

Old Germanic Biblical Verse

B.Eng.602 / B.Eng.631 / M.EP.02b / M.EP.05b / M.EP.05d

revision of October 1, 2026

Term:	Winter 2026/2027	Instructor:	Dr P. S. Langeslag
Time:	Wednesdays 10:15–11:45	Office:	SEP 2.306
Room:	VG 4.102	Office hours:	(send me an email)
Credits:	6/see module description	E-mail:	planges@uni-goettingen.de
Prerequisites:	See module description		

This syllabus comprises an **Overview** (p. 1), a **Schedule** (p. 2), and an annotated **Bibliography** (p. 4).

Overview

Course Description

Three centuries after Germanic dialects displaced the languages of post-Roman Britain from what would come to be known as England, a remarkable cultural counterflow got underway in the form of the Continental missions. English monks piggy-backed on Frankish military expansion to establish centres of learning from Utrecht to Fulda, and dioceses as far afield as Würzburg. Several of the resulting monasteries would continue to be shaped by their Insular culture — and influence later foundations in their network — for generations. This background is a necessary part of understanding the remarkable similarities between the Old Low German (i.e. Old Saxon) poetry of the ninth century and the Old English verse tradition that must have flourished around the same time, and it encourages comparative work on alliterative poetry even further afield.

This course will study Old English biblically inspired poetry, chiefly from the manuscript known as Junius 11, alongside the Old Low German verse *Genesis* and *Heliand* as well as the Old Bavarian *Muspilli*.

The narrative content of these works will be our primary focus, but we will also confront questions about their theology, purpose, and origin, the relationship between text and image in the illuminated MS Junius 11, and the nature of English–Saxon contact evident from the transmission history. Grammar, metre, and translation will be our constant companions. Given the paucity and quality of anglophone scholarship on Low German literature in particular, you will also learn to reflect critically on long-standing reflexes in the reception of these texts, including translation choices.

For students pursuing a degree in English, participation requires a prior knowledge of Old English but no other medieval languages.

Assessment

Students of B.Eng.602 write a **60-minute exam** (17 Feb at 10am sharp in our regular classroom; see the **exam specifications** for details); all other modules are assessed by way of a **term paper due 31 March**. The norm for paper length is c. 3,000 words for M.EP.02b, c. 6,000 words for M.EP.05b and M.EP.05d, and c. 7,500 words for B.Eng.631. See the **paper specifications** for details and suggested topics.

Required Text

Please get hold of the following edition and translation:

- Daniel Anlezark, ed. and trans., *Old Testament Narratives*, Dumbarton Oaks Medieval Library 7 (Cambridge, MA: Harvard University Press, 2011)

This volume is most easily sourced **direct from the publisher** in Massachusetts, or possibly from select UK retailers. Other materials will be made available.

Preparation

Students are advised to prepare for this course by refreshing their memory of **Old English grammar** and **the four canonical gospels** as well as the biblical narratives listed in the **Selected Biblical Narratives document**.

Schedule

Please prepare the following readings and do the following work *ahead* of the corresponding session, taking notes for in-class discussion. For the translation task, use whatever resources give you the deepest insight into the passage: dictionaries, student editions, or your own close comparison of the text and translation side by side. You are expected to be intimately familiar with the rest of the narrative as well, just not the language beyond what is brought up in class, readings, and other materials. For the secondary readings, please check for any **Reading Notes** below the schedule.

