthplaces of some of the most brilliant civilisations of Antiquity. They are the Nile, the Tigris, the Euphrates and the Ganges. The voyager is therefore carried well beyond the traditional Bible lands of the Middle East, to India, China and further afield, in his search for the eternal spring whose authentic existence was believed to have a biblical basis.

The Earthly Paradise is another name for the Garden of Eden as described in the Book of Genesis, which does indeed say that four rivers flowed from it. But only two of them, the Tigris and the Euphrates, can be identified; the other two, the Phison and the Gehon (also spelt Pison and Gihon, depending on which English version of the Bible is used), are apparently mythical, though not according to a literal reading of Genesis. The *Mandeville* author may not have had a concept of myth, but would still have had to deal with the fact that these two rivers are unknown to human geography. The only way he can get around the problem is to say that the Gehon (or Gyson, as he writes it) is really just another name for the Nile, and likewise the Phison is really the Ganges. It only remains, therefore, to sail upstream — and logically, any of the four rivers would serve the purpose equally well — in order to reach the common source.

A discussion of *Mandeville's* geography will therefore take us into both fable and theology as we explore the biblical origin of the belief in an Earthly Paradise, the exact location of this garden of pleasure, and the difficulty of navigating its rivers to find the source of life itself.

Richard Clouet. Universidad de Las Palmas de Gran Canaria

Translating Traditional Ballads: The Example of *A Gest of Robyn Hode*

Robin Hood is certainly the most famous outlaw of them all, as popular today as when the stories first appeared over six hundred years ago. There is no doubt, indeed, that the early Robin Hood texts are medieval: a sign of their popularity is that they are already mentioned in *Piers Plowman*, in the last quarter of the fourteenth century and in the *Chronicle of Scotland* in 1420. However, it is very rare and difficult for any Robin Hood version to be easily and fully identified in terms of source.

What about the translations then? This article focuses upon the Robin Hood ballads and more particularly the *Gest of Robyn Hode* and its translation into Spanish. The discussion has been divided into three sections. The first provides a general overview: What are ballads? Where do they come from? The second section deals with the typical characteristics of the traditional ballads, and the last section looks at one example, *A Gest of Robyn Hode*, from the perspective of translation.

Juan Camilo Conde Silvestre. University of Murcia.

The Limits of History and Fiction in the 755 Entry of *The Anglo-Saxon Chronicle*

In the context of the early brief annals of *The Anglo-Saxon Chronicle*, the entry for the year 755 stands out for its elaboration. It recounts several events related to the dynastic struggles for the throne of Wessex expanding for over thirty years (from 755 to 784) and explores some moral conflicts prevalent in early Anglo-Saxon society, particularly the clash between kingship and kinship. Additionally, it is carefully written and shows a balanced structure which stresses the tragic outcome of events, to the point that some critics have related it either to early Scandinavian sagas or to the early oral tradition of a common Germanic epic (Wright 1939; Wrenn 1940; McTurk 1981). The historiographic intention behind *The Anglo-Saxon Chronicle* implies that the episode recounts factual events. Nevertheless, when the analysis focuses on its composition the limits between fact and fiction are diffused, in accordance with contemporary theories which understand that narrative construction blurs the edges of history and literature (Barthes 1967; White 1976; 1987). In this paper I intend to explore these aspects of the relationship between fact and fiction in this episode to propose that the fading limits between them can be traced back to the internal development of medieval chronicles.

Francisco J. Cortés Rodríguez. Universidad de La Laguna

Theoretical and Methodological Underpinnings for the Elaboration of a Lexicon-Grammar Linking Algorithm for Old English Verbs

One of the most enticing issues in linguistic research nowadays is the design of a linking algorithm between the meaning of lexical units and their grammatical behaviour: the discovery of similar syntactic features within a group of semantically related words has led to postulate the existence of a systematic correlation between the meaning and grammar of predicates. Even though there is already a plethora of studies about the lexis-syntax interface in several languages -and from several theoretical standpoints- the analysis of the Old English lexicon from this perspective is almost an unploughed field.

In this paper a proposal of analysis and organization of the Old English verbal lexicon is made. The model proposed aims at: (a) provide each lexical unit with a coherent semantic definition, in terms of which every lexical unit is located in a network of relations with other lexical units; the output of this kind of description -once applied to an extensive group of lexemes- will be the creation of the semantic architecture of the Old English verbal lexicon in terms of a system of (sub)domains. (b) for each of these subdomains, it is also intended to design a lexical template that encodes not only the meaning of the members of the subdomain but also constitutes the starting point for the generation of the grammatical constructions where the members of the subdomain participate; (c) finally, a set of linking rules is designed whose task is to relate the semantic representations with the grammatical structures, thus constituting the nucleus for a lexical grammar of Old English verbs.

