

the title indicates, in part 1, literary and cultural-historical subjects in Old and Middle English, with a couple of essays addressing early modern literature or reception. The second part, where there are rather fewer Italian chapters, is concerned with Old Norse and the reception of Scandinavian learning. The whole work is prefaced with an introduction from Maria Elena Ruggerini, and an account of England as viewed from Italy in the fourteenth century: 'L'Inghilterra vista dall'Italia' by Raffaele Morabito. The Old English articles look at the Franks casket (Cocco), Old English metre (Stanley), *Exodus* (Szöke), and the Old English 'Seven Sleepers' (Ruggerini), while Middle English is represented by Chaucer (Saunders) and Tolkien's reception of *Sir Gawain and the Green Knight* (Arduini). Work on early modern English includes an account of *Thersites* (Mullini), *A Jovial Crew* (Dongu), and three sermons by Lancelot Andrews (Sanna). The Old Norse section looks first at runes and runic tradition (Gallo, Liberman), then the settlement of Iceland (Poli). Eddic poetry, one of the honorand's major interests, is the theme of three articles (Quinn, Simek, and Battaglia, if the Nibelung tradition may be assimilated to Norse heroic poetry). Other subgenres of saga literature: kings' sagas and *fornaldarsögur* are treated by Salvucci and Ferrari, respectively, while Ásdís Egilsdóttir contributes a note on the education of Icelandic bishops. The Cyclops in learned tradition in the North (Faraci), the treatment of the *Finnar* in Olaus Magnus (Pàroli) and Sigurður Pétursson's article on the assimilation of an Icelandic father and son into eighteenth-century Danish learned society round off the volume. Fittingly, the volume not only marks the honorand's long association with Italian universities, but also signals the wealth of important work being done in Old English and Old Norse in Italy and in Italian. [Carolyne Larrington]

A Gathering of Medieval Recipes, ed. Constance B. Hieatt, *Textes Vernaculaires du Moyen Âge 5* (Turnhout: Brepols, 2008). 170 pp. ISBN 978-2-503-52898-4. €60.00. Constance Hieatt aims to collect in this volume all previously unedited and unpublished medieval English recipes, thus completing the publication of all recipes of this period, her work of many years. She excludes recipes currently in the process of being edited. The edition includes recipes found in three short collections, previously used for collation (Bodleian MS Ashmole 1393 and e. Mus. 52, and Wellcome Western MS 5650), as well as recipes not previously noted, or found in isolation or in particularly small groups. The volume is ordered by manuscript title and the recipes are placed alphabetically within these groupings; isolated recipes are presented last. The book also includes a supplement to the *Concordance of English Recipes: Thirteenth through Fifteenth Centuries*, edited by Hieatt and Terry Nutter with Johnna H. Holloway (Tempe, Ariz., 2006). The introduction offers a list of all manuscripts containing medieval English recipes, along with information concerning editions. Each section includes full details of the manuscript context and explanatory notes concerning such delicacies as Pike in Worts, Porpoise in Civy, Primrose Pottage, and even Partridge in Saracen Sauce.

Sir Gawain and the Green Knight, trans. Tadahiro Ikegami, *Senshu Studies in Language and Culture 4* (Tokyo: Senshu University Press, 2009). vi + 156 pp. ISBN 0-8122-3199-6. No price given. A Japanese translation of *Sir Gawain and the Green Knight* dedicated to the memory of Derek Brewer, which includes a short bibliography of criticism of the poem based on that of the Oxford World's Classics edition.

