

Raymond Graeme Dunphy
ANNOTATED PUBLICATION LIST
March 2014

The following is a complete list of my publications to date, including work in progress, with descriptions of the main items. The items marked with asterisks are those on which I would most like my academic achievements to be assessed. The mark [PR] after an item indicates that it appeared in a peer-reviewed journal or volume.

A. Books	2
B. Journal articles	5
C. Book articles and chapters of books	10
D. Contributions to reference works	14
E. Editorial work for periodicals	17
F. Review articles	18
G. Translations	24
H. Wikipedia articles	25
I. Website	26
J. Recorded public lecture	26

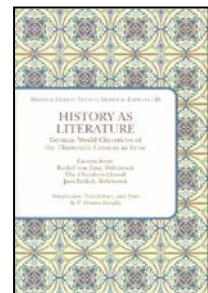
A. Books

- 1* *Daz was ein michel wunder: The Presentation of Old Testament Material in Jans Enikel's Weltchronik*, Göppinger Arbeiten zur Germanistik 650, Göppingen: Kümmerle, 1998. [350 pages]



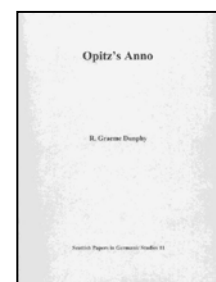
This book is based on my PhD thesis. It is a study of Jans's *Weltchronik*, a 30,000 line Middle High German world chronicle written in Vienna around 1272. The opening chapter provides the most comprehensive general survey of Jans-der-Enikel scholarship currently in print, including a new manuscript catalogue. The main body of the book (chapters 3-9) analyses the Old Testament passages, comparing them with possible Latin source texts and parallel accounts in various languages. The final three chapters draw conclusions about Jans's aims and methodology. One important finding is that the *Imago mundi* of Honorius Augustodunensis is not, as was previously held, a significant source for Jans. A great deal of what is characteristic in Jans's narrative can be explained in terms of the emergent urban literary milieu in which the work was conceived. In particular, charges that he is a sloppy historian must be reassessed in view of the historiographical assumptions and requirements of this milieu. See the reviews by David Wells in *The Year's Work in Modern Language Studies* 1998, 600f, and by Jean-Claude Colbus in *Etudes Germaniques* 1999, 624f.

- 2* *History as Literature: German World Chronicles of the Thirteenth Century in Verse. Excerpts from: Rudolf von Ems, Weltchronik; The Christherre-Chronik; Jans Enikel, Weltchronik*, Medieval Texts in Bilingual Editions vol. 3, Kalamazoo: University of Michigan Press, 2003. [186 pages]



This edition, commissioned by TEAMS (The Consortium for the Teaching of the Middle Ages), is intended for the classroom, in the hope that mediaeval chronicle literature will receive a higher profile on the literary curriculum of British and American universities. Parallel English translations make access possible for interdisciplinary study as well as for German majors. The introduction and notes are aimed at advanced undergraduates. The selected texts are: Rudolf von Ems, *Weltchronik*, 1-401 (prologue, creation, fall); 1491-1799 (wonders of India); *Christherre-Chronik*, 7901-8302 (Jacob in Haran); Jans der Enikel, *Weltchronik*, 13173-13456 (Job); 22285-22678 (corrupt popes); 26551-26676 (Saladin); 28003-28958 (Frederik II). The passage from the *Christherre-Chronik* appears in print for the first time. Reviewed by Brian Murdoch, *Perspicuitas* [\[online\]](#) 2004; Rasma Lazda-Cazers, *The Medieval Review* [\[online\]](#) 2004; Hans Rudolf Velten, *Germanistik* 45 (2004), 232-233; Marc Pierce, *Unterrichtspraxis* 37 (2004), 89-90; Annette Volting, *Modern Language Review*, 99 (2004), 1084-95.

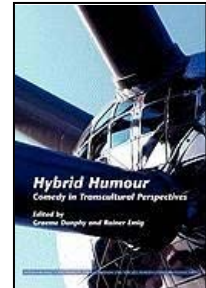
- 3* *Opitz's Anno: The Middle High German Annolied in the 1639 Edition of Martin Opitz*, Glasgow: Scottish Papers in Germanic Studies, 2003. [189 pages]



In 1639 Martin Opitz published the *Annolied*, a historical-hagiographical poem composed around 1080, and furnished it with extensive commentaries in

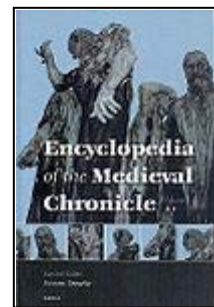
Latin. Although the *Annolied* itself is available in various critical and diplomatic editions, Opitz's commentary has not appeared in print since 1745. This new edition presents both German and Latin texts with a parallel English translation. Annotations at the back of the volume identify obscure references and clarify historical contexts. Reviewed by Mathias Herweg in *Daphnis*, 32 (2003), 744-9; Maria Dobozy, *IASL* [[online](#)], 2004; Nicola McLelland, *Modern Language Review*, 100 (2005), 859-60. The full text is available as a PDF [here](#).

- 4 [edited, with Rainer Emig] *Hybrid Humour: Comedy in Transcultural Perspectives*, Amsterdam & New York: Rudopi, 2010. [192 pages]



A collection of essays on the use of humour in literature and performing art by members of ethnic minorities from around Europe. The introduction includes a comparison of ethnicity and race policy in Britain, France, Germany and the Netherlands. Essays include studies of British Asian television, French Beur oral poetry and Dutch migrant novels, but also of the caricaturing of Italians in advertising, and of Polish poetry transgressing traditional boundaries. For my own contribution on Turkish-German cabaret, see C7 below.