Clara Cecilia Cruz García.

Communicative Perspective of the Relative Clause in Old English and Middle English

In this paper I will give a brief account of the communicative perspective of the relative clause in Old English and Middle English, considering the different contextual factors that appear in the realization of the clause in these two periods of the English language.

Manuel Díaz Noda. Universidad de La Laguna

From Hero to Superhero: Arthurian Romances and Comic Books

The concept of heroism has gone with human beings since the beginning of civilization. In the Middle Ages, it got the form of knighthood. This chivalric ideal did not die with the feudal system, but it has continued in our minds, adapting itself to different ages. The aim of this paper is to present comic books as the inheritors of these medieval romances. For this reason, we are going to analyse several defining features of the Arthurian romances and compare them with comic books and the superheroic genre.

Mari Cruz Expósito. Universidad de La Laguna.

Women and Marginality in Some Chancery Documents from the 15thc

During the fifteenth century many historical events marked the relationship of women with their environment. The differences in the social stratification is high, and the texts show a considerable stratification in the situation of women. From the signet of the queen to the parliamentary petitions and the presence of prostitution in certain areas that caused moral and social problems to those who had to endure those circumstances. From the linguistic point of view there are also interesting points to be raised in relation to structure, style and the way in which register is expressed syntactically and semantically. My intention is to offer a paper in which both the stratification of the texts and the social conditions that marked those ambiances and the linguistic aspects that characterise each group.

Julia Fernández Cuesta. Universidad de Sevilla

The (Dis)Continuity Between Old Northumbrian and Northern Middle English

The evident simplification observable in Northern Middle English cannot be attributed solely to contact with Scandinavian settlers in the Danelaw, since morphological simplification is already attested in 10th century Old Northumbrian glosses, which show no trace of nordic influence. This well known fact is one of the arguments used by Thomason & Kaufman (1988) against the widely discussed 'Middle English creolization hypothesis'. In the same work, the authors attempt to prove that Northern Middle English owes more to the Midland varieties than it does to Old Northumbrian. This paper aims to demonstrate that there is greater continuity between the Northern Old and Middle English varieties than Thomason & Kaufmann are willing to admit, especially when the parameters considered are morphological and phonetic rather than lexical. It also attempts to identify a number of flaws in their study and argues for a more thorough investigation into the topic.

Thematic Structure in Old English: From a Clause-level Syntax to a Discourse-Level Systemic Perspective

Assuming the universality of the notion of theme, we will try to explore the application of the thematic structure to Old English prose texts accepting Halliday's framework, as presented in *Introduction to Functional Grammar*. After considering some previous conceptual adjustments to this early stage of the English language, our focus on the usage of this device as a fundamental resource in the process of construction and development of the text will also stress the importance of word order in the thematic and information structures of Old English. From our systemic perspective, we will try to demonstrate that variations in the word order patterns, as established by the distinguished reference of Mitchell's *Old English Syntax*, may be motivated by considerations that lie outside the strict syntactic domain. By acknowledging discourse factors as the prime motivating force behind word order variation, we will be able not only to explain the emphasis given to some elements by means of marked thematic constructions, but also to tackle Reddick's (1990) claim about whether or not a clause-bound grammar, as proposed by Mitchell, is the optimal kind of grammar, taking into account that, as well as Modern English, Old English does not present itself in isolated clauses.

Olga Fischer. University of Amsterdam

'Langue', 'Parole' and the Historical Linguist

What is the task of the historical linguist? Should he (she) be contributing towards the theory of grammar, towards a clearer understanding of the 'language blueprint', or should he be working in the first place towards a correct description of language data as they occur historically, and towards a deeper understanding of how the language output changes? Ideally, the historical linguist should do both. It stands to reason that the way in which a language changes may tell us something more about the contours of the system that produces that output. In that sense, historical linguistics is a useful research tool to arrive at the higher goal of understanding how speakers acquire and process language. However, historical linguistics is not only linked to linguistics, there is also a link with historical (literary) texts and the proper understanding of these texts. In my contribution, I would like to show that the first goal can best be reached indirectly via the second one, which I see as the primary task of the historical linguist. The historical linguist must make use of insights provided by the various theories of grammar that have been developed on the synchronic level, but he must not be tied to any of them, not that is, at this moment in time. I will first show that there are good methodological and theoretical reasons for keeping this distance, and secondly, I will illustrate the need for this independence from a more practical perspective by showing how insights from, for instance, generative theory and grammaticalization theory can, on the one hand, be fruitfully used to understand what has happened (and to avoid some of the interpretational mistakes that some editors of medieval texts have made), but how basing oneself too exclusively on these same theories can also lead to an interpretation of the historical data that can only be called an oversimplification of its complex nature or even worse can lead to the neglect of relevant and by no means incidental facts. The dangers are obvious for this affects the quality of both branches of linguistics: such an approach does not do justice to the historical facts, which are, after all, the only true

