

The final section of the book has an essay by Rosalind Love dealing with the hagiographical works relating to Anglo-Saxon saints produced at Thorney Abbey by Goscelin and Folcard; and Roberta Bassi traces the development of the character of St Oswald in post-Conquest histories and narratives from saint to martyr to romance hero.

The difficulty of summarising these essays lies not in any lack of focus in the work, but in the breadth of topics covered and the range of insights that the essays present. Each one has interesting and perceptive observations, and brings new evidence and analysis to bear on established typologies. Naturally, the style and content vary from article to article: I enjoyed the new approaches to familiar texts in Bassi, Cataldi, Lazzari, Giliberto and Bremmer; the calendrical (Hill), linguistic (Irvine), historical (Cubitt) and local (Love) analysis was sharp and perceptive; the focus on particular saints in Di Sciacca, De Bonis and De Bonis was informative and full of insight. Minor weaknesses include a smattering of spelling and other typographical errors; inaccurate and incomplete translation of Old English particularly in Lazzari's essay; and the lacuna in Bremmer's essay where he fails to mention Ælfric's source for the *Life* of St Edmund so that one is left asking whether Abbo did or did not share the Anglo-Saxon cultural view of shame and honour. A particular strength of the collection is the detailed attention to manuscripts, and several of the essays here will be essential for future study in their fields: Maria Caterina De Bonis reviews early and glossed manuscripts of the *Regula Sancti Benedicti* and the *Versus Simplicii*; Lendinara's outstanding essay on sources and manuscripts relating to St Augustine and Gregory the Great should probably be released as a separate publication; Rudolf's article would make an excellent introduction to a full edition of the Worcester *Verba seniorum*; and Love promises that her article is part of an introduction to a new edition of Folcard.

For all the variety of text and treatment in this collection, it nevertheless has a coherence that many colloquia lack. It sheds new light on Anglo-Saxon hagiography in the crucial centuries of change from 950 to 1150, showing how important hagiography was in these years and how it shaped perceptions and reflected shifting ideas not only of saintliness, but also of the past and present, kings and heroes, theology and monasticism. If it does not tell us much about how ordinary people understood saints and hagiography, it does tell us a great deal about how the Church and hagiographers adopted and adapted saints' *Lives* – not only into Old English prose, but into their projects and libraries.

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Mille fois à Compostelle. Pèlerins du moyen âge. By Adeline Rucquoi. (Collection Realia.) Pp. 450. Paris: Les Belles Lettres, 2014. €25.50 (paper). 978 2 251

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Relentlessly as well as pleasantly informative, in this substantial volume Adeline Rucquoi casts her net wide, and it is a fine net, heavily weighted. In four chapters, each of about a hundred pages, while the reader witnesses with something like awe the process of evacuating an almost bottomless card index, the author mounts

watch on every road leading to Finisterre and in reporting back resists the temptation to limit herself to just two examples whenever a dozen or so can claim entitlement to attention. Yet in her expansive conduct of the journey to St James's shrine, with one sentence regarding a Florentine pilgrim of 1477 running to more than eighteen lines, and at the end of a review of pretty well every type of record concerning the Compostela pilgrimage, the author concludes that that medieval world 'n'est peut-être pas si différent de celui que nous connaissons'. *En route*, the reader has been treated to coverage of the subject wider and more generous even than that provided in the pioneering works of López Ferreiro or Vázquez de Parga *et al.* though even so he may on occasion find himself asking for more – on King Alfonso x, for example, who is cited for his juridical works but not for his disruption of the pilgrimage itself. Likewise, further attention might have been paid to Compostela's increasingly limited strategic relevance to the process of Christian reconquest after about 1150 and to the consequences for it of the enhanced significance of the Guadalupe pilgrimage after the 1340s. Moreover, although this is a valuable work for the bibliography embedded in its footnotes alone, with upwards of eleven hundred of them the absence of an index to that bibliography is tiresome, the author's *orientation bibliographique* wholly failing to allay the need for frequent forays in pursuit of information. Significantly perhaps, amongst the multitude of authors prayed in aid one unindexed authority is Samuel Purchas (d. 1626), the three pages of whose *Pilgrimes* are cited at least as many times as his testimony regarding the pleasures of the way, despite that author's own admission therein (i. 74) that for all his having 'written so much of travellers & travells ... [I] never travelled 200 miles from *Thaxted* in *Essex*, where I was borne'.

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Abelard in four dimensions. A twelfth-century philosopher in his context and ours. By John Marenbon. (The Conway Lectures in Medieval Studies, 2009.) Pp. x + 285. Notre Dame, IN: University of Notre Dame Press, 2013. \$34 (paper). 978 0 268 03530 3

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This is a truly Abelardian book: not only does it discuss some recent developments in Abelardian scholarship, but it also develops, while doing so, important theses about the job of the historian of philosophy. Thus, it reproduces in its own way the complex structure which still makes many of Abelard's own works such fascinating reading.

The four dimensions mentioned in the title are, in Marenbon's words: first, the present of the authors studied by the historian of philosophy, i.e. their lifetime; second, their past, i.e. 'their teachers, predecessors and ... sources'; third, 'their future', i.e. their reception; and fourth, 'the relation between the past thinkers and philosophy today' (p. 1). By applying this scheme to aspects of Abelard's philosophical work, Marenbon forcefully argues that all four dimensions have to be taken into account by anyone who is doing history of philosophy: