

though Lesser feels that simply opting out of making editorial choices is not wholly the answer to the problem either. Thus, he calls for a significant rethinking of the way in which we conduct textual history and editorial practice. His own book points the way toward a productive new approach in these matters. *'Hamlet' After Q1* is an intellectual tour de force—lively, engaging and very convincing. It should be required reading for all Shakespeareans.

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LIVINGSTON, Michael and John K. Bollard, eds. *Owain Glyndŵr: A Casebook*. Exeter Medieval Texts and Studies. Liverpool: Liverpool University Press, 2013. ISBN 978-0-85989-883-6. Pp. xvi + 619. Hardback £95.00; Paperback £25.00.

It would be impossible to do justice to what Michael Livingston and John K. Bollard have achieved with their *Owain Glyndŵr: A Casebook* in a review of any length. This book is an unprecedented and invaluable record—as comprehensive as could be contained within a single volume—of the rebellion of the Welsh leader Owain Glyndŵr (?1357–9 to 1415) against Henry IV from 1400–1415 and its historical, literary, and popular legacy. This collection will be indispensable to those in a broad range of fields, from the expected (Celtic studies, fifteenth-century history and politics, Shakespearean studies, Anglo-Welsh relations) to the surprising (folklore, military history, the history of the English language). We are indebted to the editors and contributors of this volume for its comprehensiveness and accessibility, and this *Casebook* will undoubtedly remain the definitive collection of documents pertaining to Owain Glyndŵr for generations to come.

The *Casebook* contains 101 primary documents related to the life and rebellion of Owain Glyndŵr in the original languages with facing-page translations (6–255), textual notes (257–422), eleven critical essays on the rebellion and its textual afterlives (423–584), a chronology (1–4), and comprehensive bibliography (585–99). The sources themselves span three centuries (1370–1597), six languages (Middle English, Welsh, Anglo-Norman, Latin, French, and Early Modern English; with both poetry and prose represented in most), and a broader range of genres than this reviewer could tally: prophecies, praise poems, legal documents, land grants, royal proclamations, letters, rolls of parliament, chronicles, eyewitness accounts of battles, and genealogies, to name a representative sample. The accompany-

ing notes are extensive and helpful, and it is clear that great care was taken to make each document accessible to non-specialists: every note includes a list of manuscript sources, a general introduction, and line-by-line commentary that explain such intricacies as prophetic allusions, translation choices, geographical references, and features of poetic style. The notes also cross-reference other documents in the *Casebook* and include relevant photographs and images.

As Livingston explains in the Preface, “given the complexities inherent . . . it seems most helpful to present the sources collected here in something close to chronological order” (xiv). While readily acknowledging its perils, the editors’ decision to proceed chronologically has created a volume that provides an accessible overview of Glyndŵr’s life and legend while facilitating unprecedented comprehensiveness across the Anglo(Norman)/Welsh divide. While some readers (this reviewer is not one) might object to separating Part 1 of Adam of Usk’s *Chronicle* from Part 4 by one hundred pages and fifty intervening documents, the decision to arrange sources chronologically opens the door to moments of cross-cultural comparison which would not otherwise be possible. It is impossible to do the breadth of these sources justice; a few examples must suffice. On the same page of the *Casebook*, we find the opening line of a Welsh poem by Iolo Goch (#27), “Behold a world caused by English arrogance!” a few lines below another document, the Anglo-Norman *Rolls of Parliament* (#25), which coolly states that “no Englishman married to . . . any other Welshwoman since the rebellion of the said Owain, or who in future marries any Welshwoman, should be appointed to any office in Wales, or in the march of Wales” (71).

While this example is sympathetic to a Welsh perspective, the *Casebook* is evenhanded, a testament to its editors’ goal “to present a balanced (i.e., neither pro-Welsh or anti-Welsh) perspective” (xiv). Indeed, another benefit to arranging sources chronologically is that the striking contrast between the cool and calculated political rhetoric of *ex post facto* narrations of the rebellion (by both Welsh and English), and the very real terror (English) and urgency (Welsh) felt at the time of the revolt itself, is clearly evident. Thus while the rebellion was occurring, we can read English pleas from besieged castles—as in Jankyn Havard’s *Plea for Aid* (#33): “a siege has begun . . . that is a great peril for me and all that are within, for they have made their vow that they will have us all dead therein . . . we are running out of food and men—especially men” (85)—alongside Welsh texts (#27) which even in the fifteenth century remember a history of English oppression stretching back to the Anglo-Saxon period, praising Owain as “Lord who kills in the battle-bog / four hundred thousand of Horsa’s line” (73).