- 5* [edited] *Encyclopedia of the Medieval Chronicle*, Leiden: Brill, 2010. [1832 pages]



A two-volume reference work on medieval historical writing with contributions from over 450 scholars from across the medieval literary and historical disciplines. The *Encyclopedia of the Medieval Chronicle* brings together the latest research in chronicle studies from a variety of disciplines and scholarly traditions. Chronicles are the history books written and read in educated circles throughout Europe and the Middle East in the Middle Ages. For the modern reader, they are important as sources for the history they tell, but equally they open windows on the preoccupations and self-perceptions of those who tell it. Interest in chronicles has grown steadily in recent decades, and the foundation of a Medieval Chronicle Society in 1999 is indicative of this. Indeed, in many ways the *Encyclopedia* has been inspired by the emergence of this Society as a focus of the interdisciplinary chronicle community.

The *Encyclopedia* fills an important gap especially for historians, art historians and literary scholars. It is the first reference work on medieval chronicles to attempt this kind of coverage of works from Europe, North Africa and the Middle East over a period of twelve centuries. 2564 entries and 65 illustrations describe individual anonymous chronicles or the historical oeuvre of particular chroniclers, covering the widest possible selection of works written in Latin, English, French, Spanish, German, Dutch, Norse, Irish, Hebrew, Arabic, Greek, Syriac, Church Slavonic and other languages. Leading articles give overviews of genres and historiographical traditions, and thematic entries cover particular features of medieval chronicles and such general issues as authorship and patronage, as well as questions of art history. Textual transmission is emphasized, and a comprehensive manuscript index makes a useful contribution to the codicology of chronicles.

For the 60 articles I wrote myself, see D5 below. Sample pages are available as a PDF [here](#).

Reviewed: János Bak, *The Medieval Review*, August 2011; Tilman Spreckelsen, *Frankfurter Allgemeine Sonntagszeitung*, 3 August 2011; János Bak, *Aetas* 20 (2011), 208-11 [in Hungarian];

Johannes Bernwieser, [IASL-online](#), 2012; Rosalind Brown-Grant, *Modern Language Review* 107 (2012), 1226-28; Claire de Cazanove, [Francia-Recensio](#), 2012 [in French]. Andrei Timotin, *Revue des Etudes Sud-Est Européennes / Journal of South-East European Studies*, 50 (2012), 365-366 [in French]. Bernd Schütte, [H-Soz-u-Kult](#), 2012. John Jeep, *Mediaevistik* 24 (2012), 381-383. Gerhard Wolf, *Das Mittelalter*, 17 (2012), 153-154. Roman Deutinger, *Historische Zeitschrift*, 296 (2013), 174-175. Mischa Meier, [sehepunkte](#), 13 (2013), Nr. 6.

- 5a [edited] *Encyclopedia of the Medieval Chronicle, electronic version*, Leiden: Brill, 2012-present.

This is an on-line version of the EMC with subsequent updates at irregular intervals. A programme of new articles is currently in preparation, and existing articles are revised regularly in line with new scholarship. It is subscribable by itself, or as part of Brill's *Medieval Reference Library*.

- 6 [with Hiram Kümper] Albert Suho, *Der Werelde Lop*.

Preliminary work has now begun on this critical edition of a previously unpublished 15th-century chronicle. The project will be partly financed by a grant from the diocese of Osnabrück.

B. Journal articles

- 1 "Images of the Emperor Frederick II in the Universal Chronicle of Janssen Enikel", *Amsterdamer Beiträge zur älteren Germanistik*, 40 (1994), 139-58. [PR]

Compares Jans's account of Frederick's reign with historical records and with contemporary anti-Hohenstaufen propaganda. The full text is available as a PDF [here](#).

- 2 "On Neutral and Fallen Angels: A Text in the Codex Karlsruhe 408 and its source in Enikel's *Weltchronik*", *Neuphilologische Mitteilungen*, 96 (1995), 9-13. [PR]

The codex Karlsruhe 408 is a 15th century anthology of short verse narratives in MHG, including a sequence of five cantos entitled *Von Luzifers und Adams Fall*. This article argues that its material on the fall of angels and on neutral angels is derived from Jans Enikel's *Weltchronik*, either directly or via the *Historienbibeln*. The article is discussed by Christoph Gerhardt in: "Von der biblischen Kleinerzählung zum geistlichen Spiel", *Euphorion* 93 (1999), 349-97, here 350f, and by Sabine Griese, *Salomon und Markolf*, Tübingen 1999, p. 125. The full text is available as a PDF [here](#).

- 3 "Die Weimarer Bruchstücke von Jans Enikels ‚Weltchronik‘", *Zeitschrift für deutsches Altertum*, 125 (1996), 411-8. [PR]

The Anna Amalia library in Weimar has two fragments of the same manuscript of Jans's *Weltchronik*. Strangely, only one of these was known to Strauch when he was preparing his 1891 edition. The other is here transcribed and its relationship to the Darmstadt fragment explored. The full text is available as a PDF [here](#).

- 4 "St. Stephanstag zu Pfingsten: Einige Bemerkungen zu Enikels *Weltchronik* Verse 28447 und 28471", *Mitteilungen des Instituts für Österreichische Geschichtsforschung*, 106 (1998), 432-4. [PR]

The "chemise" passage in Jans's version has what appears to be two contradictory dates for the church festival at the end of the story: was it Pentecost or St. Stephen's Day? A convention familiar from the 14th century appears to offer a solution. The full text is available as a PDF [here](#).

- 5* "Der Ritter mit dem Hemd: Drei Fassungen einer mittelalterlichen Erzählung", *Germanisch-Romanische Monatschrift*, 49 (1999), 1-18. [PR]

The story of the knight who proved his love by jousting unarmoured in his lady's chemise and then required that she in turn wear the tattered and blood-stained garment in public is known first from an Old French *fabliau* by Jacques de Baisieux. The Old French text is here discussed, and contrasted with versions in Jans der Enikel and in the *Weihenstephaner Chronik*. In quite different ways, the French and German versions raise interesting questions about the reciprocity

of love in courtly literature, and the independence of women in setting the agenda. The full text is available as a PDF [here](#).

