

**Raymond Graeme Dunphy**  
**ANNOTATED PUBLICATION LIST**  
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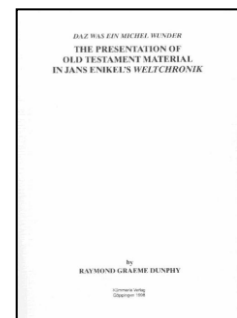
The following is a complete list of my publications to date, with descriptions of the main items. The items marked with asterisks are those on which I would most like my academic achievements to be assessed.

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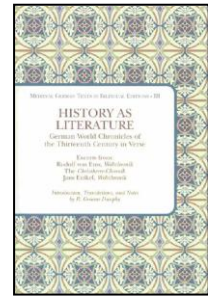
**A. Books**

- 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.

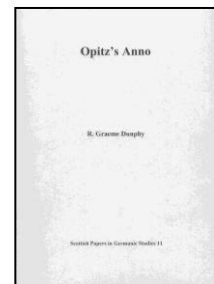


- 2\* *History as Literature: German World Chronicles of the Thirteenth Century in Verse. Excerpts from: Rudolf von Ems, Weltchronik; The Christherre-Chronik; Jans Enikel, Weltchronik, Medieval Texts in Bilingual Editions vol. 3, Kalamazoo: University of Michigan Press, 2003. [186 pages]*



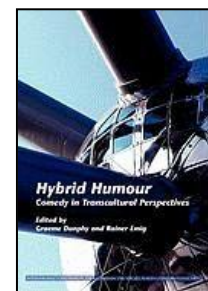
This edition, commissioned by TEAMS (The Consortium for the Teaching of the Middle Ages), is intended for the classroom, in the hope that mediaeval chronicle literature will receive a higher profile on the literary curriculum of British and American universities. Parallel English translations make access 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) 232f; Marc Pierce, *Unterrichtspraxis* 37 (2004) 89f; 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]*



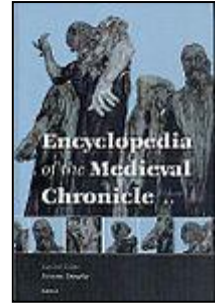
In 1639 Martin Opitz published the *Annolied*, a historical-hagiographical poem composed around 1080, and furnished it with extensive commentaries in Latin. Although the *Annolied* itself is available in various critical and diplomatic editions, Opitz's commentary has not appeared in print since 1745. 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](#).

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

This will probably appear in 2012, with subsequent updates every six months. A programme of new articles is planned, and existing articles will be revised regularly in line with new scholarship.

- 6 [with Andrea Worm] *Thurn und Taxis Perg III: The Illustration Cycles of the Regensburg Jans Enikel Manuscript*, in preparation. [ca 200 pages, 250 colour reproductions]

A collaborative project with an art historian. The plan is to photograph the complete series of miniatures in this manuscript and reproduce them in a single volume, the first time that any of the German world chronicle cycles have been made available in print in their entirety. The commentary will address both the text and the artwork. An application for funding has been submitted to the City of Regensburg.

7 *The Historical Manuscripts of the University Library in Leiden*, in preparation.

A current project financed by the Brill Fellowship of the Scaliger Institute to gather the many chronicle manuscripts possessed by the Leiden library into a group to be studied together and presented in an exhibition. The resulting book, which will double as an exhibition catalogue, will serve as a codicologically based introduction to the chronicle genre.

8 *Hearts of Darkness: The Dark Ages and the Dark Continent as European Constructions of the Other*. [ca 150 pages, in preparation]

I am currently gathering material for a monograph which brings the concept of the “dark ages” into connection with the concept of the “dark continent” and shows how the categories we use in post-colonial theory can help understand modern constructions of the medieval.

9 *Die volkssprachigen Hiob-Bearbeitungen im kulturhistorischen Zusammenhang*. [planned project]

I hope to return to a project on which I did considerable preparatory work a number of years ago, to write a wide-ranging monograph on the figure of Job in German literature.

## B. Journal articles

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

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.

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.

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.

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.

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.

This survey of the literature of Turkish migrants, mostly "gastarbeiders", in the Netherlands focusses on works by Halil Gür, Sadik Yemni and Sevtap Baycili, 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. 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.

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.

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.

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.

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.

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.

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 *Ecclesia Historica* 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.

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 seventeenth-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 “Merborts Chronicon: Eine mittelhochdeutsche Dalimilübersetzung bei Martin Opitz“, in press.

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*. This article is currently going through the peer review procedure for *Euphorion*.

- 15 “Chroniken als Rechtstexte: Die Verpackung historischen Wissens für den juristischen Diskurs“, in *The Medieval Chronicle*, in preparation.

