

shown to mirror that between village life and its renunciation, and much is made of the place in Buddhist thought of imagery derived from the agricultural communities in which Buddhism flourished. The author also brings out the wider importance of the *anatta* doctrine both as a kind of slo-

gan, insisted upon for all its difficulty precisely because it distinguished Buddhism so sharply from other religious systems, and as providing the basis of Buddhist religious practice and ethics.

GARETH MOORE O P

THE WRITING OF HISTORY IN THE MIDDLE AGES: Essays presented to Richard William Southern, edited by R. H. C. Davis and J. M. Wallace-Hadrill. Clarendon Press, 1981, £22.50.

In 1948 a notable volume containing twenty seven essays on historical topics was published by the Oxford University Press and presented by his pupils to Professor Maurice Powicke (*Studies in Medieval History: presented to Frederick Maurice Powicke*, OUP 1948). The three editors included R. W. Southern who himself wrote on 'Lanfranc of Bec and Berengar of Tours' (pp 27-48). Thirty three years later, the same publishing house has produced a volume of seventeen essays in honour of the seventieth birthday of Sir Richard Southern, and the preface of the earlier volume could well have been in the minds of the editors and contributors of the second book in connection with the master and teacher to whom it is dedicated: 'under your guidance we have felt the deep influence of those lives which were the glory of their own time and still have the power to invigorate us today. These are unforgettable experiences and it was with these things in mind that this book was planned and written. . . . we offer it to you as an expression of our gratitude for all you have done in showing us the strength to be drawn from the past'. This sense of an incomparable debt of gratitude which has produced both books is shared by many beyond the seventeen contributors and it is with a special sense of delight that I take this opportunity of adding my own appreciation to those of Sir Richard's other pupils.

This is a volume within the graceful if extravagant tradition of presenting a distinguished scholar with essays which arise out of and perhaps further his own work. It can be simply a matter of *pietas*, but in this case it is more: each essay is distinguished by originality as well as by its sen-

sitivity to the work of Sir Richard out of which it arises. It is not possible to comment adequately on all seventeen ranging as they do from the eighth century to the fifteenth, from Byzantium to Scotland, and using equally varied sources. I have therefore selected those closest to my own interests, which is not an entirely arbitrary proceeding since they stem from the teaching of the same master.

It is natural that many of the essays in a volume with the title *The Writing of History in the Middle Ages* should be related to the four addresses delivered by Sir Richard as president of the Royal Historical Society, 'Aspects of the European Tradition of Historical Writing', (*TRHS* 5th series, xx-xxiii, 1970-73) and this is especially so in the contributions on Archbishop Hincmar ('History in the Mind of Archbishop Hincmar', J. M. Wallace-Hadrill, pp 43-71); John of Worcester ('John of Worcester and his Contemporaries', Martin Brett pp 71-101) Romuald of Salerno ('The Chronicle of Romuald of Salerno', D. J. A. Matthew, pp 239-275) John Blacman ('John Blacman: Biographer of Henry VI', Roger Lovatt, pp 415-455) as well as the essays on chroniclers of Scottish affairs, fourteenth century English history, German town chroniclers, and, in an essay which recalls Sir Richard's interest in the Eastern half of Christendom (*Western Views of Islam in the Middle Ages*, Harvard University Press 1962), the Greek historians of the Turks. In a detailed study of Bede's sources for the Picts, A. M. Duncan reminds the reader of Sir Richard's northern roots, while two essays relate directly to the subject he has made peculiarly his own, Anselm of Canterbury. In the first of these Margaret Gibson presents

an illuminating study of the historians of Anselm's abbey at Bec, while Gillian Evans adds to her own seminal work on Anselm's thought by interpreting his approach to sacred history.

Other contributions related to a particular kind of material which has engaged Sir Richard's attention since the publication of *The Making of the Middle Ages* (London: Hutchinson, 1953), that is, accounts of visions, hagiography, sermons, miracle-collections and the like. This fascinating but elusive material has been explored for its historical relevance by Peter Carter, in 'The Historical Content of William of Malmesbury's *Miracles of the Virgin*' (pp 127-167), which makes available a portion of his doctoral thesis which included the text of the *Miracles of the Virgin* and a translation of this text together with invaluable historical notes and which, in spite of a different printed edition, remains the standard work on the subject. Alexander Murray has presented a thoughtful and perceptive study of the manuals of confessors in the thirteenth century ('Confessions as a historical source in the thirteenth century' pp 275-323) which provides new insight into the mind of the penitents and confessors of that century in England, which is illuminating and at times

moving. An outstanding contribution by Valerie Flint ('World History in the Early Twelfth Century; the *Imago Mundi* of Honorius Augustodunensis' pp 211-139) continues her earlier work on this author and offers a tantalising suggestion of a future edition of the text.

The volume is beautifully produced by the University Press, and contains a list of Sir Richard's publications. Many references in the essays, above all those to Rupert of Deutz, Abelard and the early Schoolmen, lead one to hope that Sir Richard's list of publications will soon be out of date and need enlarging. It would be inappropriate to offer detailed negative criticism of the content of essays primarily constructed for celebration, and indeed there would be little in that vein to say. It is more fitting to conclude this survey of this excellent volume offered to Sir Richard by his English Pupils (cf. his only publication in the year 1941, p 495) by completing the quotation so gracefully chosen by Margaret Gibson as a sub-title to her essay: 'Laudemus viros gloriosos et parentes nostros in generatione sua. Multam gloriam fecit Dominus, magnificentia sua a saeculo' (Ecclus, 44: 1-2).

BENEDICTA WARD S. L. G.

LITURGY RESHAPED edited by Kenneth Stevenson, SPCK, 1982. pp 182. £8.50.

"Liturgy is the Cinderella of theological studies", writes Kenneth Stevenson in his constructive essay on the Intercession in this collection. The Liturgical Renewal movement is only now beginning to uncover for most people the importance of the liturgy as more than a purely cultic observance, and consequently to reveal the necessity of a deeper and fuller understanding of what we are doing when we gather together for Christian celebration. Our present rediscovery of the centrality of liturgy owes much to the devoted labours of scholars of the Cinderella period, and this festschrift for Dr Geoffrey Cuming, the distinguished Anglican liturgist, on the occasion of his sixty-fifth birthday, illustrates most aptly both our debt to the past,

and the flowering of Christian understanding which current liturgical studies can open up for us.

As might be expected, the majority of these essays are by Anglicans, but with three Roman Catholic and two Free Church contributors, the ecumenical element is well represented. Indeed, the point is made by the Dominican Pierre-Marie Gy in his preface that "a fundamentally ecumenical convergence has taken place in the liturgy", so that we can now contribute to one another's understanding of liturgy in a way impossible even twenty years ago.

The title of the book is a graceful allusion to the final chapter, on Prayer Book revision, of Dr Cuming's own magnum opus, *A History of Anglican Liturgy*, rec-