- 6* "Migrant, Emigrant, Immigrant: Recent Developments in Turkish-Dutch Literature", *Neophilologus*, 85 (2001), 1-23. [PR]

This survey of the literature of Turkish migrants, mostly "gastarbeiders", in the Netherlands focusses on works by Halil Gür, Sadik Yemni and Sevtap Baycılı, and by placing these in a progression seeks to identify distinct phases of migrant socialisation. A distinction is drawn between emigrant and immigrant literature, depending on whether the author's focus is on the point departure or the point of arrival. As the first ever scholarly publication on Turkish-Dutch literature, this article has been cited extensively, beginning with Elma Nap-Kolhoff, *Turkse auteurs in Nederland* (2002). The full text is available as a PDF [here](#).

- 7* "Martin Opitz und die mittelalterlichen Alexandergeschichten: Wissenschaft und Polemik in der editio princeps des *Annoliedes*", *Daphnis*, 31 (2002), 299-316. [PR]

Opitz's commentary on chapter 14 of the *Annolied* is not only a good example of his method of commentary, but also raises a series of other issues, for, in order to compare the *Annolied's* account of Alexander the Great with other mediaeval versions, Opitz requires to establish the relationships between the various classical and mediaeval texts. In particular, he discusses the *Cosmographia* of Aethicus of Istria, whom he calls "Hister" and regards as a source for Isidor of Seville, a misapprehension which was to be repeated well into the 19th century. Since Opitz corresponded with Claude Saumaise (Salmasius) on the subject of Aethicus, the article is also able to offer new data on the relationship of these two men. This article originated as a paper at the Wolfenbüttel colloquium "Antikerezeption", 2001. The full text is available as a PDF [here](#).

- 8 "Jans der Enkel oder Jans von Wien?", *Perspicuitas* [[online](#)], November 2003. [PR]

A recent proposal to emend Jans' designation to "Jans von Wien" rests on a misapprehension with respect to the intention and history of the convention. This short discussion demonstrates why the form "Enikel" is correct and argues for its retention, but recommends it be used with a definite article: "Jans der Enikel".

- 9* "Meena's Mockingbird: From Harper Lee to Meera Syal", *Neophilologus*, 88 (2004), 637-60. [PR]

Syal's novel *Anita and Me* describes the childhood of Meena, a young member of the Asian diaspora in Britain in the 1960s. The article demonstrates how this book draws on Lee's *To Kill a Mockingbird* for inspiration, and shows how a postcolonial reading of Lee's description of the American South provides a way into a similar reading of Syal. The full text is available as a PDF [here](#).

- 10 “The Devil's See: A Puzzling Reference in the Auchinleck Life of Adam”, *Medium Ævum*, 73 (2004), 93-8. [PR]

The Auchinleck *Life of Adam* contains a six-line astronomical excursus (verses 53-58) which appears to have little to do with the surrounding narrative of the fall of Lucifer. This can be understood in terms of the idea of the Devil as a wanderer, and of a pun on Middle English *se*. The full text is available as a PDF [here](#).

- 11* “Die wîlsælde-Disputation: Zur Auseinandersetzung mit der Astrologie in der Kaiserchronik“, *Zeitschrift für deutsche Philologie*, 124 (2005), 1-23. [PR]

The German *Kaiserchronik* interrupts the historical narrative at three points for lengthy accounts of disputations between Christian apologists and their "heathen" or Jewish antagonists. The article looks at the *wîlsælde*-Disputation in the Faustinianus legend, comparing it with its source in the early Christian *Pseudo-Clementina* and noting how changes in the argumentation reflect differences in the nature of astrology between the 4th and 12th centuries. Originally a guest lecture at the FU Berlin. The full text is available as a PDF [here](#).

- 12 “On the Function of the Disputations in the Kaiserchronik“, *The Medieval Chronicle*, 5 (2009), 77-86. [PR]

This article looks at how the disputations in the *Kaiserchronik* stand at the points where the work divides naturally into three sections and sees them as the “hinges of the triptych”. Comparisons with Bede’s *Historia Ecclesiastica* and with legends show how disputations can control the structure of a narrative in other historical works too. The full text is available as a PDF [here](#).

- 13 “Ein neues Weltchronikfragment aus Engelthal“, *Zeitschrift für deutsches Altertum*, 149 (2011), 353-358. [PR]

A report on the recent discovery of a manuscript fragment in a guesthouse in Engelthal, near Nuremberg. The fragment, which forms the binding to a seventeen-century diary, is from a fifteenth-century compilation chronicle manuscript, and contains text from the Daniel passage of Jans. The find met with some excitement in the German press; a [report](#) from the *Mittelbayerische Zeitung* and a [feature](#) from the Sunday Supplement to the *Frankfurter Allgemeine Zeitung* (on both of which I advised) can be viewed on my website.

- 14 “Die Weltchronikfragmente im Regensburger Stadtarchiv“, *Marburg Repertorium* [[online](#)], 2011.

The Regensburg town archive has two fragments from the same manuscript as the Engelthal fragment (B 13 above). This report on the archeology and pagination of these fragments was written at the request of Klaus Klein of the *Marburg Repertorium* (an on-line documentation of German manuscripts): <http://www.handschriftencensus.de/forschungsliteratur/pdf/16796.pdf>.

- 15 “De Loop van de Wereld: Een onopgemerkt manuscript van Albert Suho’s middelnederduitse wereldkroniek“, *Omslag: Bulletin van de Universiteitsbibliotheek Leiden en het Scaliger Instituut*, 10/2 (2012), 14-15.