data that we have (the grammar being a fictional rather than a physical fact), and it may ultimately also provide a false notion of the type of change that the system allows, and hence a false notion of the shape of the system itself.

Alejandro García Calatayud. Universidad de Castilla-La Mancha
“Symbolism and Significance of the Mythological Element in *Sir Orfeo*, a Medieval Version of the Classical Myth of Orpheus”

The purpose of our paper is to analyse the way in which the author of *Sir Orfeo* takes on one of the best known episodes of the classical myth of Orpheus –his trip to the Hades to rescue his wife Eurydice- and how masterly he makes up a genuine, worthwhile version of the story which significantly moves away from the classical prototype. Although the plot of *Sir Orfeo* is quite similar to the original, Orpheus’s attempt results in a happy ending.

The impressiveness of *Sir Orfeo* lies in the way in which the classical narrative and structure elements are re-elaborated, according to the precise contexts in which he wants to place the events -the 13th-Century England.

Our study proposes a three-step analysis. Firstly, we will analyse the transformation of characters and places. Orpheus is turned into a courtly lover who is descended from June and king Pluto. Orfeo is an English king whose court stays in Winchester. The identification of Trace with Winchester, the parliament called to appoint Orfeo’s successor and the cold weather all suggest a typically English scenery. Dame Heurodis, Orfeo’s wife, has lost the nymph-like air which she used to have in old versions.

Secondly, we will analyse the structure of the poem, its plot and the way in which the author elaborates the story. *Sir Orfeo* can be divided into five parts -a brief prologue and four sections: the kidnapping of Heurodis, Orfeo’s retreat in the forest, the Castle of the Dead and Orfeo’s return to the palace in Winchester.

Finally, we will study the roles that music and love play in the poem and their relationship with the story development and meaning.

Edurne Garrido Anes. Universidad de Huelva
Passions, signs, thoughts and facts: (Mis)Understanding the mind in *Troilus and Cryseide/Cressida*

In the Renaissance, Thomas Wright presented facial expressions as the right key to analyse a person’s insight. Some centuries later, Freud was well known for thinking of dreams as reflections of desire or hidden passions. But the theory of the possibility to have access to the human mind by means of perceptible signs had actually been formulated long before. Standing out among some others, Roger Bacon and Ockam’s opposing views regarding natural philosophy emerged as leading contributions to the classical and medieval philosophical considerations that were trying to conciliate the concepts of physical and intuitive perception with the knowledge both of the world and the human being.

The above mentioned views that were theorised about in philosophical and scientific or medical treatises also found in literature a valid context for discussion and further debate. As Chaucer and Shakespeare’s stories develop, the ideas that deal with

external signs as faithful means to understand the human mind are constantly challenged by situations which prove that these signs may be intentionally deceptive or unconsciously misinterpreted. I will mainly focus on the character of Troilus in order to show that the story of his tragedy was the result of his inability to deal with the often-ambiguous correspondence among passions, signs, thoughts and facts.

Margarita Giménez Bon. Universidad del País Vasco/Euskal Herriko Unibertsitatea
Elaine, a Fair Maiden

The intention of my paper is to present the characters of Elaine as depicted in Malory's *Le Morte D'Arthur*: Elaine, king Pelles' daughter, and Elaine of Astolat. Both express their preferences in love but they are unheard, each one in a different manner which will be analysed making a special emphasis on Elaine, fair maid of Astolat. Women lacked any status which gave them real power at the time, and the court environment demanded a frivolous treatment of the theme of love. Fair and courteous knight Lancelot is not presented as an equal in his relationship with Elaine, but their fated behaviour plays a trick on them.

The presentation of this paper is explained with Tennyson's poem "Lancelot and Elaine" that serves as a more modern reference, together with a selection of images that illustrate the appearance of the characters.

