

these minor quibbles are mainly a reminder of something Somerville and Brasington modestly pass over in silence: how difficult it is in many cases to establish the Latin base text for these documents. For, in the absence of critical editions, one often has to compare a number of both manuscript and printed versions to establish with some certainty what the original Latin may have been. The authors spare the reader the details of this sometimes cumbersome work, and instead present very good translations based on the sound editorial choices they have made.

The result is an elegant book which can be used as a primary source reader, but likewise be read as a short introduction to medieval canon law history. Like the first edition, it will be very welcome to anyone teaching canon law history at university level. Specialists and non-specialists alike will profit from the new, enlarged edition of this wonderfully useful book.

UNIVERSITY OF BAMBERG

CHRISTOF ROLKER

*The medical economy of salvation. Charity, commerce, and the rise of the hospital.* By Adam J. Davis. Pp. xviii + 317 incl. 6 ills. Ithaca, NY–London: Cornell University Press, 2019. \$39.95. 978 1 5017 5210 1  
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As a glance at his bibliography would demonstrate, Adam Davis's study of the hospitals of thirteenth-century Champagne follows in a long and rich scholarly tradition focused upon the endowment of medieval hospitals as social litmus test. Davis himself traces this tradition to the work of Peter Brown and Sharon Farmer on the 'poor' and excluded. A social category supposedly invented by the fourth-century Christian episcopate, the poor were rendered both more vulnerable and more visible by the 'commercial revolution' of the high Middle Ages. As the rich grew appreciably richer, and the rest were left flailing ever more distantly in their wake, so the poor became the target of mingled pity and suspicion. Lester K. Little's *Religious poverty and the profit economy* (1978) long ago traced an economy of salvation in which, in an increasingly commercialised Europe after the year 1000, Christ's mercy to the outcast served as a model for a more personal association with paupers and the marginalised, exemplified most famously in the life of St Francis of Assisi. Pursuing an alternative and more sinister theme, oddly neglected by Davis, R. I. Moore's *Formation of a persecuting society* (1987) sought to define both sickness and poverty as instances of the deviant 'other', deliberately excluded from the mainstream by those twelfth-century elites that founded hospitals and leprosaria not so much for charitable ends, but as instruments of socio-economic dominance. Amongst the more recent authorities, François-Olivier Touati, Carole Rawcliffe, Peregrine Horden and Elma Brenner (in her study of the hospitals of medieval Rouen) have taught us not only of the therapeutic impulses imported to western medicine, not least through Islamic influence filtered *via* Byzantium, but of the role that medicalisation afforded women, several centuries before Florence Nightingale and the horrors of the Crimea. In what ways does Davis advance this debate, or his evidence drawn from Champagne, and more specifically from the archives of the hospital at Provins, challenge the models established by Touati's Sens, Rawcliffe's Norwich or

Brenner's Rouen? Certainly, Davis demonstrates that charity was itself frequently described using a commercialised vocabulary of profit and potential loss. As in Norwich or Rouen, a clear distinction was drawn between the permanent exclusion of lepers and the more temporary care on offer from the hospitals of Provins. As in Norwich or Rouen, hospitals came to replace monasteries as the chief object of local charity, fully integrated within a locally defined sense of 'community'. Gift giving was not indiscriminate, but often carefully calculated and meticulously documented in what was often the language of commercial reciprocity: the promise of eternal reward in exchange for gifts bestowed by the living. Likewise, just as in Jacques Le Goff's formulation 'church time' merged into 'merchants' time', so particular moments in the medieval life cycle might provoke particular charitable impulses: on embarkation for crusade, in expiation of usury, and especially as proof of deathbed repentance from sin. Financial accounts, surviving from Troyes from c.1300, allow us insight into the number, gender and social standing of those cared for, or working in hospitals. As elsewhere, caution had to be exercised to avoid over-loading a hospital with in-patients or resident pensioners. Hospital staff were predominantly female and, despite being in many cases attached to foundations themselves (by contrast to their English equivalents) bound by the Augustinian rule, only 'semi-regular', vowed to chastity but not to the renunciation of personal wealth. Here, the collection of statutes and foundation charters published by Léon Le Grand as long ago as 1901 continues to prove of particular utility, not least, with pre-echoes of *Oliver Twist* and the Andover Work House, in documenting an anxiety to provide both against the over-indulgence of inmates and the misappropriation of funds by hospital guardians. There is no lack of picaresque or forensic detail, for instance with the calculation of the average purchase price of rents (a surprisingly low yield of one thirty-sixth of the price of rents purchased at Provins in 1217, p. 180), or the Christmas carousing and sausage-eating of the choir-boys and younger canons of the Hôtel Dieu at Reims, censoriously reported in 1322 (pp. 239–40). For the rest, however, this remains a study that broadens rather than in any way overturning the norms and expectations established by previous enquiry. On occasion, there is misunderstanding (of the economic significance of felling entire woods, for instance, p. 176), a failure to account for local circumstance (as, for instance, with the swampy and altogether unhealthy situation of the great hospital at Tonnerre, here [p. 266] proclaimed a model of aristocratic forethought), or an over-emphatic assertion of originality (as throughout, in the suggestion that somehow historians have failed to recognise the degree of discrimination exercised in charitable giving). On the finer details of the 'moral economy', one might have anticipated at least a reference to Rosalind Faith's 2019 monograph, as perhaps also to John Baldwin's masterly account of the dilemma faced by the canons of Paris in accepting for Notre-Dame a stained glass window gifted by the city's guild of prostitutes. In a study supposedly focused on a single town and its hospitals, there is surprisingly little on Provins and rather more on other instances, not just Champenois but more generally French. Even so, as the work of a historian deeply engaged with local archives and the broader picture to which they contribute, this is a book that commands both admiration and respect. To what extent did the pursuit of salvation, newly commercialised in the twelfth and thirteenth

