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satisfied by a work that offers a most thorough investigation of this important topic. However, a reader who is interested in gaining an overall understanding of the *Consolation* may be left somewhat unsatisfied. Although Blackwood's close-up study of the meters of the *Consolation* is excellent, he seems to be unable to bring to full fruition the insightful analyses conducted in parts one and two. Blackwood's investigation of the meters of the *Consolation's* poems does call for a reconsideration of the way scholars have evaluated the interplay between prose and poems, the overall therapeutic aim of the poems, and the genre of the text. Yet, Blackwood engages with these fundamental exegetical issues only obliquely and, as a result, the conclusions of parts one and two end up having less impact than they could have had. On the other hand, the general conclusion to the book appears to try to achieve too much with too little. Although Blackwood is certainly correct in pointing out the central role of sounds in the *Consolation's* therapy, his investigation of the meters of the poems is not, in spite of its sophistication, sufficient by itself to take sides on broader exegetical issues such as the goal of the text, the nature of its therapy, its Christian dimension, and the identity of Philosophy. In order to address such complex issues, Blackwood would have needed to give due consideration to the ways in which his study of the meters of the *Consolation's* poems sheds light on topics that he touches upon only very tangentially. They are, for example, (i) the complexity of Philosophy's therapy with its interruptions, false starts, anticipations, detours, illustrations, (ii) the effects and goals of the combined use of poems and the prose, (iii) the subtle relation between Boethius and the prisoner, (iv) Boethius's understanding of the relation between philosophy and poetry, and (v) the role of rhetorical devices such as myths, *exempla*, and personifications in Philosophy's therapy.

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Michael D. J. Bintley and Thomas J. T. Williams, eds, *Representing Beasts in Early Medieval England and Scandinavia* (Woodbridge: Boydell Press, 2015). Pp. xii + 295, 39 figures. Hardback £60.00. ISBN 978-1-7832-7008-8.

Representing Beasts in Early Medieval England and Scandinavia edited by Michael D. J. Bintley and Thomas J. T. Williams includes eleven articles on the representation of animals, birds, and insects in early medieval material culture, art, language, literary, place-names, and in the landscape itself. With a splendid introduction the editors present an excellent scholarly set of studies of human-animal relations. I agree with the editors that comparatively little attention has been given to address questions about how people defined themselves in

by a complexity of boundaries between humans, animals, imaginary creatures, and objects that were ambiguous, blurred, and often permeable.

Maybe, the ambiguity in the representation of beasts and beast-identities was a conscious strategy to communicate negotiable positions? In future research an integrative approach of studies comparing regions in England and Scandinavia could give us even more information about political and intellectual Anglo-Saxon/Viking mentalities and sharing cultural concepts.

Of course, it is in the present and with our modern perception of human-animal/ beast relations that is the basis of our understanding of the past. We have no direct access to the past, but only to what remains of the past in the present. Several of the contributors in the volume do take the challenges to find contrasts or concordance, between different kinds of sources (e.g. material culture, images, texts) in the preserved and rediscovered fragments from the past.

The volume is a learning reading for specialists in various research fields but also for academics in general. People's attitudes to humans and non-humans, real or imagined beings, beasts of all kinds in the long-term perspective are essential also for example in research in Environmental Humanities and the Anthropocene. In fact, I guess that this kind of research is very important to also present for researchers working within other scientific field of research. Like in this volume, researchers in the Humanities ought to formulate knowledge and perspectives of interaction and interchange between humans and non-humans; ready to digest and incorporate in other intellectual domains.

The publication *Representing Beasts in Early Medieval England and Scandinavia* is highly recommended. This collection of papers is a welcomed and a significant contribution to our understanding of how people constructed and perceived the world in 'the North Sea cultural zone', whether in England or in Scandinavia.

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Kathryn Hurlock and Paul Oldfield, eds, *Crusading and Pilgrimage in the Norman World* (Woodbridge: Boydell, 2015). Pp. 234. Hardback £60. ISBN 978-1-7832-7025-5.

The eleven essays in this volume seek to redress a lack of scholarship on the Norman relationship with crusading and pilgrimage. While Norman involvement in warfare and religious activities have been long recognized and studied, the editors crafted the volume around the premise that mobility must be considered also, forming a trilogy of Norman identity. Hence, the focus on crusading and pilgrimage since 'few activities offered a better conduit to combine