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NORTH AMERICA

2017 entries

I. COLLECTIONS

JEFFERIS, Sibylle, ed. *Medieval German Tristan and Trojan War Stories: Interpretations, Interpolations, and Adaptations (Kalamazoo Papers 2015-2016)*. Göppinger Arbeiten zur Germanistik 786. Göppingen: Kümmerle, 2017. 310 p.

This collection contains twelve articles, including also five about Middle Low German literature. Nine are written in German, the others in English. (SJ)
Keywords: Wagner, *Tristan und Isolde*; Gottfried von Strassburg, *Tristan; Aristoteles und Phyllis*; 'Baumgartenszene'; Martin Grzimek, *Tristan-Roman*; Hans Sachs; charms and blessings; *Sachsenspiegel*, illustrated manuscripts, sexual delicts; Konrad von Würzburg, *Trojan War*, Alchemy; Herbort von Fritzlar, *Lied von Troja*; Benoît de Sainte-Maure, *Roman de Troie*; 'Minnegrotte'; 'La Chambre de Beautés'; Sebastian Brant, *Narrenschiff*; *Sächsische Weltchronik*, Karl der Große; *Das Kinder bock*, Medical Book.

II. TEXTS

[none reported]

III. STUDIES

ADLER, Gillian. "Canine Intercessors and Female Religious Metaphor in *Sir Gowther*." *Comitatus* 48 (2017): 49-71.

Born of the devil and given to excessive masculine aggression against women and religion, Gowther is transformed through the intercession of women and dogs into a knight with ethical and religious values. For Adler, *Sir Gowther* (c.1400) offers an alternative paradigm for courtly romance, for while the romance integrates human and animal categories, it finally opts for the interdependence of religious and secular communities as a better option than hereditary, patriarchal militarism. (NC)

AIELLO, Matthew G. "(Re)Counting Rape in Alfred's *Domboc* and Early English Law."

Comitatus 48 (2017): 1-19.

However tangential to courtly literature, the essay focuses on Alfred's judgment book (9th century) to analyze laws governing rape limited to "unwanted sexual contact (i.e. groping or penetration)" (2). Aiello's linguistic, quantitative method argues for the seriousness of the crime and for compensation across social classes, including slaves, but Aiello also notes the uniqueness of these standards to Alfred's reign. (NC)

BAMFORD, Heather. "Material Love: Manuscript Culture in *Prison Amoureuse* and *Cárcel de Amor*." *The Lazarus Effect: Translating Death in Medieval English Vernacular Drama. *Philological Quarterly* 96.3 (2017): 269-292.*

Keywords: courtly love, Jean Froissart, Diego de San Pedro.

BATTLES, Paul, and Dominique BATTLES. "From Thebes to Camelot: Incest, Civil War, and Kin-Slaying in the Fall of Arthur's Kingdom." *Arthuriana* 27.2 (2017): 3-28.

Traces the impact of Theban texts and themes on the development of the Arthurian literary tradition. (SH) **Keywords:** Statius, *Thebaid*, *Roman de Thèbes*, *Mort Artu*, *Estoire de Merlin*, *Suite du Merlin*, *Alliterative Morte Arthure*, Camelot, King Arthur, Polynices, Eteocles.

BOURDIER, Juliette. "Travels through the dark realms of Medieval Clerical Fantasies: sex and erotica in the Infernal Testimony." *Comitatus* 48 (2017): 21-48.

Contributing to medieval studies of sexuality, Bourdier provides an overview of Christian movements to condemn sexuality in light of changing social and political contexts from the 10th to the 15th centuries. Focusing on chastity, she traces the fetishization of body parts courtly literature praises as the targets

for punishment. The study exposes the permeable borders between pleasure and pain. (NC)

BURROW, John. "The Exchange of Hearts in the English Poems of Charles d'Orléans." *ChauR* 52.4 (2017): 476-483.

In both his French and English books, Charles d'Orléans pleads for a consensual relationship through the exchange of hearts. (MH)

BUSIC, Jason. "Medieval Complexity: *Convivencia* and the Construction of Religious Identity in Mozarabic Apology (Eleventh through Thirteenth Century)." *Enarratio: Publications of the Medieval Association of the Midwest* 21(2017): 1-27.

Four texts from distinct places and times ranging from the eleventh to thirteenth centuries and authored by Arabicized Christians negotiate religious identity by establishing through exegesis continuity with the Latin tradition to which their community lays claim. (MH)

CLARK, Laura. "There and Back Again: A Malorian Wild Man's Tale." *Arthurliana* 27.2 (2017): 55-72.

A Bakhtinian reading of the medieval nobleman-turned-wild man phenomenon as carnival, where madness allows Tristram and Lancelot to escape temporarily the rigid constraints of chivalric society. Paradoxically, however, their reintegration into courtly society fails to resolve the divided loyalties that originally drove them to madness in the first place. (SH)

Keywords: Bakhtin, *Rabelais and His World*, Morte D'Arthur, identity, love, trauma, oath, duty.

DUMITRESCU, Irina. "Beautiful Suffering and the Culpable Narrator in Chaucer's *Legend of Good Women*." *ChauR* 52.1 (2017): 106-123.

Presenting himself as unskilled—a poor copier of sources—the *Legend's* narrator amends the act of glorying (through accomplished verbal art) in women's tragedies. (MH)

ELIAS, Marcel. "Violence, Excess, and the Composite Emotional Rhetoric of *Richard Cœur de Lion*." *SP* 114.1 (Winter 2017): 1-38.

Additions to the base text map a critique of violent conduct seen through a consideration of tone: emotions expressed in response to the king's character and actions serve an evaluative function registering ambivalence toward distempered violence. (MH)

ELMES, Melissa Ridley. "He Dreams of Dragons: Alchemical Imagery in the Medieval Dream Visions of King Arthur." *Arthuriana* 27.1 (2017): 73-94.

Traces the presence of alchemical imagery in Arthur's dream visions across the English chronicle, alliterative and romance traditions as it relates to the process of king-making and the formation of English national identity. (SH)
Keywords: Geoffrey of Monmouth, Lagamon, Malory, *Historia Regum Britanniae*, *Brut*, *Alliterative Morte Arthure*, *Morte Darthur*, dynasty, kingship, bear, griffin.

FARRELL, Thomas J. "Secretary *a* in Ellesmere's Latin Quotations." *ChauR* 52.4 (2017): 396-425.

Analyzing graphic variation between text and paratext deepens understanding of the origins and transmission of the annotations and the textual nature of the *Canterbury Tales*. (MH)

FORD, Gabriel. "'Wose is onwise': *Dame Sirith* in Context." *SP* 114.2 (Spring 2017): 223-244.

Considering the tale's analogues shows innovations that recast the story as an exploration of competing values between church and market. (MH)

FOWLER, Rebekah M. "*Caritas* Begins at Home: Virtue and Domesticity in Chrétien's *Yvain*." *Arthuriana* 27.1 (2017): 43-72.

An examination of Chrétien's *Yvain* as an exemplum of *caritas*. (SH)

Keywords: Peter Abelard, Heloise, Augustine, Cicero, Seneca, Gawain, Laudine, Christian ethics, charity, honor, love, chivalry.

GRACIA, Nahir I. Otaño. "Representing Kin(g)ship in Medieval Irish." *Enarratio: Publications of the Medieval Association of the Midwest* 22 (2018): 1-24.

HARLAN-HAUGHEY, Sarah. "The Circle, the Maze, and the Echo: Sublunary Recurrence and Performance in Chaucer's *Legend of Ariadne*." *ChauR* 52.3 (2017): 341-360.

