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## NORTH AMERICA

2016 entries

### I. COLLECTIONS

JEFFERIS, Sibylle, ed. *Studies and New Texts of the Nibelungenlied, Walthar, Neidhart, Oswald, and Other Works in Medieval German Literature: In Memory of Ulrich Müller*, vol. II (*Kalamazoo Papers 2014*). Göppinger Arbeiten zur Germanistik 780. Göppingen: Kümmerle, 2015. Xviii+545 p. [F- ] This Festschrift for U. Müller contains two biographies, a gallery of photos, a list of U. Müller's papers presented at Kalamazoo, the contents list of his 'Gesammelte Schriften zur Literaturwissenschaft', a review of these 'Schriften', as well as 17 articles including the topics of: *Carmina Burana*, poetry, the *Nibelungenlied*, Beheim, reception of *Tristan*, *Till Ulenspiegel*, the 'Barbara-Legend' of the *Passienbüchlein von den vier Hauptjungfrauen*, and three more philological subjects. (SJ)

**Keywords:** *Carmina Burana*; Nibelungen-Museum in Worms; John of Düffel's *Das Leben des Siegfried*; edition and English translation of Beheim's *Ain brophenci von Sant Hilgart* (No. 108); Hans Gersdorff's *Feldbuch der Wundarznei*; Göttinger *Margareta-Legend*; edition of the Lübecker *Barbara-Legend*.

### II. TEXTS

JEFFERIS, Sibylle, ed. "Die 'Barbaralegende' des *Passienbüchlein von den vier Hauptjungfrauen* in dem mnd. Lübecker Druck von Hans Arndes (1521): Edition und Untersuchung." In: [F- ] *Studies and New Texts of the Nibelungenlied, Walthar, Neidhart, Oswald, and Other Works in Medieval German Literature: In Memory of Ulrich Müller*, vol. II (*Kalamazoo Papers*

2014). Ed. Sibylle JEFFERIS. GAG 780. Göppingen: Kümmerle, 2015. P. 487-530.

This edition includes a stemma of all the manuscripts and prints of the 'Barbara-Legend' of the *Passienbüchlein von den vier Hauptjungfrauen*, showing their relationship towards each other and their sources and dependencies, which are also discussed in the studies and commentaries preceding the text-edition, as well as a list of the manuscripts and prints. (SJ)

**Keywords:** Prints of the 'Barbara-Legend': Simon Koch, Johannes Koelhoff, Heinrich von Neuß, Servais.

### III. STUDIES

BAECHLE, Sarah. "Multi-Dimensional Reading in Two Manuscripts of *Troilus and Criseyde*." *ChauR* 51.2 (2016): 248-268.

Examining marginal glosses in two fifteenth-century manuscripts of *Troilus and Criseyde* show an early stage of development toward an elaborate apparatus of "intertextual interpretive ambiguity" fully realized in the *Canterbury Tales*. (MH)

BAROOTES, B. S. W. "'O perle': Apostrophe in *Pearl*." *SP* 113.4 (Fall 2016): 739-764. Tracing the poem's use of apostrophe reveals the Mourner-Dreamer's progress guided by the Pearl-maiden's lessons through grief to measured forms of sorrow's expression and consolation. (MH)

BARTLETT, Jennifer. "Arthur's Dinner; Or, Robert Thornton Goes Shopping." *Arthuriana* 26.1 (2016): 165-179.

The richly detailed feast scene of the Lincoln Thornton manuscript of the Alliterative *Morte Arthur* provides ample fodder for examining material culture and the opportunity to re-evaluate preconceived, anachronistic notions regarding the 'Oyrent.' (SH).

**Keywords:** Lincoln Cathedral MS 91, luxury, Romans, court culture, food, wine.

BATTLES, Dominique. "The Middle English *Sir Degrevant* and the Scottish Border." *SP* 113.3 (Summer 2016): 501-545.

Exploring cultural practices and customs of the three main characters recovers the poem's context in the fourteenth and early fifteenth-century border conflicts of the Scottish Wars of Independence. (MH)

BERARD, Christopher Michael. "King Arthur and the Canons of Laon." *Arthuriana* 26.3 (2016): 91-119.

