

resultant assertion of its right to regulate the sexual lives of the laity, a connection that might have been well worth exploring.

In chapters iii and iv Barton looks at representations of interfaith liaisons in historical and hagiographical narratives and poetical works, highly biased and problematic writings in which Iberian history since the last of the Visigoths was refashioned and reinvented to suit the political and ideological needs of the day. One such writing, purporting to date from the ninth century but actually one of the finest examples of twelfth-century Compostelan forgeries, tells the story of the tribute of the hundred maidens, an entirely fictional offering which Christian rulers in the north supposedly made every year to their Muslim enemies. According to the Compostelan forgery, it was King Ramiro I's refusal to pay the tribute which led to the Battle of Clavijo, which led in turn to St James's providential intervention and the miraculous Asturian victory, which in turn led to the creation by a thankful Ramiro of the *Voto de Santiago*, an extraordinary (and all too real) tax payable by all parishes across Iberia to the church of Compostela. Barton gives particular prominence to this twelfth-century marketing stunt, and rightly so, for it created one of the most enduring *topoi* of interfaith sex in late medieval and early modern Iberian literature; Barton stitches together its many and intricate variations with skill and elegance. As he points out, the story of the tribute of the hundred maidens, which linked Christian identity and power to the sexual purity and honour of Christian women, attributing the loss of the latter to male pusillanimity, was as much a story of dishonour, pollution of society and corruption of the faith as it was one of male failure. The relationship between sex, power and cultural identity is also the common thread that runs through the legends and literary tropes analysed in chapter iv, in which interfaith relations between Christian men and Muslim women are presented as symbolic acts of Christian conquest and Muslim surrender, and the triumph of love equated with the triumph of the Christian faith. Permissible interfaith relations were, in the eyes of Christian authorities, one-way relations, of course, *our* men with *their* women, just as they had been in the Al-Andalus, when Muslim rule had been dominant. The gradual realisation of this symmetry is not the least of the many pleasures to be derived from this intelligent and insightful book.

UNIVERSITY OF AMSTERDAM

ANDRÉ VITÓRIA

Christianity and culture in the Middle Ages. Essays to honor John Van Engen. Edited by David C. Mengel and Lisa Wolverton. Pp. xiv + 522 + 10 colour plates. Notre Dame, IN: University of Notre Dame Press, 2015. \$68. 978 0 268 03533 4
JEH (67) 2016; doi:10.1017/S002204691500305X

This wide-ranging and stimulating *Festschrift* reflects the strength and variety of John Van Engen's contribution to medieval studies. It is the published proceedings of a conference organised by Van Engen's former students in 2012 to celebrate his thirty-fifth year at the University of Notre Dame and contains eighteen essays divided among four thematic strands. It is indexed, illustrated with colour plates and greyscale images, and includes a full list of Van Engen's publications.

The first part of the collection is entitled 'Christianisation' and comprises four essays prompted by reflection on Van Engen's 1986 article 'The Christian Middle Ages as an historiographical problem'. Ruth Mazo Karras opens the volume with a discussion of medieval marriage as a primarily social and economic act that 'existed within a Christian context' (p. 5). This is followed by Lisa Wolverton's reappraisal of the establishment of Christianity in Bohemia, which calls for a more critical use of sources and highlights the significance of internal, local influences. The final two essays consider historiographical approaches to heresy. R. I. Moore's lively and provocative exploration of the term 'Cathar' summarises ideas more fully articulated in his *War on heresy* in 2012 – but was written prior to published reviews of the latter so does not respond to any subsequent criticism. Christine Caldwell Ames closes this section with a critique of 'popular religion' as a frame of analysis, noting that its assumptions about status do not correspond to the social 'totality' (p. 106) of medieval inquisitions.

