III The Central Middle Ages (900–1200)

(i) British History

Chris Lewis

England: surveys, textbooks, and sources The outstanding book this year is undoubtedly Robert Bartlett’s volume in the New Oxford History of England, England under the Norman and Angevin kings, 1075–1225 (OUP, £35, pbk 2002, £12.99). Far more than a mere replacement of A.L. Poole’s Domesday Book to Magna Carta (1951), it is twice as long and much richer in texture. Bartlett’s sure grasp of sources and issues, and his informative and entertaining style, do full justice to politics, lordship and government, external relations, the aristocracy, warfare, the rural economy, towns and trade, the church and religious life, and – perhaps most brilliantly – to the ‘cultural patterns’, the ‘course of life’, and the ‘cosmologies’ of Norman and Angevin England. Although straight political narrative is absent, the structure of the book and the chronology at the back make it possible to find out what happened too. It is a wonderful book for dipping into, for scouring the thorough indexes, and even – remarkably in a work of 400,000 words – for reading right through. Readers who want instead a sparkling miniature rather than a thick description might turn to John Gillingham and Ralph A. Griffiths, Medieval Britain: a very short introduction (OUP, £5.99), a text which has worn well since first appearing in the Oxford illustrated history of Britain (1984).

Collections of reprinted essays are not usually noticed here, but an exception can be made for James Campbell, The Anglo-Saxon state (Hambledon, £25), worth having because it saves the labour of chasing articles published in obscure places, and because of a new introduction in which Campbell sets his views in a European context. There is a nice account of their significance in Patrick Wormald, ‘James Campbell as historian’, in J.R. Maddicott and D.M. Palliser (eds), The medieval state: essays presented to James Campbell (Hambledon, £35).

Three narrative sources appear in new editions. The latest in the Anglo-Saxon Chronicle: a collaborative edition is numbered volume 8: Peter S. Baker (ed.), MS. F (D.S. Brewer, £40), the bilingual (Old English and Latin) text, which the editor here shows to be of greater interest than usually thought. Frank Barlow (ed.), The Carmen de Hastingæ Proelio of Guy, bishop of Amiens (OUP, 1999, £50) replaces Morton and Muntz’s edition of 1972 (also an Oxford Medieval Text) with a revised text, fresh translation and notes, and an entirely new historical introduction. In the same series is another splendid edition with a full commentary: David Rollason (ed.), Symeon of Durham, Libellus de exordio atque procursu istius, hoc est Dunhelmensis, ecclesie: tract on the origins and progress of this the church of Durham (OUP, £60).

David Roffe, Domesday: the inquest and the book (OUP, £25, pbk 2002, £15.99) is a major work of reinterpretation from the scholar who knows more than anyone else living about how Domesday Book was put together. He perhaps pushes too far the argument that the 1086 inquest was what Domesday was all about, and that Domesday Book should be regarded as an afterthought, but there is far more in this study than that challenging hypothesis alone. This is in effect an updated Making of Domesday Book, full of insights about eleventh-century government, and now the starting point for all serious students of Domesday. The county introductions to Great Domesday Book published in the mid-1980s by Alecto Historical Editions are at last complemented
by those for Little Domesday: David Roffe on Norfolk, Mark Bailey on Suffolk, and Pamela Taylor on Essex. The introductions can be bought only in de luxe sets with the beautiful Domesday facsimiles (prices, not advertised, on application to the publisher), but anyone with an interest in Domesday Book and the Norman Conquest will need to seek them out. The three take different approaches to what is interesting in the Domesday folios.

Pre-Conquest texts newly edited or commented upon include Leslie A. Donovan, Women saints’ Lives in Old English prose (D.S. Brewer, 1999, £14.99), a translation only, but with introductory material on each of eight Lives and the genre as a whole which serves as a handy primer; Graham D. Caie (ed.), The Old English poem Judgement Day II (D.S. Brewer, £40); and Stephen Pollington (ed.), Leechcraft: early English charms, plant-lore and healing (Anglo-Saxon Books, £35), which makes the whole corpus of material accessible in original text, translation, and a readable introduction. Other scholarly introductions to editions already published are Malcolm Godden, Ælfric’s Catholic homilies, series i and ii: commentary (Early English Text Soc. supplementary series, 18, £50); R.M. Liuzza, The Old English version of the gospels, II: notes and glossary (ibid. original series, 314, £45), of interest well beyond language specialists; and Rebecca Barnhouse and Benjamin C. Withers (eds), The Old English Hexateuch: aspects and approaches (Western Michigan University Medieval Institute Publications, $40, pbk $20), which represents rather less of a co-ordinated programme of investigation than is needed for an important and poorly understood manuscript. Breaking another rule of this section (‘Don’t mention Beowulf’) for a particularly important article, Michael Lapidge convinces in ‘The archetype of Beowulf’ (Anglo-Saxon England, 29) that the existing manuscript, long known to have been written soon after 1000, was copied, probably at one remove, from an early eighth-century manuscript.

The British Academy’s Anglo-Saxon Charters series is further enhanced by the two volumes of S.E. Kelly (ed.), Charters of Abingdon abbey (OUP, £55 each), a meticulous edition and very full introduction well up to the editor’s exacting standards. The series of English Episcopal Acta meanwhile reaches volume 20 with Marie Lovatt (ed.), York, 1154–1181 (OUP, £45). Two further charter collections are Claire Breay (ed.), The cartulary of Chatteris abbey (Boydell, 1999, £50) and Judith Everard and Michael Jones (eds), The charters of Duchess Constance of Brittany and her family, 1171–1221 (Boydell, 1999, £50), including material on estates in England. Those who work closely with charters will want to consult several of the articles in Michael Gervers (ed.), Dating undated medieval charters (Boydell, £40), particularly Gervers’ own account of his computerized method for dating English private charters from their word-groups. Scholarship is also very well served by Anne J. Duggan (ed.), The correspondence of Thomas Becket, archbishop of Canterbury, 1162–1170 (2 vols, OUP, £150).

England: social structure, law, and identities The ‘effects of the vikings’ are considered in depth in D.M. Hadley, The northern Danelaw: its social structure, c. 800–1100 (Leicester U.P., £60), by far the boldest and most interesting book on its subject for some time. Clear-sighted and clearly written, the book is especially good at engaging with the existing historiography, exposing its weaknesses, and asking new questions. It synthesizes and probes work from a range of disciplines, but sensibly leaves the deployment of new evidence to another day. As a follow-up try John Frankis, ‘Lawman and the Scandinavian connection’ (Leeds Studs. in English, 31), which, though explicitly concerned with an author active in the very early thirteenth century, implies much about the ‘Scandinavian’ character of English society in the later twelfth.

David Bates contributes two important papers about the relationship of 1066 to structural changes in society: ‘England and the “feudal revolution”’ (Settimane de
Legal matters are examined in a number of searching articles. Alan Cooper, ‘The king’s four highways: legal fiction meets fictional law’ (J. of Med. Hist., 26) cleverly and entertainingly shows that the ‘four royal highways’ were an invention of Henry of Huntingdon taken up and elaborated by Geoffrey of Monmouth, but also that there was an interchange of ideas back and forth between literary representations such as theirs and real twelfth-century law. Another way in which legal thinking meshed into other aspects of society is evident in Carole Hough, ‘Penitential literature and law in Anglo-Saxon England’ (Anglo-Saxon Studs. in Archaeology and Hist., 11). John Hudson, ‘Court cases and legal arguments in England, c. 1066–1166’ (T.R.H.S. 6th series, 10) argues cogently for the importance of legal norms (as against external political factors) in settling disputes, while Paul Hyams, ‘Does it matter when the English began to distinguish between crime and tort?’, in Richard W. Kaeuper (ed.), Violence in medieval society (Boydell, £45) shows that it does, and that the lack of such a distinction much before 1200 tells us important things about attitudes to violence, acceptable means of redress, and the growth of state power.