The Breton Hope passage in Herman of Tournai's *Miracula Sancte Marie Laudunensis* is not a reliable indicator of Cornish belief in Arthur's return but rather a reflection of the text's didactic function. (SH)

**Keywords:** *Cornwall, Wales, Brittany.*

BERLIN, Henry. "Alfonso de Madrigal, el Tostado, on the politics of friendship." *HispRev* 84.2 (Spring 2016): 147-169.

The article focuses on the political significance of the concepts of communication and friendship developed by the fifteenth-century Castilian theologian Alfonso de Madrigal, nicknamed el Tostado, in two of his early works. In *De optima politia* (1436) communication is seen as a form of participation and sharing in the political life of the city. Hence, the city should aim at political unity only as a free association of "diversities" (a "democratic" view). In the *Brevyloquyo de amor e amiçicia* (ca. 1437) the concept of communication as participation is linked to the notion of friendship because participatory sharing "is the main element of friendship". If friendship among all human beings could be realized, this would eliminate the need for laws. The author contends that for Madrigal friendship is also possible between a lord and his subjects, as well as between the human and the divine. (CDS)

BOSISIO, Matteo. "La 'volpe' e il 'riccio': dal *Decameron* al *Novellino* di Masuccio Salernitano." *IQ* 53.207-210 (Winter-Fall 2016): 40-60.

BRENNAN, John P. "Myth, Marriage, and Dynastic Crisis in La3amon's *Brut*." *Arthuriana* 26.1 (2016): 41-59.

In contrast to those who read the *Brut* as descriptive and spatial, rather than temporal, Brennan illustrates, through the analysis of a series of four dynastic crises, that the text is firmly embedded in an historical linear progression. (SH):

**Keywords:** Christopher Cannon, parricide, Brutus, Ascanius, Lavinia, Locrin, Humber, Alstrid, Gwendolin, Madan, Uther, Igera, Gorlois, Ulfen, Arthur, Merlin, Malgus, Carric.

BRYAN, Elizabeth J. "Astronomy Translated: *Caput Draconis* and the Pendragon Star in Geoffrey of Monmouth, Wace, and La3amon." *Arthuriana* 26.1 (2016): 141-163. Commentary: Traces the Arabic origin and use of the term *Pendragon* in Geoffrey of Monmouth's *Historia Regum Britanniae* and his translators Wace and La3amon. (SH)

**Keywords:** *caput draconis*, *head of the dragon*, *tail of the dragon*, *comet*, *star*, *eclipse*, *astronomy*, *astrology*, *lunar nodes*, Petrus Alfonsi, Merlin, prophecy, *Roman de Brut*, *Brut*.

BUREK, Jacqueline M. “‘Ure Bruttisce speche’: Language, Culture, and Conquest in Laȝamon’s *Brut*.” *Arthuriana* 26.1 (2016): 108-123.

By depicting the English as more open to cultural exchange than the Britons, Laȝamon demonstrates how engagement between cultures provides a more viable model for political survival and conquest than cultural intolerance. (SH)

**Keywords:** Wace, *Roman de Brut*, cultural flexibility, inflexibility, cultural interaction, Gawain, King Arthur, Romans, *leoden*, sovereignty.

CLASSEN, Albrecht. “The Erotic and the Quest for Happiness in the Middle Ages”: What Everyone Aspires to and Hardly Anyone Truly Achieves; Medieval Eroticism and Mysticism.” *Eroticism in the Middle Ages and the Renaissance: Magic, Marriage, and Midwifery*, ed. Frederick Moulton. *ASMAR* 39 (2016): 1-33.

CLASSEN, Albrecht. “Outsiders, Challengers, and Rebels in Medieval Courtly Literature: The Problem with the Courts in Courtly Romances.” *Arthuriana* 26.3 (2016): 67-90.

By challenging the status-quo, the outsider serves as a tool for self-examination, forcing the court to come to terms with its deficiencies and in doing so creates a space for social and personal growth. (SH)

**Keywords:** Lanval, Melusine, King Arthur, King Marc, Gawain, Kalogrenant, King Pant, Yvain, Iwein, Emperor Otte, Ernst, Parzival, Gottfried von Straßburg, Wolfram von Eschenbach, *Marie de France*, Chrétien de Troyes, Hartmann von Aue, Ulrich von Zatzikhoven, Thüring von Ringoltingen, *Lanval*, *Herzog Ernst*, *Tristan*, *Parzival*, *Sir Gawain and the Green Knight*, *Yvain*, *Iwein*, *Lanzelet*.

