Two papers are dedicated to an analysis of narrative strategies in the *Gesta regum anglorum* of William of Malmesbury and the *Historia Ierosolymitana* of William of Tyre. Stephen J. Spencer argues that William of Malmesbury deliberately downplays the Franks' fear during the First Crusade by means of a paucity of references to deserters and instances of Latin fear in order to provide good examples for future generations of would-be crusaders. As he says, there were probably also political reasons for downplaying the desertion of Count Stephen of Blois who was related in some degree to the family of the English king Henry I whose wife commissioned the chronicle. Beth A. Spacey argues that the widespread opinion among historians that William of Tyre was a cynic whose chronicle is almost devoid of the miraculous is not really fair: he was more selective and prudent, but he did believe in miracles. Spacey is convincing when demonstrating that the story about the vision of Peter the Hermit was actually embellished by William of Tyre. Furthermore, the author of the chronicle includes two miracle-related passages in his narration of the siege of Jerusalem which cannot be found anywhere else. Probably, as Spacey suggests, this was aimed at emphasising the importance of this event and downplaying the role of the siege of Antioch, the miracles of which William of Tyre mostly omits.

Finally, three papers examine different crusade-related literary sources. The paper by Lauren Mulholland deals with reaction to the fall of Jerusalem in 1187 in Occitan lyrics. The very fact that the fall of the Holy City has many echoes is not surprising in itself, but the second part of the article contains an observation which is very helpful in reconstructing attitudes towards crusading in the second half of the twelfth century: due to the general tendency in Western thought of that time to pay more attention to the human aspects of Christ, troubadour poetry starts to describe the passion and Christ's agony on the cross, and it happens first in poetry which does not seem to be crusade-related. I can add here that it correlates with an important change in crusade preaching at that time: popes and preachers focus much more on the personal involvement of Christ in crusading, who is being insulted by Saracens in his patrimony and personally calling his people to the crusade. The article by Simon John is a continuation of his investigation, contained in the epilogue of his recent book, of the reputation in the twelfth and thirteenth centuries of Godfrey of Bouillon, a prominent leader of the First Crusade. John analyses the image of the duke in crusade epics, in the *Chanson d'Antioche* and the *Chanson de Jerusalem*. The article places considerable emphasis on the noble character, reputation and lineage, military talents and devotion of the duke. Finally, the paper by Simon Thomas Parsons explores the textual tradition of a little-known thirteenth-century compilation, the *Gran Conquista de Ultramar*.

NOVOSIBIRSK STATE UNIVERSITY VALENTIN PORTNYKH

Herbert of Bosham. A medieval polymath. Edited by Michal Staunton. Pp. xii + 205 incl. 13 colour figs and 1 table. Woodbridge–Rochester, NY: Boydell Press (York Medieval Press), 2019. £60. 978 1 903153 88 8

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This collection, the fruit of a conference held in 2013 at Cambridge University, responds to the long-ago wish of Beryl Smalley that Herbert of Bosham (d. 1194?) be studied 'in the round' (p. 27). This is no small task: Herbert was a formidable controversialist, a sophisticated theologian and biblical scholar, and the most voluble

defender of Thomas Becket in the archbishop's conflict with Henry II. As Michael Staunton notes, the study of 'each aspect of his life requires individual expertise' (p. ix).

Some aspects of Herbert's career are well-known to specialists. His role as Becket's most devoted, most truculent, advisor features in all major studies of the martyred archbishop. His expertise in the Hebrew language and biblical commentary, focused on the Psalter, are the subject of two monographs. That he guided the creation of deluxe manuscript editions of Peter Lombard's commentaries on the Psalms and Epistles has been likewise well-studied. A particular merit of this collection are the insightful essays on Herbert's other achievements.

Staunton opens the volume with a thorough biographical introduction to Herbert's life, works and *milieu*, especially valuable for its discussion of Herbert's *Liber Melorum*, a 'difficult to categorize' (p. 18) work that unites Herbert's devotion to Becket's cause to the heights of his literary ambition. This chapter also introduces the reader to Herbert's letter collection, discussed in greater detail later in the volume by Julie Barrau.

Barrau's essay, the fifth of the book's nine chapters, is a highlight. Like much of Herbert's *oeuvre*, his letter collection has suffered neglect. Nineteenth-century editors John Alan Giles and James Robertson disparaged Herbert's prolix, convoluted prose and distracting preoccupation with theology; each editor was disposed to cut or omit altogether letters deemed unlikely to advance historical scholarship. Barrau has retrieved manuscript witnesses to supplement published texts and situates the letters in their historical context through a sympathetic study of their rhetorical flourishes and theological arguments. Unlike other, more famous examples of the *Ars dictaminis*, usually produced as self-advertisement by ambitious clerics, Herbert's collection weaponised the genre, settling old scores with Becket's antagonists and memorialising his loyalty to his fallen lord.