week	date	topic	reading (ahead of the corresponding session)
1	28 Oct	Concepts	No homework, but see Preparation above.
2	4 Nov	Creation and the Fall of the Angels	<i>Genesis A</i> 1–234 (trans. Anlezark; translate 65–102; cf. Gn 1–2); Haines, “Vacancies in Heaven” (4 pp.) Further reading: Getz, “Guardians of Souls” (13 pp.)
3	11 Nov	Sodom	<i>Genesis A</i> 2399–2620 (translate 2441–2492a; cf. Gn 18–19); Frantzen, “Sodom and Gomorrah” (8 pp.)
4	18 Nov	Judith	<i>Judith</i> 1–349 (trans. Fulk; translate 15–73a; cf. Jdt 12–13); Clayton, “Ælfric’s <i>Judith</i> ” (11 pp. plus appendix)
5	25 Nov	<i>Genesis B</i> and the Old Low German <i>Vatican Genesis</i> (guest speaker: Elliot Vale)	<i>Genesis B</i> 777b–851 (trans. Anlezark; cf. Gn 3); <i>Vatican Genesis</i> (1–337; trans. Vale; translate 303–337; cf. Gn 3–4, 18–22); Doane, “Towards a Poetics of Old Saxon” (19 pp.) Further reading: Derolez, “ <i>Genesis</i> ” (15 pp.)
6	2 Dec	The Fall of Man	<i>Genesis B</i> 235–777a (translate 575b–622; cf. Gn 3); Evans, “ <i>Genesis B</i> and Its Background: Part I” (16 pp.) Further reading: Evans, “Part II” (10 pp.)
7	9 Dec	The Exodus	<i>Exodus</i> 1–318 (trans. Anlezark; translate 75–134; cf. Ex 11–14); Excerpt from Howe, <i>Migration and Mythmaking</i> (pp. 72–99, i.e. 18 pp.)
8	16 Dec	The Red Sea Crossing	<i>Exodus</i> 319–590 (translate 447–487; cf. Ex 14–15); Shippey, “Poetry and the Bible” (21 pp.) Further reading: Earl, “Christian Traditions” (29 pp.)
9	23 Dec	Daniel	<i>Daniel</i> 495–764 (trans. Anlezark; translate 549–592; cf. Dn 4–5); Excerpt from Zacher, <i>Rewriting the Old Testament</i> (pp. 87–104, i.e. 13 pp.)
10	13 Jan	The Sermon on the Mount	<i>Heliand</i> fitts 16, 19 (1279–1380, 1588–1690; trans. Langeslag; translate 1291–1335; cf. Mt 5–6); Green, “Three Aspects” (13 pp.)
11	20 Jan	Early Ministry; Death of John the Baptist	<i>Heliand</i> fitts 24, 27, 33 (1994–2087, 2231b–2283, 2698b–2799a; translate 2728–2772; cf. Jn 2, Mt 8, Mk 6); Excerpts from Wood, <i>The Missionary Life</i> (§§ 1.6, 1.10, 2.8–10, 3.1–2, 3.8, 4.9; i.e. 14 pp.)
12	27 Jan	Parables; Jerusalem; Apocalypse (guest speaker: Heike Sahm)	<i>Heliand</i> fitts 41, 45, 52 (3305–3408, 3671–3757, 4294–4377; translate 3365–3408; cf. Lc 16, 19, Mt 24); Excerpt from Lockett, <i>Psychologies</i> (pp. 54–67, i.e. 14 pp.)
13	3 Feb	<i>Muspilli</i>	<i>Muspilli</i> (trans. Bell; cf. Schäfer) (translate 48–68 from Schäfer; cf. Apc); Hintz, “ <i>Muspilli</i> ” (22 pp.)
14	10 Feb	Judgement Day	<i>Judgement Day II</i> (trans. Jones; translate 159–212; cf. Apc); Cubitt, “Apocalyptic and Eschatological Thought” (26 pp.)
15	17 Feb	EXAM: VG 4.102, 10 sharp	