Against the trend of recent work on women, Victoria Thompson, ‘Women, power and protection in tenth- and eleventh-century England’, in Noël James Menuge (ed.), Medieval women and the law (Boydell, £40) argues – though on rather scanty evidence – that the case for women’s power is ‘insubstantial’. The reverse is strongly implied by the male fears laid bare in Thomas O’Loughlin, ‘Giraldus Cambrensis and the sexual agenda of the twelfth-century reformers’ (J. of Welsh Religious Hist., 8).

The current imbalance in English gender studies for this period is redressed to a small degree by two articles in D.M. Hadley (ed.), Masculinity in medieval Europe (Longman, 1999, £19.99): M. Bennett on military masculinity, and W.M. Aird on the relationship between William I and his eldest son Robert Curthose. Family makes a welcome appearance in Julia C. Crick, ‘Posthumous obligation and family identity’, one of the few pieces with any real rooting in the evidence to be found in William O. Frazer and Andrew Tyrrell (eds), Social identity in early medieval Britain (Leicester U.P., £60).

John Gillingham’s introduction to his collected essays (a particularly cohesive selection) in The English in the twelfth century: imperialism, national identity and political values (Boydell, £50) pulls together his ideas on the related topics indicated in the title. Nicholas Howe, ‘An angle on this earth: sense of place in Anglo-Saxon England’ (Bull. of the John Rylands University Library of Manchester, 82) is a suggestive piece on a little discussed subject. Robert C. Stacey, ‘Anti-semitism and the medieval English state’, in Maddicott and Palliser (eds), The medieval state (see above) usefully provides a summary and contextualization of recent and detailed work on the twelfth-century English cults of child saints believed to have been ritually murdered by Jews.

**England: settlement, landscape, and the economy** Towns take centre stage in this section because of the appearance this year of D.M. Palliser (ed.), The Cambridge urban history of Britain, 1: 600–1540 (CUP, £90), which brings together a great deal of work both by topic (for the period 600–1300) and in regional surveys (600–1540). All the contributors are authoritative and the whole massive book is superbly orchestrated. Although ostensibly about the ninth century, R.A. Hall, ‘The decline of the wic?’, in T.R. Slater (ed.), Towns in decline, AD 100–1600 (Ashgate, £49.95), raises

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*Studi sull’Alto Medioevo, 47: Il feudalesimo nell’alto medioevo* and *Re-ordering the past and negotiating the present in Stenton’s first century* (Stenton Lecture 1999: University of Reading, £3). Old and new ways of looking at the structure of post-Conquest aristocratic society are exemplified in turn by J.J.N. Palmer, ‘The wealth of the secular aristocracy in 1086’ (Anglo-Norman Studs., 22) and John Meddings, ‘Friendship among the aristocracy in Anglo-Norman England’ (ibid.). T.S. Purser rightly stresses the baronial household as a structuring principle of aristocratic society in ‘The origins of English feudalism? An episcopal land-grant revisited’ (Hist. Research, 73).


Our knowledge of the dynamics of rural settlement continues to be enlarged piecemeal. Among the regional studies of greatest interest this year are Tom Williamson, The origins of Hertfordshire (Manchester U.P., £45), Steven Bassett, ‘Anglo-Saxon Birmingham’ (Midland Hist., 25) (covering an area wider than Birmingham alone), and Mark Page and Richard Jones, ‘The Whittlewood project interim report, 2000–1’ (Medieval Settlement Research Group Annual Report, 15). Space does not permit more than a single purely local study to be mentioned here, but they are all listed annually in ibid. The exception is D.R. Roffe, ‘The early history of Wharram Percy’, in P.A. Stamper and R.A. Croft, Wharram: the South Manor area (York Archaeological Publications, £18). For the landscape Andrew Reynolds, Later Anglo-Saxon England: life and landscape (Tempus, 1999, £19.99) offers rather less than the title suggests but does pull together recent work on administrative arrangements, rural settlement, and towns. Petra Dark, The environment of Britain in the first millennium AD (Duckworth, £40, pbk £14.95) is probably more useful as a textbook, but – as it says in the title – goes only to 1000.

There is a good survey and interpretation of the evidence for English overseas commerce in Mark Gardiner, ‘Shipping and trade between England and the Continent during the eleventh century’ (Anglo-Norman Studs., 22). Aspects of food production are variously picked over in David Hill, ‘Sulh: the Anglo-Saxon plough c. 1000 a.d.’ (Landscape Hist., 22), Eva Crane and Penelope Walker, ‘Early English beekeeping: the evidence from local records up to the end of the Norman period’ (Local Historian, 29, 1999), R.L. Hall and C.P. Clarke, ‘A Saxon inter-tidal timber fish weir at Collins Creek in the Blackwater estuary’ (Essex Archaeology and Hist., 31), and Richard Sabin, Robin Bendrey, and Ian Riddler, ‘Twelfth-century porpoise remains from Dover and Canterbury’ (Archaeological J., 156, 1999). Delicious. Andrew Wareham, ‘The “feudal revolution” in eleventh-century East Anglia’ (Anglo-Norman Studs., 22) applies Snooksonian econometrics to the management of their resources by great landowners. For those interested in material culture and everyday life there are two further superb catalogues of material from York, A.J. Mainman and N.S.H. Rogers, Craft, industry and everyday life: finds from Anglo-Scandinavian York (Archaeology of York fascicle 17/14, York Archaeological Trust, £28), covering objects made from jet, amber, glass, fired clay, and non-ferrous metals, and Carole A. Morris, Craft, industry and

England: the church and religion H.R. Loyn, The English church, 940–1154 (Longman, £55, pbk £15.99) is disappointingly short for a textbook on a large and complex area, and alarmingly not always up to date. A new county monograph onminster churches will sit nicely alongside other studies of the same type: Teresa Anne Hall, Minster churches in the Dorset landscape (British Archaeological Reports, British Series, 304, £27). Sarah Foot, Veiled women (2 vols, Ashgate, £80; £47.50 for each vol. separately) combines an analytical account of The disappearance of nuns from Anglo-Saxon England (vol. 1) with detailed place-by-place treatment of the evidence for Female religious communities in England, 871–1066 (vol. 2). The topic of female religious life, on which a great deal has been written recently, now needs a book-length survey which crosses 1066. As an example of how, in the right hands, it can illuminate the widest historical trends in the central middle ages, see Pauline Stafford, ‘Cherchez la femme. Queens, queens’ lands and nunneries: missing links in the foundation of Reading abbey’ (Hist., 85), which uses a case study to show how the control of land by women, monastic reform, royal power, and dynastic promotion were intertwined from the mid-tenth century to the early twelfth.


Yet another English cathedral gets its comprehensive, multi-authored history in Gerald Aylmer and John Tiller (eds), Hereford cathedral: a history (Hambledon, £25), which includes Simon Keynes on the period to 1056, Julia Barrow on 1056–1268, and R.K. Morris on the medieval architecture. Julia Barrow, ‘Origins and careers of cathedral canons in twelfth-century England’ (Med. Prosopography, 21), modestly styled a provisional report, is highly informative.