Fabienne Jan, *De la dorveille à la merveille: L'Imaginaire onirique dans les lais féeriques des XII^e et XIII^e siècles*, postface de Alain Corbellari, *Archipel*, collection 'Essais', 12 (July 2009). 167 pp. ISBN 9-782940-355112. €13.00. The 'Essais' collection is, interestingly, designed to publish some of the best of undergraduate dissertations presented at the University of Lausanne; the present volume is concerned with the surprising lack of dreams explicitly described as such in the *lais*. Fabienne Jan, however, argues in the first half

of her study that this absence is more apparent than real: for her, the supernatural encounters – Guigemar's meeting with the White Stag, the hawk-knight of *Yonec*, the wonderfully beautiful lover of *Tydorel* – take place in what she calls an *espace de rêverie fantas(ma)tique*. The second part of the volume is a case study: a careful analysis of the anonymous *Désiré*, a *lai* which has received very little critical attention, and most of that negative. Fabienne Jan takes a much more sympathetic view: for her, *Désiré*, the only *lai* to contain a *rêve* rather than a *rêverie*, is an interesting narrative experiment which invites 'une réflexion théologique et sociale' (p. 126). This is an interesting study, well argued and remarkably well documented – one which gives an excellent impression of undergraduate research-work at the University of Lausanne. [Jane H. M. Taylor]

Olivier Collet and Sylviane Messerli, *Vies médiévales de Marie-Madeleine*, *Textes vernaculaires du Moyen Âge 3* (Turnhout: Brepols, 2008). 709 pp. ISBN 978-2-501-52821-2. €95.00. Confronted with hundreds of largely unedited manuscript witnesses of French versions of the life of St Mary Magdalene, Olivier Collet and Sylviane Messerli demonstrate admirably that it is possible to take an exhaustive approach to editing a widely disseminated saint's Life while conducting thorough readings of individual versions. Prefatory material presents the *vita* itself (based on Gospel accounts of several different Marys), the miracles performed by the saint in Provence, and the *translatio* of her relics to Vézelay, as well as summarizing the transmission of these stories in Latin and the vernacular. It is the so-called 'Marseilles Miracle' that receives the most fascinating treatment by medieval hagiographers: this curious tale, of a mother who seemingly dies in childbirth but is able to suckle her newborn child in a state of suspended animation thanks to Mary Magdalene's miraculous intervention, receives not inconsiderable reworking at the hands of vernacular hagiographers (in one case the mother is replaced with a monkey). Collet and Messerli sensibly divide their sizeable corpus into versions which pre-date Jacobus of Voragine's *Golden Legend* and those that are based on it, with a further section devoted to hybrid Lives. The introductions to the twenty-six individual versions edited vary in scope, ranging from brief manuscript descriptions to detailed comparisons of the Life in question to Latin sources and other vernacular versions, in-depth discussions of manuscript date and provenance, and detailed lexical commentary. A selective bibliography (several entries incomplete or inaccurate), a discussion of iconography, recapitulative tables sorting manuscripts by version and codex, a lexicon of terms discussed in the commentaries, and an index of biblical citations complete the volume. A considerable undertaking that sheds useful light on the transmission of a particular hagiographical text and, more generally, the process of writing, rewriting, and compiling saints' Lives in the Middle Ages. [Huw Grange]

Gautier de Coinci: Miracles, Music, and Manuscripts, ed. Kathy M. Krause and Alison Stones, University of Hull Centre for Medieval Studies: *Medieval Texts and Cultures of Northern Europe* (Turnhout: Brepols, 2006). xx + 486 pp.; 38 plates. ISBN 978-2-503-52060-5. €80.00. This pioneering collection (it precedes Tony Hunt's *Miraculous Rhymes* (Cambridge, 2007)) gathers a positively stellar cast of scholars to discuss a wide range of topics relating to Gautier's *Miracles de Notre Dame* (*MND*): the value of this collective approach, for a poet who deals in text, image, and music, and whose work is preserved in a 'dauntingly large number of manuscript copies' (p. 1), is immense. The scholars who contribute here come from a range of disciplines: this, like Margaret Bent's and Andrew Wathey's rather comparable *Fauvel Studies* (Oxford, 1998), points the way to the interdisciplinary framework within which certain sorts of medieval criticism become particularly revelatory. A first chapter, from Ardis Butterfield, sets the agenda, and shows how indispensable is a multidisciplinary approach, and particularly with complex