Reading Notes

• Clayton

1. This article concerns Ælfric's prose treatment of *Judith*, not the anonymous poem, but we may expect the same material to have given rise to similar reader responses.
- Cubitt
 1. Erratum: on p. 29, perhaps for "wan" read "waned."
 - Doane
 1. Doane does not provide translations. I have annotated the supplied PDF with my own.
 2. esp. pp. 7–8: Doane speaks of a *diatesseron*, the Greek word for gospel harmony, a retelling of the four gospels as a single narrative. He understands the genre narrowly in the form represented by Tatian's *Diatesseron* on which the *Heliand* is based: Tatian added no material of his own but merely rearranged Bible verses.
 - Frantzen
 1. Frantzen repeatedly refers to "luxury," which has some potential for confusion, because whereas he seems to mean the modern sense of the word, Latin *luxuria* was the sin of lust.
 - Green
 1. p. 256: Green does not identify his "Old English gnomic text" supposedly placing *wyrd* above God. The relevant passage occurs in *Maxims II*, whose lines 4b–5a *can* be construed in this way, but there are several ways of reading it differently: (1) it is possible to read the two half-lines in isolation, i.e. without assuming a comparison; (2) *wyrd* is often used to refer to God's providence, so the two statements may stand in variation, essentially expressing the same thing in different words; and (3) while *swiþe* can mean "strong, powerful," it can also be read to mean e.g. "violent." Green's argument stems from De Vries, a scholar with a certain ideological history.
 - Hintz
 1. p. 209: "the lessons of the codex": Hintz does not explain until p. 221 that the manuscript's other text is a treatise against various heresies, which there and on p. 226 he goes on to claim has certain themes in common with the Old High German poem. See also note 5 below.
 2. p. 215 *et passim*: "Elias": i.e. Elijah; "Elias" is the Greek-derived form of the name as used in the Catholic tradition (via Latin "Helias"), among other places. Elijah is a prophet associated with many miracles in the Books of Kings, where he is eventually taken up into heaven and succeeded by another prophet named Elisha. In the Book of Malachi it is prophesied that he is to return (Mal 4.5), hence his association with last things. The received theology interprets the "two witnesses" of Apoc 11.3 as Elijah and Enoch, the two men who never saw death.
 3. p. 216: "the Antichrist relies on Satan": In the New Testament Epistles of John, the term *Antichrist* (ἀντιχριστός) is used in the singular as well as the plural to refer to false messiahs, or those claiming to be Christ ahead of the Second Coming. The figure is thus not to be equated with Satan; instead, it is someone put forward by him.
 4. p. 219: "alliteration": Hintz has made the rookie mistake of reading the unstressed finite verb ("mac") as a metrical lift, and a few lines on he misidentifies two further lifts ("man" and "mit"). Steer clear of this practice in your coursework!
 5. p. 221: "section three of the codex": Here and *passim* (e.g. p. 226), Hintz uses the term *codex* (which should really refer to the material manuscript) as synonymous with the Latin treatise contained in the manuscript; thus here read "chapter 3 of the treatise."
 6. p. 224: "the time of the *Sermo de Symbolo* codex and its transcription of the *Muspill*": On p. 209, Hintz had dated the latter to the *last* quarter of the century, separating it by four or more decades from the creation of the manuscript itself. Ignore the aside on p. 224.
 7. Errata: on p. 222, for "bare" in l. 19 read "bear"; on p. 227, the sentence starting "Following the perceptive verses" ought not to have been indented.
 - Wood
 1. In his Introduction, Wood defines his terms as follows: *mission* means "mission to the pagan"; *Christianisation* means "[e]vangelisation within communities that were officially or superficially Christian" (p. 3). The latter may thus be understood less as advertising and more as teaching; it was more of a reinforcing, catechetical line of work, but at the bishops' level it also involved a great deal of organizing of the Church structure as well as addressing heretical views and relapses, and reforming ecclesiastical institutions. Wood makes the point early on in ch. 3 that Boniface expected to be a missionary, but ended up working chiefly as a Christianizer in Hesse and Thuringia.

· Zacher

1. Copyright restrictions prevent me from including the endnotes or title page in the PDF provided. You can consult them in the library.
2. p. 88: “the foundational paradigm for all history writing” may be hyperbole; let’s agree that *translatio imperii* was a widely used historiographical lens in the Middle Ages.

Diversity

This course is run with the understanding that students bring a variety of backgrounds into the classroom in such domains as socioeconomics, appearance, culture, religion, ability, prior knowledge, gender, age, home/family situation, and sexual identity. With different backgrounds come different needs and sensitivities. (Religion being of particular relevance to the present course, we will treat all belief systems academically but respectfully while not shying away from the critical discussion of such narratives as the Sodom episode which violate legal or aspirational positions on human rights.) If you feel your needs or those of a fellow student require special attention or are being compromised, please feel free to make this known to me by whatever channel seems most appropriate. (For more serious concerns, the University has an [independent office](#).) I will treat all requests seriously and with confidentiality, and will seek to make accommodations within my abilities and reason. At the same time, you too owe it to your fellow students to treat them with respect regardless of their background and identity. Do not stand in the way of anyone’s well-being.

Bibliography

§1: Editions, Translations, and Reference

- Anlezark, Daniel, ed. and trans. *Old Testament Narratives*. Dumbarton Oaks Medieval Library 7. Cambridge, MA: Harvard University Press, 2011.
- Behaghel, Otto, ed. *Der Heliand und die altsächsische Genesis*. 10th ed. Edited by Burkhard Taeger. Tübingen: Niemeyer, 1996. *The leading critical edition.*
- Bell, A. Robert. “*Muspilli*: Apocalypse as Political Threat.” *Studies in the Literary Imagination* 8, no. 1 (1975): 75–104. *A deep account of ninth-century feudal concerns, followed by a conjectural reading of the poem; an appendix translates the poem.*
- Cathey, James E., ed. *Heliand: Text and Commentary*. Medieval European Studies 2. Morgantown, WV: West Virginia University Press, 2002. *Selections with a grammar and glossary.*
- Coogan, Michael D., ed. *The New Oxford Annotated Bible: New Revised Standard Version, With the Apocrypha*. 5th ed. Oxford: Oxford University Press, 2018. *A scholarly Bible, translated from the Hebrew/Aramaic and Greek tradition.*
- Crawford, S. J., ed. and trans. *Exameron anglice: or the Old English “Hexameron.”* Bibliothek der angelsächsischen Prosa 10. Hamburg: Grand, 1921. Darmstadt: wbg, 1968.
- Doane, A. N., ed. *Genesis A: A New Edition, Revised*. Tempe, AZ: Arizona Center for Medieval / Renaissance Studies, 2013.
- , ed. *The Saxon Genesis: An Edition of the West Saxon Genesis B and the Old Saxon Vatican Genesis*. Madison, WI: University of Wisconsin Press, 1991. *The leading comparative study.*
- Douay-Rheims and Clementina Vulgata: English–Latin Bible. Oil City, PA: Baronius, 2008. <http://catholicbible.online>. *NB this is the Vulgata Clementina; see Weber for the medieval text.*
- Fulk, R. D., ed. and trans. *The “Beowulf” Manuscript: Complete Texts and “The Fight at Finnsburg.”* Dumbarton Oaks Medieval Library 3. Cambridge, MA: Harvard University Press, 2010. *The biblical text contained is the verse Judith.*
- Gallée, Johan Hendrik. *Altsächsische Grammatik*. 3rd ed. Edited by Heinrich Tiefenbach. Index by Johannes Lochner. Tübingen: Niemeyer, 1993. *A longstanding standard grammar of Old Low German.*
- HeliPaD*. <https://github.com/DiGS-Corpora/HeliPaD>. *The C text of the Old Low German Heliand, lemmatized and marked up for parts of speech and syntax. Now also see Helix.*

- Jones, Christopher A., ed. and trans. "Judgment Day (II)." In *Old English Religious Poems, Volume 1: Religious and Didactic*, 242–263. Dumbarton Oaks Medieval Library 15. Cambridge, MA: Harvard University Press, 2012.
- Langeslag, P. S. *Helix: A "Heliand" Concordance*. <https://langeslag.uni-goettingen.de/helix/>.
A further development of *HeliPaD* POS and lemmatization data to include the other manuscript witnesses, and given a web interface for querying. Click through to the *repository* for corpus data.
- Langeslag, Paul, Heike Sahm, Roland Scheel, and Michael Schwarzbach-Dobson, eds. *Die Anfänge germanischsprachiger Literaturen: Ein interdisziplinäres Studienbuch*. Freiburg im Breisgau: wbg, 2025.
A detailed introduction to the earliest Germanic literary traditions.
- Murphy, S. J., G. Ronald, trans. *The Heliand: The Saxon Gospel*. Oxford: Oxford University Press, 1992.
An infamously germanicizing translation, but the most recent with any real circulation.
- Robinson, Orrin W. *Old English and Its Closest Relatives: A Survey of the Earliest Germanic Languages*. Stanford, CA: Stanford University Press, 1992.
Contains contextualization, grammar, and glossed readings for each Germanic language.
- Scott, Mariana, trans. *The Heliand*. University of North Carolina Studies in the Germanic Languages and Literatures 52. Chapel Hill, NC: University of North Carolina Press, 1966.
A verse translation, not without its errors of understanding.
- Sievers, Eduard, ed. *Tatian: Lateinisch und altdeutsch mit ausführlichem Glossar*. 2nd ed. Paderborn: Schöningh, 1961.
An edition of the main Latin source of the *Heliand*.
- Tiefenbach, Heinrich, ed. *A Concise Old Saxon Dictionary*. Berlin: De Gruyter, 2010.
The most current dictionary.
- Wadstein, Elis, ed. *Kleinere altsächsische Sprachdenkmäler*. Norden and Leipzig: Soltau, 1899.
Fragments, glosses, and short texts.
- Weber, Robert, ed. *Biblia sacra iuxta vulgatam versionem*. 5th ed. Revised by Roger Gryson. Stuttgart: Deutsche Bibelgesellschaft, 2007. <https://www.bibelwissenschaft.de>.
The leading edition of the Latin Vulgate.
- Zangemeister, Karl, and Wilhelm Braune, eds. *Bruchstücke der altsächsischen Bibeldichtung aus der Bibliotheca Palatina*. Heidelberg: Köster, 1894.
The Old Low German Genesis and the Vatican fragment of the *Heliand*.

