

Unfortunately, the third and fourth sections are less interconnected than the first ones and address a huge variety of different questions and research problems. And yet each and every chapter offers illuminating insights into the state of research on ‘The forced conversions of Jews in 1391 and beyond’ (pp. 173–288) and related problems ‘Between history and theology’ (pp. 289–403). In the fourth section Ryan Szpiech uses the writings of Abner of Burgos/Alfonso of Valladolid to argue for a continuity in Iberian anti-Judaism and question Yitzhak Baer’s interpretation that 1391 marked a radical turning point in the history of the Jews in Christian Spain; Ram Ben-Shalom proposes new steps towards a socio-linguistic study of Jewish and *converso* identity constructions after 1391; Yonatan Glazer-Eytan explains how Inquisitors in charge of persecuting crimes of belief increasingly came to justify the persecution of ‘Judaizers’ who were first and foremost denounced for their deeds; and Tamar Herzig draws our attention to Christian dichotomies between salvation of the soul and salvation of the body by examining cases of convicted Jews in Northern Italy who were partly freed from their temporal punishment after conversion.

In the fifth section Davide Scotto deconstructs what he calls ‘the myth of Talavera’, namely the radical difference between Hernando de Talavera and Francisco Jiménez de Cisneros’s approaches to conversion; Giuseppe Marcocci discloses unexpected entanglements between Jewish and Christian trauma regarding the forced conversions of Portuguese Jews in 1497; and Mercedes García-Arenal uses the example of the forced conversions of Muslims in Valencia (1521) to argue for early sixteenth-century entanglements between a growing importance of biological kinship and a decreasing belief in the sacrament of baptism. In his epilogue, David Nirenberg combines the different results of the various contributions into one encompassing perspective, and closes with some intriguing observations on conflicts of interpretation and modern dialectics between ‘the power of history’ and ‘the power of conversion’, respectively ‘the persistence of the old’ in contrast to ‘the possibility of the new’ (p. 400). His remarks add to the opening remarks by the editors to the effect that the impact and importance of forced conversions in medieval Iberia go far beyond the geographical scope and time limit of the actual events and that they need to bother all historians and scholars of religion up to the present day – independently of our respective research foci and interests.

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Dionysius Bar Šalībī’s Treatise against the Jews. Edited and translated with notes and commentary. Edited by Rifaat Y. Ebied, Malatius M. Malki and Lionel R Wickham. (Texts and Studies in Eastern Christianity, 15.) Pp. xviii + 169 incl. frontispiece and 8 colour and black-and-white figs. €124. Leiden–Boston: Brill, 2020. 978 90 04 39146 8; 2213 0039
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After Barhebraeus, Dionysius bar Šalībī (d. 1171) was the most important Syrian Orthodox author in the period of the ‘Syriac Renaissance’, his two best known works being a commentary on all the books of the Bible and a series of polemical treatises, against the Jews, Muslims, Nestorians, Armenians (including one

specifically against their Patriarch Kewark), Chalcedonians and Idolators. Most of these still remain unpublished, though this does not apply to *Against the Jews*, whose text (alone) was published by de Zwaan in 1906 from a single late manuscript. This re-edition, with a facing English translation is most welcome: the critical edition of the text is based on seven manuscripts, the oldest of which was copied *circa* 1207, and the apparatus is clearly set out. The translation is carefully done and it is good to have the numerous biblical references and allusions (over 400) properly identified. The introduction gives a brief outline of Dionysius bar Šalībī's life and works before discussing the treatise itself, with a good discussion of the structure and method of the argument. The manuscripts are then presented and described. Since longer headings for each of the work's nine chapters are only found in three of the manuscripts, these are given separately, and do not feature in the edition of the text. A valuable feature at the end of the book is the provision of colour images with samples from the manuscripts used. Anyone who knew the late Lionel Wickham, Rifaat Ebied's collaborator in numerous publications over the years, will be delighted to find a very nice photograph of him at the beginning of the book. It is good, too, to have a separate listing of all the books and articles which their long and fruitful collaboration has produced; on occasion this has also been in conjunction with other scholars, and this indeed is also the case in the present volume too, Mar Malatius being another learned Syrian Orthodox bishop, this time of Australia and New Zealand.

