

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.

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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

France. Missionary efforts to convert Muslims to Christianity, Jordan affirms, were an essential part of Louis's vision of crusade. Various thirteenth-century European Christian writers and kings dreamed that Christian armies' victories over Muslims could lead to the conversion of Muslim princes to Christianity. This would in turn make way for the massive conversion of their subjects. As Jordan shows, Louis took concrete steps to realise this dream, despite, and in the wake of, his crushing military defeat in Egypt. In Acre, where he resided after having been freed from captivity in Egypt, he engaged Dominican friars to accompany him in order to preach to Muslims. He minted coins with Christian inscriptions in Arabic, marked with the cross, as another way to spread his Christian message. He bought slaves and had them baptised. He offered gifts (including, probably, some of his freshly minted coins) to Muslims who accepted baptism. Some chroniclers speak of Muslims flocking to Acre to accept baptism; others mention the conversion of prominent Muslim military leaders. Is this all just 'a house of straw inspired by a hagiographical conceit' (p. 55), as earlier historians thought? The chronicler Geoffrey of Beaulieu said that the king welcomed these converts, provided for them, brought them back to France and accorded them an annual allowance. Earlier historians dismissed or ignored this assertion. Jordan decided to take it seriously, and to look for evidence of these converts in France. And he found it in abundance.

Louis returned to France in 1254. In the years between 1253 and 1255, various fiscal and administrative documents testify to the settlement of converts from Islam in towns and villages across Northern France. Jordan estimates that there may have been roughly 1,500 immigrants. The crown provided them with lodging, winter clothing and a regular allowance for expenses. These living stipends were accorded for life to the immigrants, and fiscal records show payments made for them until at least 1305 (when the youngest children among the immigrants would have been over fifty). Royal emissaries (whom Jordan calls 'ombudsmen') were designated to verify that the needs of the immigrants were being met and that they received just treatment from local and royal officials.

While the chroniclers had emphasised the conversion of prominent Muslim military leaders, the documentation tells another story: most of the immigrants were of modest means, many of them were women (probably widows in many cases) with dependent children. A few of them received special treatment: a certain Dreux of Paris was granted the substantial sum of ten pounds for his wedding, enough to throw a sumptuous party. Dreux served as a royal emissary in liaison with converts across northern France, whose concerns he could understand and address and to whom he might serve as a model of successful integration. *Gobertus Sarraceni de Lauduno*, Gobert the Saracen from Laon, collected revenues for the crown and in 1287 attained the rank of castellan. Others were less fortunate and less successful at integrating. Some disappeared from their adopted villages, perhaps taking their stipends and using them to try to buy passage back to the Levant. As most of these immigrants adapted to life in France, Louis set off on another crusade, to Tunis, lured (at least according to some of the sources) by the prospect of converting the Hafsids emir al-Mustansir.

The records that Jordan analyses had been overlooked or misunderstood by previous historians; many (including Jordan himself, as he acknowledges) had

assumed that the converts mentioned in these sources must have been converted Jews. Jordan carefully tracks down and puts together the records of the crown's financial outlays and legal and administrative measures for these immigrant converts. This painstaking detective work provides a fascinating study that will be of great interest to historians of the crusade and of the French crown.

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Word of God, words of men. Translations, inspirations, transmissions of the Bible in the Polish-Lithuanian Commonwealth in the Renaissance. Edited by Joanna Pietrzak-Thébault. (Refo500 Academic Studies, 43.) Pp. 384 incl. 38 figs, 7 tables and 3 charts. Göttingen: Vandenhoeck & Ruprecht, 2019. €110. 978 3 525 55277 3; 2198 308

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The sixteenth century was a golden age of biblical scholarship across Europe, including in the Kingdom of Poland and the Grand Duchy of Lithuania, which from 1569 formed the Polish-Lithuanian Commonwealth. Such is the conclusion which emerges from the pages of this handsome and well illustrated volume. It contains fourteen chapters, most of them detailed studies of translations of the Bible and related problems. The ambition of the two authors of the first section was to present the wider historical context. The second and largest part of the book concentrates on questions of editing, printing, illustrating and dedicating. The third, 'Intersections', contains three articles which testify to extensive international and even inter-religious connections. It is worth paying particular attention to the chapter by Joanna Kulwicka-Kamińska on relations between literature translated for the Muslim Tatars of the Grand Duchy of Lithuania and translations of the Bible. The following section, 'Vistas', might be read as 'Varia'. It contains comparisons between Lutheran, Calvinist and Catholic translations, reflections on biblical exegesis and a study of the preacher and biblical translator Konstantinas Sirvydas (Konstanty Szyrwid). The volume ends with a fifth section, 'In Verse and in Music', which consists of a single article on the melodies of Mikołaj Gomółka for Jan Kochanowski's Polish translation of the Psalter.

The book's title ambitiously announces studies on translations of the Bible in both the Kingdom of Poland and the Grand Duchy of Lithuania. The partners in the evolving Polish-Lithuanian union differed in many respects. While one can agree with the editor that from the mid-sixteenth century (1543) Polish could be perceived as a 'national language' (p. 7), it needs to be underlined that in the Grand Duchy of Lithuania the Ruthenian language dominated in official documents until the end of the seventeenth century. In her preface Joanna Pietrzak-Thébault whets the reader's appetite, writing 'We shall also pay attention to Franciszek Skoryna, the Catholic translator of the Bible into the language defined as the Belarusian variant of the Old Church Slavonic, or as old Belarusian' (p. 9). Unfortunately, the book lacks close attention to Franciszek Skaryna vel Skoryna. Only in one other place is he mentioned – as the patron of the Belarusian Library and Museum in London, the location of the manuscript *Tafsir*, dating from 1725 (p. 254). I am also intrigued to learn that the language developed from Old Church Slavonic for the liturgical requirements of the