§2: Scholarship

- Anlezark, Daniel. *Water and Fire: The Myth of the Flood in Anglo-Saxon England*. Manchester: Manchester University Press, 2006.
- Arthur, Ciaran. "The *Heliand* in Tenth-Century England: Translation, Transmission and Turbulence." *Journal of Medieval History* 47, nos. 4/5 (2021): 509–525.
Reads rather a lot into two marginal notes in the C manuscript.
- Behaghel, Otto. *Die Syntax des "Heliand"*. Vienna: Tempsky, 1897.
- Bell, A. Robert. "Muspilli: Apocalypse as Political Threat." *Studies in the Literary Imagination* 8, no. 1 (1975): 75–104.
A deep account of ninth-century feudal concerns, followed by a conjectural reading of the poem; an appendix translates the poem.
- Carruthers, Leo. "Apocalypse Now: Preaching and Prophecy in Anglo-Saxon England." *Études anglaises* 51, no. 4 (1998): 399–410.
An accessible explainer on fringe beliefs in a datable apocalypse.
- Cathey, James E. "Give Us This Day Our Daily *rād*." *JEGP* 94, no. 2 (April 1995): 157–175.
A characteristic attempt to narrow down the sense of *rād* to the assistance due a warrior by his lord.
- Cubitt, Catherine. "Apocalyptic and Eschatological Thought in England Around the Year 1000." *Transactions of the Royal Historical Society* 25 (2015): 27–52. <https://doi.org/https://dx.doi.org/10.1017/S0080440115000018>.
A contextually informed discussion of doomsday material in English and Anglo-Latin prose.
- Derolez, R. "Genesis: Old Saxon and Old English." *English Studies* 76, no. 5 (1995): 409–23.
A review of the editions by Schwab and Doane, but with the broader discussion typical of the London Review of Books.
- Doane, A. N. "Towards a Poetics of Old Saxon: Intertextuality and the Sodom Episodes in *Heliand* and *Genesis*." In *Medieval German Literature: Proceedings from the 23rd International Congress on Medieval Studies, Kalamazoo, Michigan, May 5–8, 1988*, edited by Albrecht Classen, 1–19. Göppinger Arbeiten zur Germanistik 507. Göppingen: Kümmerle, 1989.
An intelligent (if therefore mildly challenging) demonstration of intertextuality in Old Low German biblical poetry.