The field of research on saints’ cults is helpfully if briefly surveyed by Michael Lapidge, ‘Hagiography in the British Isles, 500–1500: retrospect (1968–98) and prospect’ (Hagiographica, 6, 1999). Despite the gaps which he identifies, a torrent of new work continues to pour out. Karen Jankulak’s monograph, The medieval cult of St Petroc (Boydell, £40) draws out the wider significance of her findings and should be read by


Castles appear here this year, rather than as an aspect of warfare, because the main message of new work by Robert Liddiard is that many of them should be understood in terms of social rather than military factors, as dwellings of the rich rather than just
as fortifications, and as having been planted in carefully designed landscape settings. Liddiard’s doctoral thesis is published as “Landscapes of lordship”: Norman castles and the countryside in medieval Norfolk, 1066–1200 (British Archaeological Reports, British Series, 309, £40), while general considerations about their siting, and a case study, appear respectively as ‘Population density and Norman castle building: some evidence from East Anglia’ (Landscape Hist., 22) and ‘Castle Rising, Norfolk: a “landscape of lordship”?’ (Anglo-Norman Studs., 22). See also Oliver H. Creighton, ‘Early castles in the medieval landscape of Wiltshire’ (Wiltsire Archaeological Magazine, 93). The most dug-over Norman castle of all is the subject of a definitive monograph, Robert Higham and Philip Barker, Hen Domen, Montgomery: a timber castle on the English-Welsh border: A final report (Exeter U.P., £45). There is also interesting material in C.J. Young, Excavations at Carisbrooke castle, Isle of Wight, 1921–1996 (Trust for Wessex Archaeology, £21.40). John S. Moore, ‘Anglo-Norman garrisons’ (Anglo-Norman Studs., 22) crunches numbers.

Sources for late Anglo-Saxon manuscript art are discussed in C.R. Dodwell, Anglo-Saxon gestures and the Roman stage (CUP, £50), whose conclusion is that those famous ‘Anglo-Saxon attitudes’ were actually (and disappointingly) late Roman because modelled directly on those in a copy of Terence’s plays. Peter Lasko, ‘The Bayeux Tapestry and the representation of space’, in Gale R. Owen-Crocker and Timothy Graham (eds), Medieval art: recent perspectives. A memorial tribute to C.R. Dodwell (Manchester U.P., 1998, £47) argues that the Tapestry’s use of smaller images above larger ones to create the illusion of distance was drawn from Late Antique manuscript painting. See also Cyril Hart, ‘The Bayeux Tapestry and schools of illumination at Canterbury’ (Anglo-Norman Studs., 22) for a detailed comparison of motifs. With greater novelty, two articles by T.A. Heslop consider late twelfth-century aesthetic sensibilities: ‘Late twelfth-century writing about art, and aesthetic relativity’, in Owen-Crocker and Graham (eds), Medieval art (see above), and ‘Art, nature and St Hugh’s choir at Lincoln’, in Mitchell and Moran (eds), England and the Continent (see above).

England: learning and literary culture  Detailed work on texts is most rewarding when scholars use their particular specialist approaches as a way of illuminating the societies which produced them. An outstanding example is Mechthild Gretsch, ‘The Junius Psalter gloss: its historical and cultural context’ (Anglo-Saxon England, 29). Glosses and the philological skills required in interpreting them are highly technical specialisms, but this article shows how a text of probably the 920s reflects the political order in the newly unified kingdom of the Anglo-Saxons. The wider contexts of religious culture are made apparent, too, in Clare A. Lees, Tradition and belief: religious writing in late Anglo-Saxon England (Minnesota U.P., £14) and in Catherine Cubitt, ‘Virginity and misogyny in tenth- and eleventh-century England’ (Gender and Hist., 12). Literary scholars’ careful readings can also sound warnings about the incautious use of evidence by historians, as in Elizabeth M. Tyler, “‘When wings incarnadine with gold are spread’: the Vita Ædwardi regis and the display of treasure at the court of Edward the Confessor’, in Elizabeth M. Tyler (ed.), Treasure in the medieval West (York Medieval P., £45): all that glitters is not to be taken literally. In a different part of the literary woods, but to similar effect, Jennifer Neville, Representations of the natural world in Old English poetry (CUP, 1999, £45) shows them to be less a reflection of real conditions than a literary device serving to shape the writers’ thoughts on such deep matters as mankind’s place in creation and the power of writing. Another wide-ranging piece of great interest to historians is Matthew Townend, ‘Pre-Cnut praise-poetry in Viking Age England’ (R. of English Studs., 51), which suggests that an Old English tradition of praise-poetry developed under the inspiration of Norse skaldic verse. The article is firmly rooted in social realities as well as in the words on the page.
For those with interests mainly after 1066 two new works of reference of the first importance have appeared. Richard Gameson, *The manuscripts of early Norman England (c. 1066–1130)* (OUP, 1999, £35) is at pains to say that it is a *preliminary inventory* of known manuscripts, but represents a remarkable effort nevertheless, and has a very interesting introduction about book collections and intellectual interests in the period. Equally indispensable is Ruth J. Dean and Maureen B.M. Boulton, *Anglo-Norman literature: a guide to texts and manuscripts* (Anglo-Norman Text Soc., Occasional Publications, 3, 1999, £49). Beyond Latin and French, the more surprising third literary language still in use in twelfth-century England is wonderfully illuminated by the essays in Mary Swan and Elaine M. Treharne (eds), *Rewriting Old English in the twelfth century* (CUP, £42.50). The essays are highly technical and deeply learned, but together push open a door into a neglected world, since the question why the twelfth century was so keen to have texts written in Old English is immensely interesting, and connects directly with the ways in which political, social, and cultural historians have been addressing English history in recent years. In a similarly fascinating way, John Frankis, ‘Sidelights on post-Conquest Canterbury: towards a context for an Old Norse runic charm’ (*Nottingham Medieval Studs.*, 44) wonders why a pagan runic charm was copied into a manuscript at Christ Church, Canterbury, in the 1070s.

The spread of (Latin) literacy and growing acquaintance with written texts are aired in David Postles, ‘Country *clericici* and the composition of English twelfth- and thirteenth-century charters’, in Karl Heidecker (ed.), *Charters and the use of the written word in medieval society* (Brepols, £36.50). For quite another aspect of learning see Audrey Meaney, ‘The practice of medicine in England about the year 1000’ (*Social Hist. of Medicine*, 13).

**England: government, politics, and warfare** Proceeding in chronological order, Ian W. Walker, *Mercia and the making of England* (Sutton, £25), covering the period from Offa to Edgar, is addressed to a popular audience and has many of the weaknesses of its genre but also some tenable new ideas. David Hill, ‘Athelstan’s urban reforms’ (*Anglo-Saxon Studs. in Archaeology and Hist.*, 11) makes the case for a coherent urban policy. Charles Insley, ‘Politics, conflict and kinship in early eleventh-century Mercia’ (*Midland Hist.*, 25) shows that regional and national politics were inseparable. Michael Hare, ‘Cnut and Lotharingia: two notes’ (*Anglo-Saxon England*, 29) has a characteristically modest title and equally characteristic wide learning, bringing together as it does much German and even Polish scholarship. Hare’s two points are sidelights, but serve to show Cnut’s European context vividly. Frank Barlow, *William Rufus* (Yale U.P., £14.95) is a new edition of the definitive account of his reign, taking into account work published since 1983. John Hudson, ‘Henry I and counsel’, in Maddicott and Palliser (eds), *The medieval state* (see above) explores the culture of government in a carefully nuanced way.

