

on the other hand, is preserved in only one manuscript; in this case, Corbellari found it expedient to reproduce Raynaud de Lage's edition together with its relatively few critical notes. Together, the two texts allow for an exploration of the character of the trickster in medieval French comic narrative, and allow for comparison between the brief presentation of this theme in *Boucher* (588 lines) and the much longer, more elaborate account of a trickster's pranks and machinations in *Trubert* (2,984 lines). The introduction touches on topics such as social context, possible moral content, and the question of genre, so often complicated with medieval narratives. The accompanying translations, in modern French prose, open the texts to a far wider audience. The volume will be welcome both in the classroom and for perusal by specialists in medieval French literature or adjacent – or even distant – fields.

Christine de Pizan, *Othea's Letter to Hector*, ed. and trans. Renate Blumenfeld-Kosinski and Earl Jeffrey Richards, *The Other Voice in Early Modern Europe: The Toronto Series*, 57 (Toronto: Iter Press, 2017). 182 pp. ISBN 9-780866-985772. \$34.95. Although *Le Livre de la cité des dames* (*The Book of the City of Ladies*) is now Christine de Pizan's best-known text, during her lifetime, the *Epistre Othea* was in fact her most popular work, as testified by its survival in some fifty manuscripts. Several editions and translations of the *Othea* have appeared in recent years; the present edition forms a translation of the critical edition, Christine de Pizan, *Epistre Othea*, ed. Gabriella Parussa (Geneva, 1999), which took the infamous 'Queen's Manuscript' (London, British Library, Harley MS 4431) as its base manuscript. The emphasis in this edition is on wisdom and strength (*sapientia* and *fortitudo*), to which the narrator incites readers to aspire. The rhetorical flavour of Christine's original text has been retained through direct translation, use of hyperbaton, and parataxis. The editors highlight the importance of the *Othea*'s iconography and the impact of the layout on the reading of the text in manuscript form; it is therefore somewhat disappointing that visual aspects of the work are not integrated into the edition – a signpost to the excellent digitized copy of the manuscript would have been a worthwhile addition, for instance. One may also regret that this new edition does not take into account some important recent scholarship, such as Karen Green's article 'Was Christine de Pizan at Poissy 1418–1429?', *Medium Ævum*, vol. 83, no. 1 (2014), pp. 93–103, that demonstrated Christine could not have retired to Poissy, as previously thought. Despite these shortcomings, this edition is a welcome and necessary contribution to Christine studies that will hopefully bring more attention to this fascinating work. [Charlotte Cooper]

Geistliche Texte des Mittelalters und der Frühen Neuzeit. Editionen und Untersuchungen, ed. Petra Hörner (Berlin: Weidler Buchverlag, 2014). 211 pp. ISBN 978-3-89693-628-8. €38.00. In this volume is assembled a disparate collection of German religious texts from the later Middle Ages, presented as editions but for the most part diplomatic transcriptions with limited critical apparatus and short introductions, with one short essay (pp. 153–61) on the figure of Simon of Cyrene in the German language tradition. The volume is opened (pp. 9–57) with a synoptic edition in three narrow parallel columns of, first, a treatise on the thirty-six kinds of love as adapted in German by Nikolaus von Nürnberg from the Latin *Septililium beatae Dorotheae Montoviensis* of Johannes Marienwerder; second, a treatise on the thirty-seven kinds of love as adapted by Nikolaus from Johannes Marienwerder's German life of Dorothea von Montau;

and, third, the corresponding passage from that German life itself. (The difference in number is occasioned by the division of no. 13, 'desirous' love, into a major and minor variety, and is otherwise inconsequential.) What emerges from the comparison is the way in which what is essentially the same list can be expounded so differently: first to produce something like a set of biblical aphorisms on love, many taken from the Song of Songs, and then to produce a short meditation on the complexity of love that is sustained and authorized by the inspiration of a holy woman. Scriptural quotations are identified and there is a critical apparatus, but the criteria by which it has been established are uncertain. We are informed that variants like 'etwa *lieb – mynne*' (p. 12) have been excluded (even though, as Werner Besch showed in 1967, the use of *liebe* or *minne* is a crucial marker of linguistic geography in the fifteenth century), but at the same time basic word-order transposition seems to be routinely included.