The *Legend of Good Women* shares pageant forms consistent with Chaucer's view of history. (MH)

HAWLEY-COLÓN, Carlos. "The Archpriest, Trotaconventos, Don Melón, and Doña Endrina: Lost Verses and Misdirected Sources."

Enarratio: Publications of the Medieval Association of the Midwest 21 (2017): 90-101.

Considering performance of Ovid's play *Pamphilus de amore* contributes to understanding the textuality of Juan Ruiz's *Libro de buen amor*, particularly in regard to the question of source for the Don Melón, Doña Endrina, and Trotaconventos episode. (MH)

HEBING, Rosanne. "Allmygti god this lettyr sent': English Heavenly Letter Charms in Late Medieval Books and Rolls." *SP* 114.4 (Fall 2017): 720-747.

That additions and deletions are more common a feature in charm-carrying books than on rolls carrying charms indicates a different perception of the carrier's material unity of contents and physicality (text and context) in relation to its amuletic function. (MH)

HILDEBRAND, Kristina. "Sitting on the Sidelines: Disability in Malory." *Arthuriana* 27.3 (2017): 66-80.

Impairment and disability in Malory's *Morte Darthur* provoke extreme anxiety, thus relegating impaired individuals to the liminal space of the sidelines since they can no longer participate in the activities that define them as knights. (SH)

Keywords: wound, injury, maim, violence, inclusion, exclusion, normalization, marginalization.

HOSTETTER, Aaron. "Sir Gowther: Table Manners and Aristocratic Identity."

SP 114.3 (Summer 2017): 497-516.

Moving from a context of penitential narrative to conduct books shows *Sir Gowther* as a poem about personal comportment and the centrality of manners to one's place at the table. (MH)

JEFFERIS, Sibylle. "Der Einfluss von Gottfrieds *Tristan* auf das Märe und das Spiel von *Aristoteles und Phyllis*: Die 'Baumgartenszene' und die Folgen." In: [F-] *Medieval German Tristan and Trojan War Stories: Interpretations, Interpolations, and Adaptations (Kalamazoo Papers 2015-2016)*. Ed. Sibylle JEFFERIS. GAG 786. Göppingen: Kümmerle, 2017. P. 29-74.

This study shows parallels between *Tristan* and the MHG maere *Aristoteles und Phyllis* in regard to the 'Baumgarten'-Scene and how *Tristan* influenced the maere. The maere, in turn, is derived from the Old French maere *Le Lai*

d'Aristote by Henri d'Andeli, and the Middle High German maere is adapted into the play *Aristoteles und Phyllis*, which shows parallels as well. (SJ)

Keywords: Henri d'Andeli, *Le Lai d'Aristote*; Alexander; Marke; Isolde; 'Minnegrotte'.

JEFFERIS, Sibylle. "Der Einfluss des *Lieds von Troja* Herborts von Fritzlar (uns seiner Quelle, Benoît's *Roman de Troie*) aud die 'Minnegrotte' in Gottfrieds von Strassburg *Tristan*: 'Das Alabasterzimmer' ('La Chambre de Beautés)" In: [F-] *Medieval German Tristan and Trojan War Stories: Interpretations, Interpolations, and Adaptations (Kalamazoo Papers 2015-2016)*. Ed. Sibylle JEFFERIS. GAG 786. Göppingen: Kümmerle, 2017. P. 201-214. The study demonstrates that the 'Minnegrotte' in Gottfried's *Tristan* was influenced by the description of the 'Alabasterzimmer' in Herbort's *Lied von Troja* and its French source, the 'Chambre de Beautés' in Benoît's de Sainte-Maure *Roman de Troie*. (SJ)

Keywords: Hektor; Paris and Helena; music; flowers; precious stones; alabaster.

JENÉY, Cynthia. "Politics and Horsemanship in Chrétien de Troyes' *Erec et Enide*." *Arthuriana* 27.3 (2017): 37-65.