This article argues from the reception and use of chronicle texts that the significance of medieval chronicles as witnesses to legal precedents was more significant than is often realized, and suggests slightly provocatively that, in addition to all their other functions, all chronicles are legal texts. This was originally a guest lecture given at the University of Mainz in February 2010, reworked for the 2011 Pécs conference of the Medieval Chronicle Society, probably to be published in the Society’s journal.

- 16 “The lake scenes in Goethe’s ‘Elective Affinities’ and Lawrence’s ‘Women in Love’”, in preparation.

Beginning with the pivotal lake scene, which in both novels involves a drowning in the garden of a mansion during a family festival, the article suggests a more general influence of the *Wahlverwandtschaften* on *Women in Love*. While this relationship is being posited for the first time, it tallies with other studies which have shown that other works by Lawrence were also influenced by Goethe. This then invites a comparison of the social criticism in the two novels.

- 17 “Plagiarism and Poisoned Pigeons. The case of Tom Lehrer and Georg Kreisler”, in preparation.

The American satirical singer-songwriter Tom Lehrer and his Austrian counterpart Georg Kreisler had a number of striking song motifs in common, which clearly could not be coincidence. At the time, each claimed in the press that the other had plagiarized. This article seeks to settle the matter, showing that Lehrer was indeed the seminal writer; but Kreisler’s German-language re-workings were also masterpieces.

- 18 “Trotz Alledem. The Reception of Robert Burns in Germany and Switzerland”, in preparation.

A survey of the German verse translations of Burns, looking also at other cultural influences from the protest songs of 1848 to the modern German Scotland romanticism.

- 19 “Doctor Who and the Battle for the Humanities”, in preparation.

An interesting recurring motif in the post-2005 version of the BBC cult series Doctor Who is that, whereas the original series of the 1960s-1980s reflected an absolute belief in science, the new stories frequently suggest that there is a mystery of the human spirit which can prevail where the Doctor’s science ends. This may be the difference between modernism and post-modernism. The article tries to link this to recent debates on university funding, in which the relevance of the humanities has been attacked and defended, sometimes using similar language to that in the TV series.

## C. Book articles and chapters of books

- 1 "Rabengefieder - Elefantengezisch: Naturdeutung in der mitteldeutschen Hiob-Paraphrase", in: A. 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 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, *Authority and Gender in Medieval and Renaissance Chronicles*, in press.

This article examines five medieval chronicles written by women in five different languages: Hrotsvit of, 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 “Die Chronikliteratur Englands, Schottlands und Irlands“ in G. Wolf et al, *Handbuch der Mittelalterlichen Chronik*, in preparation.

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.

- 11 “The Medieval University”, in Albrecht Classen, *Handbook of Medieval Culture*, in preparation.

A contribution commissioned for a handbook to appear in 2013.

## 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.
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- "Caesarius of Heisterbach", 238.
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- "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.
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- "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.
- "Hemricourt, Jacques de", 765.
- "Honorius Augustodunensis", 813.
- "Jans [der] Enikel", 905.
- "Jean de Stavelot", 911-12.
- "Kimpelsche Chronik", 965.
- "Lescot, Richard", 1018.

- "Marie van Oss", 1080.
  - "Niederrheinische Reimchronik der Schlacht von Göllheim", 1147-48.
  - "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.
  - "World chronicles", 1527-32.
  - "Zerbster Ratschronik", 1542-43.
- 6 Three contributions to: Albrecht Classen, *Handbook of Medieval Studies*, Berlin: De Gruyter, 2010.
- "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.

**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 anthology of scholarship "Heinrich von dem Türlîn" in *Classical and Medieval Literature Criticism*, in press.
- 4 Occasional peer review for the journal *Folklore*.

## 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 Chirurgie*, 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].
- 7 Marco **Mostert**, Rudi **Künzel**, A. **Demyttenaere** (ed.), *Middeleeuwse cultuur: Verscheidenheid, spanning en verandering*, Hilversum: Verloren, 1994. In: *Germanistik*, 37 (1996), 502-503 [no. 3443].
- 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].
- 17 Joan A. **Holladay**, *Illuminating the Epic: The Kassel Willehalm Codex and the Landgraves of Hesse in the Early Fourteenth Century*, Seattle & London: University of Washington Press, 1996. In: *The Medieval Review* [online] July 2000.
- 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.
- 20 Mary **Howard** (ed.), *Interkulturelle Konfigurationen. Zur deutschsprachigen Erzählliteratur von Autoren nichtdeutscher Herkunft*, Munich: iudicium, 1997. In: *Modern Language Review*, 96 (2001), 277-279.