Margarita Giménez Bon y Eva Delgado Lavín. Universidad del País Vasco/Euskal Herriko Unibertsitatea
Medieval English Studies: A Collaboration Project

The aim of this paper is to present a project of collaboration in the teaching of Medieval English Literature and History of the English Language, whose main aim is to highlight the relevance of each of these subjects to the other and to enhance their appeal and significance to students. In our university both subjects are taught in the second term of the fourth year of the English Philology degree, an ideal situation for cross-fertilisation. Collaboration is sought in several areas: subject syllabus, classroom methodology, essay-writing, the choice and analysis of texts. It is hoped that in the future other subjects may join in. One aspect of the project will be illustrated with an analysis of Troilus's Song in Chaucer's *Troilus and Criseyde*.

M^a José Gómez Calderón. Universidad de Sevilla
Updating Medieval Masculinities: Two Contemporary (Re)Writings Of Beowulf

As one of the most significant poems of the High Middle Ages, *Beowulf* contributed to our modern construction of heroic masculinities. Since the 1830s racial, nationalistic and man-centered readings of *Beowulf* and related warrior-archetypes in the Germanic tradition produced an image of the medieval man based on the culture of violence and aggression, features typically associated to conservative masculinity. However, by the end of the second millennium, texts inspired on the Old English poem rewrite *Beowulf* within the parameters of the "new sensitive man." This paper analyses the transformation of the character in two science-fiction novels --the two-part work by

Niven, Pournelle and Barnes' *The Legacy of Hererot* (1987) and *Beowulf's Children* (1995), and McKinley Hill's *True Confessions of a Dumpster Diver or Faster Thru the Biofractal: A Cyberpunk Version of the Beowulf Legend* (2000)— and explores specifically their redefinition of heroism through fatherhood and family values in the context of the new rhetorics of masculinity.

Santiago G. Fernández-Corugedo. Whitman College, WA
The Textual Tradition of *The Parliament of Fowls*

The *Riverside Chaucer* editor of *The Parliament of Fowles*, DiMarco (1984) states that a thorough revision of the previous standard text (Robinson's) was effected for the purpose of facilitating an accurate and scholarly text to both students and scholars using what has come to be the standard "collected" Chaucerian canon. However, the *Riverside* edition is, in this respect, little more than Robinson's (1950), which, then is a good update of Skeat's 1886 text. All of them are a composite text of different MSS. Brewer's edition (1960) is still the best one-MS text. However, we have found out that in 2002 we do not have a *Parliament of Fowls* text where the editor(s) had a look at all the MSS that have come down to us. In this paper I will review the main issues of the (apparent) textual transmission of Chaucer's poem and will also add some comments on modern philological practice.

José Antonio González Marrero y Francisca del Mar Plaza Picón. Universidad de La Laguna

El vocabulario del cómputo en el *De temporibus liber* de Beda

La ciencia que se dedica al cálculo del tiempo y a la construcción de calendarios era conocida en la Edad Media como *computus*. Los primeros tratados dedicados al género del *computus* corresponden a Beda, nos referimos al *De temporibus liber* (703) y al *De temporum ratione* (729). Esta ciencia tenía su propio vocabulario y aquí intentaremos analizarlo, ciñéndonos, en esta ocasión al primero de los tratados citados.

Marta M^a González Orta. Universidad de La Laguna

Focus Structure Motivating Old English Speech Verbs Syntactic Behaviour

Lexical templates, based on the logical structures developed by Van Valin and LaPolla 1997 and complemented by a semantic decomposition provided by the Functional Lexematic Model, have been designed as lexical representations which include semantic and syntactic information within the same format and permit to reflect regularities across lexical domains and subdomains. According to that, this paper presents different syntactic alternations derived from the *lexical template* corresponding to the Old English speech lexical domain, having to do with the assignment of Role and Reference Grammar *macroroles* and being motivated by the focus structure of the sentences.

José María Gutiérrez Arranz. Universidad de Alcalá de Henares

"Symposiacus" Chaucer: Περὶ Συμπόσιων ἢ Περὶ ὄντων?

From the beginning of Western literature, banquet discussions have been part of different literary situations. Homer opens this trend in his works, later on Greek lyrics as

Alceus, Xenophanes, Anakreon o Theognis go on it, but Plato is thought to be the real founder of “symposiaca” literature, and his followers were egregious writers as Xenophon, Plutarch, Atheneus, Lucian or Julian. Although the importance of the discussions treated by these authors is implemented by the rank of the speakers, the variety of themes is the authentic root of the significance of the different arguments. Furthermore, the time of the day these ones occur (the “δειπνον” or lunchtime) implies a huge and a calm situation, something similar to when “oure hooste ... served us with vitaille at the beste” (I (A) 749). The aim of this essay is to find out the nooks and crannies (if possible) of this outstanding “symposium”.

