

the Low German version of the enormously popular legendary *Der Heiligen Leben*. Chapter Three is devoted to textual evidence and the issue of sources and, as Kalinke points out in her Preface, she attempts 'to lay the matter to rest' (p. viii). Far from being mere translations or versions of *Dat Passionael*, the analysis in this chapter proves that these Old Icelandic texts are the only surviving copies of older German legends which no longer exist. As Kalinke concludes: '*Reykjahólarbók* thus permits us to infer the existence at one time of Low German legends that for the most part transmitted the lives of saints, both historical and apocryphal, in versions much longer than and at times quite different from the abbreviated redactions popularized by *Der Heiligen Leben* and *Dat Passionael*' (p. 77).

It is noted in the Preface that 'the significance of *Reykjahólarbók* extends beyond the borders of Iceland in that the work transmits in Icelandic translation a corpus of Low German legends' (p. viii). This monograph should appeal to a broad audience beyond Icelandicists. Scholars working in the general areas of Christian hagiography, medieval religious literature, and medieval history, particularly relating to the Christian church, for instance, will find that it has much to offer.

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Knight, Stephen, ed., *Robin Hood: The Forresters Manuscript, British Library Additional MS 71158*, with a manuscript description by Hilton Kelliher, Cambridge, D. S. Brewer, 1998; cloth; pp. xxix, 173; R.R.P. £30.00.

Recently when two of my students were giving papers on *Ivanhoe* with free range to write on whatever aspect they wished, one chose to write about the depiction of Isaac of York and the other to deal with Robin Hood. Both choices are revealing but the relevant one here is that of Robin Hood. As the student remarked, Robin plays only a small part in the novel: the choice was testimony to his continuing popular appeal rather than his centrality to the novel (although he does have an

important symbolic role). Alongside the continuing popular interest in Robin there has been since the days of Joseph Ritson a strong tradition of scholarly interest. Stephen Knight has already contributed powerfully to this tradition and here is a further volume.

Knight's previous work on Robin Hood has exhibited his skills as a scholar but has shown itself aware of a broader popular audience beyond the academic one. The present volume inclines rather more to the academic than to the popular, although I would suggest that the popular audience is even here not entirely forgotten. It provides an edition of a manuscript, probably copied during the 1670s, discovered in 1973 at an auction house and now in the British Library. The manuscript provides a wide-ranging set of ballads beginning with the story of how Robin becomes an outlaw and including another with an appended account of his death which appears to have been worked up for the occasion. After this ballad follow four copied from the 1670 printed garland, possibly as an afterthought, since the ballads up to this point provide a nicely rounded off account of the outlaw's life. Knight speculates that the manuscript may have been prepared for a new printed collection, a project perhaps abandoned after the appearance of the 1670 garland. It is written in two different hands, one of them being that of a 'supervisor' who 'gathered texts, corrected and sometimes extended them, [...] and occasionally corrected the work of the other scribe'. One of the pervasive threads of Knight's commentary in the text is a strain of admiration for the 'scholarly and precise approach' of this supervisor and it is clear that he enjoyed his interaction with 'the dedicated, talented but anonymous outlawphiliac' who was his 'remarkable and intriguing predecessor in this kind of editorial work'.

The discovery of the Forrester's Manuscript has significantly expanded the material available for study of the Robin Hood ballad tradition which had up until now been fully covered by Child. Although there are no entirely new ballads in the collection, several are given in longer versions than are known elsewhere: in some cases significant sections worked up from other sources have apparently been added to existing ballads and in other cases the manuscript seems to preserve the full form of ballads which were printed only in truncated versions. From the point of view of textual history the most interesting ballads

are several which were previously only known in much later versions. All of this material allows a fuller understanding of the development of the tradition of Robin Hood ballads, a tradition whose outlines are obscured by the undoubtedly incomplete preservation of the early broadside ballads on which we have largely to rely.

The primary purpose of Knight's text is 'to make widely available a full and accurate edition of the contents of the Forresters manuscript' and this has been admirably carried out with a full scholarly apparatus of a general introduction, individual introductions to each ballad, some thirty pages of notes on textual and interpretative matters and a glossary. Hilton Kelliher also provides a scholarly description of the text at an appropriate level of detail. There is virtually nothing that can be faulted in Knight's meticulous work although the comment that 'Scribe A has made the error as, unusually, he has copied the first five stanzas of this ballad are in this hand' (158) is an equally unusual lapse in sentence structure. The explanatory notes are extremely helpful whether in glossing unusual language, commenting on obscurities in the narrative or explaining decisions about the text. The text has been conservatively edited with minimal punctuation added to an only lightly punctuated original. The manuscript reading has only been emended where absolutely necessary to produce a meaningful text. Some other possible emendations are discussed in the notes; Knight's conservative approach can be seen for example in his retention of an oath 'by the wood' because it 'does make sense of a secular kind' even though 'At first sight this reading seems likely to be an error for "rood"'. Such an approach is entirely reasonable, especially as Knight takes care to explain in the notes any resultant obscurity.

All of the editorial material is presented with exemplary clarity and in this sense it caters for the general, as well as the academic, reader. However it is particularly in the introductions to the individual ballads that the general reader may diverge from the academic specialist. These introductions are packed with detail and, although written with great clarity and conciseness, are perhaps not likely to hold the attention of the non-specialist, especially when dealing with the complex details of the relationship of the versions in this text to other versions. However this need not be a problem. The reader who simply wants to enjoy the ballads for their own sake will be well served by this edition: the texts

are attractively printed and well supported by the notes and glossary. The notes conveniently repeat some major details from the introductions just as the glossary provides alternative access to the meaning of words glossed in the notes. As Knight makes clear, the original manuscript was a well edited, well selected and well shaped collection and, through the medium of this excellent edition, it can still be enjoyed by modern lovers, academic or not, of the Robin Hood story.

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**Lambert, Malcolm**, *The Cathars*, Oxford, Basil Blackwell, 1998; paper; pp. 344; 11 maps, 10 b/w illustrations; R.R.P. AU\$59.85.

Malcolm Lambert's brief 'Introduction' indicates the importance of the rise and fall of the Cathar heresy for Western Europe, noting that it motivated the reformist Franciscan and Dominican orders; diverted papal policy toward heresy and influenced the founding of the Inquisition; and had extensive and lasting influence in at least three regions: southern France, northern and central Italy, and Bosnia. His book is the first comprehensive survey of Catharism in English, all previous studies generally concentrating on one geographical region or historical period.

Chapter One examines the ignorance of leading churchmen of the eleventh century regarding heresy, and the way in which Augustine of Hippo's writings on Manichaeism and Donatism influenced high medieval typologies of 'deviant' beliefs. The movements which began appearing in the early eleventh century were historically quite separate from Mani and Manichaeism, and most did not survive the end of the century. The second half of the eleventh century was dominated by the Gregorian reform, which 'awakened in the laity a new sense of responsibility for reform and a higher expectation of moral standards from their clergy' (p. 13). In the twelfth century heretical preachers became more aggressive, with the best-known leaders (Arnold of Brescia, Tanchelm, Peter of Bruys) springing from the clergy. Most of