Though D.'s remains appeared to be in some jeopardy this year, D. studies continued to flourish on both sides of the big pond, with perhaps the most noteworthy sign of their current vitality in the continuing good health of the recently resurrected DaSt, the oldest and one of the most prestigious American scholarly journals in the field. After several years of inactivity, the presses turned out a second issue in 1987 and two in 1988, along with a pledge to recover completely from past delays by 1991. Yet another new periodical, Lectura Dantis Newberryana, ed. Paolo Cherchi and Antonio Mastrobuono, Chicago, Northwestern U.P. (hereafter LDanN), joins the growing ranks of studies devoted to D. Promising multi-disciplinary interpretations, it will focus not on single cantos but on problems and themes, and will be published biannually. Details of its contents are given separately below. Dante e la Bibbia, ed. Giovanni Barblan, F, Olschki, 370 pp., is an impressive collection of 20 articles on various topics relating to D. and the Bible, delivered in Florence in September 1986, by a number of illustrious scholars attending an international conference promoted by 'Biblia'. Though, regrettably, limited space permits only a listing of the contents, the work in its entirety is heartily recommended for all students and scholars of D.: C. Vasoli, 'La Bibbia nel Convivio e nella Monarchia'; J. Freccero, 'Ironia e mimesi: il disdegno di Guido'; M. E. Artom, 'Precedenti biblici e talmudici del contrapasso'; P. Boitani, 'Kenelm Foster: la mente innamorata'; P. Dronke, 'L'Apocalisse negli ultimi canti del Purgatorio'; G. Mazzotta, 'Teologia ed esegesi biblica (Par. iii–v)'; R. Jacoff, 'Dante, Geremia e la problematica profetica'; M. Adinolfi, 'I personaggi neotestamentari nella Divina Commedia'; P. Armour, 'L'Apocalisse nel canto xxix del Purgatorio'; G. Cremonesi, 'Allegoria e dialettica: sul travaglio dell’esegesi biblica al tempo di Dante'; F. Mazzoni, 'Un incontro di Dante con l’esegesi biblica'; J. Ferrante, 'Usi e abusi della Bibbia nella letteratura medievale'; M. M. Chiarenza, 'Legato con amore in un volume'; G. Petrocchi, 'San Paolo in Dante'; A. C. Leonardi, ""Le bianche stole": il tema della resurrezione nel Paradiso'; J. T. Schnapp, 'Trasfigurazione e metamorfosi nel Paradiso dantesco'; L. B. Ricci, 'Scruttura sacra e "Sacrat Poema"'; G. Gorni, 'Parodia e scrittura in Dante'; D. De Robertis, 'Il caso di Cavalcanti'; P. S. Hawkins,
'Virgilio cita le Scritture'. Ruggiero Stefanelli, *Dante: nel mezzo del cammin di nostra lingua*, Bari, Adriatica, 1986, 151 pp., traces the development of D.'s linguistic theories as expressed in *VN* and *Purg.*, xxiv and xxvi. I. Toppani, 'Dante e la letteratura Greca', *Atene e Roma*, 33:27–36, summarizes earlier studies on D.'s scanty knowledge of Greek and argues for a mythological, legendary importance of Greek poetry to the poet whose debt to Greek philosophy has been more readily acknowledged. M. Trovato, 'Dante and the tradition of the "two beatitudes"', *LDanN*, 1:19–36, 'examines the teleological theory as interpreted by early medieval philosophers, by the Aristotelians of the Faculty of Arts, and by the commentators on Aristotle’s *Ethics* at the end of the thirteenth century', in order to explore 'the ways in which Dante's writing reflects his acceptance of the conclusions reached by philosophers on the question of human beatitude'.

2. **Fortuna**


**Comparative Studies.** The growing interest in iconographically oriented approaches to the *DC* is matched by what appears to be an increasing number of studies on D. and the figurative arts, many of