Concepción Hernández Guerra. Universidad de Las Palmas de Gran Canaria
Medieval World in Clive Staples Lewis’ Work

Clive Staples Lewis (1898-1963) was professor of Medieval Literature at Oxford University for 25 years. He considered that a better understanding of the Medieval world would yield liberation from narrow modernity and thus a truer perspective on our own milieu. The aim of this paper is to analyse the influence of this period that covers ten centuries (from the close of the 5th century to the latter half of the 15th century) in his literary production to conclude to what extent this influence is relevant.

María Beatriz Hernández Pérez. Universidad de La Laguna
Women’s Talk, Men’s Confession: Margery Kempe’s Discourse Approaches

Associational forms in late-Medieval England account for the emergence of diverse social webs with specific concerns and regulations, as well as with certain communicative requirements. Among those, pilgrim “compagnyes” constitute themselves in order to guarantee its participants some degree of security in long-distance journeys. This paper will focus on the figure of Margery Kempe as a travelling talkative woman, and will analyse her specific relationship with contemporary female characters. The assessment of these episodes in her book renders linguistic strategies as crucial for the development of her public life. The double nature of the book, presented both as the result of a long confessional process and as a universal *exemplum*, emphasises the dialogical quality of Margery’s discourse techniques: the gendered spaces of male confession and female confidence gradually merge their limits, thus challenging generic patterns. Similarly, as these borders become blurred, the congregational forms on which pilgrimage depended reveal themselves incapable of defending her individual needs.

Guzmán Mancho Bares. Universidad de Alcalá de Henares
Authorizing the Text: Sound-repetitio and Acrostics in *Ormmulum Latin Text XIV*

Without any doubt Orrmin profusely employed *repetitio* to construct his discourse. Leaving aside other types of *repetitio*, this paper concentrates on sound-reiteration within the Orrmian *septenarius*. Sound-reiteration within these limits helps reconstruct an acrostic structure along each of the 235 lines of the homiletic text (omitting the *narratio* lines) of the Latin Text XIV. In all, these verses derive from seven acrostic sentences of a varied number of letters, that may be justified spiritually. The mould of

the acrostics may be explained as an attempt by Orrmin not only to reflect the Jewish emanation doctrine to organize his text but also to let language authorize it.

Jerome Mandel. Tel Aviv University

The Idea of Family in Chrétien de Troyes and Sir Thomas Malory

Medieval family life differs fundamentally from ours in the modern European west. Both Malory and Chrétien reflect their culture's ideology of family, but their literary construction of family reflects their aesthetic needs rather than historical accuracy. Since each uses the idea of family for different aesthetic purposes, each configures family in a different way. For Malory, the family is a political unit, the source of political antagonism and tension. In an age when literary texts present few examples of extended families or heroes with siblings, Malory tells tales of political households rich in avenging brothers and sisters whose blood lust generates both the public and the secret antagonisms that drive the narrative. For Chrétien, on the other hand, the family is a social unit composed of father, mother, and children of both sexes which provides an ideal alternative to chivalric adventurism. This idea of family allows Chrétien to deconstruct the ideal of courtly love and knight adventurer foregrounded in his text by backgrounding a highly idealized picture of an alternative arrangement---the coherent nuclear family---which he holds up as admirable. For Malory, the family provides the source of tension that invigorates the romance. For Chrétien, the ideal of family deconstructs the idea of romance.

Almudena Negrodo Navas. Universidad de Alcalá de Henares

The Waning of The Hero : A Reflection of The Changing Medieval World

The depiction of the hero, particularly in the fourteenth and early fifteenth century England reflects the merging of several factors: the warfare policy of the period, the socio-economic changes and the precepts of the Church.

This paper explores the attitude of the hero at that time in relation to the threefold influence mentioned above. The choice of Gawain as the protagonist of this paper gives evidence for the evolution of the hero, since a wide corpus of romances from this period and earlier texts focus on him.