The second part of the volume, 'Twelfth-Century Culture', provides a tighter chronological focus, but responds more generally to themes in Van Engen's work. The section begins with three case studies. Maureen C. Miller follows the previous essay in calling for a more nuanced and less antagonistic use of a key term, here 'reform'. Her analysis of the late eleventh-century frescoes in the church of San Clemente in Rome is supported by reference to the colour plates in the gallery following p. 250. Next, Jonathan R. Lyon examines the use of the term 'tyranny' in the works of Otto of Freising, highlighting its application to perceived abuses of power in the German system of church advocacy. The third case study, Rachel Koopmans's essay on 'testimonial letters' preserved in the Becket miracle collections, is one of the most significant contributions to the volume. Koopmans draws attention both to the placing of these letters and the comments prefacing them, which hint that such material underlies other narratives in the collections. The argument drawn from these observations is clear and persuasive: testimonial letters were a firmly established, but ephemeral, aspect of late twelfth-century epistolary culture which were routinely used by churchmen, the religious and, increasingly, the laity. The following two essays discuss broader themes in twelfth-century sources. Dyan Elliott explores the general interest in imagined situations and dialogues throughout the period, although her use of 'counterfactual' (borrowed here from psychology) may throw historians used to a different interpretation of the term. Finally, Giles Constable provides a succinct but wide-ranging survey on the meaning of the cross in twelfth-century monastic life.

The next section, 'Jews and Christian Society', comprises three case studies and is a pragmatic decision on the part of the editors to group like material together – although it does acknowledge a subtheme in Van Engen's work. In an engaging account of an interesting episode, Susan Einbinder uses two poems to examine opposing responses to the fall of the Jewish financier Don Zag de la Maleha (Yitzhac ben Zadoq) in late thirteenth-century Castile. Translations of both sources, a Hebrew lament and a Romance *cantiga*, are appended to the essay. Next, William Chester Jordan speculates on the anti-Jewish imagery that may have been present on lost leaves of the thirteenth-century 'Christina Psalter'. His argument is supported by a selection of colour plates in the gallery following p. 250, a

number of which seem somewhat superfluous. Finally, David C. Mengel investigates the contrasting impact of urban development on the Jewish communities of Prague and Nuremberg under the emperor Charles IV. Mengel's clear maps allow the reader to situate his argument on the ground and bolster his convincing emphasis on urban planning as a historical agent.

The final part of the collection returns to a more prominent and influential theme in Van Engen's work, 'Late Medieval Religious Life'. William J. Courtenay's assessment of initiatives to improve the educational level of the clergy in the thirteenth and fourteenth centuries offers a broader approach in a section dominated by case studies. Walter Simons examines a petition sent by Count Robert of Flanders in support of beguines following their suppression in the early fourteenth century. An edition and translation of this text are appended to the essay. James D. Mixson offers an eloquent reappraisal of Giovanni Dominici's *Firefly*, which provides a fuller appreciation of both the author's intentions and the text's articulation of contemporary concerns. Next, Marcela K. Perrett examines the use of the Czech language by John Příbám in the struggle against the spread of Wycliffe's ideas in Bohemia, thus seeming to elevate the religious status of the vernacular (in contrast to the situation in England). In the penultimate essay, Daniel Hobbins provides a highly enjoyable discussion of a strange and unnerving text from early fifteenth-century Italy. The text, translated in full within the essay, recounts a possible encounter with the AntiChrist and, although Hobbins's comments on genre look to modern rather than medieval analogues, his analysis of the tensions pervading the text is perceptive. An edition of the text is appended to the essay. Finally, Roy Hammerling closes the collection with a consideration of the spiritual ideal of the beggar in Martin Luther's life and thought.

As always, some contributions are stronger than others – and compared to the rigorous research displayed by many of the essays, pieces by some of the more prominent scholars in the volume appear a little under-powered. Even so, this is an impressive collection in which all of the essays make interesting and insightful points. Despite the diversity of contributions, the repeated references to Van Engen's influence and the carefully conceived four-part structure ensure that the volume retains coherence. The wide geographical coverage, as well as the balance between case studies and broader discussions, is also to be admired. In summary, *Christianity and culture in the Middle Ages* is a thought-provoking volume with a wide appeal that will encourage debate and further research – and, as such, is a fitting tribute to an important scholar in our field.

UNIVERSITY OF EXETER

HELEN BIRKETT

The Anglo-Saxon psalter. By M. J. Toswell. (Medieval Church Studies, 10.) Pp. xvi + 457 incl. 21 ills. Turnhout: Brepols, 2014. €100. 978 2 503 54548 6

JEH (67) 2016; doi:10.1017/S0022046915003267

The pervasive influence of the Psalms on Anglo-Saxon thought is a fact often acknowledged, but seldom explored in any depth. Jane Toswell's monumental study of *The Anglo-Saxon psalter*, the product of decades of deep and sustained engagement with the many ways in which the Psalms were 'at work' in Anglo-Saxon England, goes a long way towards redressing this scholarly *lacuna*. Although in her