- Earl, James W. "Christian Traditions in the OE *Exodus*." *Neuphilologische Mitteilungen* 71 (1970): 541–71.
Emphasizes Christian typology in Exodus.
- Evans, J.M. "Genesis B and its Background." *Review of English Studies*, n.s. 14, no. 53 (February 1963): 1–16.
A detailed discussion of the relevant Latin commentaries and where Genesis B fits in.
- . "Genesis B and its Background: Part II." *Review of English Studies*, n.s. 14, no. 54 (May 1963): 113–23.
Compared to the first part, the sequel focuses more directly on the peculiarities of the Genesis B narrative.
- Fliermann, Robert. *Saxon Identities, AD 150–900*. Studied in Early Medieval History. London: Bloomsbury Academic, 2017.
Focuses on representations of the Saxons in antique and early medieval sources.
- Frantzen, Allen J. "Sodom and Gomorrah in Prose Works from Alfred's Reign." In *Alfred the Wise: Studies in Honour of Janet Bately on the Occasion of her Sixty-Fifth Birthday*, edited by Jane Roberts and Janet L. Nelson, edited by Malcolm Godden, 25–33. Cambridge: Brewer, 1997.
Discusses the associations of Sodom in three Alfredian translations.
- Fulton, Rachel. *From Judgment to Passion: Devotion to Christ and the Virgin Mary, 800–1200*. New York: Columbia University Press, 2002.
The first chapter of this book deals with the conversion of the Saxons and the function of the Heliand.
- Getz, Robert. "'Guardians of Souls' or 'Host(s) of Spirits'? (Genesis A 12a and 41a)." *Journal of English and Germanic Philology* 112, no. 2 (April 2013): 141–153.
A phonologically motivated proposal to read forms of weard as forms of werod.
- Giliberto, Concetta. "The Fifteen Signs of Doomsday of the First Riustring Manuscript." *Amsterdamer Beiträge zur älteren Germanistik* 64 (2006): 129–152.
Discusses how the Frisian text compares to its Latin sources, other Germanic witnesses to the tradition, and the containing manuscript.
- . "Where Do They Belong? Typology and Meaning of the Signs of the Last Judgement in Anglo-Saxon Manuscripts." In *Limits to Learning: The Transfer of Encyclopaedic Knowledge in the Middle Ages*, edited by Concetta Giliberto and Loredana Teresi, 243–270. Mediaevalia Groningana n.s. 19. Louvain: Peeters, 2013.
- Göhler, Hulda. "Das Christusbild in Otfrieds *Evangelienbuch* und im *Heliand*." *Zeitschrift für deutsche Philologie* 59 (1935): 1–52.
Demonstrates the Christ of the Heliand is fully God, breaking with Vilmar's view of a heavily acculturated Christianity.
- Green, Dennis H. "Three Aspects of the Old Saxon Biblical Epic, *The Heliand*." In Green and Siegmund, *The Continental Saxons*, 247–269.
Highly sensible takes on three highly conventional questions.
- Green, Dennis H., and Frank Siegmund, eds. *The Continental Saxons from the Migration Period to the Tenth Century: An Ethnographic Perspective*. Studies in Historical Archaeoethnology 6. Woodbridge: Boydell, 2003.
Marries history with material culture, but contains a few chapters on written sources as well.
- Haferland, Harald. "Vermundlichte Schriftlichkeit und verschriftlichte Mündlichkeit: Zu Funktion und Entstehung von Hakenstil und Variation in der Stabreimdichtung, am Beispiel des *Heliand*." *Niederdeutsches Jahrbuch* 129 (2006): 7–41.
- . "War der Dichter des *Heliand* illiterat?" *Zeitschrift für deutsches Altertum und deutsche Literatur* 131, no. 1 (2002): 20–48.
- Harrison, Perry Neil. "Historical Infanticide and the 'Massacre of the Innocents' in the Old Saxon *Heliand*." *Neophilologus* 102 (2017): 203–215.
- Hines, John, and Nelleke IJssennagger, eds. *Frisians and their North Sea Neighbours: From the Fifth Century to the Viking Age*. Woodbridge: Boydell, 2017.
A thorough look at key questions touching on the identity, history, and regional contacts of the early medieval Frisians.
- Hintz, Ernst Ralf. "Muspilli: Old High German Judgment Day." Judicial Practice and Salvation in the Ninth Century. In *A Companion to the Premodern Apocalypse*, edited by Michael A. Ryan, 209–232. Brill's Companions to the Christian Tradition 64. Leiden: Brill, 2016.
Reads the Muspilli and the treatise with which it was transmitted in a political light.
- Hofmann, Dietrich. *Die Versstrukturen der altsächsischen Stabreimgedichte "Heliand" und "Genesis"*. 2 vols. Heidelberg: Winter, 1991.
- Huber, Wolfgang. "*Heliand*" und *Matthäusexegese*: Quellenstudien insbesondere zu *Sedulius Scottus*. Münchener germanistische Beiträge 3. Munich: Fink, 1969.
Lists likely and possible sources for narrative details not found in the Bible.
- Karkov, Catherine E. *Text and Picture in Anglo-Saxon England: Narrative Strategies in the Junius 11 Manuscript*. Cambridge Studies in Anglo-Saxon England 31. Cambridge: Cambridge University Press, 2001.
Studies the role of the illustrations in MS Junius 11.