A report in Dutch on my discovery of a manuscript of Suho’s *Der werlde Lop* in Leiden, Universiteitsbibliotheek, LTK 1209. Though the library catalogues indicated an awareness of the title as given in the manuscript itself, the work had not been identified, and scholarship on Suho had assumed there were only two manuscripts. This article describes the new find and its relation to the existing codices, for a general readership.

- 16 [with Hiram Kümper] “Eine neue Handschrift von Albert Suho“, *Zeitschrift für deutsches Altertum*, 142 (2013), 315-319. [PR]

A fuller and more rigorous report on the discovery of LTK 1209, including a provisional attempt at a critical edition of the preface.

- 17 “Merborts Chronicon: Eine mittelhochdeutsche Dalimilübersetzung bei Martin Opitz“, *Euphorion*, 107 (2013), 259-267. [PR]

On two occasions Martin Opitz referred to a medieval text as “Merbort’s chronicle”, and in each case he cited two lines of Middle High German verse from the work. At least since 1784 scholars have been wondering what work this is. As the four lines are nowhere to be found in the corpus of Middle High German literature, it is obviously some lost work. This article identifies the lines as a German translation of four lines of the Old Czech *Dalimil*. Two medieval German translations of *Dalimil* are known, one in prose and one in verse, but Merbort seems to have made another version of it, probably by reworking the verse text known as *Di tutsch kronik*.

- 18 “Zwei Fragmente der Weltchronik von Rudolf von Ems“, *Zeitschrift für deutsches Altertum*, in press. [PR]

A report on two hitherto unknown manuscript fragment which I discovered in the University Library in Leiden.

- 19 “Chronicles as Performative Texts: How an Ostensibly Constative Activity Affects the World Around It“, in preparation.

A lecture given in Oxford in June 2012 now being reworked for publication. The distinction between constative and performative utterances defined by J.L.Austin in the context of speech act theory is here applied for the first time to historiography. The much recent work on chronicles has highlighted agendas to influence political reality. This paper provides a theoretical vocabulary for thinking about these attempts and their successes or failures.

20 “Writing through Crisis: Strategies of Women Chroniclers in Times of Political Crisis”, in preparation.

A lecture given in Konstanz in February 2013 and later in Vienna and Regensburg now being reworked for publication. The paper looks at the chronicles of Bartolomea Riccoboni and Jeanne de Jussie against the background of the authors' experience of traumatic upheaval due to political turmoils which affected their convents. Referencing the psychologist James W. Pennebaker's work on writing therapy for PTSD patients, the paper points out that Riccoboni and de Jussie fit closely to his categories and suggests that it may sometimes be enriching to see such examples of partly-autobiographical historiography as a processing of the authors' personal trauma.

C. Book articles and chapters of books

- 1 “Rabengefieder - Elefantengezisch: Naturdeutung in der mitteldeutschen Hiob-Paraphrase”, in: Alan Robertshaw et. al., *Natur und Kultur in der deutschen Literatur des Mittelalters* [Proceedings of the 1997 Exeter colloquium], Tübingen: Niemeyer 1999, 91-102.

Discusses the animals in the final chapters of the Book of Job as they are presented in the 14th-century Job paraphrase of the Teutonic Order. The juxtaposition of contrasting methods of exegesis is highlighted. Interesting motifs are the acquisition by the raven of characteristics belonging to the phoenix, and the unusual presentation of the elephant. The full text is available as a PDF [here](#).

- 2 [with Ralf Schlechtweg-Jahn] “Die Mailing-Liste ‘Mediaevistik’: Ein Erfahrungsbericht”, in: Klaus van Eickels, Ruth Weichselbaumer & Ingrid Bennewitz (ed.), *Mediaevistik und Neue Medien*, Ostfildern: Jan Thorbecke, 2004, 215-223.

Together with Ralf Schlechtweg-Jahn, I founded the German-language Listserv discussion forum “Mediaevistik” in 1998 and have been moderator ever since. This article describes the experience of developing this as a means of scholarly interaction.

- 3 “Orality” in: Brian O. Murdoch & Malcolm Read (ed.), *Early Germanic Literature and Culture* (= The Camden House History of German Literature, vol.1), Rochester NY & Woodbridge: Camden, 2004, 103-118.

The 10-volume Camden History of German Literature is arranged in essay-like chapters on themes. This chapter considers questions of orality and literacy in Germanic pre-literature and in early German literature as far as the *Nibelungenlied*.

- 4 “Historical Writing in and after the Old High German Period”, in: Brian O. Murdoch (ed.), *German Literature of the Early Middle Ages* (= The Camden House History of German Literature, vol.2), Rochester NY & Woodbridge: Camden, 2004, 201-225.

My second contribution to the Camden History deals with annals, chronicles and biography in Latin and German from the beginnings to 1200. Reviews highlighting my chapter include: Tette Hofstra in *Amsterdamer Beiträge zur Älteren Germanistik*, 62 (2006), 247-250.

- 5 “Literary Transitions: From 1300-1500” in: Max Reinhart (ed.), *Early Modern German Literature* (= The Camden House History of German Literature, vol.4), Rochester NY & Woodbridge: Camden, 2007, 43-87.

My third contribution is a survey of the trends which take German literature from late mediaeval to early modern, focussing on four milieus: the courts, the new religious orders (Franciscans, Dominicans and Teutonic Order), the cities and the Jewish communities.

- 6* “Melchior Goldast und Martin Opitz: Mittelalter-Rezeption um 1600” in: Nicola McLelland, Hans-Jochen Schiewer and Stefanie Schmitt, *Humanismus in der deutschen Literatur des Mittelalters und der Frühen Neuzeit*, Tübingen: Max Niemeyer, 2008, 105-121.