There are two things which this volume deliberately does not set out to provide: firstly, any introduction to the wider background to Dionysius' polemical writings, and secondly, further annotation, beyond that of provision of the biblical references. The reason for the first omission is likely to be because the present volume is part of a larger project concerning all Dionysius' polemical works, which Ebied has outlined in several articles, notably in the collective volume edited by M. Tamcke, *Christians and Muslims in dialogue in the Islamic Orient of the Middle Ages* (Beirut 2007). The absence of further annotation, beyond biblical references, is puzzling in view of the subtitle 'Edited and translated with notes and commentary' (my italics); perhaps a commentary was originally envisaged, but then, with the death of Lionel Wickham, the idea was at least temporarily dropped. Here it might be noted that the account of the Jewish sects (1.4–11) is based on the Syriac translation of the *Anapkephalaiosis* to Epiphanius' *Panarion*,¹ an account earlier used by the East Syriac authors Theodore bar Koni and Isho'dad of Merv. Although the latter is the source (by way of Moshe bar Kephā) for some of Dionysius' exegesis, in this case his account is closer than theirs to the Syriac of the *Anapkephalaiosis* (preserved in British Library, MS Add. 12,156). Dionysius provides two further slightly different accounts of the Jewish sects, both in his Commentary on Matthew, the second of which does seem to derive, either directly or indirectly, from Isho'dad. It is of especial interest that in the *Treatise against the Jews* (but not elsewhere), Dionysius provides some extra material, which includes an entry on the Essenes; this extra material does not

¹ English translation in S. P. Brock, 'Some Syriac accounts of the Jewish sects', in R. H. Fischer (ed.), *A tribute to Arthur Vööbus*, Chicago 1977, 265–76.

derive from the *Anakephalaiosis*, but evidently goes back to Josephus' *Jewish war* II. 160–6, thus providing possible further evidence for the existence of a Syriac translation of other parts of the *Jewish war* beside bk VI, a possibility discussed by L. van Rompay in connection with the excerpts from bk III to be found in Dayr al-Surian Syr. 28.²

Even in the absence of the commentary promised by the subtitle, this an excellent start to a series which plans to publish all Dionysius' polemical treatises.

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A companion to twelfth-century schools. Edited by Cédric Giraud. (Companions to the Christian Tradition, 88.) Pp. x + 332 incl. 3 tables. Leiden–Boston: Brill, 2020. €199. 978 90 04 32326 1; 1871 6377
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It is impossible within the limits of a short review to do justice to this volume, which makes a substantial contribution to the history of thought and education in the twelfth century. It begins with an introduction by the editor, Cédric Giraud, on 'Schools and the "Renaissance of the twelfth century"', of which the optimistic image found in many works is modified here by a stress on the tensions and oppositions between different social groups.

This volume intends to present a clear and nuanced introduction to the schools of the 12th century, insisting on the fertile confluence between ancient knowledge and new techniques, on the interaction between masters and pupils, on the sometimes deferred reception in the Latin world of Greek and Arab knowledge, on the contribution of the Bible in the constitution of theology as a rationally based discipline. (pp. 8–9)

The introduction is followed by twelve chapters (six translated from French) on the schools and intellectual renewal (Constant Mews), the institutional organisation of the schools (Thierry Kouamé), cloisters and schools (Jacques Verger), the authority of the masters (Sita Steckel), methods and tools of learning (Olga Weijers), reading and educating oneself (Dominique Poirel), the Trivium (Frédéric Goubier and Irène Rosier-Catach), the Quadrivium (Irene Caiazzo), medicine (Danielle Jacquart), law (Ken Pennington), theology (Cédric Giraud) and the Bible (Alexander André). These topics give an idea of the scope of the book, which studies among other things the culture of debate and criticism and the relation, defined here as a discipleship, between students and masters, who were seen as the guardians of ordered knowledge and were identified with particular intellectual schools in the sense of sects 'initiated by a master and characterized by the defense of theses' (pp. 90, 92, 98, 147, 278). The twelfth century was a 'linguist' century, according to Goubier and Rosier-Catach, when the language arts developed in a symbolic manner and new concepts and distinctions in the philosophy of language emerged (pp. 154, 179). It was marked by the spread of

² Discussed by L. van Rompay, 'Flavius Josephus' Jewish war in Syriac', *Orientalia Ambrosiana* vi (2019), 425–41.