ESPIE, Jeff and Sarah STAR. “Reading Chaucer’s Calkas: Prophecy and Authority in *Troilus and Criseyde*.” *ChauR* 51.3 (2016): 382-401.

Calkas’s involvement in the plot of Chaucer’s *Troilus and Criseyde* both as the “voice of historical determinism” and an interested agent shaping Troy’s fixed destiny bears on questions of authority in the poem. (MH)

GODDEN, Richard H. “Gawain and the Nick of Time: Fame, History, and the Untimely in *Sir Gawain and the Green Knight*.” *Arthuriana* 26.4 (2016): 152-173.

Explores the discrepancy between Gawain's worldly reputation and his identity in *Sir Gawain and the Green Knight*. (SH)

**Keywords:** Bertilak, Lady Bertilak, King Arthur, temporality, reputation, green lace.

GODLOVE, Shannon. "‘Engelond’ and Armorik Briteyne’: Reading Brittany in Chaucer’s *Franklin’s Tale*." *ChauR* 51.3 (2016): 269-294.

Through explicitly linking each main character to one of the three polities in the Hundred Years’ War, the *Franklin’s Tale* dramatizes as sexual conquest Brittany’s entanglements with England and Valois France. (MH)

GOTTARDI, Sara. "Visigothic divisions and Muslim preservers of order." *Hispanófila* 178 (December 2016): 221-232.

The article examines two manuscripts that describe the Muslim’s conquest of Hispania from a point of view that legitimizes the Umayyad caliphate’s control of al-Andalus. *A History of Early al-Andalus: The Akhbar Majmu’a* is an anonymous anthology of texts from the eighth to the eleventh century. It presents Rodrigo, the last Visigothic king, as a morally flawed leader, who alienated the nobles, showed disregard for his people and was defeated because of divine punishment. *Early Islamic Spain: The History of Ibn al-Qūṭīya* is a collection of the teachings of the Ibn al-Qūṭīya from the tenth-century. It does not even consider Rodrigo the legitimate king of Hispania because he violated Visigothic and religious laws, and therefore divine justice allowed for his removal and the establishment of a Muslim order. (CDS)

GOYETTE, Stephanie A. "Milk or Blood?: Generation and Speech in Chrétien de Troyes’ *Perceval, ou le Conte du graal*." *Arthuriana* 26.4 (2016): 130-151.

Examines the two seed model, that of the maternal vs. the paternal order, as represented by the images of milk and blood, where the maternal order is identified with the grail and the paternal with the worldly Arthurian order. (SH)

**Keywords:** quest, Gaste Forest, violence, nurture, lineage, language.

GRACIA, Nahir I. Otaño. "Vikings of the Round Table: Kingship in the *Islendingasögur* and the *Riddarasögur*." *Comitatus* 47 (2016): 69-102.

Commentary: Gracia first traces the pathways by which courtly literature enters into Scandinavian countries in the thirteenth century. The article then focuses on the way courtly literature and the sagas interacted in Iceland, a political entity lacking a court. In effect, their adaptation of

romance privileged the Viking/knight over the king at a time when Iceland lost its independence to Norway, which recognized kingship and hosted a court. Relying on Homi Bhabha's definition of ambivalence and on post-colonial discourses, Garcia examines the Icelandic destabilization of power dynamics in their translations. The perspective of the colonized reveals both their awe of kingly and courtly power while reifying Scandinavian ideologies and their days of independence. NC  
**Keywords:** Henry III of England, Arthuriana, Hákon, *Breta sögur*, *Tristram, Ívens Saga (Yvain)*, *berserkr*, *Egils saga*, *Laxdæla saga*.

HELBERT, Daniel. "'an Arður sculde ʒete cum': The Prophetic Hope in Twelfth-Century Britain." *Arthuriana* 26.1 (2016): 77-107.

An examination of Laʒamon's reworking of Arthur's messianic return within the context of Anglo-Norman and Welsh culture reveals a unique anti-colonial bent. (SH)

**Keywords:** King Arthur, Breton Hope, Merlin, Orderic Vitalis, *Prophetia Merlini*, *Vita Merlini*, *Geoffrey of Monmouth*, *Gerald of Wales*, Herman of Tournai, William of Malmesbury, political prophecy.

LANKIN, Andrea. "'Ovre londe' / 'Irlonde': Appropriating Irish Saints in the Aftermath of Conquest." *SP* 113.1 (Spring 2016): 1-18.