centuries, mirror the dilemma of modern health-care systems (or for that matter universities) supposedly ‘not-for-profit’, in reality obliged to operate in ruthlessly competitive ‘free’ markets? How to distinguish selfless beneficence from the egoistical pursuit of earthly fame or posthumous reward? These remain questions not just for the social elites of thirteenth-century Champagne but for the Leona Helmsleys or Bill Gateses of our own equally troubled times.

UNIVERSITY OF EAST ANGLIA

NICHOLAS VINCENT

*Arabic Christianity between the Ottoman Levant and eastern Europe.* Edited by Ioana Feodorov, Bernard Heyberger and Samuel Noble. (Arabic Christianity, Texts and Studies, 3.) Pp. xviii + 365 incl. 53 colour and black-and-white ills. Leiden–Boston: Brill, 2021. €105. 978 90 04 46326 4; 2468 2454  
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This volume contains a selection of thirteen conference papers presented by international scholars at a panel series of the *Association Internationale d'Études du Sud-Est Européen* (AIESEE) in Bucharest in 2019. Their focus is on the history of Arabic-speaking Christians in the Ottoman Mediterranean who followed a Byzantine-Orthodox rite and are often termed ‘Melkites’. Linked to the patriarchate of Antioch, they became a separate community (*millet*) in the Ottoman Empire when they were put under the authority of the patriarch of Constantinople. Besides producing a rich corpus of religious writings and translations, Melkite networks comprised Orthodox Christians in several parts of Eastern Europe, including, for instance, the principality of Valachia, the Cossacks and Moscow.

The book is divided into three sections: ‘Eastern Christians in Dialogue with Europe’, ‘Interchange and Circulation’ and ‘Sources and Historiography’. Following a brief preface, the first contribution, by a co-editor, Bernard Heyberger, opens up the field and illustrates that the standard dualism between ‘East’ and ‘West’ only reproduces long-lasting historical stereotypes of victimisation (Eastern Christians versus the Ottoman Turks, the Roman Catholics, the ‘West’) that can be misleading with respect to the manifold connections and entanglements of these Christian Churches. Thus, Heyberger highlights the role of intermediaries, agents and go-betweens in the early seventeenth century who built up links between the Eastern Churches and Western Christianity, either from their base in a Mediterranean Orthodox Church (the most prominent protagonist being Patriarch Meletios Karma) or as Catholic missionaries. These collaborations brought about printing and translation efforts such as the project for an Arabic Bible. At the same time, Catholic institutions in seventeenth-century Rome appear as centres of scholarship on Eastern Christians, and this scholarship soon became a ‘battleground’ between Catholics and Protestants (p. 8).

The ensuing contributions deal with more specialist topics. Constantin A. Panchenko’s chapter addresses the Orthodox monasteries of St Catherine’s on the Sinai and Mar Saba, east of Bethlehem, during the transitional period between Mamluk and Ottoman rule. Their monks were often of Caucasian or European origin, and the influence of Valachians in particular was instrumental in reviving the monasteries after the power vacuum of the early sixteenth century. Vera Tchentsova then highlights the ties between perhaps the most