Goldast’s seminal commentary on the Middle High German paraenetical discourses *Tirol* and the *Winsbecke* poems (1604) set new standards for scholarly discourse with early German texts. His focus is primarily philological, exploring the language of the texts and drawing hypotheses about its history and prehistory. Opitz’s commentary on the Early Middle High German *Annolied* (1639) is so heavily influenced by Goldast that it must be judged less innovative than has often been thought, but it does represent a further advance in several areas. This paper seeks to locate both works within the humanist project, to draft a typology of their methods of commentary, and to identify patterns of borrowing from the earlier to the later commentator. The full text is available as a PDF [here](#).

- 7* “Cold Turkey: Domesticating and Demythologising the Exotic in the German Satires of Şinasi Dikmen, Muhsin Omurca and Django Asül”, in: Dunphy & Emig, *Hybrid Humour: Comedy in Transcultural Perspectives*, Amsterdam & New York: Rudopi, 2010, 139-168.

This article for the volume listed above at A4 deals with the satirical writing and performance by German Turks, using the examples of Dikmen’s short narratives, Omurca’s comic strips and the CDs of Asül’s stage performances. Beginning with Edward Said’s observations on the exotic, the article suggests that for commentators from ethnic minorities there can a tension between the desire to domesticate the exotic, claiming it as a celebrated niche in society and thus accentuating differences between the communities, and the desire to demythologise it, debunking exoticising motifs and bringing the rival identities closer together. The full text is available as a PDF [here](#).

- 8 “Widmungsbrief und Vorwort zum Annolied” in Veronika Marschall & Robert Seidel, *Martin Opitz, Lateinische Werke*, vol 2, in press.

A commentary on the front materials to Opitz’s *Annolied* edition, appearing as part of the new complete edition of Opitz’s Latin works.

- 9* “Perspicax ingenium mihi collatum est: Strategies of Authority in Chronicles Written by Women” in Juliana Dresvina and Nicholas Sparks, *Authority and Gender in Medieval and Renaissance Chronicles*, Cambridge: Cambridge Scholars Publishing, 2012, 166-201. [PR]

This article examines five medieval chronicles written by women in five different languages: Hrotsvit of Gandersheim, Anna Komnene, Christine de Pizan, Bartolomea Riccoboni and Helene Kottanner, asking what strategies they used to protect themselves against the prejudice that women should not be writing such texts. While some common features are to be found in all of them, each has unique features, which reflect the different situations of writing.

- 10* “Tracking Christa Wolf: Problembewältigung und syntaktische Präzision in der englischen und französischen Übersetzung von *Kindheitsmuster*”, in Michael Neecke and Lu Jiang, *Unübersetzbar? Zur Kritik der literarischen Übersetzung* (Translatologie - Studien zur Übersetzungswissenschaft), Hamburg: Dr. Kovač, 2013, 35-60.

Burton Raffel’s theory of syntactic tracking argues that the ability of a translator to track the syntax of the original text should take precedence over the appropriateness of lexis when a translation is being evaluated. He argues that those translators whose syntactic tracking is good automatically also have the best lexical awareness. This article tests the theory on two translations of Christa Wolf’s *Kindheitsmuster*, the English translation by Molinaro and Rappolt and the French version by Riccardi. It demonstrates the measurability of syntactic tracking and confirms that the translation with the best tracking (in this case Riccardi’s) also has the best lexis. There follows a discussion of how the translators deal with some of the particular textual difficulties of Wolf’s writing, showing that the translation which tracks better are also generally more satisfactory in those passages which on a narrow view are “untranslatable”.

- 11 “Die Chronikliteratur Englands, Schottlands und Irlands” in G. Wolf et al, *Handbuch der Mittelalterlichen Chronik*, in press.

A survey of medieval chronicles from Britain and Ireland, which presents for the first time in the German language a number of insights from recent research, such as the rejection of the traditional ideas that chronicles and annals are fundamentally different genres, that monastic annals began in England (the Irish ones are in fact older) and that monastic annals developed out of Easter annals. To appear 2014

- 12 “The University”, in Albrecht Classen, *Handbook of Medieval Culture*, in press.

A contribution commissioned for a handbook to appear in 2014. The chapter looks at the medieval origins of universities, their early social structures, the town and gown relationship and the characteristics of student life. The University of Heidelberg is used as a case study.

- 13 “Lamprecht von Regensburg” and “Das Regensburger Dollingerlied” in Rainer Barbey, *Regensburger Literaturgeschichte*, in press.

Two chapters for a forthcoming literary history of the city of Regensburg, due to appear spring 2014.

D. Contributions to reference works

- 1 Two contributions to: Christine Stöllinger-Löser (ed.), *Die deutsche Literatur des Mittelalters: Verfasserlexikon*, vol 10, Berlin & New York: Walter de Gruyter, 1999.
 - "Zerbster Fronleichnamsspiel", cols 1541-44.
 - "Zerbster Ratschronik", cols 1544-45.

These are available as a PDF [here](#).

- 2 Three contributions to: Matthias Konzett (ed.), *Encyclopedia of German Literature*, Chicago & London: Fitzroy Dearborn, 2000.
 - "Annolied", 20-21.
 - "Rafik Schami", 849-51.
 - "Sangspruchdichtung", 845-46.
- 3 Five contributions to: John M. Jeep (ed.), *Medieval Germany: An Encyclopedia*, New York & London: Garland, 2001.
 - "Drama, Paradise Plays", 84.
 - "Gesta Romanorum", 271.
 - "Physiologus", 616-18.
 - "Tannhäuser, Der", 749.
 - "Wartburgkrieg", 801-02.
- 4 "Tannhäuser, Der", in: Richard K. Emmerson & Sandra Clayton-Emmerson (ed.), *Key Figures in Medieval Europe: An Encyclopedia*, London: Routledge, 2006, 619 [reprinted from D3 above].
- 5 Sixty contributions to Graeme Dunphy, *Encyclopedia of the Medieval Chronicle*, Leiden: Brill, 2010 [A5 above].
 - "Aachener Chronik", 1-2.
 - "Abbo of Fleury", 2-3.
 - "Acrostics", 8-10.
 - "Adelbert of Heidenheim", 14.
 - "Anna von Munzingen", 45.
 - "Annals", 45-52.
 - "Annales Altahenses", 53-54.
 - "Annales Fuldenses", 65-66.
 - "Annales Garstenses", 66.
 - "Annales Lindisfarnenses et Dunelmenses", 71.