The unstable nation-status of Sts. Brendan and Brigid in MS Laud 108 reflects anxieties regarding the Anglo-Norman occupation of Ireland. (MH)

MARSHALL, Camille. "Figuring the Dangers of the 'Greet Forneys': Chaucer and Gower's Timely (Mis)Porting." *Comitatus* 46 (2015): 75-97. Commentary: Focusing on Chaucer's Miller in the *Canterbury Tales* and on Gower's *Vox Clamantis*, Book I, in comparison with chroniclers of the 1381 Peasant's Uprising, Marshall analyzes the poetic voicing of the rebellious. Whereas Gower aims to condemn the revolts, Chaucer somewhat subverts the threat of the dissenters through a comedic Miller. In both literatures, the image of fire conveys the destruction of civic order, but the disrepute of Chaucer's Miller elicits a response other than fear so as to highlight the significance of teller and audience in framing disorder. (NC)

MARTIN, Carl Grey. "Feats and Feasts: The Valorization of Sir Gareth of Orkney's 'Grete Labour.'" *SP* 113.2 (Spring 2016): 231-253.

The *Tale of Sir Gareth* frames a narrative in which the body of the knight requires food to perform “status-legitimizing” martial labor. (MH)

MARTINEZ, Ann M. “Bertilak’s Green Vision: Land Stewardship in *Sir Gawain and the Green Knight*.” *Arthuriana* 26.4 (2016): 114-129. In contrast to King Arthur whose court is indoor-focused, Bertilak the Green Knight, through his concern for his land and animals, represents an alternative ideal model of environmental awareness for the text’s aristocratic readers. (SH)  
**Keywords:** Gawain, culture, nature, conservation, *Pearl*-poet, hunt.

MCCAUSLAND, Elly. “‘Mervayle what hit mente’: Interpreting Pained Bodies in Malory’s *Morte Darthur*.” *Arthuriana* 26.4 (2016): 89-113. Episodes of pain and violence provide insight into the complexities and contradictions of the chivalric code and gender relations. (SH)  
**Keywords:** wounds, feminine and masculine spaces, blood, injury, healing, chivalry.

MUELLER, Luke. “Contesting Individuality: Pryvetee and Self-Profession in *The Canterbury Tales*. *Comitatus* 47 (2016): 189-208. Commentary: According to Mueller, Chaucerian usage of pryvetee, however different from current ideas regarding privacy, gestures toward barriers against communal life. Chaucer’s pilgrims’ self-presentations, control over their stories, enable individuals to reveal themselves apart from the expectations of social authority. Given the medieval consideration of dangerous speech coupled with the distrust of silence, Chaucer records the struggle to secure and to maintain as sense of individual privacy while participating in communal activities. (NC)

PARK, Hwanhee. “Arthur and the Giant of Mont St. Michel in La3amon’s *Brut*: Exposing the Fragility of Kingship.” *Arthuriana* 26.1 (2016): 5-21. An analysis of the Giant of Mont St. Michel episode reveals the fragility of King Arthur’s authority with respect to the outside challenges that the giant represents as a symbol of forces antithetical to sovereignty and permanence. (SH)  
**Keywords:** Helene, Howel, burial, tomb, woman as commodity, order, power.

PARK, Hwanhee. “‘To Ben Holden Digne of Reverence’: the tale-telling tactics of Chaucer’s Prioress.” *Comitatus* 46 (2015): 99-116. Commentary: In the “General Prologue,” Chaucer depicts the Prioress with courtly affectations. According to Park, however, the Prioress fashions her

story-telling self as a “meta-Clergeon” (99), replete with Biblical quotations to establish her authority. This strategy enables her identification with her protagonist, an innocent boy devoted to the Virgin Mary, so that she occupies the same miraculous center stage as the boy and achieves a tale worthy of reverence. (NC)

PARRY, Joseph. “Arthur and Possibility: The Philosophy of Laȝamon’s *Arthurian*.” *Arthuriana* 26.1 (2016): 60-75.

In addition to casting Britons in a more positive light, Laȝamon’s rewriting of Wace reveals an underlying philosophy, that of envisioning future possibilities by coming to a better understanding of the past. (SH)

**Keywords:** *Brut*, Martin Heidegger, Roman campaign, British history, reputation, power, omissions, additions, Gawain, Morvid.