For Henry I’s successor there is a major new account of the man and the reign, much fuller than any recent study, well arranged for use by students as well as specialists, and destined to become the standard treatment. David Crouch, *The reign of King Stephen, 1135–1154* (Longman, £55, pbk £16.99) is based on an impressively thorough knowledge of the sources, including many unpublished charters. The detailed narrative pays much attention to events in the localities, deploying the charter evidence to good effect. Crouch seeks to rehabilitate Stephen the man, and even Stephen the king, by the standards of his own day, and argues that there was no Anarchy. Interestingly, similar points are made from a different perspective in Graeme J. White, *Restoration and reform, 1153–1165: recovery from civil war in England* (CUP, £45). This monograph, too, has a firm grasp of the source material and a clearly and compellingly argued thesis: that government had not broken down in Stephen’s reign (though England was then, perhaps – my words not White’s – ‘differently governed’) and that until 1163 Henry I was not mad keen to chivvy seekers after justice into his own courts.
This is a readable administrative history well attuned to the evolving politics of the kingdom. Note also Edmund King, ‘Stephen of Blois, count of Mortain and Boulogne’ (*E.H.R.*, 115).


The *Celtic countries generally* A good deal of fruitful work has appeared which makes comparisons and contrasts between Ireland and Scotland. David N. Dumville, ‘A millennium of Gaelic chronicling’, in Erik Kooper (ed.), *The medieval chronicle* (Editions Rodopi [Amsterdam], 1999, £34) is an interesting survey of the genre, drawing attention to the way in which large-scale texts were a new development of the eleventh century, while Dauvit Broun, ‘The writing of charters in Scotland and Ireland in the twelfth century’, in Heidecker (ed.), *Charters* (see above) shows the fundamental differences between Gaelic property records and the new Latin charters of the twelfth century introduced by the church. David Howlett, *Sealed from within; self-authenticating insular charters* (Four Courts, 1999, £50) extends his discussion of ‘biblical style’ to Wales, Cornwall, Ireland, the Scots kingdom, and the Norse Hebrides for the period 900–1200.

The adoption of new and broader titles by kings in Ireland and Scotland is the starting point for Máire Herbert, ‘Rí Éirenn, rí Alban, kingship and identity in the ninth and tenth centuries’, in Taylor (ed.), *Kings, clerics and chronicles in Scotland* (see below). She shows that greater stress was being laid on the common descent of peoples (arguably bringing the Celtic west into line with European norms), and that wider territorial kingship was a development of the eleventh century. Seán Duffy, ‘Ireland and Scotland, 1014–1169: contacts and caveats’, in Smyth (ed.), *Seanchas* (see below) assesses the thin evidence for what was probably an important relationship.

*Scotland* A new textbook, A.D.M. Barrell, *Medieval Scotland* (CUP, £37.50, pbk £13.95) concentrates on political and ecclesiastical history and is weighted towards the later Middle Ages. The most exciting new research in recent years has taken a wider view of society and is exemplified by Dauvit Broun, *The Irish identity of the kingdom of the Scots in the twelfth and thirteenth centuries* (Boydell, 1999, £40). Broun’s work is a technical discussion of the king-lists preserved in later sources, but anyone interested in Scottish history should read at least his conclusion as well as reviews such as those by Benjamin Hudson (*E.H.R.*, 115) and Darlene M. Hall (*Albion*, 32). An excellent starting point for the whole area of political and social structures before c. 1100 appears in Alexander Grant, ‘The construction of the early Scottish state’, in Maddicott and Palliser (eds), *The medieval state* (see above). Move on from that to some of the more specialist work on component parts of the emerging kingdom, such as Alex Woolf, ‘The “Moray question” and the kingship of Alba in the tenth and eleventh centuries’
(Scottish Hist. R., 79) and Alexander Grant, ‘The province of Ross and the kingdom of Alba’, in Edward J. Cowan and R. Andrew McDonald (eds), Alba: Celtic Scotland in the middle ages (Tuckwell, £16.99). Straightforward political history is made to answer deeper questions in articles by R. Andrew McDonald, ‘Rebels without a cause? The relations of Fergus of Galloway and Somerled of Argyll with the Scottish kings, 1153–1164’ (ibid.) (challenging the model of a Scotland Normanized and feudalized in the twelfth century) and Richard D. Oram, ‘David I and the Scottish conquest and colonisation of Moray’ (Northern Scotland, 19, 1999) (rejecting the oversimple concepts in the title).

Detailed source criticism has been an important way of advancing our knowledge of a society whose written sources are often very much later or otherwise laden with difficulties. It is necessarily often narrowly specialist but the best work always tries also to reach those with little interest in the minutiae for their own sake. That is true of several of the essays in Simon Taylor (ed.), Kings, clerics and chronicles in Scotland, 500–1297: essays in honour of Marjorie Ogilvie Anderson on the occasion of her ninetieth birthday (Four Courts, £37.50), including David N. Dumville, ‘The chronicle of the kings of Alba’ (a preparatory study ahead of an intended new edition); Thomas Owen Clancy, ‘Scotland, the “Nennian” version of the Historia Brittonum, and the Lebor Bretnach’ (arguing that both texts were of Scottish origin); A.A.M. Duncan, ‘Sources and uses of the chronicle of Melrose, 1165–1297’; and Dauvit Broun and Simon Taylor (separately) on the two versions of the foundation legend of the church of St Andrews. In similar vein, Dauvit Broun, ‘The seven kingdoms in De situ Albanie: a record of Pictish political geography or imaginary map of ancient Alba?’; in Cowan and McDonald (eds), Alba (see above) plumbs for the imaginary map and in doing so highlights late twelfth-century Scottish views of the Pictish past. David Howlett, Caledonian craftsmanship: the Scottish Latin tradition (Four Courts, £55) prints and translates thirty texts from the late eleventh and twelfth century – a valuable enough service in its own right – and has things to say about why they were written which will interest those concerned with state-formation and cultural traditions.

Church history is well represented, not least by a systematic survey, D.E.R. Watt, Medieval church councils in Scotland (T. & T. Clark, £34.95), which includes an account of sources for the period before 1225 as well as discussing the councils themselves. The introduction of new forms of monasticism is treated in various ways by R. Andrew McDonald (on native patronage of nunneries), in Elizabeth Ewan and Maureen M. Meikle (eds), Women in Scotland: c. 1100–c. 1750 (Tuckwell, 1999, £14.99) and Keith J. Stringer (on reformed monasticism in Galloway), in Cowan and McDonald (eds), Alba (see above).

Richard Fawcett (ed.), Medieval art and architecture in the diocese of Glasgow (British Archaeological Association Conference Trans., 23, 1998, £43, pbk £32) includes articles which cover the twelfth-century architecture of Glasgow cathedral and Romanesque sculpture elsewhere in Scotland, as well as A.A.M. Duncan on the political ramifications of the cult of St Kentigern in the twelfth century. In a pair of articles which need to be read together Lloyd Laing argues that Pictish symbols continued in use well after 900 but doesn’t fully explore what that might mean: ‘The chronology and context of Pictish relief sculpture’ (Med. Archaeology, 44) and ‘How late were Pictish symbols employed?’ (Proc. of the Soc. of Antiquaries of Scotland, 130). Olwyn Owen and Magnar Dalland, Scar: a viking boat burial on Sanday, Orkney (Tuckwell, 1999, £20) gives the full treatment to an interesting discovery dating from some time between the late ninth and the mid tenth century: the burial in a boat of a man, a woman, and a child, with clothing and domestic equipment.