KAPLAN, Gregory B. "Sem Tob's *Proverbios Morales*: A Rabbinic Voice for Anti-Rabbinic Sectarianism." *Enarratio: Publications of the Medieval Association of the Midwest* 21 (2017): 28-44.

In *Proverbios Morales*, directed toward a Christian public and in particular King Pedro of Castile (r. 1350-1369), Sem Tob advocates sensible policies and toleration toward Jewish subjects in the face of mounting anti-Semitism and cautions against intra-Jewish conflict between Rabbinism and anti-Rabbinite tradition. (MH)

LEBLANC, Lisa. "*Culhwch and Olwen*: Welsh Giants and Social Identity." *Arthuriana* 27.3 (2017): 24-36.

The giant Ysbaddaden Pancawr in *Culhwch and Olwen* is atypical in that he acts not merely as a violent opponent who proves a warrior's mettle but as a foil to King Arthur, demonstrating the negative effects of a leader who fails to establish his place in a kinship group. (SH)

Keywords: social identity, marriage, quest, lineage, ritual grooming.

LEITCH, Megan G. "The Servants of Chivalry?: Dwarves and Porters in Malory and the Middle English Gawain Romances." *Arthuriana* 27.1 (2017): 3-27.

Dwarves and porters play significant roles in Middle English Arthurian romances as sources of information, ethical advice and judgment. (SH)

Keywords: chivalry, courtesy, reproach, service, identity, authority, convention.

LIGHTSEY, Scott. "Chaucer's Return from Lombardy, the Shrine of St. Leonard at Hythe, and the 'corsent Leonard' in the *House of Fame*, Lines 112-118." *ChauR* 52.2 (2017): 188-201.

Reconsidering in the context of the saint's cult the reference to St. Leonard in the *House of Fame* suggests a localized and historically precise meaning for the lines. (MH)

LENDO, Elizabeth. "'In hir bed al naked': Nakedness and Male Grief in Chaucer's *Book of the Duchess*." *Philological Quarterly* 96.4 (2017): 405-424.

Keywords: Chaucer, nudity, poetry.

LÓPEZ BERNAL, Desirée. "Los cuentos de Ibn 'Asim (m. 1426): Precedentes en la península ibérica de relatos españoles y del folclore universal en el siglo XV." *HispRev* 85.4 (Autumn 2017): 419-440.

This is the first of a series of articles that examine the collection of humorous folktales and jokes in the *Ḥadā'iq al-azābir*, written at the end of the fourteenth century by Ibn 'Asim, a famous jurist as well as a major literary figure in Granada. The work can be classified as part of the encyclopedic and miscellaneous genre of Arabic literature known as "adab". Most of the folktales appear also in earlier works, but many others seem to derive directly from the oral tradition. The article presents the first twelve folktales of the collection, translated in Spanish to make them available to non-Arabist scholars. Each folk tale is followed by an analysis of its sources, numerous references to its other variants known in Classical, Arabic and European Medieval literature, and its classification in folklore indexes. (CDS)

LÓPEZ GONZÁLEZ, Luis F. "Fiometa's wrathful suicide in Juan de Flores's *Grimalte y Gradisa*."

Hispanófila 181 (December 2017): 31-48.

Juan de Flores, in his fifteenth-century romance *Grimalte y Gradisa*, introduces the character of Fiometa, explicitly based on Boccaccio's novel *Elegia di Madonna Fiammetta*. In this embedded version of the story, the protagonist Gradisa, having read Boccaccio's text, asks her lover Grimalte to help reunite lovelorn Fiometa with her estranged lover, Panfilo. Grimalte finds her (in Italy) and acts as an intermediary. But when her lover rejects her, Fiometa is overcome by suffering and wrath, killing herself. The author contends that is a "wrathful suicide, a

leitmotif of Spanish Medieval literature. Fiometa (a “flame” of unrestrained passion) is driven by an unstoppable rage that obliterates all rational thought and can only be ended by displacing her anger on herself. (CDS)

MURTON, Megan. “The *Prioress’s Prologue*: Dante, Liturgy, and Ineffability.” *ChauR* 52.3 (2017): 318-340.

The *Prioress’s Prologue* engages critically with language’s limits and potential as prayer and praise. (MH)

PARKER, Thandi. “A Woman’s Role: how scribes depicted women in the fifteenth-century Canterbury Roll.” *Comitatus* 48 (2017): 95-115.

Written before the War of the Roses and continued after it, the roll treats women as supplemental to legitimizing kingship. Focusing on three scribes, Parker finds positive depictions to depend on the women’s lineage, their sustaining of prosperous kings, and the production of legitimate heirs whereas the negative depictions depend on chaotic times that ascribe attributes of independence and power-wielding detrimental to the country. The early scribes ignore thriving women such as Margaret of Anjou and Elizabeth Woodville. The later scribe recognizes Lear’s daughters as rulers but only because they upset the established order. Women then are helpmates to successful kingship but responsible for failed ones. The scribes effectively inscribe their own ideologies so as to ignore the social changes in the status of women occurring after the war. (NC)

PARMLEY, Nicholas M. “Alfonso X’s imagined Mediterranean empire: Shipwrecks, storms, and pirates in the *Cantigas de Santa María*.” *HispRev* 85.2 (Spring 2017): 199-221. The study analyzes the image of the sea in the *Cantigas de Santa María* as a textual and visual manifestation of King Alfonso X’s imperial project. The *Cantigas* are contemporary with Alfonso X’s creation of a maritime order dedicated to the Virgin Mary (Order de Santa María de España) as well as the creation of a new code of maritime law (the *Siete Partidas*). The miracle narratives of the *Cantigas* reveal the role of the Virgin Mary in the control of the seas, protecting Castilian ports and merchants and defeating their enemies. Contrary to Josiah Blackmore’s view of shipwrecks as “counterhistoriographical” narratives of empire, the author maintains that in the *Cantigas* even shipwrecks are part of the Virgin Mary’s intercession in support of Alfonsine imperial ambitions across the Mediterranean and into North Africa and Italy. Ambitions never actually realized. (CDS)

PYLE, Christine. "Sacramental Unity for a Saracen: Malory's Conflicted Knight Palomides." *Arthuriana* 27.4 (2017): 22-38.

The adventures of the Saracen knight Palomides exemplify the discord-unity-discord pattern that becomes a unifying and recurrent structural motif foreshadowing the disintegration of the Round Table. (SH)

Keywords: Book of Sir Tristram de Lyons, Tristram, fellowship, confession, baptism, contrition, conflict.

PUGH, Tison. "Gender, Vulgarity, and the Phantom Debates of Chaucer's *Merchant's Tale*." *SP* 114.3 (Summer 2017): 473-496.

Discordant elements and apparent disjunctions in the *Merchant's Tale* sort out into a series of five debates that render women's role in arguments concerning marriage and gender necessary and superior. (MH)

QUINTANAR, Abraham. "*Cantiga* 10's Rose-Mary: Superlative Allegory of Beauty and Power." *Enarratio: Publications of the Medieval Association of the Midwest* 21 (2017): 70-89.

Superlative structures, particularly of Marian praise, reveal an allegorical system of religious empire that consigns women to spiritual deprivation and inferior political status. (MH)

SALTZMAN, Benjamin A. "The Friar, the Summoner, and Their Techniques of Erasure." *ChauR* 52.4 (2017): 363-395.

Exploring gestures of cancelling out reveals the significance to posterity of recording and erasures. (MH)

SOKOLOV, Danila. "Love Under Law: Rewriting Petrarch's Canzone 360 in Early Modern England." *Philological Quarterly* 96.4 (2017): 425-451.