ROGERS, Cynthia A. “‘Buried in an Herte’: French Poetics and the Ends of Genre in Chaucer’s *Complaint unto Pity*.” *ChauR* 51.2 (2016): 187-208. Knowledge of the medieval French love poem conventions and tradition reveals Chaucer playing with components of the form while simultaneously paying homage to the complaint genre. (MH)

SARACENI, Madeleine L. “Chaucer’s Feminine Pretexts: Gendered Genres in Three Frame Moments.” *ChauR* 51.4 (2016): 403-435.

Gestures toward “women’s genres” position Chaucer as a writer for social change and a broad vernacular readership. (MH)

SAUNDERS, Corinne. “Affective Reading: Chaucer, Women, and Romance.” *ChauR* 51.1 (2016): 11-30.

Affect, particularly love and loss, central to Chaucer’s female subjects, engages medieval women readers of the *Book of the Duchess*, the *Knight’s Tale*, *Troilus and Criseyde*, and the *Legend of Good Women*. (MH)

SCHNEIDER, Thomas R. “The Chivalric Masculinity of Marie de France’s Shape-Changers.” *Arthuriana* 26.3 (2016): 25-40.

An exploration of metamorphosis as a specifically masculine trait in the *Lais*. Although the male, hybrid characters undergo change and transformation, their adherence to chivalric ideals remain constant. (SH)

**Keywords:** Yonec, Biclavret, Lanval, Guigemar, Muldumarec.

SHUURMAN, Anne. “Pity and Poetics in Chaucer’s *Legend of Good Women*.” *PMLA* 130.5 (2015): 1302-1317. Commentary: Whereas most

scholarship pointedly circumvents the emotions Chaucer's *Legend* prompts, Shuurman argues for the response of pity as covalent with that of writing poetry. Each involves genuine sincerity. Private emotional responses effectively result from social construction, partly learned from and perpetrated by literature such as the *Legend*. (NC)

SKALAK, Chelsea. "Clandestine Marriage and the Church: *King Horn* after the Fourth Lateran Council." *Comitatus* 47 (2016): 135-161. Commentary: In the thirteenth-century insular romance, *King Horn*, Rymenhild and Horn attempt to marry four times. Skalak suggests the scenic repetition stems from the Fourth Lateran Council's three canons on marriage. The church's attempt to regulate who may marry whom, for example, confuses the proceedings rather than legitimizing them because the church fails to account for an unstable community and unverifiable bloodlines such as *King Horn* presents. If in response to the Council, *Horn* returns authority to the individuals; they, rather than the church, are in position to arbitrate such strictures and to determine a proper marriage. (NC)

SMITH, Joshua Byron. "'Til þat he nezed ful neghe into þe Norþe of Walez': Gawain's Postcolonial Turn." *ChauR* 51.3 (2016): 295-309. Mentioning only North Wales where the English presence was densest, the Gawain-poet shows no interest in the Welsh, whose country Gawain travels through, nor in addressing the nation's conquest in any meaningful way. (MH)

SPROUSE, Sarah J. "Two sets of two hunters: the illusion of *Gomen* in *Sir Gawain and the Green Knight*." *Comitatus* 47 (2016): 163-188. Commentary: Focusing on the interwoven scenes of the bedroom seductions and of the animal hunts, Sprouse relies on game theory as formulated by Huizinga and with reference to Caillois to elucidate the overarching meaning of Gawain's games. Mimicry, the illusion of a game, as opposed to *agôn*, the confrontation of opponents, underpins the challenges throughout the narrative. Whereas Arthur's court acts under the latter definition, the Lady and Lord Bercilak and Morgan le Fay perpetuate the former. The illusion of the game as created for Gawain foregrounds Welsh-ness to undermine the Anglo-Normans' appropriation of Arthurian legend and to expose their limitations in the practice of fourteenth-century, courtly romance. (NC)

STEVENSON, Barbara. "Middle English Ferumbras Romances and the Reign of Richard II." *SP* 113.1 (Winter 2016): 19-31.

