

of her visions. The themes on which Juana preached were conventional, including her attention to the Immaculate Conception. Indeed, all three women seem to have gained acceptance partly because they had male clerical support behind them and partly because their religious ideas agreed with broader ideas of the day. Female authors of reform were certainly possible in the late Middle Ages, provided they did not deviate too much from the standard reform message.

Chapter six examines the period after the Council of Trent. Given the regular reform initiatives in Spain since the late fourteenth century, Trent appears here more as a stage on a continuum than as a stark innovation. Importantly, the varied local situation at Valladolid differs from the view one might gain from a literal reading of the Tridentine decrees. There was some socially acceptable religious variety and experimentation at Valladolid in the mid sixteenth century, along with the more well-known crackdowns and *autos da f3*. Most strikingly, while innovations such as the Jesuits exemplify the allegedly classic Counter Reformation emphasis on militant and active Christianity, the citizens of Valladolid preferred to put their faith in the creation of new female monasteries. At the same time as they were losing prestige, population, and wealth in the period 1545-1650, *vallisoletanos* chose to invest significant money in female (not male) religious houses, and in so doing they showed the continued importance of female contemplation in their town's life.

*Elizabeth Freeman*  
*School of History and Classics*  
*University of Tasmania*

**Lionarons**, Joynce Tally, ed., *Old English Literature in its Manuscript Context* (Medieval European Studies, V), Morgantown, West Virginia University Press, 2004; paperback; pp. vii, 254; 2 b/w illustrations; R.R.P. US\$45.00; ISBN 0937058831.

West Virginia University Press's relatively young Medieval European Studies series makes available fresh ideas and thorough scholarship on medieval studies in attractive little books at reasonable prices. The present volume is no exception. It arises from an inspired seminar convened by Paul E Szarmach and Timothy Graham in the Parker Library at Corpus Christi College Cambridge, where a group of researchers shut themselves into a library of original manuscripts and 'worked at a fever pitch' (p. 1) for six weeks. The resulting collection of nine essays is like a breath of fresh air.

The first two essays dissect the scholarly obsession with the archetypal and the orthodox in the context of CCC Ms 41. Sharon M. Rowley's discussion of the Old English translation of Bede's *Historia Ecclesiastica* urges the reading of this text and the accompanying marginalia as a 'specifically Anglo-Saxon synthesis of interests and textual practices' (p. 13). She very sensibly rejects accusations of heterodoxy, contamination and even wildness in this collection as anachronistic reflections of modern expectations, arguing rather that the manuscript is a valuable source of information about the knowledge and thinking of a particular school of thought at a particular time. Nancy M. Thompson similarly calls for a reappraisal of the material in the manuscript, arguing that interpretations which describe the apocryphal material as heterodox 'misinterpret Ælfric's own religious world view, which left adequate room for many extra-scriptural materials handed down by tradition' (p. 65).

Lionarons's own contribution to the book takes a similar position with regard to the text of Wulfstan's *De Temporibus Anticristi*, providing a fresh edition of the version of the text in Oxford Bodleian Hatton Ms 113, and pointing out the advantages of an approach which treats each manuscript of a work as an authentic and separate text, rather than artificially discriminating between 'authentic' and 'inauthentic' content.

A completely new approach to Anglo-Saxon poetry, to the extent of redefining the corpus, is advocated by Thomas A. Bredehoft. He argues convincingly that our distinction between prose and poetry in Old English manuscripts may not reflect the views of the writers of the manuscripts. His careful analysis of the various features used to distinguish poetry from prose reveals that scribes used a variety of markings, ranging from none at all to enlarged capitals, pointing and spacing to mark the beginnings and endings of passages which they apparently considered poetic. His useful table of recognized poetic passages found in prose contexts is a revealing prelude to his conclusions that poetry of 'irregular metre' ought not to be excluded from the corpus, and that we should exercise caution in separating poetry from its prose context.

Such detailed examination also underpins Melinda J. Menzer's intriguing analysis of the multilingual glosses on Ælfric's Grammar. Having considered the ways in which such texts are written for audiences of various linguistic backgrounds, she reaches the fascinating conclusion that various Anglo-Norman glossators of the Grammar used it as a tool for teaching or learning either Latin or English, and as a result is able to ask the ground-breaking question of why an Anglo-Norman speaker would wish to learn Anglo-Saxon.

The remaining essays likewise consider the later lives of Old English manuscripts. Paul Acker looks at the original and two subsequent tables of contents in CCCC Ms 178, concluding that each user, from the Anglo-Saxon scribe who sought to present his texts in an orderly manner, through the Middle English glossator who imposed an alternative order, to Matthew Parker, who rearranged and altered the manuscript, sought to use and present the material with an awareness of its heritage value and an urge to draw its usefulness to the attention of his contemporaries.

The Exeter Book is the focus of Robert M. Butler's adventurous exploration of the movement of church property in the eleventh and subsequent centuries. From close reading of the cartulary evidence, he expands to useful speculation about the possible identities of the protagonists involved in the exchange of books and other objects. A fascinating tabulation of the items sold at Glastonbury and purchased at Exeter within a few years reveals intriguing similarities, suggesting to Butler that Leofric had acquired many items at 'Æthelnoth's rummage sale' (p. 215)! Unfortunately his analysis depends to some extent on the attribution of Irishness to certain texts, an attribution which is contested elsewhere in this book, but this does not detract from the appeal of his hypothesis that St Mary's, Glastonbury, is the source of the Exeter Book and related manuscripts.

Nancy Basler Bjorklund rounds out the volume by considering the scholarship and curatorship of Matthew Parker in the context of his religious and political beliefs. Her case that his activities were consistent and underpinned by his lifelong interest in church reform compels acceptance of her invitation to 'refine our understanding of the man and refurbish his reputation' (p. 241). It is a fitting conclusion to a collection of essays which are made possible largely as a result of Parker's curatorship, and which all in various ways argue for a removal of anachronistic value judgements and an increased sensitivity to context.

This collection is supplemented by a comprehensive and useful index, which is marred slightly by the fact that the pagination seems to have slipped around page 14 and all subsequent references are out by one page: a tiny blemish on an exciting and original collection of scholarship.

*Pamela O'Neill*  
*School of Historical Studies*  
*University of Melbourne*