Keywords: Chaucer, *Canzone*, nudity, Petrarch, poetry.

TURNER, Joseph. "Speaking 'Amys' in the *Franklin's Tale*: Rhetoric, Truth, and the *Poetria nova*." *ChauR* 52.2 (2017): 217-236.

The *Franklin's Prologue and Tale* respond to metaphor- and image-making in Geoffrey of Vinsauf's *Poetria nova*. (MH)

WEISKOTT, Eric. "*The Ireland Prophecy*: Text and Metrical Context." *SP* 114.2 (Spring 2017): 245-277.

A critical edition of the poem including textual notes and introduction to extant manuscripts (six, dating from mid-fifteenth century to early seventeenth century)

provides occasion to contextualize and draw out the literary-historical implications of the poem's metrical form within the durable tradition of alliterative verse. (MH)

ZACHER, Samantha. "Sir Gowther's Canine Penance: Forms of Animal Asceticism from Cynic Philosophy to Medieval Romance." *ChauR* 52.4 (2017): 426-455.

Sir Gowther's "technology of penance" links him to a tradition of canine asceticism extending from Cynic philosophy to medieval monasticism. (MH)

IV. REVIEWS

CORNELIUS, Ian. *Reconstructing Alliterative Verse: The Pursuit of a Medieval Meter*. Cambridge: Cambridge UP, 2017. Rev. by David O'NEIL. *Philological Quarterly* 97.1 (2018): 121-124.

Keywords: poetry, rhythm, Church history.

DELOGU, Daisy. *Allegorical Bodies: Power and Gender in Late Medieval France*. Toronto: University of Toronto Press, 2015. Rev. by Catherine M. JONES. *FR* 90.4 (May 2017): 230-231.

DOGGETT, Laine E., and Daniel E. O'SULLIVAN, eds. *Founding Feminisms in Medieval Studies: Essays in Honor of E. Jane Burns*. Gallica 39. Cambridge: D.S. Brewer, 2016. Rev. by Lynn SHUTTERS. *Arthuriana* 27.2 (2017): 104-105.

Keywords: gender, clothing, material culture, transgender, familial relations, women's roles.

GREEN, Richard Firth. *Elf Queens and Holy Friars: Fairy Beliefs and the Medieval Church*. Philadelphia: University of Philadelphia Press, 2016. Rev. by Melissa Ridley ELMES. *Arthuriana* 27.4 (2017): 80-82.

Keywords: England, folklore, demonology, popular culture, incubus, succubus, wild hunt, wild horde.

HATT, Cecilia A. *God and the Gawain-Poet: Theology and Genre in 'Pearl,' 'Cleanness,' 'Patience' and 'Sir Gawain and the Green Knight.'* Woodbridge,

Suffolk: D.S. Brewer, 2015. Rev. by Kevin GUSTAFSON. *Arthuriana* 27.2 (2017): 108-109.

Keywords: theology, penance, devotional images, active life.

HEILAND, Satu. *Visualisierung und Rhetorisierung von Geschlecht. Strategien zur Inszenierung weiblicher Sexualität im Märe*. Berlin: de Gruyter, 2015. X+380 p. Rev. by Ann Marie RASMUSSEN. *GQ* 90.3 (Summer 2017): 375-377.

HETTLER, Hans. *Preußen als Kreuzzugsregion. Untersuchungen zu Peter von Dusburgs Chronica terre Prussie in Zeit und Umfeld*. Frankfurt a. M.: Peter Lang, 2014. Rev. by Jürgen SARNOWSKY. *GQ* 90.3 (Summer 2017): 374-375.

HUOT, Sylvia. *Outsiders: The Humanity and Inhumanity of Giants in Medieval French Prose Romance*. Notre Dame: University of Notre Dame Press, 2016. Rev. by Joan MCRAE. *Arthuriana* 27.3 (2017): 85-86.