The second text (pp. 59–152) is offered as an 'innige Betrachtung' ('interior consideration') on Christ's Passion, transcribed from a manuscript copied in 1518 by one Meister Peter Schreiber in Nördlingen (Munich, Bayerische Staatsbibliothek, Cgm 169, fols 4^r–111^r). Editorial intervention is wanting, even with obvious scribal error (e.g. 92, 9f.) or dittography (e.g. 147, 9–11). The opening sections, which consist of some introductory guidance on the contemplation of the Passion (pp. 75–7) and a narrative of events from Palm Sunday to the Last Supper (pp. 77–90), are largely excerpted from a particular recension of a compilation made out of two works by Heinrich von St. Gallen, his *Marienleben* and *Extendit manum* Passion treatise. The parallel passages to that compilation are the only sources identified in the edition. The main text (pp. 90–152) is a 'spiritual ladder'. For each episode (*articulus*) in the Passion narrative a short Gospel harmony is followed by a much longer dialogue between the soul, which ascends the rungs of the ladder and reports on what it sees, and an unnamed interlocutor. This text, completely different in character from the wholly unrelated opening sections, is marked by a narratorial voice of pronounced theological authority, evaluating alternative positions in the tradition on different features of the Passion; by an uneven interest in particular episodes, above all an unusually elaborate treatment of Christ's coronation with thorns; and by its at times excruciating level of anti-Semitism. This is no anonymous 'innige Betrachtung'. It is actually the Passion treatise incorporated by the famed Ingolstadt professor Johannes Eck, perhaps best known now as the most formidable opponent of Martin Luther, in the first of the four volumes of his *Festtagspredigten* (printed 1530), but by Eck's own admission initially published *under des Kayzersbergers penitentz schiff* in 1514. How far responsibility lies for this Passion treatise with either Johann Geiler von Kaysersberg, whose Latin *Navicula poenitentiae* underlies the German adaptation of 1514 but who by that point was several years dead, or Johannes Eck himself, who had known Geiler well and may be responsible for the 1514 *Schiff der Penitenz*, remains open.

The penultimate section, after the short essay on Simon of Cyrene, is entitled 'Schreibende Frauen' ('Writing women'). The first text printed here is an abridged extract from the Passion treatise *Do der minnenklich got*, copied by one Ursula Heck, with a description of events from Christ's entombment through his resurrection and ascension to Pentecost. In its manuscript context (Leipzig, Universitätsbibliothek, Rep. II. 157^b, 137^r–158^r) it serves to extend the preceding Passion narrative compiled from

the works of Heinrich von St. Gallen, which ends with Christ's deposition and burial. This extract is followed by two texts entered into the same manuscript by a Katharina Ramstein: a sort of meditation on Christ as Man of Sorrows (fols 161^r–165^v), and an unusual prayer to Christ in which the petitioner asks him to recollect his thoughts about different aspects of his Passion (fols 165^v–167^r). Next follows a set of short texts copied by Agnes Kiener, a Franciscan tertiary from Ingolstadt and later prioress of the Pütrich-Regelhaus in Munich. These are a version of the widespread *Vierzehn geistliche Jungfrauen*, a text in which personifications of the virtues care for the Christ-child (Munich, Bayerische Staatsbibliothek, Cgm 854, fols 180^r–187^v), and three very brief prayers and meditations on the Christ-child (Munich, Bayerische Staatsbibliothek, Cgm 4476, fols 85^r–88^v and 127^r–130^v). The final section of the book (pp. 203–11) presents a text described as a treatise on justification and dated 1523, which consists in three parts of unequal length on the law, the Gospel, and faith. In the half-page introduction we are told only that the text is preserved as a manuscript fascicule bound together with printed works of the years 1523–4 'in a book in Leipzig'. [Stephen Mossman]

Páls leizla. The Vision of St Paul, ed. and trans. Dario Bullitta (London: Viking Society for Northern Research, University College London, 2017). xlix + 56 pp. ISBN 978-0-903521-96-3. £10.00 for non-members, £5.00 for members. This excellent new edition of *Páls leizla*, the Old Icelandic adaptation of the Latin *Visio Sancti Pauli*, together with a closely related Latin recension, both provided with parallel English translations, marks an important step forward in our knowledge of Scandinavian and north European apocrypha and visionary literature. Dario Bullitta assigns the text, which a previous editor M. Tveitane in 1965 placed in twelfth-century Norway, closer in time to the two fragmentary manuscripts, both now dated to c.1500, and he argues for connections with the Latin transmission in England, in the West Midlands (referring in particular to a manuscript from Droitwich, a house of Austian Friars north of Worcester). An association with a *Gesta Romanorum* exemplum thought to have been translated into Icelandic from Middle English at the time of the English bishop Jón Vilhjálmsón Craxton (d. 1440), in the diocese of Hólar in northern Iceland, and linguistic parallels in Icelandic charters from the regency of the Norwegian Bishop of Hólar, Ólafr Rögnvaldsson (d. 1495), suggest that *Páls leizla* may have originated in the north, in the region of Hólar. Drawing on L. Jiroušková's monumental study of the various versions of the Latin text from 2006, the Icelandic can be shown to be a much abridged and modified version of the popular insular 'Dies dominicus' redaction (C/spec group) of the apocryphon, which dates back to the ninth century (deriving ultimately from a third-century Greek original). The Icelandic adaptation places particular emphasis on the account of sinners and their punishment in Hell, including individual torments not attested in the Latin manuscripts. Bullitta's exceptionally wide-ranging and thorough introduction is most welcome for the way it places this interesting work more broadly in the West European eschatological traditions of the later Middle Ages. [N.F.P.]