

through the Church's power over sin. The focus is precise: on the 152 occurrences of *auctoritas* in Bernard's works, and the 331 uses of *potestas*. There is an obvious association with the Gelasian doctrine of the two powers, which provides the cue for a lengthy discussion of the pre-Bernardine history of references to the Gelasian text in chapter i; but, as Bernard never actually cites the doctrine, this merely postpones the main argument. Three chapters deal explicitly with *auctoritas*: in terms of 'Ecclesiastical order' (chapter ii), 'Monastic order' (chapter iii), and in chapter iv looking at 'Connection and application'. Their concern is with spiritual structures and authority; discussion of the secular side, together with the spiritual, appears only in chapter v: 'The cooperation of sacred authority and temporal power'. A brief conclusion draws things to a close. The discussion is detailed, but at times worrying and confusing – confusion arising in part because the two Latin terms appear imprecisely differentiated, and are frequently discussed by using the English 'authority' and 'power' in ways which tend to merge the Latin through the ambiguity or similarity of the English words. The tunnel vision of the linguistic analysis is at times exasperating: one almost shrieks out in frustration when told where *plenitudo potestatis* appears in the texts (p. 125), with no meaningful attempt to excavate its meaning as a term. That failure to look outside the texts to the contexts, to turn from the written to the writer, is the book's most worrisome feature. Chapman insists that Bernard contrasts monasticism and knighthood (pp. 75–6), saying nothing of his support for the new knighthood of the Templars until p. 187. Bernard's self-proclamation as the most overt challenge to the core themes of Chapman's (and his own) arguments is similarly ignored until it can no longer be, and then receives only scant attention (p. 158). Bernard was a man of actions and words; authority and power discussed without examination of how they were exerted become empty constructs. This book certainly constructs, but its failure to engage effectively with Bernard as well as his works leaves a void at its heart.

UNIVERSITY OF BIRMINGHAM

R. N. SWANSON

Die Siegel der lateinischen Könige von Jerusalem. By Hans Eberhard Mayer and Claudia Sode (Monumenta Germaniae Historica Schriften, 66.) Pp. xxvi + 231 + 111 ills. Wiesbaden: Harrassowitz, 2014. €64. 978 3 447 10156 1; 0080 6951
JEH (67) 2016; doi:10.1017/S0022046915002201

Over the last two decades, Hans Eberhard Mayer has rendered tremendous service to historians of the crusader states of the Middle Ages. In addition to a history of the chancellery of the kingdom of Jerusalem, published in 1996, he oversaw in 2010 a monumental four-volume collection of the charters known to have been produced in the kingdom. The volume under review, prepared in collaboration with the Byzantinist Claudia Sode, serves as something of a companion to that much larger project. It contains descriptions of 111 seals, with illustrations where possible. Nine of the seals were struck for queens, two for a bailiff and one for a bishop. The actual survival record, however, is much thinner than those numbers suggests. Thirty-seven of the seals have been lost. For their descriptions Mayer and Sode rely on earlier accounts, some dating back to the Middle Ages. Nineteen of the illustrations are sketches of seals whose originals have

been lost. Others are reproductions in wax or metal of the original lead versions. Indeed, the longest section of the introduction (pp. 35–57) is devoted to nine seals (groups of two and seven) that Mayer and Sode demonstrate to be forgeries made possibly in Constantinople in the nineteenth century, created to accommodate what was apparently a booming market in medieval antiquities. Forgeries though they may be, the authors ultimately conclude that they were based on actual seals that have since disappeared. Given the number of problematic, lost or missing entries, this volume reminds us just how much physical and literary evidence from the Latin Kingdom has been lost. What most usefully emerges here is a sense of continuity in the diplomatic practices of the Latin Kingdom. Baldwin I (r. 1100–18) established a basic design for the seal – round, made of lead, with an enthroned king on the obverse and the city of Jerusalem on the reverse – that his successors followed with only slight modification until 1225. Beginning in that year, when Frederick II obtained the crown of Jerusalem through marriage, the kings were foreigners whose primary political and territorial interests lay outside the kingdom, and their seals reflected these outside influences. Wax seals also became common at that point, along with occasional golden seals. Some of Mayer and Sode's conclusions seem uncertain. Baldwin I, for example, is said to have used five different seals over the course of his reign. The evidence for one of them, however, rests on a single modern sketch, and two of them derive from the above-mentioned forgeries. There is also relatively little historical context or interpretation of the seals' iconography. On the whole, however, the book is a virtuoso demonstration of a historical art to which many medievalists will have had only passing exposure and a remarkable piece of scholarship, service and detective work for which all students of the crusades will be enormously grateful.

UNIVERSITY OF TENNESSEE,
KNOXVILLE

JAY RUBENSTEIN

The Middle English life of Christ. Academic discourse, translation and vernacular theology.

By Ian Johnson. (Medieval Church Studies, 30.) Pp. viii + 198. Turnhout: Brepols, 2013. €70. 978 2 503 54748 0

JEH (67) 2016; doi:10.1017/S0022046915002067

Middle English *Lives* of Christ, of which Ian Johnson identifies twenty-four, are by any standard a major witness to devotional life in late medieval England. This makes them a critical focus for modern research, whether one is, like Johnson, energised by their evidential power or, like many other scholars, inclined to put them in the 'important but boring' category which resists (or anyway repels) intellectual engagement. In recent scholarship, the *Lives* have generally had a lukewarm press, in spite of such significant work as Michael Sargent's edition of Nicholas Love's *Mirror* and the *Geographies of orthodoxy* project, co-piloted by Johnson himself. They have been thought to lack technical as well as iconographic interest, and to fade in historical terms into a homogenous landscape of Christocentric devotion. Indeed, the academic climate has tended to fridity in the view that, supported by clerical diktat, Love's *Mirror* stifled under a passive