

The History of Jerusalem: The Mamluk Period (1260–1517), ed. Yvonne Friedman, Joseph Drory, Yad Ytzhak Ben Zvi Publishing House, Jerusalem 2012 (in Hebrew), 507 pp. + illustrations and maps, ISBN 978-96-52173-48-5.

The history of Jerusalem has been studied extensively and has raised much interest, as can be seen in a long line of published books and studies. One of these important studies is a series of Yad Ytzhak Ben Zvi publications in Jerusalem, which includes sections discussing the city's history by periods. The first two books in the series were published two decades ago: one about the early Islamic period (638–1099) and another about the crusade and Ayyubid period (1099–1250). The latest addition to the series is a new book about Jerusalem during the Mamluk period (1260–1517), including a spectacular collection of articles on the history of the city after the end of the crusader period until the beginning of the Ottoman period following the conquest of Jerusalem in 1517. This book includes studies about the Mamluk governance of Jerusalem by Reuven Amitai, one of the most prominent scholars of the Mamluk period, and a broad description of the urban design and building of Jerusalem during the Mamluk period by the archaeologist Dan Bahat. The architectural structure of the Mamluk city was surveyed by Miriam Ayalon, who also describes the effects of the construction and the uniqueness of the buildings on Jerusalem's development. The book also discusses a wide range of other topics related to Mamluk Jerusalem: government and religion by Donald Little, social and economic organization by Yehoshua Frenkel, and the medical services rendered in Jerusalem by Zohar Amar and Ephraim Lev.

Above all, I would like to emphasize the contribution of this research to our knowledge of the complexities of Christian life (of both local inhabitants and pilgrims) in Jerusalem. During the Mamluk period Jerusalem remained a provincial town, far from the influence of the Mamluk centres in Cairo and Damascus. Jerusalem's vitality and spiritual uniqueness stemmed from its religious importance to the major monastic religions (Judaism, Islam and Christianity). This was particularly apparent during crusader rule in the Holy Land, which raised political and military tensions and increased Jerusalem's religious significance. For this reason, the Mamluks were in the habit of empowering religious buildings in Jerusalem such as mosques and other religious institutions. In this way they sought to reduce any Christian sign and highlight Muslim presence, especially in places adjacent to the Temple Mount, the main focus of Muslim faith in the city.

However, during that time Jerusalem began to be considered a holy city for Christianity by many Europeans, a place of pilgrimage and religious devotion rather than a place of political power. At the time, pilgrims expressed their desire to visit religious sites in Jerusalem and its surroundings, and were concerned with issues

of security and organizational infrastructures for their pilgrimages. These topics relating to the Christian return to Jerusalem in the mid-14th century are discussed extensively in two articles written by Sylvia Schein and Yvonne Friedman.

Friedman's article reviews the history of the Latin community in Jerusalem headed by the Franciscans who had been appointed by the Latin Church as the *Custodia Terrae Sanctae* in the Holy Land, with their centre on Mount Zion. They were the ones who accompanied Christian pilgrims visiting Jerusalem during most of the Mamluk period, beginning in the 14th century. This community knew many upheavals and attacks, but managed to survive mainly due to political involvement and financial support from Europe. Most of the descriptions of journeys at that time emphasized the involvement of pilgrims guided by the Franciscans in the holy places in Jerusalem. This journey included a route (*Circulus Sanctus*) from the Mount of Olives to the church at Mount Zion, and then continued to the Holy Sepulchre and the *Via Dolorosa*. In this way, the pilgrims emphasized the sufferings of Jesus and visited the places where He marched, as well as worshipping his mother Mary. The more comprehensive descriptions of the pilgrims included those provided by the German Dominican monk Felix Fabri in the late 15th century and the Franciscan monk Niccolò da Poggibonsi in the mid-14th century.

