

missionaries in the early modern period. Six of the pieces (1–4, 7, 8) are based on earlier versions which have already been published; two chapters (5, 6) are printed here for the first time. In the first article, on ‘Francis of Assisi and the pursuit of learning’, Roest underlines his view that the systematic creation of a Franciscan education system was already under way in the 1220s, decades before traditionally assumed. The theme is taken up in the second contribution where further evidence for the early existence of a Franciscan study network is found. Narrative as well as normative sources indicate that this was based on the first *studium generale* in Paris. A closer look at the order’s school network is taken in the third chapter with its outline of a model career structure beginning with the noviciate. Roest can show that within this educational hierarchy there was always a central role for religious formation, despite the privileges granted temporarily to some students. The next contribution (‘Mendicant school exegesis’) focuses on Dominican as well as Franciscan scholars as continuators of the pre-mendicant Parisian scholastic tradition. Roest confirms the traditional view when he highlights the mendicant contribution to Bible exegesis in thirteenth-century Paris, Oxford and Cambridge. However he denies that there was a decline in Franciscan biblical scholarship in the later fourteenth century, pointing towards the achievements of the Observants whose works are less well known because their authors did not obtain advanced academic degrees. This is followed by a study of the role of tradition in Franciscan theology, after the response to Aristotelianism led to different preferences for the teaching of either Bonaventure, who stood for Augustinianism, or Scotus, in the emerging rival branches of the order. The sixth contribution, ‘Franciscan school networks’, provides an extensive survey of changes to the Franciscan study system at the time of the Reformation which coincided with significant shifts in the order itself. The remaining two articles focus on the situation in the Low Countries in the sixteenth and seventeenth centuries. Roest argues that Protestantism was not as widespread in the region at that time as previously thought and he discusses the efforts of Franciscan missionaries and theologians to defend Catholic doctrine. The volume is an excellent contribution to an important series.

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Ricoldus de Monte Crucis. Tractatus seu disputatio contra Saracenos et Alchoranum.

Translated by Daniel Pachurka (Corpus Islamo-Christianum, 9.) Pp. 1+198 incl. 2 tables. Wiesbaden: Harrassowitz Verlag, 2016. €78. 978 3 447 10711 2
JEH (69) 2018; doi:10.1017/S0022046917002445

Ricoldus de Monte Crucis (the name is spelled with minor variations) was an Italian Dominican friar, traveller and Christian apologist active in the late thirteenth and early fourteenth centuries who is well known for his anti-Islamic polemic *Contra Sarracenos et Alchoranum*. This work has gone through many editions and has been translated into several European languages, influencing at least one later Latin translation of the Qur’an. Ricoldus’ tract stands somewhat apart from other Christian anti-Islamic writings of its time because of the considerable knowledge of Arabic and specifically of Qur’anic Arabic that the author, who spent many years in Baghdad, demonstrates. A study of this text is therefore of value not merely

to specialists in the field of Qur'an translations by medieval Christians, but also to students of historical encounters between Muslims and Christians, to scholars of the early history of the Dominican order and of medieval Latinity, and even to theologians and those interested in the origins of later forms of Orientalism.

Daniel Pachurka, at the time of publication a post-doctoral student at the Ruhr-Universität Bochum, has produced a painstakingly researched study that takes into account the genealogy of the known manuscripts of *Contra Sarracenos*, the political context in which the work was composed, and the relation of this work to other more-or-less contemporaneous writings such as Ramon Martí's *De secta Machometi* and the *Liber disputationis Raimundi Lulli Christiani et Homeri Saraceni*. Pachurka also demonstrates how Ricoldus' work shows the influence of the anonymous anti-Islamic tract *Liber denudationis (Contrarietas alfolica)*. The result is an impressive work of scholarship that makes considerable demands on the reader but repays the effort with a rich and nuanced view of a document that shaped Western perceptions of Islam for centuries.