Comparing three Middle English *Ferumbras/Firumbras* and three Anglo-Norman *Fierabras* manuscripts shows the Middle English versions' interests in the Anglo-Norman heritage of English kings, particularly an interest persisting into the fifteenth-century in establishing connections between Richard I, Duke of Normandy and Richard II. (MH)

STONE, Gregory B. "Animals are from Venus, Human Beings from Mars: Averroës's Aristotle and the Rationality of Emotion in Guido Cavalcanti's 'Donna me prega.'" *PMLA* 130.5 (2015): 1269-1284. Commentary: Stone's interpretation of this Renaissance lyric may foster a re-evaluation of medieval courtly love. He revises the usual reading of Cavalcanti's lyric by reading Averroës's *Long Commentary* on Aristotle's *De Anima* to argue for the emotion of love as belonging to human rationality due to the images the emotion elicits. Sense perception issues in cogitation so that the third stanza of Cavalcanti's lyric privileges practical reasoning and elevates love as the perfection of the human, earth-bound soul. (NC)

TILLER, Kenneth. "Prophecy and the Body of the King in Laȝamon's Account of Arthur's Dream (*Brut* 13984-14004)." *Arthuriana* 26.1 (2016): 22-40.

In a departure from Wace, Laȝamon's account of King Arthur's dream vision paints a more nuanced and tragic vision of Arthur's rule, calling into question the validity of prophecy itself. (SH)

**Keywords:** Merlin's prophecies, Arthur's body, Modred, Wenhaver, Gawain, fish, lion.

TIMMIS, Patrick. "Saturn and Soliloquy: Henryson's Conversation with Chaucerian Free Will." *ChauR* 51.4 (2016): 453-468.

In his *Testament of Cresseid*, Henryson goes beyond imitation to shape a "part two" to Chaucer's questioning in *Troilus and Criseyde* of the will's freedom in a classical past, granting Cresseid the closing maturity to accept responsibility for consequences of personal choices that only Troilus undergoes in Chaucer's poem. (MH)

WALLING, Amanda. "Alliteration Deformed: The Stylistic Estrangement of Malory's Roman War." *Arthuriana* 26.3 (2016): 3-24.

The conspicuous alliterative effects that characterize the Arthur and Lucius episode of Malory's *Morte Darthur* serve as markers of stylistic experimentation

and deliberate archaism. The alterity of the alliteration represents an aesthetic means of engaging dynamically with the past. (SH)

**Keywords:** alliteration, archaism.

WARREN, Nancy Bradley. "Chaucer, the Chaucer Tradition, and Female Monastic Readers." *ChauR* 51.1 (2016): 88-106.

Women religious of the Benedictine community at Amesbury and those of the Brigittine at Syon drew upon Chaucer, Lydgate, and Hoccleve for lessons on good government. (MH)

WATT, Diane. "Small Consolation?: Goscelin of St. Bertin's *Liber confortatorius* and the Middle English *Pearl*." *ChauR* 51.1 (2016): 31-48.

*Pearl* shares a genre with Goscelin's *Liber confortatorius* in the anchoritic tradition and a consolation aimed at the author-narrator. (MH)

WUEST, Charles. "Chaucer's Enigmatic Thing in the *Parliament of Fowls*." *SP* 113.3 (Summer 2016): 485-500.

Comparing Latin, French, and Chaucer's Middle English renderings of the general condition of desire in Boethius' *Consolation* deepens understanding of Chaucer's allusions to the *Consolation* in *Parliament of Fowls*. (MH)

XIA, Haoyu Irene. "La symbolique des oiseaux de proie dans trois lais 93 des douzième et treizième siècles." *FR* 89.4 (2016): 93-105.

YEAGER, Stephen M. "Diplomatic Antiquarianism and the Manuscripts of Laȝamon's

*Brut*." *Arthuriana* 26.1 (2016): 124-140.

A comparison of the two surviving manuscripts, Cotton Otho C. XIII and Cotton Caligula A.1X, that comprise Laȝamon's *Brut*. Archaisms in Caligula stem from the tension in Middle English vernacular between literary and documentary style, the latter making Caligula appear to be more authoritative. (SH)

**Keywords:** archaism, vernacular, style.

## IV. REVIEWS

ANDREW, Malcolm and Ronald WALDRON. *The Poems of the Pearl Manuscript in Modern English Prose Translation: Pearl, Cleanness, Patience, Sir Gawain and the Green Knight*. Liverpool: Liverpool University Press, 2013. Rev. by Susan BROOKS. *Comitatus* 46 (2015): 282-284.

ARCHIBALD, Elizabeth, and David F. JOHNSON, eds. *Arthurian Literature XXXI*.

