Kaeuper's book offers much to the understanding of knighthood because it examines a little understood aspect of chivalry in detail, namely, the religious ideas of chivalry and their application in the daily life of the knight. It will be of great interest to both students and researchers. His style is lively and interesting, and his examples from knightly treatises and medieval literature will ensure that the book will be read across disciplines. This is a book that makes a significant contribution to our understanding of how knights justified their activities.

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Kleist, Aaron J., ed., *The Old English Homily: Precedent, Practice and Appropriation* (Studies in the Early Middle Ages, 17), Turnhout, Brepols, 2007; hardback; pp. xiii, 532; R.R.P. €90.00; ISBN 9782503517926.

This collection of essays styles itself as an update to Szarmach and Huppé's 1978 *The Old English Homily and its Backgrounds*. The new generation of scholars represented here certainly provide a wealth of information, ideas and analysis. The scope of this volume is broader than the 1978 collection, collocating discussions ranging from the Latin precedents for Old English homilies to Tudor and Stuart antiquarianism. The papers are arranged in three sections.

In 'Precedent', Charles D. Wright gives a lengthy and very detailed discussion of approaches to Latin sources for Old English homilies, discussing the issues surrounding the range of uses of these sources from direct translation to borrowing and blending of themes. Most of this section consists of close analysis of various homiletic collections. Nancy M. Thompson suggests that the Blickling Book, which incorporates homilies and other material, draws its inspiration from the Carolingian *De Festivitatibus*. Ælfric's Old Testament materials are the focus of Rachel Anderson's paper, which examines an approach adopted by Ælfric in which translation is liberally blended with interpretation. Ælfric is a recurring theme, with Stephen J. Harris assessing the rogationtide liturgical context for Ælfric's homilies. Joyce Hill draws some very interesting conclusions about the possible versions of Paul the Deacon that would have been available to Ælfric.

In 'Practice', the Blickling homilies are discussed by M. J. Toswell. His examination of the codicology of the manuscript leads him to the important

conclusion that consideration of this collection as a unified whole is inappropriate, since it was almost certainly not created or used in that way. Samantha Zacher looks at the homilies of the Vercelli Book, suggesting that, far from being poor cousins to the poetic texts in that manuscript, the homilies are highly accomplished texts with clear purpose and function. Thomas N. Hall, surveying manuscripts contemporaneous with Ælfric, concludes that Ælfric followed the mainstream European practice of preparing homilies on saints for reading during the monastic night office. The homily on Cecilia is used by Robert K. Upchurch to demonstrate Ælfric's blurring of the distinction between lay and priestly audiences in their quest for spiritual purity. Loredana Teresi poses the question 'Ælfric's or not?' of temporale collections, but in fact makes a very broad and informative survey of Proper homilies and their arrangement in collections. Andy Orchard leavens this Ælfric-heavy section with a refreshing review of Wulfstan-related homiletic materials in their context. His alliterative claim that Wulfstan's 'literary legacy has languished' (p. 341) is rather borne out by the under-representation of Wulfstan in this volume.

In 'Appropriation', the subsequent uses of Anglo-Saxon homilies from the eleventh to the seventeenth centuries are discussed. Mary P. Richards analyses the reuse of homiletic and other material in the poem *Seasons for Fasting* to conclude that the poem is almost wholly derivative, with old materials applied to new purposes. Aidan Conti reviews a newly discovered connection between the Latin homilies in MS Bodley 343 and the Homiliary of Angers, and argues that the extensive reuse of Anglo-Saxon texts during the twelfth century, when few new texts in English were being produced, had less to do with antiquarian motivations than with a strong interest in preaching in English. This theme is also taken up by Mary Swan, whose investigation of MSS Lambeth Palace 487 and Cotton Vespasian A.XXII ranges widely across such questions as column rulings in quires (a welcome development from work in this area which tends to overly privilege text) to conclude that a single interpretation of the materials as intended for oral delivery, monastic use or private reading is not productive. Christopher Abram moves beyond Anglo-Saxon shores to investigate the seriously under-studied field of Old Norse-Icelandic homilies and conclude significant Anglo-Saxon influence there. The book's editor, Aaron J. Kleist, completes the collection with a survey of Tudor and Stuart antiquarian interest in Anglo-Saxon homiliaries.

This fascinating collection of information is so dense as to render it difficult to comprehend, and there is little interpretation or analysis of it. Nonetheless,

to have the data painstakingly collected in this way is an immeasurably valuable contribution to scholarship on the homilies, and the capacity to dip into this list, aided by the volume's thorough index, in search of an individual collector or manuscript will assist many a scholar, and will hopefully add a further dimension to the study of homiletic collections.

This collection of essays certainly provides a valuable platform from which scholarship on the Anglo-Saxon homily can continue to build. If the next thirty years can match its advances from Szarmach and Huppé, we may count ourselves fortunate.

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Knight, Leah, *Of Books and Botany in Early Modern England: Sixteenth-Century Plants and Print Culture* (Literary and Scientific Cultures of Early Modernity), Aldershot, Ashgate, 2009; hardback; pp. xvii, 163; 12 b/w illustrations; R.R.P. £50.00; ISBN 9780754665861.

Leah Knight's compact and thought-provoking book *Of Books and Botany in Early Modern England* explores an area which is usually glossed over and has been little examined to date: the deep connection between the Early Modern conception and framing of botanical knowledge and the emergence of print culture. In the second half of the sixteenth century, herbals were being produced at the same time as the printed book and literacy began to thrive (the formation of the Stationers' Company in 1557 signalled the arrival of print as a cultural industry). The shaping and presentation of information about plants, for consumption in the newly emerging markets for books, was dependent on humanist literary traditions and bore strong resemblances to contemporaneous publications of poetry, commonplace books and other literary works.

Knight's work illustrates the reciprocal relationship between books and botanical culture in various ways. She considers how books were often imagined as gardens, collections of plants, and horticultural experiences. Botanical and horticultural metaphors were ubiquitous in titles, prefaces and dedications of works that had nothing to do with botany, while the language of textual collection (the anthology, the florilegium and the sylva) alluded in their etymology to plants. This produced an ambiguity of genre, created by the paratextual material and enhanced by decorative borders like garden hedges.