Ana María Rocha González. Universidad de la Laguna

Throwing Light on Metaphors in the Old English Lexicon: A Semantic-Cognitive Analysis of the OE Verbs of Light Emission

This paper offers a study of the interrelation between the group of the OE verbs of light and other cognitive domains. A common phenomenon in several languages is the great number of metaphoric projections to other domains. Verbs of light are related to feeling, cognition and visual perception. These verbs can figuratively convey different meanings and most of the metaphoric projections found in OE refer to mental states. There has been a translation from a physical domain to an abstract one. For example, God illuminates, cures blindness, sends darkness and sadness, passions make people kindle, the eyes shine with happiness and anger, justice shines, etc. Many centuries have already passed since OE times but nowadays the same metaphors are still present in the

language. Are human processes largely metaphorical? As Lakoff and Johnson argue. Is there a clear distinction between literal and figurative meaning?

Ricardo Sola Buil. Universidad de Alcalá de Henares
Patterns of orality and the complicity of the audience in Chaucer's *Troilus and Criseyde*

Since, in 1928, Milman Parry published its classic study on the cultural and didactic function of the epithet in the Homeric poetry, a revision began around the restrictions that orality imposed on the poetic statement. Later on attention was paid to the derived conflicts as a result of the transition from an oral mentality to a mentality conditioned by literacy and writing, as Eric A. Havelock studies in *The Muse Learns to Write. Reflections on Orality and Literacy from the Antiquity to the Present* (1986). In the 14th century we are in the high wave of a process of transference from the oral techniques to those written and our aim in the present research is to study the impact that that process had in the work of Chaucer, our focus this time on *Troilus and Criseyde*.

Juan Gabriel Vázquez González. Universidad de Huelva
On the Limits of Lexical Reconstruction: Old English *yrfan*.

In recent years, the decoding of Old English lexical categorization has progressed noticeably. The edition of *A Thesaurus of Old English* (Roberts et al.) in 1995, a decisive turning point in Old English semantic studies, has triggered off a functionalist methodology that is primarily based on the application of the semantics-syntax interface to the conceptual organisation that may so easily be obtained from *A Thesaurus...*, wherever the focus may be –on syntax, on semantics, on both. And yet, the advantages of such corpus-based approach fail when no quote is available, which is far too often. This paper aims to furnish the linguist with a taxonomy of some alternative routes. To this respect, the value of Latin glosses for this type of analysis is still underrated. We will take into account lexical resources like derivation and compounding and, when necessary, make use of socio-historical pragmatics. *Yrfan* is just a case in point.

Linda Ehram Voigts. University of Missouri-Kansas City
Scientific and Medical Writing in Middle English.

The movement of vernacular languages into domains of written language that were formerly the exclusive preserve of Latin is one that characterizes all of late-medieval Europe. In England during the period 1375 to 1500 there was a floodtide of writing and translating into Middle English of kinds of texts which had previously been restricted to Latin, and in a few instances to Anglo-Norman. Indeed scientific and medical treatises are the first university texts to be brought into the vernacular on a significant scale in late medieval England.

A consideration of the data contained in [Scientific and Medical Writings in Old and Middle English: An Electronic Reference](#) (Ann Arbor: University of Michigan Press, 2000; CD-ROM), a research tool that Patricia Deery Kurtz and I spent some fifteen years compiling, makes clear the number of these texts that survive. What we call eVK contains more than 9,000 records for ca. 8,500 texts (the number is inflated because prologues and texts are entered separately). Of these, only 300 are Old English.

The remainder, something more than 8,000 texts, date almost entirely from the last decades of the fourteenth century and from the fifteenth century. Because we did not enter single recipes or charms (unless they were quite lengthy), but only recipe collections, I believe that it is accurate to use the term “text” in this discussion.

Knowledge of the quantity and nature of these texts will lend itself, we hope, to a number of avenues of research that have previously been limited. It is possible, with eVK to get a sense of the proportions of kinds of texts that survive; for example, regimens of health loom strikingly large in the database. Similarly, the relationship of prologue to text in late ME may also become clearer. It is valuable to know that the same prologue can be found with different texts and the same text with different prologues in these writings. Seeing what texts “travel together” in the same manuscripts can also give us a better sense of companion texts and anthologies. Of particular significance, I believe, for the study of late medieval English is the possibility of examining a significant number of university texts translated from Latin into Middle English. In these texts we find lexicon and syntax different from that found in Biblical, homiletic, devotional, historical (chronicles) or literary texts. Instead we see the attempt to bring into the English vernacular the hypotactic language of treatises written in the Latin of the medieval university. For these reasons and others the scientific and medical writings in later Middle English have much to tell us about that language.