Wales The attrition of university teaching posts in medieval Welsh history has reached the point where new publications become ever more scanty. Two books with
promising titles are directed towards the popular market and contain little that represents new research. Christopher J. Arnold and Jeffrey L. Davies, *Roman and early medieval Wales* (Sutton, £25) is a archaeological synthesis with very brief treatment of a number of topics before 1000, while Kari Maund, *The Welsh kings* (Tempus, £19.99; pbk 2002, £14.99) offers only a rather breathless narrative. The most important single article is undoubtedly Huw Pryce, ‘The context and purpose of the earliest Welsh lawbooks’ (*Cambrian Med. Celtic Studs.*, 39), which deals with texts of the late twelfth and thirteenth centuries, associates them with the writing down of customary law in other European countries, and serves as an introduction to this type of material. Developments which continued into a later period also lie at the heart of two articles by Matthew J. Pearson: ‘The creation and development of the St Asaph cathedral chapter, 1141–1293’ (ibid., 40) and ‘The creation of the Bangor cathedral chapter’ (*Welsh Hist. R.*, 20), and also in Brock W. Holden, ‘The making of the Middle March of Wales, 1066–1250’ (ibid.). Rhys Jones, ‘Changing ideologies of medieval state formation: the growing exploitation of land in Gwynedd c. 1100–c. 1400’ (*J. of Hist. Geography*, 26) is a brave attempt to consider the ideology behind state formation but overly driven by theory at the expense of empirical evidence.

**Ireland**

Bart Jaski, *Early Irish kingship and succession* (Four Courts, £39.95) is a systematic and scholarly exploration of a big topic, starting in early Christian times and reaching down to the twelfth century. Much of it is based on a close examination of the Irish laws but Jaski embeds what he has to say about kingship into a wider consideration of Irish society. There are helpful overviews of landscape, settlement, and economy in two general works covering longer periods. Tadhg O’Keefe, *Medieval Ireland: an archaeology* (Tempus, £19.99) is very well illustrated, starts c. 1100 and is best on the church, but also deals with castles, the rural landscape, and towns. Terry Barry (ed.), *A history of settlement in Ireland* (Routledge, £45) offers, for this period, syntheses by Matthew Stout on early Christian Ireland, Barry himself on rural settlement, and Brian Graham on towns. B.I. Graham, ‘The town and the monastery: early medieval urbanization in Ireland, AD 800–1150’, in Slater and Rosser (eds), *The church in the medieval town* (see above) is a bold piece of revisionism which regards double-enclosure Irish monastic sites not as ‘monastic towns’ but in the European context of *bourg* and *cité* as a coalescence at one place of monastery, secular administration, and trading place. Dublin’s exceptionally interesting and full archaeology is well explored in several of the contributions to Seán Duffy (ed.), *Medieval Dublin I: proceedings of the Friends of Medieval Dublin symposium 1999* (Four Courts, £39.50, pbk £14.95), notably in a clear and orderly review of the archaeological evidence by Linzi Simpson. For another excavation, revealing much about the development of the port in the late twelfth century, see Andrew Halpin, *The port of medieval Dublin: archaeological excavation at the civic offices, Winetavern Street, Dublin, 1993* (Four Courts, £39.50, pbk £24.95). See also several of the pieces in Conleth Manning (ed.), *Dublin and beyond the Pale: studies in honour of Patrick Healy* (Wordwell, 1998, £38), perhaps most interestingly on the medieval boroughs of county Dublin, where readers are encouraged to think about continuities across the central middle ages from early monastic sites to post-1200 boroughs. There is a significant interpretative piece about how medieval Dublin was laid out in Patrick F. Wallace, ‘*Garrda* and *airbeada*: the plot thickens in viking Dublin’, in Smyth (ed.), *Seanchas* (see below).

Colmán Etchingham, *Church organisation in Ireland, AD 650 to 1000* (Laigin, 1999, £34) is a monograph of exceptional importance. Long and closely reasoned from detailed analysis of sources (but with clear summaries chapter by chapter), the essence of the argument is that quasi-diocesan territories (not cult-based monastic families) formed both the theoretical and the practical foundation of authority within the Irish church. A thoughtful conclusion points out parallels elsewhere in Europe as well as areas where further research is needed. Detailed studies of aspects of church history
appear in Martin Holland, ‘Dublin and the reform of the Irish church in the eleventh and twelfth centuries’ (Peritia, 14); Dagmar Ó Riain-Raedel, ‘German influence on Munster church and kings in the twelfth century’, in Smyth (ed.), Seanchas (see below); and contributions to James Kelly and Dáire Keogh (eds), History of the Catholic diocese of Dublin (Four Courts, £30) by Howard B. Clarke (to 1152), Alibhe MacShamhráin (1111–1216), and Margaret Murphy (1181–1271), which overlap chronologically in ways which are thought-provoking rather than repetitive.


Alfred P. Smyth (ed.), Seanchas: studies in early and medieval Irish archaeology, history and literature in honour of Francis J. Byrne (Four Courts, £39.95) has far more of interest than can be mentioned here. Helpfully, the book is indexed. One more of the very numerous short articles which it includes is Marie Therese Flanagan, ‘Household favourites: Angevin royal agents in Ireland under Henry II and John’.

(ii) European History

Sarah Hamilton

European historiography Two works signal the continuing differences between German and French historiography. In The first European revolution, c. 970–1215 (Blackwell, £15.99), R.I. Moore reflects the French bias towards social history. He moves the debate for the ‘feudal transformation’ further along the same lines arguing, largely from eleventh- and twelfth-century French evidence, that this period saw the first ‘revolution’ in European society, as evidenced by changes in the economy, in family structures, in the sources of power and the means by which it was exercised. The history of the Reich and its neighbours, however, dominates The New Cambridge Medieval History III: c. 900–1024, edited by Timothy Reuter (CUP, 1999, £80), whose contributors demonstrate the continuing preoccupation of German scholarship with political history with essays by Eckhard Müller-Mertens on the Ottonian rulers, Gerd Althoff on Saxony, Herwig Wolfram on Bavaria, Michel Parisse on Lotharingia, Constance Brittain Bouchard on Burgundy and Provence, Guiseppe Sergi on Italy, Jerzy Strzelczyk on Bohemia and Poland, and Konrél Bakay on Hungary.

Church History It was a particularly rich year for monastic history. The editorial apparatus of La Vie de Jean, abbé de Gorze, translated by M. Parisse (Picard, €30) is a useful synthesis for work on Gorze. Hartmut Atsma, Sébastien Barret and Jean Vezin, Les plus anciens documents originaux de l’abbaye de Cluny, 2. Documents nos 31 à 60: Paris, Bibliothèque nationale de France, Collection de Bourgogne, vol. 77, nos 33 à 61. Monumenta Palaeographica Medii Aevi, Series Gallica (Brepols, €245), produced the second of seven volumes of original charters from Cluny in facsimile and provide a useful guide to the diplomatic of the abbey. Thomas Füser takes the comparison often made between Cluny and Cîteaux in the twelfth century forward into the thirteenth century in his exploration of the difference between ideal and reality in both orders in Mönche im Konflikt: zum Spannungsfeld von Norm, Devianz und Sanktion bei den Cisterziensern und Cluniazensern (12 bis frühes 14 Jahrhundert)
Consideration of monastic mentalities remains a strong theme: Patrick Henriet investigates the role of prayer in eleventh- and twelfth-century monastic preaching as evidenced in some seventy vitae: La parole et la prière au Moyen Âge: la verbe efficace dans l’hagiographie monastique des XIe et XIIIe siècles, (Brussels, 86,90). Pierre-Yves Emery’s edition of John of Ford’s Sermons sur le Cantique des cantiqques II. Sermons 44 à 87, (Oka, 21,34) makes available this important work, conceived by its author as a continuation of Gibert de Hoyland’s continuation of Bernard of Clairvaux’s own commentaries on the Song of Songs. However, Tore Nyberg’s study of early monasticism in Scandinavia, the Baltic, Saxony and Frisia, Monasticism in North-western Europe, 800–1200 (Variorum, 49.50), explores monks’ relations with the wider community, showing that whilst monasticism arrived late in Scandinavia (Norway, 1070, Sweden 1100), it owes its successful establishment to royal and episcopal support from men anxious to emulate their southern counterparts.