- Langeslag, P. S. "Decoding Rhetorical Stance." Unpublished chapter draft circa 2017.
Seeks to solve the question of Ælfric's mixed messaging on biblical translation.
- Lockett, Leslie. *Anglo-Saxon Psychologies in the Vernacular and Latin Traditions*. Toronto: University of Toronto Press, 2011.
An award-winning study of the vocabulary of thought and emotion.
- Magennis, Hugh. "Ælfric's Apostles." *Anglo-Saxon England* 44 (2015): 181–199.
Observes that Ælfric depicts the apostles in an idealized manner, while the Heliand takes an interest in Saint Peter's emotions and personal relationship with Christ.
- Marsden, Richard. "The Bible in English in the Middle Ages." In *The Practice of the Bible in the Middle Ages*, edited by Susan Boynton and Diane J. Reilly, 272–95. New York: Columbia University Press, 2011.
- Norton, Juliana, and Christopher D. Sapp. "Dialectal Variation in Old Saxon and the Origins of the *Heliand* Manuscripts." *JEGP* 120, no. 4 (October 2021): 516–544.
- Oliva, Lidia Francesca. *The Lexicon of "Muspilli": A Comparative Semantic Study of an Old High German Poem*. *Lingua Historica Germanica* 33. Berlin: De Gruyter, 2026.
A word-for-word comparative analysis of the poem's lexicon.
- Pedersen, David. "Entering Behind the Veil: *uurd* and the Evangelistic Ingenuity of the *Heliand*." *JEGP* 122, no. 4 (October 2023): 525–539.
- Pelle, Stephen. "Ræd, unræd, and Raining Angels: Alterations to a Late Copy of Ælfric's Homily 'De initio creaturae.'" *Notes & Queries* 57, no. 3 (September 2010): 295–301.
- . "The *Heliand* and Christological Orthodoxy." *Florilegium* 27 (2010): 63–89.
Demonstrates that the text is orthodox in its representation of Christ as fully divine and fully human.
- Priebsch, R. *The Heliand Manuscript Cotton Caligula A. VII in the British Museum: A Study*. Oxford: Clarendon, 1925.
- Rathofer, Johannes. *Der Heliand: Theologischer Sinn als tektonische Form*. Cologne: Böhlau, 1962.
Invaluable for its first part, which demonstrates the Heliand is orthodox; not for its second, numerological analysis.
- Remley, Paul G. *Old English Biblical Verse*. Cambridge Studies in Anglo-Saxon England 16. Cambridge: Cambridge University Press, 1996.
A detailed study of the sources used by Genesis, Exodus, and Daniel.
- Schmid, Hans Ulrich. "Ein neues *Heliand*-Fragment aus der Universitätsbibliothek Leipzig" 135, no. 3 (2006): 309–323.
- Schwab, Ute. "Zur zweiten Fitte des *Heliand*." In *Mediævalia litteraria: Festschrift für Helmut de Boor zum 80. Geburtstag*, edited by Ursula Hennig and Herbert Kolb, 67–117. Munich: Beck, 1971.
- Shippey, T.A. "Poetry and the Bible: The Junius Manuscript." In *Old English Verse*, 134–54. London: Hutchinson, 1972.
Explains the flashbacks in Exodus with reference to the Easter liturgy (specifically Holy Saturday).
- Sievers, Eduard. *Der Heliand und die angelsächsische Genesis*. Halle: Niemeyer, 1875.
Reasons (as is later confirmed) that Genesis B must derive from an Old Saxon original.
- Suzuki, Seiichi. *The Metre of Old Saxon Poetry: The Remaking of Alliterative Tradition*. Cambridge: Brewer, 2004.
- Timmer, B.J. *The Later Genesis*. Oxford: Scrivener, 1948.
Argues for English influence on Old Saxon literature.
- Tuuk, Luit van der. *De Saksen: Middeleeuwse geschiedenis van de Lage Landen*. Utrecht: Omniboek, 2024.
An accessible (except Dutch) historical introduction to the peoples so designated.
- Versloot, Arjen, and Elżbieta Adamczyk. "The Geography and Dialects of Old Saxon: River-Basin Communication Networks and the Distributional Patterns of North Sea Germanic Features in Old Saxon." In Hines and IJssennagger, *Frisians and their North Sea Neighbours*, 125–148.
A thorough look at key questions touching on the identity, history, and regional contacts of the early medieval Frisians.
- Windisch, Ernst. *Der Heliand und seine Quellen*. Leipzig: Vogel, 1868.
- Wood, Ian. *The Missionary Life: Saints and the Evangelisation of Europe, 400–1050*. Harlow: Pearson, 2001.
An insightful study reconstructing the facts behind the hagiography about the Continental missions.
- Zacher, Samantha. *Rewriting the Old Testament in Anglo-Saxon Verse: Becoming the Chosen People*. New Directions in Religion and Literature. London: Bloomsbury, 2013.
Argues that biblical narratives were used to political ends.