- "Annales Sancti Amandi", 86.
- "Annalista Saxo", 96-97.
- "Anonymi chronica imperatorum Heinrico V dedicate", 100-101.
- "Berchtold of Kremsmünster", 169-70.
- "Bible", 177-179.
- "Bindino di Cialli da Travale", 180.
- "Brevis Historia S. Iuliani Turonensis", 216.
- "Caesarius of Heisterbach", 238.
- "Cartulary chronicles and legal texts", 256-59.
- "Chronicles (terminology) ", 274-82.
- "Chronica anonyma Ordinis Minorum provinciae Saxoniae", 294.
- "Chronica conventus Ordinis Fratrum Minorum prope Isenacum", 321-322.
- "Chronicon ecclesiae beatae Mariae de Lochis", 330.
- "Chronicon de Gestis Normannorum in Francia", 340.
- "Chronicon Magalonense vetus", 364.
- "Chronicle in Montpellier, H 119", 375.
- "Chronicon mundi Salisburgense", 378.
- "Chronicon parvum Dresdense", 387.
- "Chronicon regni Johannis de Bavaria", 405.
- "Chronicon S. Martini Turonensis 542-1199", 419.
- "Chronicon Turonense abbreviatum", 439.
- "Chronicon Viennense", 445.
- "Chronicon Waldsassense", 449.
- [with Frank Shaw] "Chronology and chronometry", 457-66.
- "Daniel's dream", 507-509.
- "Dominican chronicle tradition", 542-45.
- "Eberhard von Gandersheim", 564.
- "Family chronicles", 607-09.
- "Filipepi, Simone", 618-19.
- "Founding heroes", 628-30.
- "Franciscan chronicle tradition", 633-36.
- "Fulgentius, Fabius Planciades", 653.
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 - "Six Ages of the World", 1367-70.
 - "Staindl, Johannes", 1386.
 - "Teutonic Order chronicle tradition", 1412-14.
 - "Translatio imperii", 1438-1440.
 - "Tylich, Johannes", 1457-58.
 - "Verse and prose", 1473-1476.
 - "Williram of Ebersberg", 1516.
 - "Wintergerst, Erhard", 1519.
 - "Women chroniclers and chronicles for women", 1521-24.
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- "Chronicles", 1714-21.
 - "Matthias Lexer", 2471-74.
 - "Friedrich Ohly", 2460-62.
- 7 "Bertesius, Johann", in Wilhelm Kühlmann, Jan-Dirk Müller, Michael Schilling, Johann Anselm Steiger and Friedrich Vollhardt [Redaktion: J. Klaus Kipf], *Frühe Neuzeit in Deutschland 1520-1620: Literaturwissenschaftliches Verfasserlexikon* (= VL 16), vol 1, Berlin/Boston: De Gruyter, 2011, cols. 225-228.
- 8 Two contributions to the Marburg Repertorium (online), March 2012.
- "Leiden, Universitätsbibl., BPL 2391:c", at [24086](#).
 - "Leiden, Universitätsbibl., LTK 1209", at [24087](#).

E. Editorial work for periodicals

- 1 Member of the advisory board and peer review team for the journal *The Medieval Chronicle*, 2003-present.
- 2 Germanic editor of *The Year's Work in Modern Languages*, 2011-present.
- 3 Edited the part-volume "Heinrich von dem Türlîn" in *Classical and Medieval Literature Criticism*, 133 (2011), 91-224.
- 4 Participation in peer review for the journal *Folklore*, 2011.
- 5 Participation in peer review for the journal *Focus on German Studies*, 2012.

F. Review articles

- 1 Burton **Raffel**, *The Art of Prose Translation*, University Park PA: Pennsylvania State UP, 1994. In: *Germanistik*, 36 (1995), 804-805 [no. 4688].
- 2 Scott **Troyan**, *Textual Decorum: a Rhetoric of Attitudes in Medieval Literature*, New York and London: Garland, 1994. In: *Germanistik*, 36 (1995), 806 [no. 4693].
- 3 Jerold **Frakes**, *Brides and Doom: Gender, Property and Power in Medieval German Women's Epic*, Philadelphia: University of Pennsylvania Press, 1994. In: *Germanistik*, 36 (1995), 841-842 [no. 4941].
- 4 Colette **van Kerckvoorde**, *A Descriptive Grammar of Jan Yperman's Cyrurgie*, New York etc.: Peter Lang, 1994. In: *Germanistik*, 37 (1996), 69 [no. 491].
- 5 Manuel **Stoffers** (ed.), *De middeleeuwse ideeënwereld 1000-1300*, Hilversum: Verloren, 1994. In: *Germanistik*, 37 (1996), 141-142 [no. 1055].
- 6 Rita **Copeland**, *Rhetoric, Hermeneutics, and Translation in the Middle Ages, Academic Traditions and Vernacular Texts*, Cambridge: CUP, 1991. In: *Germanistik*, 37 (1996), 476 [no. 3266].
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- 8 Robert **Stein**, *Politiek en historiografie: Het onstaansmilieu van Brabantse kronieken in de eerste helft van de vijftiende eeuw*, Leuven: Peeters, 1994. In: *Germanistik*, 37 (1996), 514 [no. 3501].
- 9 Hans Martin **von Erffa**, *Ikonologie der Genesis*, II, Munich: Deutscher Kunstverlag, 1995. In: *Germanistik*, 37 (1996), 833 [no. 5746].
- 10 Pieter **Obbema**, *De middeleeuwen in handen*, Hilversum: Verloren, 1996. In: *Germanistik*, 37 (1996), 887 [no. 6145].

