not only about the text itself, but about the forms of several early Northumbrian place-names; and analysis of the vast corpus of glosses to Aldhelm's prose *De virginitate* in an Oxford manuscript shows how the text was received and studied in tenth-century England.

Historical and legal matters also receive fresh attention. A careful sifting of the sources pertaining to the seventh-century foundation of Minster-in-Thanet shows that, in certain circumstances, credence may be given to later legendary materials. Disciplined philological and historical analysis helps to clarify a puzzling reference in Æthelberht's law-code to the early medieval practice of providing food rent for the king. Finally, the volume contains two pioneering essays in the *histoire des mentalités*: one of these shows how a hagiographical text such as Lantfred's account of St Swithun can illuminate changing attitudes to corporal and capital punishment in tenth- and eleventh-century England; the other, a wide-ranging study of a difficult Old English riddle, throws new light on what might be called the Anglo-Saxon worldview.

The volume includes the invaluable annual bibliography, providing a comprehensive listing of 1997 publications in all branches of Anglo-Saxon studies.

The Contributors

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[E. A. Rowe, Anglia]

‘As always, Anglo-Saxon England is a model of correct printing of often difficult material, especially in the references throughout and in the outstandingly good bibliography, so much so that the discovery by a reviewer of the odd misprint . . . turns into an unprofitable triumph.’

[E. G. Stanley, Notes & Queries]

‘The volumes of Anglo-Saxon England, while naturally reflecting work in progress and suitable in article form, seem often to advance steadily along lines set out in the late sixties, in the period between the death of Sir Frank Stenton (1967) and the appearance of the third and posthumous edition of his volume in the Oxford History of England (1971). In this respect, at least, Cambridge took over where Oxford left off . . . questions asked vigorously a decade and a half ago begin to receive answers in the eighties.’

[H. R. Loyn, Journal of Ecclesiastical History]