That the rebellion terrorized the English landscape—particularly the Marcher towns, which bore the brunt of the devastation—is reflected poignantly in Richard Kingston’s *Plea for Aid* (#37), a document which also showcases another of the *Casebook*’s strengths: its multilingualism. Kingston opens, in relatively formal and collected Anglo-Norman, “may it please your most gracious lordship to understand that to day, after noon [I was informed that] there had come into our country more than four hundred of the rebels of Owain Glyndŵr” (89), yet breaks into more personal—and frantic—Middle English several paragraphs later: “therefore, for God’s sake, think on your best friend, God, and thank Him, as He has deserved of you; and stop at nothing to come, whoever may advise you to the contrary” (91). As many of the volume’s contributors note, while “it is a kind of historical commonplace to disregard Owain Glyndŵr’s revolt today, to view the Welsh rebellion as an essentially inconsequential blip in the mainline history of England” (451), the sources included here make clear its real terror and political stakes.

The *Casebook*’s multilingualism lends richness to all its sources. Our understanding of the familiar Act III Scene I of Shakespeare’s *1 Henry IV* (#101)—in which “*the Lady sings a Welsh song*” while Mortimer bewails his ignorance (255)—deepens when juxtaposed against the earlier *Poem of Warning to Owain Glyndŵr* (#90), which describes how, when Owain is about to be betrayed, “Iolo came in, for he was beyond suspicion, and he sang as a parable this warning *englyn* openly, lest the lord should suppose there was treachery in it, for though the lord could understand spoken Welsh, he did not understand our meter” (217). Likewise, a page juxtaposing Owain’s artfully crafted letters to potential allies in Scotland and Ireland (65, #22), written in elegant Anglo-Norman (Scotland) and Latin (Ireland), sheds new light on his status as a fifteenth-century statesman, far from an aimless spouter of “skimble skamble stuff” (252, Shakespeare’s *1 Henry IV*, #101).

The *Casebook* is invaluable for its primary documents alone, yet offers even more in eleven critical essays. John K. Bollard’s “Owain Glyndŵr, *Princeps Wallie*” tackles the difficulties of Glyndŵr’s genealogy, while Gruffydd Aled Williams’s “Owain Glyndŵr: The Name” does the same for the question of the cognomen *Glyndŵr*. Two longer essays—Kelly DeVries’s “Owain Glyndŵr’s Way of War” and Michael Livingston’s “The Battle of Bryn Glas, 1402”—set the rebellion in its military-historical context. DeVries provides an overview of fifteenth-century warfare, enumerating the differences between Welsh and English battle tactics and leadership, and explains Glyndŵr’s initial success and eventual downfall. Livingston’s

gripping essay on the crucial Battle of Bryn Glas—in which Glyndŵr crushingly defeated a much larger English army under Sir Edmund Mortimer—carefully explores the battle site in order to explain its outcome using military, rather than moral, judgments; while his “An ‘Amazing’ Claim: *The Tripartite Indenture*” places Glyndŵr in his political context, exploring his proposed division of Britain into three confederated states as “a breathtaking step in his political efforts to stabilize an independent Wales” (491).

Helen Fulton addresses both Owain’s skill as a statesman and literary reputation in “Owain Glyndŵr and the Prophetic Tradition”, arguing that “rumors of Owain’s belief in prophecy have been greatly exaggerated” (475) and that he had, rather, “a keen awareness of the role prophecy played in the public imagination in conferring legitimacy on those who prepared to acknowledge its truth value” (485). The literature of the rebellion is also explored by Bollard’s “Owain Glyndŵr and the Poets”, a comprehensive survey of contemporary Welsh verse concerning Owain, while Williams’s substantial essay on “The Later Welsh Poetry Referencing Owain” traces his considerable literary afterlife. Alicia Marchant’s “A Narrative Approach to Chronicles” unpacks the partisanship and rhetorical sophistication of deceptively straightforward contemporary chronicles, while William Oram’s “What Did Shakespeare Make of Owain Glyndŵr?” surveys Glyndŵr’s perhaps most familiar characterization to the English-speaking world. Finally, Elissa R. Henken’s impressive “Owain Glyndŵr in Folklore and the Popular Imagination” traces collective Welsh memories of Glyndŵr’s rebellion through the twenty-first century.

While an enormous amount of work has gone into this *Casebook*, the volume itself makes clear how much exciting work on Owain Glyndŵr’s life, military legacy, and literary reputation remains to be done. This *Casebook* is, and will remain, the essential tool with which to do it.

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PHILLIPS, Kim M. *Before Orientalism: Asian Peoples and Cultures in European Travel Writing, 1245–1510*. Philadelphia: University of Pennsylvania Press, 2014. ISBN 978-0-8122-4548-6. Pp. 314. \$79.95.

Before Orientalism addresses an important debate within cultural studies of East-West relations, specifically concerning the genre of travel writing during the medieval period (which Phillips limits to 1245–1510). Phillips