Keywords: colonialism, race, gender, violence, class, religion, pagan culture, terrorism.

JOHNSTON, Andrew James, Ethan KNAPP, and Margitta ROUSE, eds. *The Art of Vision: Ekphrasis in Medieval Literature and Culture*. Columbus: Ohio State University Press, 2015. Rev. by Anne LASKAYA. *Arthuriana* 27.4 (2017): 82-85.

Keywords: visuality, culture, verbal, interpretation, faciality, memory.

JOHNSTON, Michael, and Michael Van Dussen, eds. *The Medieval Manuscript Book: Cultural Approaches*. Cambridge: Cambridge UP, 2015. Rev. by Susanna FEINN. *Philological Quarterly* 96.1 (2017): 131-134.

Keywords: illuminations, manuscript studies, history of the book.

KAUFMAN, Alexander L., Shaun F.D. HUGHES, and Dorsey ARMSTRONG, eds. *Telling Tales and Crafting Books: Essays in Honor of Thomas H. Ohlgren*. Studies in Medieval and Early Modern Culture: Festschriften, Occasional Papers, and Lectures, Vol. 24. Kalamazoo: Medieval Institute Publications, 2016. Rev. by Valerie B. JOHNSON. *Arthuriana* 26.1 (2016): 139-142.

Keywords: Old English, Grendel, Beowulf, Robin Hood, Chaucer, Lancelot, *Morte Darthur*.

MELROSE, Robin. *Religion in Britain from the Megaliths to Arthur: An Archaeological and Mythological Exploration*. Jefferson, NC: McFarland, 2016. Rev. by Kenneth L. CAMPBELL. *Arthuriana* 27.4 (2017): 87-89. **Keywords:** King Arthur, Druids, bear-god, prehistoric Britain, burial rites, linguistics.

NEWMAN, Barbara. *Making Love in the Twelfth Century: "Letters of Two Lovers" in Context*. Philadelphia: University of Pennsylvania Press, 2016). Rev. by Michael CALABRESE. *Comitatus* 48 (2017): 246-249. Praises the contextualization of the letters and emphasizes the style of the scholarly detective, which contributes to the study's interest and accessibility. For students and scholars interested in Ovid, Courtly Love, Abelard and Eloise, letter writing, Newman elaborates on and offers correction to Mews and Chiavaroli's work. Although excluding Könsgen's Latin edition of the letters, the work includes appendices charting allusions and translations for the Latin. (NC)

PATTERSON, Serina, ed. *Games and Gaming in Medieval Literature. The New Middle Ages*. New York: Palgrave Macmillan, 2015. Rev. by Ryan R. JUDKINS. *Arthuriana* 27.2 (2017): 109-111. **Keywords:** real world, play, chess, chessboard, *jeux-partis*.

RAISIC, Jaclyn, Erik KOOPER, and Dominique HOICHE, eds. *The Prose 'Brut' and Other Late Medieval Chronicles. Books Have Their Histories: Essays in Honour of Lister M. Matheson*. Manuscript Culture in the British Isles. Woodbridge and Rochester: York Medieval Press, 2016. Rev. by Adrienne Williams BOYARIN. *Arthuriana* 27.2 (2017): 11-113. **Keywords:** history, reception, late medieval chronicles, manuscript studies.

RIDDER, Klaus, Susanne KÖBELE, and Eckart Conrad LUTZ, eds. *Wolfram-Studien XXIII. Wolframs Parzival-Roman im europäischen Kontext. Tübinger Colloquium 2012*. Berlin: Erich Schmidt, 2014. 522 p. Rev. by David YEANDLE. *GQ* 90.1 (Winter 2017): 87-90.

URBANSKI, Charity. *Writing History for the King: Henry II and the Politics of Vernacular Historiography*. Ithaca, NY: Cornell University Press, 2013. 252 p. Rev. by Raymond CORMIER. *Encomia* 36-37 (2017): 35-36.