

in medieval literature, both continental and insular, as they pertain to Morgan and her sisters. This book, therefore, is a practical survey of recent scholarship on Morgan and her sisters, and Larrington's notes and bibliography effectively direct her audiences to more in-depth research on the topic. Overall, this book is an excellent starting place for scholars of the Arthurian realm, particularly feminist scholars and graduate students interested in enchantresses and their impact on the chivalric world, and will certainly generate much needed debate about these enigmatic characters.

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Living Dangerously: On the Margins in Medieval and Early Modern Europe, ed. Barbara A. Hanawalt and Anna Grotans. University of Notre Dame Press, 2007. Pp. 173.

This essay collection takes our understanding of marginality in a new direction by examining a common theme among widely disparate marginals: the dangers inherent in living on the borderline. Editor Barbara A. Hanawalt—a prodigious scholar of medieval life and social practices—reminds us in her introduction that marginal groups include not only those excluded by poverty, gender, race, and religion, but those who deliberately violate established legal, social, economic, or religious convention. As state power increases from the medieval into the Early Modern period, tolerance of breaches decreases. The marginals considered in this book, whether fictional creations or actual people, all live under threat of disparagement, imprisonment, torture, or death.

Hanawalt and co-editor Anna Grotans have stretched the unifying theme of dangerous living to cover a broad range of essays. Nonetheless, the diverse

considerations of marginalized individuals or groups in *Living Dangerously* offer a rich array of cultural and historical analyses alongside literary texts; legal, court, or financial documents; and early modern engravings.

In the first chapter of the collection, Richard Firth Green examines various legal case studies to determine if the claim put forth by *Piers Plowman's* Need (i.e. “need ne hath no law”), reflects actual legal practice. At issue is justifiable theft, and the extent to which necessity was a sound defense in medieval common law. Green reveals that as the modern state grew over a period of four hundred years, the concept of personal need (often reflected in the claim of just or exigent appropriation) evolved into the political assertion of public necessity.

The second chapter, “Upward Mobility in the German High Middle Ages” by Vickie Ziegler, reads as marginalized the lovers Engelhard and Engeltrud in the thirteenth-century work *Engelhard* by Konrad von Würzburg. Despite criminal acts such as treason, fornication, and fraud, in a trial by battle, a poor but talented son of lower nobility named Engelhard manages to advance in rank and ultimately claim Engeltrud—the only daughter

of the King of Denmark. The author of the romance and the work's audience of minor nobility and patricians are indulgent of Engelhard's breaking his *triuwe* or fidelity to the king by seducing a princess who is above him in rank. Engelhard's strong character and various other levels of *triuwe* trump his violation of social or legal codes.

The next two chapters, “Women in Love: Carnal and Spiritual Transgressions in Late Medieval France” by Dyan Elliott, and “Gendering the Disenfranchised: Down, Out, and Female in Early Modern Spain” by Anne J. Cruz, address topics more directly relevant to gender and feminist studies. Despite a somewhat abstruse opening, Elliott's article offers a sharp and fascinating analysis of the distinct medieval worlds of prostitutes and female mystics, exposing undeniable parallels between the two groups. Both were excluded from the sanctioned institution of marriage and made vulnerable by the emphasis they placed on love—be it physical or spiritual. As Elliott writes, “Woman's concupiscible nature was [. . .] seen to be at the root of the female propensity toward mysticism” (p. 69). Elliott examines the case of two fourteenth-century prostitutes tortured and then burned for sorcery as one had reportedly

used magic to help her colleague attain the married man she loved. Elliott then opens the case of Marguerite Porete, the mystic burned for heresy whose *Mirror of Simple Souls* presents a female figure, Lady Love, acting as an intermediary between the (female) lovesick soul and God. Loyalty to the concept of love and gender solidarity is, in the case of all three living women, only overcome by torture or execution.

In “Gendering the Disenfranchised,” Anne J. Cruz gives us examples from two female groups marginalized in early modern Spain. Converted female Muslims (or “Moriscas”) and Gypsy women are brought together in a comparative analysis of their treatment as “gendered others” recorded in literary texts and historic or economic records. Both female groups were stereotyped by the majority, likely to be accused of religious transgression, active in protecting their cultural identity, and valued as procreators. Roughly a third of the article focuses on the Cervantes story *La gitanilla*, or *The Little Gypsy Girl*, a narrative that rests on stereotypes despite its revelation of a “symbiotic dependence” between outcasts and established society.

Chapter 5 changes the tenor of the discussion by raising the

case of those who deliberately violate convention: writers who in aggressive political or social critiques employ the metaphor of deviant sexual behavior. “Sodomy and the Lash: Sexualized Satire in the Renaissance” by Ian Frederick Moulton notes that the association of sexual deviance with heresy or legal dissent made the use of sexual discourse in satire especially dangerous. Because early modern satire revered the past and the social stability of established hierarchies, behavior that abandoned masculine dominance or evinced effeminacy was perceived as “a sign of fatal weakness and corruption” (p. 120). Such “sodomitic” behavior became not only a target of satirists, but also a punitive image of fatal corruption with which some satirists were themselves charged.

The final chapter of the volume is “The Wind Traders: Speculators and Frauds in Northern Europe, 1630–1720.” Financial speculation is by definition “living dangerously,” and in her analysis of early modern financial traders, Mary Lindemann points out that in the world of finance the line between shady and honest brokers was grey. Speculation allowed “wind trading,” “stockjobbing” or the sale of fraudulent stocks. Although bills of exchange and other new business practices

expedited trade, they enabled fraud. Thus new practices led to charges of corruption against financiers, and speculation was associated with the demise of republicanism. The caricatures that accompany Lindemann's essay document vividly the harsh public attitude toward speculators.

From the opening of *Living Dangerously*, the editors cast a wide net, reminding us that "marginal" includes those whose identity or way of life challenges in any way accepted paradigms or hierarchies. In all cases, a repeated motif is the need of outsiders to cross social, religious or economic boundaries to survive. Interaction with the dominant society may be dangerous, but it is a constant, even symbiotic state of marginal groups.

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**Andrew Galloway, *Medieval Literature and Culture*.
(Introductions to British Literature and Culture.)
Continuum, 2006. Pp. 154.**

Andrew Galloway's *Medieval Literature and Culture*, part of Continuum's "Introductions to British

Literature and Culture" series, offers the introductory-level reader a well-rounded review of medieval English history, culture, and literature. This slim volume offers a fine selection and survey of themes and topics and will help to open doors for future study—either by the individual, or in a classroom setting—of key events, trends, and characters in medieval England. The format and content are targeted primarily toward beginning students, most likely those engaged in Literature or History survey courses, and their instructors. In spite of sometimes cumbersome prose, Galloway introduces his material in an accessible format and keeps his discussions carefully organized to help students more systematically approach the complex literary and political history of the Middle Ages. The breadth and range of subjects addressed—such as "periods, populations and social orders" and "the clergy and the intellectual world"—is ideal for the introductory-level student, making this volume an apt text with which to introduce a semester's study or to engage students in other fields of study.

One of the most marked features of Galloway's introductory text is the author's careful division of the elements of the medieval past under discussion. Galloway divides