

to be reminded of this simple fact: that the people discussed here form but the upper echelon of parish society. The conclusion seeks to head off any criticisms that might be made of the book that it is not concerned with diachronic change—change over time—by dealing with the experiences of parishioners during the Reformations of the sixteenth century. Afterwards, there are useful appendices and a glossary of ecclesiastical terms. So, all in all, an excellent book, highly recommended.

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KEITH BUSBY, *French in Medieval Ireland, Ireland in Medieval French: The Paradox of Two Worlds*. (Medieval Texts and Cultures of Northern Europe 27.) Turnhout: Brepols, 2017. Pp. vii, 516; 16 black-and-white figures and 1 map. €110. ISBN: 978-2-503-57021-1. doi:10.1086/705201

Keith Busby's monumental study of Ireland in the context of medieval francophonia is a most welcome addition to the bookshelves of medievalists working on Ireland as well as those focusing on francophone literature and culture, the book's two primary intended audiences (7). The focus of this volume is on two interrelated issues: that of the presence of French and Anglo-Norman language and culture in medieval Ireland on the one hand, and the representation of Ireland in medieval francophone literature (produced both in the Insular world and on the Continent) on the other. These two focal points inform the bipartite structure of the book. Part 1 discusses the use of the French language and the production and dissemination of francophone literature in medieval Ireland. Part 2 is dedicated to the vast subject of the depiction of Ireland in francophone sources, focusing in particular on Ireland's reputation as a land of *mirabilia* and the continuance of that literary convention despite the land's "integration into the realms of the English crown" (265).

The book covers the period from just before the Norman invasion of Ireland in 1169 to roughly the middle of the fourteenth century (the latest text examined dating to c. 1365) (2). Busby argues convincingly that French was present in Ireland well before the Norman invasion (3) and provides an extensive and useful overview of the linguistic situation in this period in chapter 1. Using historical and literary sources from within and from outside Ireland, including, for instance, charters as well as the *Tractatus de Purgatorio sancti Patricii* and its vernacular adaptation by Marie de France, *Espurgatoire seint Patriz*, Busby also provides an overview of multilingualism and the range of interpreter activity in medieval Ireland (43–75). Importantly, the examination of this varied material in one place serves to demonstrate the uniformity of patterns: as Busby observes, the interpreters' "actions in literary texts confirm and elaborate on what can be seen from a reading of charters and other formal documents" (74), while what is known of individual interpreters, such as Morice Regan, matches general information that can be gleaned from the literary and historical material (74–75).

One of Busby's great achievements throughout the book is the use of a wide range of sources that presents a full picture even when Irish or Ireland-related sources are scarce. For instance, in his discussion of multilingualism, he brings in the evidence of Giraldus Cambrensis on the situation in Wales (21–28) as well as an in-depth discussion of the linguistic attitudes of Roger Bacon (28–29). In chapter 2, lack of evidence for active composition of French texts in fourteenth-century Ireland is supplemented by an overview of francophone material brought into Ireland in the period in manuscript form (131–35). Similarly, for the second part of the book, gaps in the French corpus, of which the Tristan tradition is perhaps the most striking example, are filled using material in other languages (338).

In addition to a thorough overview of the subject and the introduction of available sources, the book offers many tantalizing hints at issues that are worth further investigation. The association of Ireland with Africa and with giants (see 217, 257, 312, 316, 340–41, 370–71) is

*Speculum* 94/4 (October 2019)

one example. In this respect Sylvia Huot's *Outsiders* (2016) might be a useful addition to the bibliography, as her discussion of the giant Rion in the context of the Vulgate cycle at 71–73 is relevant to Busby's discussion of the character (369–72). One wonders if the latter should be read in the context of Geoffrey of Monmouth's British giants; with the implication that since Brutus never arrived in Ireland, that island was perceived as having retained its giant population. The subject certainly deserves further study.

What imperfections can be found with the book are so minor that they, too, attest to its immense achievement. In the very thorough and useful index, only a couple of references are missing: interlace (*entrelacement*) is first mentioned at 88 (the first reference in the index is to 89); and Iseut, in connection to her marriage to Mark, is first mentioned at 6 (the first reference in the index is to 342). In the bibliography the correct reference to Catherine Rooney's article on Gerald of Wales should be to *Quaestio insularis* (published by the Department of Anglo-Saxon, Norse and Celtic, University of Cambridge) rather than *Quaestio* (published by Brepols).

Written in an accessible and elegant style, the book constitutes an enormously useful resource, as Busby both provides contextual information for most of the major texts, events, names, and concepts mentioned and presents, in the original language and accompanied with translations, extensive quotations from the sources discussed. The result is thus a reference volume and teaching resource as much as a scholarly study. A most useful feature is the overview of existing scholarship provided for most of the texts mentioned, and certainly for the texts discussed in extenso. The overwhelming thoroughness of the research, incorporation of past research in the form of overviews and references, and bibliographical information to guide further reading makes this extremely learned monograph an accessible tool also for those starting out in the field, and it is certainly to be recommended to students as well as advanced researchers.

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DRAGOS CALMA and ZÉNON KALUZA, eds., *Regards sur les traditions philosophiques (XIIe–XVIe siècles)*. (Ancient and Medieval Philosophy. Series 1; 56.) Leuven: Leuven University Press, 2017. Pp. 341. €85. ISBN: 978-9-462-70124-4.

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The distinguished editors of this volume aim to show how medieval thinkers received and constituted philosophical traditions, with a focus on the teaching curriculum. They consider commentators who assured the continuation of the tradition and those who rebelled against it. They also critically examine some historical hypotheses about the continuation of the tradition after the Middle Ages. Philosophers treated include Hugh of Saint-Victor, Albert the Great, Roger Bacon, Boethius of Dacia, Dante Alighieri, Heymeric of Campo, John Caprèolus, and Pietro Pomponazzi. There are also studies of the medical, mathematical, materialist, and skeptical traditions.

Odile Gilon describes the use of medical scholarship by medieval philosophers, considering melancholy as a case study for the influence of medicine on philosophy. Of course, Gilon also acknowledges the influence of philosophy on medicine: its categories, methods, and vocabulary. So the influence is mutual. Melancholy is a paradigm case, since this humor, like the others, affects the soul, but also is associated with intellectual excellence. Henry of Ghent, citing Averroes, is well known for this claim, but Gilon also points to William of Auvergne and Raymond Lull.

Christophe Grellard asks if there was a medieval skeptical tradition. An Aristotelian tradition tests the certainty of our beliefs, but employs the charge of skepticism as a refutation of

*Speculum* 94/4 (October 2019)