Another outstanding contribution is Nicholas Vincent's study of J. A. Giles, the Victorian antiquarian, publisher, clergyman and (minor) criminal. Thanks to Giles's eager pursuit of continental manuscripts pertaining to English history, and his frantic need for cash, Herbert's works appeared in print, only to be pirated by that other energetic antiquarian, the abbé Migne. Vincent's discussion of the Victorian fascination with Becket within and outside the Oxford Movement is illuminating; his account of Giles's mishaps is as entertaining as it is learned.

Sabina Flanagan and Christopher De Hamel contribute chapters on the torturous path by which manuscripts of Herbert's life of Becket and its companion work, the *Liber Melorum*, reached the twenty-first century, passing through the hands of Giles's collaborator turned antagonist, Sir Thomas Phillips. Together with Vincent's essay on Giles, these chapters provide valuable insight into the contingent and haphazard events that underlie published versions of medieval texts.

Laura Cleaver examines the provenance of the best-known manuscripts associated with Herbert, the glossed Psalter and Epistle volumes produced for Becket's use in exile. As his 'master of the sacred page', Herbert mined the resources of the Becket entourage's hosts at the Cistercian monastery of Pontigny while preparing the extensively annotated texts. Cleaver weighs into the disputed question of the manuscripts' site of production, arguing that while planned at Pontigny, the volumes were finished after Becket left the Cistercians and sheltered with the Benedictines of Ste Colombe, closer to the resources and

patronage of the archbishop of Sens, William of the White Hands. The volumes were not completed until after Becket's murder in 1170, as evinced not only by a dedication to William but also by a melancholy depiction of Herbert himself, woeful and alone, gazing up at a martyred Thomas (pp. 82–3).

Herbert's anguish at the loss of his patron, student and companion is sensitively described in Michael Staunton's second contribution, a study of his long (and late) *Vita Sancti Thomae*. Staunton beats back critics impatient with Herbert's grief-stricken paroxysms and verbal pyrotechnics, arguing that they misunderstand the nature of Herbert's project. Staunton notes that Herbert described his work as a history of the martyr; his aim was to explain Thomas's impact on the world around him, before and after his death, while addressing Thomas's exceptional transformation from worldly courtier to militant archbishop. Staunton ably outlines Herbert's efforts to reconcile the contradictory impulses that marked Becket's development in personal, political and spiritual terms.

The preeminent Becket scholar Anne Duggan addresses other features that made Herbert unique among Becket's *eruditi*, the advisors – scholarly, political and legal – who accompanied Archbishop Thomas's rise and fall. She notes that Herbert himself is the hardest to categorise, given his multiple roles as envoy, advisor and ghost-writer. Duggan effectively demonstrates the merits of Herbert's defects: his forceful personality, his audacity, his ferocious loyalty. Especially helpful is her discussion of the advice, often conflicting, that Becket received from his learned circle at moments of crisis.

Matthew Doyle's chapter on Herbert as the student and defender of Peter Lombard sheds light on a relationship little studied by scholars of either man. It reinforces Herbert's known connection to Parisian intellectual luminaries such as the Victorines, but also through Lombard to Peter Comestor, and to other Lombard students who rallied to defend his orthodoxy (p. 63). As Doyle notes, the depth of Herbert's theological expertise, and Lombard's influence thereon, had been ignored until recent studies by Michael Staunton, Jessica Weiss and Doyle himself.

Unlike many collections of conference papers, this one succeeds, thanks to its tight focus on the life and career of one figure and to the consistently high quality of the contributions. One need not be a Herbert enthusiast to find it useful; these essays enrich our understanding of the development of medieval 'public intellectuals', through the lens of one extraordinary cleric.

GUSTAVUS ADOLPHUS COLLEGE, DEBORAH L. GOODWIN
MINNESOTA

The apple of his eye. Converts from Islam in the reign of Louis IX. By William Chester Jordan. (Jews, Christians, and Muslims from the Ancient to the Modern World.) Pp. xvi + 181 incl. 2 ills and 2 maps. Princeton–Oxford: Princeton University Press, 2019. £27. 978 0 691 19011 2

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In this small gem of a book, William Jordan shows how Louis IX of France brought converts from Islam back with him from the Holy Land and resettled them in