The origins of the rural parish are murky, given the general poverty of the evidence pre-1100, but Emanuele Curzel made an important contribution to this area through a careful case-by-case study of individual pievi, in La pievi trentine: trasformazione e continuità nell’organizzazione territoriale della cura d’anime da origine al XIII secolo, (Edizioni Dehoniane, 1999, 39.25). Liturgical studies are increasingly of interest to mainstream historians and two works published this year provided helpful introductions to a recherché topic. Éric Palazzo’s study offers a useful orientation: ‘La liturgie de l’Occident médiéval autour de l’an mil: état de la question’ (Cahiers de civilisation médiéval 43), whilst the essays collected in The Divine Office in the Latin Middle Ages: methodology and source studies, edited by R.A. Baltzer, M.E. Fassler (OUP, 55) give an overview of current research about the daily cycle of worship. An important landmark in the history of pastoral care is The Sermon, edited by B.M. Kienzle (Brepols, 220) as volumes 81–3 in the Typologies des sources series, which includes essays by Thomas N. Hall on the early medieval sermon, by Kienzle herself on twelfth-century monastic sermons and by Mark A. Zier on schoolmen’s sermons.


**Hagiography**  
Delehaye’s ‘manifesto for critical hagiography’ is fundamental to all modern students of hagiography; in Hippolyte Delehaye: hagiographie critique et modernisme (Subsidia hagiographica 81, Société des Bollandistes, 150) Bernard Joassart not only outlines Delehaye’s contribution but also traces the problems he encountered from the Jesuits and Holy See when writing his work. The collection edited by Denise Aigle, Miracle et kārama: Hagiographies médiévales comparées 2 (Brepols, 78) takes a comparative approach, ranging from Merovingian Gaul and early medieval Byzantium to Islam in the late Middle Ages; of particular interest for central medievalists is J.-M. Sansterre’s study of hagiography in Latin Monte Cassino and orthodox Grottaferrata in the eleventh century. The results of an international project undertaken jointly at Tübingen and the Catholic Academy of the diocese of Rottenburg-Stuttgart are published in Hagiographie im Kontext. Wirkungsweisen und möglichkeiten historischer Auswertung, edited by D.R. Bauer and K. Herbers, (Stuttgart, DM 84). Essays of particular interest for central medievalists are Michael Goodich’s study of the development of the canonisation process 1181–1217, and Stephanie
Haarländer’s study of hagiographical writing in bishops’ *Eigenklöster*. Haarländer also published her 1994 Munich thesis, a study of the image of bishops of the regnum teutonicum presented in the *vitae episcoporum* c. 900–1150: *Vitae episcoporum. Eine Quellengattung zwischen Hagiographie und Historiographie, untersucht an Lebensbeschreibungen von Bischöfen des Regnum Teutonicum im Zeitalter der Ottonen und Salier*, (Hieresemann, €88). She investigates why some 55 *vitae* were written and how they reveal the complex relationships and power dynamics which existed between individual bishops and their communities; she fails, however, to consider why only 6% of all bishops received such hagiographical treatment, and how far her subjects might be the product of exceptional circumstances, nor does she use the evidence of the *gesta episcoporum*. None of Haarländer’s *vitae* are included in what is nevertheless an important collection of European *vitae* in English translation edited by Thomas Head: *Medieval Hagiography: an Anthology* (Garland, £47.50). The importance of saints’ cults within the religious life of the central Middle Ages is demonstrated by Thomas Head’s essay on ‘Saints, heretics and fire: finding meaning through the ordeal’, in *Monks and nuns, saints and outcasts: essays in honor of Lester K. Little*, edited by Sharon Farmer and Barbara H. Rosenwein (Cornell U.P., £13.50), pp. 220–38. Head traces the evidence for the ritual whereby churchmen sought to authenticate saints’ relics of dubious provenance by putting them through an ordeal by fire over the course of two hundred years from its first recorded use in Trier in 978, and links the use of the ritual to the burning of heretics: fire could be used to demonstrate a person’s true relationship with God, good or bad. John Crook in *The architectural setting of the cult of the saints in the early Christian West 300–1200* (OUP, £55) investigates the impact which saints’ cults had on church architecture, and thus redresses the emphasis placed by previous research on the influence of liturgy on church design. Although his work focuses on the cult of St Swithin in Normandy and England, he ranges much further afield.

**Social and economic history**  In the past two decades the work of German scholars has done much to revolutionise how we conceive of social relations in the central Middle Ages. A collection of essays in English translation makes the work of Gerd Althoff and Anrold Angenendt, amongst others, available to a monolingual audience: *Ordering medieval society: Perspectives on intellectual and practical modes of shaping social relations*, edited by Bernhard Jussen, trans. Pamela E. Selwyn (University of Pennsylvania Press, £45.50). Also of interest is a collection by American scholars edited by Diane Wolfthal, *Peace negotiation and reciprocity: strategies for co-existence in the Middle Ages and Renaissance* (Brepols, £31.50), which covers the whole of the medieval period and examines both how various strategies were followed for attaining peace and how variable the concept of peace was within different communities. At the same time as German scholars have been re-interpreting the evidence for socio-political behaviour, French and American scholars have been reconsidering Duby’s arguments for a feudal transformation around the year 1000. The delayed publication of a conference held in Bordeaux in 1993 provides an entertaining insight into the conduct of this debate: *Les origines de la féodalité: hommage à Claudio Sánchez Albornoz*, edited by Joseph Pérex and Santiago Aguadé Nielo (Casa de Velázquez, €24). Another collection considers social status rather than social relations: *Nobles and nobility in medieval Europe*, edited by Anne J. Duggan (Boydell, £50); papers examine the concept from the fifth to sixteenth centuries in Italy, Iberia, France, Scandinavia, Poland and Germany. The contributors to *Treasure in the medieval west*, edited by Elizabeth M. Tyler (Boydell, £45) examine the importance of treasure, real and metaphorical in medieval culture, whilst those in *Medieval transformations: texts, power and gifts in context*, edited by Esther Cohen and Mayke B. de Jong (Brill, £42.25), study the changes in meaning and authority which took place when objects, ideas and texts were moved from one place to another, examining how gifts, for example, could change...
from being regarded as the means for the settlement of disputes to being seen as evidence of bribery.

**Intellectual and cultural history** The Compendium Auctorum Latinorum Medii Aevi (500–1500), I, Abaelardus Petrus-Agobardus Lugduniensis archiep. (Edizioni del Galluzzo, €129,11) is the first volume of a new initiative by C. Leonardi, F.G.C. Garfagnini and Michael Lapidge. It aims to provide a succinct repertoire of all known Latin authors and their works, including where they are available and major studies of them. Serta mediaevalia. Textus varii saeculorum X–XIII in unum collecti (1) Tractatus et epistolae, (2), Poetica, indices, edited by R.B.C. Huygens, Corpus Christianorum Continuatio Mediaevalis 171/171A (Brepols, €250) includes editions of texts by Adelbold of Utrecht, Adelman of Liège, Berengar of Tours and Guibert of Jews against the Jews, amongst others.