Cambridge: D.S. Brewer, 2014. Rev. by Carl Grey MARTIN. *Arthuriana* 26.1 (2016): 201-202.

**Keywords:** Thomas Malory, Chrétien de Troyes, *Morte Darthur*, *Conte du Graal*, masculinity.

BROWN, Katherine. *Boccaccio's Fabliaux: Medieval Short Stories and the Function of Reversal*. Florida: University of Florida Press, 2014. Rev. by Leslie S. JACOBY. *Comitatus* 46 (2015): 215-217.

DUYS, Kathryn A., Elizabeth EMERY, and Laurie POSTLEWATE, eds. *Telling the Story in the Middle Ages. Essays in Honor of Evelyn Birge Vitz*. Woodbridge, UK: D.S. Brewer, 2015. Rev. by Anne BERTHELOT. *Arthuriana* 26.4 (2016): 175-178.

**Keywords:** cultural studies, performance, manuscript and text, conversion, translation, audience, authorship.

GILL, Amyrose McCue and Sarah Rolfe PRODAN, eds. *Friendship and Sociability in Premodern Europe: Contexts, Concepts, and Expressions*. Toronto: Centre for Reformation and Renaissance Studies, University of Toronto, 2014. Rev. by Alexandra VERINI. *Comitatus* 46 (2015): 236-238.

HOOK, David, ed., *The Arthur of the Iberians: The Arthurian Legends in the Portuguese and Spanish Worlds*. Arthurian Literature in the Middle Ages. Cardiff: University of Wales Press, 2015. Rev. by David A. WACKS. *Arthuriana* 26.4 (2016): 178-181.

**Keywords:** Arthurian themes, manuscript traditions, editions, nationalism, conduct, chivalry.

KAY, Sarah. *Parrots and Nightingales: Troubadour Quotations and the Development of European Poetry*. Philadelphia: University of Pennsylvania Press, 2013. Rev. by Rebecca HILL. *Comitatus* 46 (2015): 253-256. Rev. by Nancy WASHER. *Modern Philology* 113.4 (2016): E11-E13.

**Keywords:** birds, courtly love, literary theory, troubadour poetry.

KELLY, Douglas. *Machaut and the Medieval Apprenticeship Tradition: Truth, Fiction and Poetic Craft*. Cambridge: Brewer, 2014. Rev. by Julie SINGER. *Modern Philology* 113.3 (2016): E24-E26.

**Keywords:** apprenticeship, courtly love, Guillaume de Machaut.

LARRINGTON, Carolyne. *Brothers and Sisters in Medieval European Literature*. Woodbridge, Suffolk, and Rochester, New York: York Medieval Press, 2015. Rev. by Rachel E. MOSS. *Arthuriana* 26.4 (2016): 181-183.

**Keywords:** sibling rivalry, inheritance, blood ties, feuding, loyalty, jealousy.

LE GOFF, Jacques. *In Search of Sacred Time: Jacques de Voragine and 'The Golden Legend'*. Trans. Lydia G. COCHRANE. Princeton: Princeton University Press, 2014. Rev. by Kristina MARKMAN. *Comitatus* 46 (2015): 260-262.

MURRIN, Michael. *Trade and Romance*. Chicago: University of Chicago Press, 2014. Rev. by Maia FARRAR. *Comitatus* 46 (2015): 268-270.

NASTI, Paolo and Claudi ROSSIGNOLI, eds. *Interpreting Dante: Essays on the Traditions of Dante Commentary*. Notre Dame: Notre Dame University Press, 2013. Rev. by Monica KEANE. *Comitatus* 46 (2015): 245-247.

PERKINS, Nicholas, ed. *Medieval Romance and Material Culture*. Studies in Medieval Romance, Vol. 18. Cambridge, UK: D.S. Brewer, 2015. Rev. by Kristin L. BURR. *Arthuriana* 26.1 (2016): 204-205.

**Keywords:** physical space, manuscript culture, gender, courtly pastimes, identity, conflict, cooperation, chess, gifts, relics.

PUGH, Tison. *Chaucer's (Anti-)Eroticisms and the Queer Middle Ages*. Interventions: New Studies in Medieval Culture. Columbus, OH: The Ohio State University Press, 2014. Rev. by Kathryn L. LYNCH. *Arthuriana* 26.2 (2016): 148-149.

**Keywords:** male friendship, family, children, queerness.

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