- 11 Marianne **Kalinke**, *The Book of Reykjahólar* *Reykjahólar: The Last of the Great Medieval Legendaries*, Toronto: University of Toronto Press, 1996. In: *Germanistik*, 38 (1997), 463 [no. 2775].
- 12 Imme **Dros** & Frank **Willaert** (ed./tr.), Hadewijch, *Visioenen*, Amsterdam: Prometheus, 1996. In: *Germanistik*, 38 (1997), 481-482 [no. 2851].
- 13 Matthias **Schulz**, *Die Eigenbezeichnungen des mittelalterlichen deutschsprachigen geistlichen Spiels*, Heidelberg: Carl Winter, 1998. In: *The Medieval Review* [online] Nov 1999.
- 14 Sabine **Fischer** & Moray **McGowan** (ed), *Denn du tanzt auf einem Seil: Positionen deutschsprachiger MigrantInnenliteratur*, Tübingen: Stauffenburg, 1997. In: *Germanistik*, 41 (2000), 265 [no. 1650].
- 15 Monika **Schwabbauer**, *Profangeschichte in der Heilsgeschichte: Quellenuntersuchungen zu den Incidentien der "Christherre-Chronik"*, Bern etc: Peter Lang, 1997. In: *Germanistik*, 41 (2000), 470 [no. 2703].
- 16 James A. **Schultz** (ed./tr), *Sovereignty and Salvation in the Vernacular, 1050-1150. Das Ezzolied, Das Annolied, Die Kaiserchronik vv.247-667, Das Lob Salomons, Historia Judith*. (= Medieval German Texts in Bilingual Editions vol. 1), Kalamazoo MI: Western Michigan University Press, 2000. In: *Germanistik*, 41 (2000), 838 [no. 5093].
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- 18 Brian O. **Murdoch**, *Adam's Grace: Fall and Redemption in Medieval Literature*, Cambridge: D.S.Brewer, 2000. In: *Germanistik*, 42 (2001), 154-155 [no. 937].
- 19 Winder **McConnell** (ed.) *A Companion to the Nibelungenlied*, Camden, in: *Modern Language Review*, 96 (2001), 249-251.
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- 21 Andreas **Fingernagel** & Martin **Roland**, *Mitteleuropäische Schulen I (ca 1250-1350)*, (2 vols), Vienna: Verlag der österreichischen Akademie der Wissenschaften, 1997. In: *The Medieval Review* [online] Feb 2001.
- 22 Francis G. **Gentry**, Winder **McConnell**, Ulrich **Müller**, Werner **Wunderlich** (ed.), *The Nibelungen Tradition: An Encyclopedia.*, New York: Routledge, 2002. In: *Germanistik*, 43 (2002), 701-702 [no. 4472].
- 23 James A. **Rushing** (ed./tr.), *Ava's New Testament Narratives: "When the Old Law Passed Away"* (= Medieval German Texts in Bilingual Editions vol. 2), Kalamazoo MI: Western Michigan University Press, 2003. In: *Germanistik*, 44 (2003), 754 [no. 4982].
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- 25 Kenneth **Kitchell** Jr & Irven Michael **Resnick** (tr./ed.), *Albertus Magnus on Animals: a Medieval Summa Zoologica* (2 vols), Baltimore: John Hopkins UP, 1999. In: *Modern Language Review*, 98 (2003), 500-501.
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- 29 Brian O. **Murdoch** and J.A. **Tasioulas**, *The Apocryphal Lives of Adam and Eve Edited from the Auchinleck Manuscript and from Trinity College Oxford MS 57*, Exeter: Exeter UP 2002. In *The Medieval Review* [online], April 2003.

- 30 Nicola **McLelland**, *Ulrich von Zatzikhoven's Lanzelet: Narrative Style and Entertainment*, Cambridge: Brewer, 2000. In *The Medieval Review* [online], May 2003.
- 31 Neil **Thomas**, *Diu Crône and the Medieval Arthurian Cycle*, Cambridge: Brewer 2002. In *The Medieval Review* [online], November 2003.
- 32 Brian O. **Murdoch**, *The Medieval Popular Bible: Expansions of Genesis in the Middle Ages*, Cambridge: D.S.Brewer, 2003. In: *Modern Language Review*, 99 (2004), 728-729.
- 33 Gerhard **Wolf**, *Von der Chronik zum Weltbuch: Sinn und Anspruch südwestdeutscher Hauschroniken am Ausgang des Mittelalters*, Berlin, New York: de Gruyter, 2003. In *Modern Language Review*, 99 (2004), 1085-1086.
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- 36 Wolfgang-Valentin **Ikas**, *Martin von Troppau (Martinus Polonus), O.P. (+1278) in England*, Wiesbaden: Reichert, 2002. In: *IASL* [online], August 2004.
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- 38 Andy **Orchard**, *Pride and Prodigies: Studies in the Monsters of the Beowulf-Manuscript* (2nd edition), Toronto etc: University of Toronto Press, 2003. In: *Mediaevistik*, 17 (2004), 310-311.
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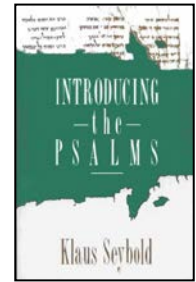
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- 44 Horst **Brunner** & Werner **Williams-Krapp**, *Forschungen zur deutschen Literatur des Spätmittelalters: Festschrift für Johannes Janota*, Tübingen: Niemeyer, 2003. In *Modern Language Review*, 101 (2006), 567-568.
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- 47 Stephan **Braese**, *Eine europäische Sprache: Deutsche Sprachkultur von Juden 1760-1930*, Göttingen: Wallstein, 2010. In *Germanistik*, 51 (2010), 671 [no. 4301].
- 48 Brian O. **Murdoch**, *The Apocryphal Adam and Eve in Medieval Europe: Vernacular Translations and Adaptations of the Vita Adae et Evae*, Oxford: Oxford University Press, 2009. In *Literature and Theology*, 25 (2011), 220-222.
- 49 Ross P. **Garner**, Melissa **Beattie** and Una **McCormack**, *Impossible Worlds, Impossible things: Cultural Perspectives on Doctor Who, Torchwood and The Sarah Jane Adventures*, Cambridge: Cambridge Scholars Publishing, 2010. In *Journal for the Study of British Cultures*, 18 (2011), 94-96.