As befits a millenial year there is a strong eschatological theme to works published in 2000. Two articles, in particular, address the issue of how far contemporaries perceived the year 1000 in eschatological terms. It has become traditional to dismiss nineteenth-century claims to have discovered evidence for widespread fear and eschatological fervour around the year 1000, whilst at the same time accepting the post-war orthodoxy established by Georges Duby that these years witnessed a ‘feudal transformation’. For over a decade Richard Landes has argued that this period was one of eschatological fervour and he reprises his arguments in ‘The fear of an apocalyptic year 1000: Augustinian historiography, medieval and modern’ (Speculum ‘75), arguing that apocalyptic beliefs were important and had an impact on eleventh-century society, as manifested by the traditional symptoms of the feudal transformation, namely the the Peace of God and other popular movements. In ‘Monastic memory and the mutation of the year thousand’, in Monks and nuns, saints and outcasts: religion in medieval society. Essays in honour of Lester K. Little, edited by Sharon Farmer and Barbara H. Rosenwein (Cornell UP, £13.50) Patrick J. Geary moves on from the ‘was there/wasn’t there’ debate embodied in Landes’ work to suggest that much of the evidence for a feudal transformation was constructed by monks writing in the late eleventh century as part of their reformed vision of the world; he thus adds a vital new element to the ongoing debate about the extent of a feudal transformation c. 1000. Hannes Möhring in Der Weltkaiser der Endzeit: Enstehung, Wandel und Wirkung einer tausendjährigen Weissagung, (Thorbecke, DM 68) traces the theme of the emperor of the last days through 1000 years of eschatological prophecy, focusing on the reception and use of Pseudo-Methodius. M. Chazan in ‘La nécessité de l’Empire de Sigebert de Gembloux à Jean de Saint-Victor’ (Le Moyen Age 106), looks at the place of empire in the world according to universal chroniclers starting with late eleventh-century chronicler, Sigebert of Gembloux.

The publication of the second volume in two important tripartite works made this a lively year. In Suicide in the Middle Ages II: the curse on self-murder (OUP, £30) Alexander Murray considers how suicide was intellectually constructed from the time of Diocletian onwards. He studies the ways the medieval law, both written and customary, dealt with suicide and the rationales advanced by legal commentators, philosophers and theologians to account for the shape that suicide law took for disposing of the suicide’s body and material effects. In his Scholastic humanism and the unification of Europe: Volume II: The heroic age (Blackwell, £50) Richard Southern focuses on the period when scholars developed methods to Christianize and systematise learning from the Greco-Roman past, which would be ‘capable of being given practical application in organizing and governing the whole of western Christendom.’ Anders Winroth demonstrates the practical applications of this new learning in The Making of Gratian’s Decretum (CUP, £40), in which he shows, through his discovery of a previously unknown early recension of the Decretum, how the Decretum was compiled in two stages; the first recension did not make as much use of Roman law as the second.

In the field of political ideas Björn Weiler looks at the topos of reluctant kings, kings who only came to the throne after being persuaded by their subjects or who refused to wear the royal insignia: ‘The rex renitens and the medieval idea of kingship, ca. 900–ca. 1250’ (Viator, 31). Usually dismissed as propaganda, Weiler demonstrates how this topos was only used of rulers who assumed the crown in difficult circumstances and how it ‘presented an opportunity to demand an official and public confirmation of the duties and obligations a king was to perform. But it also provided the monarch with an occasion to demand a public declaration of support in exchange.’

France and the Low Countries Leah Shopkow’s translation of Lambert of Ardres’s The history of the counts of Guines and lords of Ardre (University of Pennsylvania Press, £35) makes available one of the many local genealogies produced in Flanders in the high Middle Ages; Lambert traces the lineage of two competing local families whose mutual hostility was finally ended through marriage in the mid-twelfth century. Already used by Georges Duby, it is rich as evidence for relations within the twelfth-century noble family and noble attitudes in general. Also of relevance to lay identity is Brigitte Miriam Bedos-Rezak’s ‘Medieval identity: a sign and a concept’ (American Historical Review 105). She uses semiotic anthropology to study how the seals used by the French lay elite in the eleventh and twelfth centuries in their relations with one another represented their identities. Episcopal self-consciousness is studied by John S. Ott in ‘Urban space, memory and episcopal authority: the bishops of Amiens in peace and conflict, 1073–1164’ (Viator, 31); Ott shows that whilst the bishops lacked a written tradition in Amiens to support their claims to episcopal authority in times of conflict, they instead used and articulated their connection with the community’s sacred space and its powerful association with the collective memory of Amiens’ founding bishops. Relations between the aristocracy and the Church are examined by Cécile Trefort in ‘Le comte de Poitiers, duc d’Aquitaine, et l’église aux alentours de l’an mil (970-1030)’ (Cahiers de civilisation médiévale 43). The tradition of local studies remains strong in France. In Les comtes de Toulouse et leur entourage (XII–XIII siècles): rivalités, alliances et jeux de pouvoir (Privat, €22,11) Laurent Macé explores the relations between the counts of Toulouse and the local nobility through a close study of 543 charters compiled 1112–1229; his work also investigates the impact of the Albigensian crusade on Languedocian society. The relations between the Bretons and Henry II and his sons are studied by J.A. Everard in Brittany and the Angevins: province and empire, 1158–1203 (CUP, £37.50). Also of interest is Elisabeth van Houts’ translation of sources for the Norman expansion: The Normans in Europe (Manchester UP, £15.99).

Germany, Switzerland, Austria, Scandinavia and Eastern Europe Two biographical studies of eleventh-century rulers represent the continued emphasis placed on political history by German scholars: Herwig Wolfram’s study of Konrad II. 990–1039. Kaiser dreier Reiche (Beck, €29,90) and I.S. Robinson’s Henry IV of Germany, 1056–1106 (CUP, £47.50) are both excellent examples of how a study focussed on a particular reign can tell us a good deal not only about events but the attitudes of ruled and ruler. But such an emphasis can skew the balance as Bernd Schneidmüller shows in his survey of the Welf dynasty across 400 years: Die Welfen: Herrschaft und Erinnerung (819–1252) (Kohlmengoer, €17.90). Die Regesta Imperii im Fortschreiten und Fortschritt, edited by Harald Zimmerman (Böhlau, £17.50), is a collection of essays written between 1831 and 1978, ostensibly about kingship in medieval Austria, but it is a really a series of case studies about the techniques of medieval chroniclers, demonstrating their significance for medieval scholarship. The account of the origins of Austria in the twelfth and thirteenth centuries by Heinze Dopsch, Karl Brunner and
Maximilian Weltin, *Die Länder und das Reich: Der Ostalpenraum im Hochmittelalter* (Carl Ueberreuter, 1999, £40) studies not just the mechanics whereby the new kingdom was created, but also how a new national identity became established. On the Reich’s relations with eastern Europe see the papers collected in *Bayern und Osteuropa. Aus der Geschichte de Beziehungen Bayerns, Frankens und Schwabens mit Rußland, der Ukraine und Weißrußland*, edited by Hermann Beyer-Thorma, (Voröffentlichungen des Osteuropa-Institutes München, €74). They include studies by M. Ostervied on cultural contacts between Regensburg and Kiev between tenth and thirteenth centuries, and Tukka Korrela on Bruno of Querfurt, Vladimir and Henry II. *Europas Mitte um 1000*, edited by Alfried Wieczotek and Hans-Martin Hinz (Theiss, £55) is the rich catalogue published ahead of the exhibition on the culture of central Europe in 1000 which toured Poland, Germany, Hungary, the Czech Republic and Slovakia in 2001. The objects contained within these pages demonstrate clearly the influence of both Latin and Byzantine Christianity on these regions. All too often the Reich’s relations with its western neighbours have been ignored; this gap is partially filled by Joseph P. Huffman in *The social politics of medieval diplomacy: Anglo-German relations (1066–1307)*, (University of Michigan Press, £46); Huffman argues that Germany was an important player in western European political history and for the significance of the similarities, rather than differences, between German, English and French political communities in this period.