Sylvia Schein describes the way in which pilgrimage in Europe encompassed all classes of society, not only the ecclesiastical realm, including knights as well as sections of the European bourgeoisie. In the 15th century Jerusalem gained a special place in the knightly ethos, and the Holy Sepulchre began to symbolize the place chosen for the qualification of knighthood. This ceremony, common in 15th-century Europe, brought about the establishment of a new religious order, the *Ordo Sancti Sepulchri*. The decline of the crusade movement and the idea of the Holy War, due to the fall of the plans *De Recuperatione Terrae Sanctae*, and the Christian defeat by the Turks at the battle of Nicopolis in 1396, led to the acceptance that the Holy Land would remain far beyond Christian control. Christians worried less about the Muslim regime and more about ensuring the safety and success of their spiritual journey to the Holy Land. The idea of re-conquering Jerusalem faded, to be replaced by a new practice of the less demanding pilgrimage to Jerusalem and especially the existence of a spiritual experience in the Christian holy sites.

The history of the city of Jerusalem and the chronicles' mentions of military orders such as the Hospitallers who maintained possessions in the islands of Rhodes and Malta are of great interest to us, especially their attempts to gain influential positions in Jerusalem. This is discussed in the articles by Kaspar Elm, Jürgen Sarnowsky and Jyri Hasecker.

Clearly, all scholars studying the history of Jerusalem in the medieval period should read this book, which is especially significant for the effect the city had on political and religious factors all around the Mediterranean basin and Europe.

Shlomo Lotan (Ramat-Gan, Israel)

Jochen Schenk, *Templar Families. Landowning Families and the Order of the Temple in France, ca. 1120–1307* (Cambridge History of Medieval Life and Thought, Fourth Series), Cambridge University Press, Cambridge 2012, xvi + 339 pp., ISBN 978-1-10700-447-4.

Die Untersuchung von Netzwerken ist inzwischen ein zentrales Thema der Mittelalterforschung. Das gilt auch für die Auseinandersetzung mit den geistlichen Ritterorden, wie schon die Verwendung des Netzwerk-Begriffs für die Templer bei Malcolm Barber (1994) gezeigt hat, der damit treffend dessen innere Strukturen für die Versorgung mit Personal, Pferden, Lebensmitteln und Geldern beschrieb, die es dem Orden erlaubten, seine Aufgaben im Heiligen Land und im östlichen Mittelmeer zu erfüllen. Die Templer und die anderen Ritterorden waren zudem aber auch extern vernetzt, insbesondere mit Gruppen von Adligen, die verwandtschaftlich, durch gemeinsame Lehensabhängigkeit oder vielfach gemeinsame Ziele und Ideale miteinander verbunden waren. Diesen externen Netzwerken verdankten die Templer nicht nur den größeren Teil ihrer Schenkungen, sondern ihnen entstammten auch die in den Orden aufgenommenen neuen Brüder, die gerade in Krisensituationen (wie nach erheblichen Verlusten in den Jahren nach 1129, 1187, 1244 usw.) rasch in großer Zahl gewonnen werden mussten. Dieser zentrale Aspekt wird in der vorl. Arbeit von Jochen Schenk, die in Cambridge unter der Betreuung von Jonathan Riley-Smith als Dissertation entstand, untersucht, wobei nicht der Orden, sondern bewusst die Familien im Zentrum stehen sollen. Der Familienbegriff wird hier bewusst im modernen Sinne, als "Kernfamilie", verstanden; neben den in den Quellen fassbaren Familien, die immer wieder Mitglieder des Ordens stellten, werden auch Unterstützer mit berücksichtigt. Untersuchungsräume sind die Champagne, Burgund und das Languedoc, mithin Kernregionen des Ordens; die Grundlage der Arbeit bilden vor allem die Urkunden und Briefe in den Cartularien, den Archiven sowie der Collection d'Albon in den Bibliothèque Nationale in Paris. Die fünf großen Kapitel des Bandes sind den Familien, dem religiösen Kontext der Förderer des Ordens, dem sozialen Umfeld, der Rolle von Frauen sowie von Kreuzzugstraditionen gewidmet. Dabei werden