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- 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].
- 24 Francis G. **Gentry** (ed.), *A Companion to Middle High German Literature to the 14th Century*, Leiden, Boston, Köln: Brill, 2002. In: *Germanistik*, 44 (2003), 757-758 [no. 4995].
- 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.
- 26 Stephan **Müller**, *Vom Annolied zur Kaiserchronik: Zur Text- und Forschungsgeschichte einer verlorenen deutschen Reimchronik*, Heidelberg: Carl Winter 1999. In: *Modern Language Review*, 98 (2003), 755-757.
- 27 John **Greenfield**, *Das Nibelungenlied: Actas do Simpósio Internacional 27 de Outubro de 2000*, Porto: Faculdade de Letras da Universidade do Porto, 2001, and Jan-Dirk **Müller**, *Das Nibelungenlied*, Berlin: Erich Schmidt, 2002. In: *Modern Language Review*, 98 (2003), 1028-1030.
- 28 Allain **Boureau**, *The Myth of Pope Joan*, translated by Lydia G. Cochrane, Chicago: University of Chicago Press, 2001. In: *Modern Language Review*, 98 (2003), 1074-1075.
- 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.
- 34 Tom **Cheesman** & Karin **Yesilada** (ed.), *Zafer Senocak (= Contemporary German Writers)*, Cardiff: University of Wales Press, 2003. In: *Modern Language Review*, 99 (2004), 1112-1113.
- 35 Gabriel **Viehhauser**, *Die Darstellung König Salomos in der mittelhochdeutschen Weltchronistik*, Vienna: Edition Praesens, 2003. In: *IASL* [online], May 2004.
- 36 Wolfgang-Valentin **Ikas**, *Martin von Troppau (Martinus Polonus), O.P. (+1278) in England*, Wiesbaden: Reichert, 2002. In: *IASL* [online], August 2004.
- 37 Michael **Schwarze**, *Generische Wahrheit: Höfischer Polylog im Werk Jean Froissarts*, Stuttgart: Franz Steiner, 2003. In: *Le Moyen Âge*, 110 (2004) 437-9.
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- 39 Mathias **Herweg**, *Ludwigslied, De Heinrico, Annolied: Die deutschen Zeitdichtungen des frühen Mittelalters im Spiegel ihrer wissenschaftlichen Rezeption und Erforschung*, Wiesbaden: Reichert, 2002. In: *Modern Language Review*, 100 (2005), 242-244.

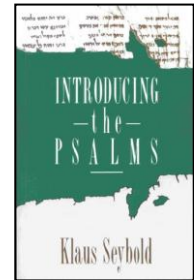
- 40 Deborah Mauskopf **Deliyannis**, *Historiography in the Middle Ages*, Leiden, Boston: Brill, 2003. In *Modern Language Review*, 100 (2005), 468-469.
- 41 Manfred **Kern** & Alfred **Ebenbauer**, *Lexikon der antiken Gestalten in den deutschen Texten des Mittelalters*, Berlin, New York: de Gruyter, 2003. In *Modern Language Review*, 100 (2005), 542-543.
- 42 Christoph **König**, *Internationales Germanistenlexikon 1800-1950* (3 vols), Berlin, New York: de Gruyter, 2003. In *Modern Language Review*, 100 (2005), 577-579.
- 43 Ralf **Plate**, *Die Überlieferung der Christherre-Chronik*, (= Wissensliteratur im Mittelalter 28), Wiesbaden: Reichert 2005. In *Germanistik*, 47 (2006), 227-228 [no. 1439].
- 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.
- 45 Wolfgang-Valentin **Ikas**, *Fortsetzungen zur Papst- und Kaiserchronik Martins von Troppau aus England*, Hanover: Hahn, 2004. In: *IASL* [online], August 2006.
- 46 Oskar **Bandle** et al., *The Nordic Languages: An International Handbook of the History of the North Germanic Languages* (2 vols), Berlin/New York: Walter de Gruyter, 2002. In *Modern Language Review*, 103 (2008), 1176-1178.
- 47 Stephan **Braese**, *Eine europäische Sprache: Deutsche Sprachkultur von Juden 1760-1930*, Göttingen: Wallstein, 2010. In *Germanistik*, 51 (2010), 671.
- 48 Klaus **Conermann**, *Martin Opitz, Briefwechsel und Lebenszeugnisse: kritische Edition mit Übersetzung*, Berlin: Walter de Gruyter, 2009. In *Modern Language Review*, in press.
- 49 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.

- 52 David J. **Parkinson** (ed.), Robert Henryson, *The Complete Works*, (TEAMS Middle English Text series), Kalamazoo MI: Western Michigan University Press, 2010. In *Mediaevistik*, in press.
- 54 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*, in press.

## G. Translations

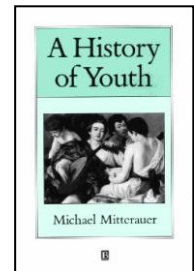
- 1 Klaus Seybold *Introducing the Psalms*, Edinburgh: T&T Clark, 1990.

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 other 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](http://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 „Die Weltchronikfragmente im Regensburger Stadtarchiv“ – a short report on two manuscript fragments made in December 2011.
- 5 PDFs of many of the publications listed above.
- 6 PDFs of press reports on which I collaborated.
7. My notes on the Gaelic definite article, with a new systematic approach for the learner.