The core of Pachurka's work is a detailed commentary on the Latin text of *Contra Sarracenos et Alcoranum*, which is reproduced in its entirety in this volume, along with a German translation. The Latin reveals the dependence of Ricoldus on *Ṣaḥīḥ al-Bukhārī*, one of the major hadith collections of Sunni Islam, his awareness of the biography of the Prophet (*Sīra*) undertaken by the eighth-century historian Ibn Ishāq, and his reliance on citations from the Vulgate. The ways in which the Dominican at times failed to grasp the cultural and religious significance of stories related in the Qur'an are likewise elucidated. Particularly intriguing are the instances when Ricoldus has come close to an accurate translation but has not quite hit the target. For example, the title of Sura 93 is *l-ḍuḥā*, which can be translated 'forenoon' or 'morning'. Ricoldus renders the Arabic as 'Creatio' even though a different trilateral radical is used throughout the Qur'an to express the idea of creation. Ricoldus seems to have some sense of *l-ḍuḥā* as a 'bright beginning', but has disregarded the other half dozen appearances of this root form in the Qur'an where context strongly suggests 'morning'.

In other instances, Ricoldus shares with other early Christian commentators on the Qur'an a willingness to put the worst possible interpretation on a passage, especially if it concerns polygamy. Commenting on a hadith of *al-Bukhārī* Ricoldus sees Muhammed, whom he describes as 'malus et facinorosus', claiming the right to indulge himself in promiscuous sexual licence, while the usual Muslim interpretation of the passage is that it regulates marital rights. Since Ricoldus would have had considerable first-hand knowledge of the respect accorded the Prophet by essentially all Muslims, such passages point to an exclusively non-Muslim intended audience for *Contra Sarracenos et Alcoranum*. Balanced against these facts is clear evidence of Ricoldus' frequently precise and deep knowledge of Arabic, as well as his use of Arabic sources such as Averroes (whom he may have known primarily in Latin translations).

Ricoldus understood the central role of the Prophet Muhammed in the construction of Islamic belief, and therefore the Dominican's attacks on Islam are frequently made by means of the Prophet. Various arguments are presented to prove that Muhammed was a 'false prophet': among these is the assertion that Muhammed performed no miracles. Elsewhere Muhammed's personal morality

is doubted, with *Contra Sarracenos* concluding with a stinging denunciation of the circumstances surrounding Muhammed's death. Parchuka notes that Ricoldus – either innocently or intentionally – has completely misread the tone of the account preserved in a hadith. What was originally written as a reverent description of the Prophet's last moments is recast as a lurid tale in which Muhammed expires in the inappropriately sensuous embrace of his wife Aisha, having been finally identified as an 'anti-Prophet'.

Pachurka includes a collection of ahadith of *al-Buhari* pertinent to Ricoldus' work: the texts of these ahadith, and of the Hadith Muslim, in Siddiqi's edition, are presented in transliterated Arabic (all Arabic materials in this book appear in transliteration) followed by English translations. In addition, ahadith of Sunan Abu Dawud, another major hadith collection upon which Ricoldus draws, as well as excerpts from the *Actum Machumeti*, an early and relatively difficult to access source, are included. The last appears with a German translation. The presentation of these sources together with the text of *Contra Sarracenos* enhances the utility of this volume considerably. There is also an extensive bibliography of primary and secondary literature, but no indices.

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Colour. The art and science of illuminated manuscripts. (Catalogue to the exhibition 'Colour' at the Fitzwilliam Museum, Cambridge, 30 July–30 December 2016.) By Stella Panayotova (with Deirdre Jackson and Paola Ricciardi). Pp. 420 incl. 346 colour ill. Turnhout: Brepols, 2016. €75. 978 1 909400 566

JEH (69) 2018; doi:10.1017/S0022046917002457

Celebrating the two-hundredth anniversary of the Fitzwilliam Museum, this important catalogue heralds the first exhibition to give prominence to a relatively new discipline in art history – the art and science of colour in illuminated manuscripts. It is based on a programme of technical and scholarly investigation which further extends our knowledge of medieval and Renaissance painting and traces the development of colour in European illumination over the course of ten centuries which saw artists developing towards a wider range of pigments and ever more sophisticated techniques. Underpinning much of this research is cutting-edge, scientific analysis: 'Miniare' is the name given to a project initiated by the Department of Manuscripts at the Fitzwilliam Museum in 2012 involving advanced scientific analyses that permit the non-invasive investigation of illuminators' techniques and pigments. The importance of integrating these ground-breaking technical investigations with art-historical research is recognised and attested by the bibliographies accompanying the essays and manuscript entries which further elucidate artists' techniques and their use of colour. The catalogue is divided into fourteen main sections, comprising authoritative essays on key aspects of colour: it traces the development of colour theory with reference to philosophical works; it discusses perspective and the discipline of optics, an aspect not much investigated in material datable to before 1400; and it covers the transference of craft practice through