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- 51 David J. **Parkinson** (ed.), Robert Henryson, *The Complete Works*, (TEAMS Middle English Text series), Kalamazoo MI: Western Michigan University Press, 2010. In *Mediaevistik*, 25 (2012), 533-534.
- 52 Silke **Stroh**, *Uneasy Subjects: Postcolonialism and Scottish Gaelic Poetry*, Rodopi: Amsterdam & NY, 2011. In *Journal for the Study of British Cultures*, 19 (2012), 102–105.
- 53 Susan B. **Edgington** and Carol **Sweetenham** (intro. & tr.), *The Chanson d'Antioche: An Old French Account of the First Crusade*, (Crusade Texts in Translation 22), Farnham & Burlington: Ashgate, 2011. In *Modern Language Review*, 103 (2013), 298-300.
- 54 Sjoerd **Levelt**, *Jan van Naaldwijk's Chronicles of Holland: Continuity and Transformation in the Historical Tradition of Holland during the Early sixteenth Century*, Verloren: Hilversum, 2011. In *Quaerendo*, 43 (2013), 182-183.
- 55 Alastair **Matthews**, *The Kaiserchronik: A Medieval Narrative*, OUP: Oxford, 2012. In *Zeitschrift für deutsches Altertum und deutsche Literatur*, in preparation.

G. Translations

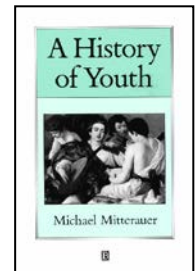
- 1 Klaus Seybold *Introducing the Psalms*, Edinburgh: T&T Clark, 1990.

Original title: *Die Psalmen: Eine Einführung*, Stuttgart: Kohlhammer, 1986. This is a students' textbook on Old Testament studies. The chapter on psalm translations includes a section written by me on English translations.



- 2 Michael Mitterauer, *History of Youth*, Oxford: Basil Blackwell, 1992.

Original title: *Sozialgeschichte der Jugend*, Frankfurt: Suhrkamp, 1986. A survey of the social history of formal and informal youth groups in "Old European" society.



- 3 Martine Meuwese, "The Animation of Marginal Decorations in Monty Python and the Holy Grail", *Arthuriana* 14 (2004) 45-58.

Original title: "De animatie van margedecoratie in Monty Python and the Holy Grail", *Madoc* 12 (1998) 2-13. Demonstrates that Terry Gilliam's cartoon sequences in the Monty Python film are adapted from Lilian Randall's book on marginal decorations in Gothic manuscripts.

[Also a number of articles on natural science translated for colleagues in Regensburg on commission, and many of the contributions by Dutch and German scholars to *Hybrid Humour* and the *Encyclopedia of the Medieval Chronicle*.]

H. Wikipedia articles

[A selection of articles which I have substantially written and maintained]

Aberdeen Grammar School
Bishops in the Church of Scotland
Dukus Horant
English Reformed Church, Amsterdam
Gaelic broadcasting in Scotland
Germanic strong verb
Germanic weak verb
Germanic spirant law
Grammatischer Wechsel
High German consonant shift
Hymnbooks of the Church of Scotland
Indo-European copula
Indo-European ablaut
Indo-European s-mobile
Ingveonic nasal-spirant law
Italo-Celtic
Jans der Enikel
James Aitken Whyte
Linguistic prescription
Medieval Chronicle Society
Medieval German Literature
Ministers and elders in the Church of Scotland
Moderators and clerks in the Church of Scotland
Ordination of women in the Church of Scotland
Preterite-present verb
Pronunciation of English th
Scots monastery, Regensburg
Scratch Messiah
Sermon on the Mound
Skene Parish Church
Split infinitive
Tag question
The empire on which the sun never sets
University of Regensburg
Vergangenheitsbewältigung
Waw-consecutive

I. Website

[Materials on my own website, www.dunphy.de, which has received more than 25,000 hits since I created it in July 2000.]

- 1 Jans Enikel web project, with complete Middle High German text and comprehensive bibliography.
- 2 Sceptred Isles, an anthology of primary texts for British Cultural Studies, used in the introductory courses in Regensburg.
- 3 My English verse translations of poems by Walter von der Vogelweide.
- 4 PDFs of many of the publications listed above.
- 5 PDFs of press reports on which I collaborated.
- 6 My notes on the Gaelic definite article, with a new systematic approach for the learner.

J. Recorded public lecture

- 1 *The Brill-Scaliger Lecture 2012: "What is a Chronicle?"*, Leiden, 15 March 2012.

A presentation of some Leiden chronicle manuscripts from the perspective of readers and users, suggesting that our concept of what we mean by a chronicle might benefit from being more bibliocentric as opposed to being focused on the author. This lecture was given in the context of a period of study leave in Leiden financed by the Brill Fellowship of the Scaliger Institute. The lecture was recorded and can be viewed online in [YouTube](#).