Orri Vésteinsson in *The Christianization of Iceland: Priests, Power and Social Change, 1000–1300* (OUP, £53) examines how church powers, especially the collection of tithe, were used by the ruling oligarchy in the twelfth and thirteenth centuries to establish social and political pre-eminence in a society without the concept and systems of lordship.

**Italy and Sicily** In *The bishop’s palace: architecture and authority in medieval Italy* (Cornell UP, £30.95) Maureen C. Miller has written the first history of the medieval episcopal residence in north and central Italy, and through her careful study of palatial architecture and its place in urban space she shows how bishops used visual culture to assert their place in the city between 300 and 1300, and argues that they played an important role in the emergence of communal government in Italian cities. In a related article, ‘Religion makes a difference: clerical and lay cultures in the courts of northern Italy 1000–1300’ (*American Historical Review*, 105), Miller explores how the domestic architecture of the clergy contributed to their move towards a definition of themselves as different from their lay counterparts. She therefore introduces a new element to the process of separation of clerical from lay society which characterised the central Middle Ages. This process came to the fore under Pope Gregory VII, and one relatively neglected aspect of the Investiture Contest is reconsidered in Werner Goez, ‘Gregor VII, Mathilde von Canossa und die Kosten des Investiturstreites’ (*Archiv für Kulturgeschichte* 82). Local studies remain fundamental to Italian history. *Une région frontalière au Moyen Age: les vallées du Turano et du Salto entre Sabine et Abruzzes*, edited by Etienne Hubert (École Française de Rome, €71.65) presents the results of the École Francais de Rome’s investigations into the medieval remains in these valleys, increasing our knowledge of patterns of land ownership and territorialism. In the *The Age of Robert Guiscard: Southern Italy and the Norman Conquest* (Pearson Education, £18.99) G.A. Loud, basing his account on charter as well as chronic evidence, presents a much more sophisticated view of the Conquest than that previously available to English readers in John Julius Norwich’s accounts. Historical writing at Monte Cassino is re-examined by William D. McCready in ‘Leo of Ostia, the Montecassino Chronicle and the Dialogues of Abbot Desiderius’ (*Mediaeval Studies* 62). Also of interest is R. Upsher-Smith’s interpretation of Norman attacks on Byzantium in the 1080s: ‘*Nobilissimus* and warleader: the opportunity and necessity behind Robert Guiscard’s Balkan expeditions’ (*Byzantion* 70).
The Iberian peninsula The four late eleventh- and early twelfth-century works translated in *The World of El Cid: chronicles of the Spanish Reconquest*, translated and annotated by Simon Barton and Richard Fletcher (Manchester UP, £16.99) not only provide a context for the hero of early thirteenth-century *Poema de Mio Cid* but also allow an insight into the social and political mores of the upper classes of the Christian state of northern Spain in this period. Also of interest is James E. Powers, ‘The early reconquest episcopate at Cuenca 1177–1284’ (*Catholic Historical Review* 87), whilst Simon Barton makes a helpful contribution to the growing English-language material on the Reconquest: ‘From tyrants to soldiers of Christ: the nobility of twelfth-century Léon-Castile and the struggle against Islam’ (*Nottingham Medieval Studies* 44).

Byzantium In *Anna Komnene and Her Times* (Garland, £50) Thalia Gouma-Peterson explores the evidence of Anna’s life and the context in which she composed the *Alexiad* before considering the impact which Anna’s work has had on subsequent scholarship. Traditionally Byzantine historiography has focussed, as Anna did, on Constantinople, but this year historians emphasised the relationship between central government and the provinces, frontier regions and beyond. In *Byzantium’s Balkan frontier: a political study of the northern Balkans, 900–1024* (CUP, £47.50) Paul Stephenson presents an important study of how the Byzantine empire worked in an area where the frontier was fluid. Using archaeological as much as textual evidence, he shows how the Byzantines used local power structures, relying on imperial rhetoric and trade, rather than military force to govern the Balkans. Such an approach meant, however, that when Byzantium was under threat, as it was in the late eleventh and twelfth centuries there was nothing to fall back on. P. Doimi de Frankopan makes a case study of local Byzantine power and again reminds us of the importance of looking beyond the centralism of the Constantinople-bound elite: ‘The workings of the Byzantine provincial administration in the tenth to twelfth centuries: the example of Preslav’ (*Byzantion* 71). Byzantine rule in Asia Minor is not neglected: *The Life of Lazaros of Mt Galesion: an Eleventh-century pillar saint*, introduction, translation and notes by Richard P.H. Greenfield (Dumbarton Oaks Research Library and Collection, $50) opens a window on local society in Ephesus in the eleventh century. The papers in *Strangers to Themselves: the Byzantine Outsider*, edited by Dion C. Smythe, (Ashgate, £45) examine Byzantium’s xenophobic tendencies in detail, detailing Byzantine attitudes to monks, Jews and foreigners.

Crusades and the Latin East Robert Chazan continues his work on the Jewish accounts of the Rhineland massacres undertaken by the First Crusaders en-route to Jerusalem in *God, humanity and history: the Hebrew First Crusade narratives* (University of California Press, £27.95). In his earlier research Chazan has demonstrated the problems associated with the three main Rhineland Jewish chronicles; in this work he identifies five different voices at work within them and investigates how the Rhine-land communities came to react to the violence they faced by presenting it as an active martyrdom. Much recent work has focussed on the settlement of the crusaders in the east. In *The creation of the principality of Antioch, 1098–1130* (Boydell, £45) Thomas Asbridge provides a welcome redress to the bias in most work on Latin rule and settlement in Outremer towards the kingdom of Jerusalem. He describes the territorial construction of the principality, provides a gazetteer of lordship and lords owing allegiance to the prince, assesses the importance of Byzantine rather than south Italian influences on the administrative systems, and considers the importance of relations with Byzantium and Moslem alliances for the principality’s longevity. Thomas Eck adds to the growing body of work on the Latin Church with his study of the bishops of Beirut and Sidon, and their churches, during the crusade period: *Die Kreuzzahverbistümer Beirut und Sidon im 12. und 13. Jahrhundert auf prosopographischer Grundlage* (P. Lang, £30). Bernard Hamilton in *The leper king and his heirs* (CUP,
£40) provides a revisionary account of the reign of King Baldwin IV of Jerusalem (1174–85). He argues that rather than see Baldwin’s reign as period of inevitable decline, leading to the fall of Jerusalem in 1188, the young king’s actions did much to hold together an already politically fragmented elite. Finally, the collection of eleven papers edited by Robert Cassanelli, *Die Zeit der Kreuzzuge* (Theiss, £38) demonstrates the cultural, artistic and architectural exchanges which existed between the east and west across the crusading period.