

Composing the World is itself well-composed—its chapters flow, despite their many long citations from the works under discussion. As the book is very much about these texts, most readers will be glad of this florilegium. Sometimes the philological detail becomes dense and difficult to follow, and the reader with no Greek will at least need to learn the alphabet, since transliteration is avoided when discussing technical terms. Nonetheless, Hicks has done a wonderful job of making a complex subject and its somewhat forbidding texts accessible and of drawing out their importance and relevance to manifold wider concerns.

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KAREL HRUZA, ed., *Regesten Kaiser Sigismunds (1410–1437): Nach Archiven und Bibliotheken geordnet*, vol. 2, *Die Urkunden und Briefe aus den Archiven und Bibliotheken West-, Nord- und Ostböhmens*, ed. Petr Elbel, Stanislav Bárta, Pøemysl Bar, and Lukáš Reitinger. (J. F. Böhmer, *Regesta Imperii* 11.) Vienna, Cologne, and Weimar: Böhlau, 2016. Pp. 323. €45. ISBN: 978-3-205-20204-2. doi:10.1086/697311

A first volume of abstracts on Sigismund from Moravian and Czech Silesian archives and libraries was published back in 2012. The present volume—the second of this series—contains one hundred eighty regesta of charters, writs, and letters culled from a wide range of national and communal archives and libraries: Klatovy, Domažlice, Rokycany, Tachov, Cheb, Karlovy Vary, Sokolov, Chomutov, Most, Louny, Litoměřice, Hradec Králové, Chrudim, Náchod, Plzeň, and Ústí nad Labem. (However, German place names were used in the book.) As abstracts from Prague and the Central Bohemian region are currently being edited and the volume on South Bohemian abstracts will soon be published, the documents preserved in these archival locations have been excluded from the volume under review here.

Out of the one hundred eighty abstracts, seventy-two analyze original documents and sixty-nine are previously unknown findings (forty-three of which are written in German, twenty-five in Latin, and four in Czech). Each document is presented with a detailed abstract, which provides information on the archival location of the original or copy and on previously printed abstracts or editions, as well as a bibliography and, as needed, a commentary on the document's historical importance, dating, and authenticity. It is also noteworthy that both the dispositive clause and the *narratio* have been taken into account, so that the historical context of every charter can be reconstructed with ease.

Every abstract lists King Sigismund as the issuer of the corresponding document, while Sigismund's wife, Barbara of Cilli, is rarely mentioned. Regrettably, precise titles—such as king of Hungary, king of Bohemia, duke of Luxembourg, margrave of Brandenburg, among others—are not reproduced, although the wording of the arena has been transcribed on many occasions.

A predominant number of charters and writs edited in this volume are confirmations of privileges and other favors that Sigismund granted the city of Cheb, which are preserved in the local State District Archive. We learn, for instance, that in 1430 Sigismund permitted the expulsion of the Jewish community from Cheb only to authorize the city to welcome them back four years later. The sources give insight into the city's economic situation only on rare occasions. In 1426, Sigismund confirmed the city of Cheb's tithe on floated wood. In 1437, he granted that same city, which had been battered by the Hussite Wars, the right to trade grain despite a general export ban. He endorsed their monopoly on salt trade as well as their right to collect taxes (*Ungeld*) on trade transactions. Furthermore, he granted the towns of Poběžovice (Ronsberg) and Bochov (Buchau), as well as the city of Chrudim and the town of Planá the right to hold a weekly and a yearly market, respectively. Sigismund, both peacefully and by force, strained himself to appease the Hussites and those who clung to Wycliffe's

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doctrine. He also sought to attract cities and knights to his cause and rewarded them accordingly for their support. These reconciliation efforts often shine through in the presented source material.

The Schlick family archives, too, are of importance for the reign of Sigismund, as the emperor's chancellor Caspar Schlick belonged to this family. The ten forgeries—inter alia a forged mint privilege—which appear at the end of the volume are taken from these archives. Even without these sources, the favoritism toward Caspar and his brother, which ultimately led them to rise to the rank of count, is remarkable.

The one hundred eighty full descriptions are preceded by a list providing the date and a short archival description of each abstract. The volume concludes with a bibliography and an index of proper names and place names.

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KATI IHNAT, *Mother of Mercy, Bane of the Jews: Devotion to the Virgin Mary in Anglo-Norman England*. Princeton and Oxford: Princeton University Press, 2016. Pp. xii, 305; 9 black-and-white figures and 1 table. \$45. ISBN: 978-0-691-16953-8. doi:10.1086/697208

The century following the Norman Conquest of England was a critical period in the development of the devotion to the Virgin Mary in the Latin West. The new Norman bishops and abbots took over a church in which devotion to Mary had been a central feature for centuries, including devotions well known in the Orthodox East but rarer in the Frankish churches on the Continent. The Conquest disrupted this existing cult, most famously with the removal of the Feasts of the Virgin's Conception (8 December) and Presentation in the Temple (21 November) from the observances kept under Archbishop Lanfranc at Canterbury. And yet, somewhat ironically, with the emphasis given her in liturgy, theology, and prayer by Lanfranc's successor Anselm and his monastic disciples, the Virgin was to achieve greater devotional and theological importance not only in England, but throughout the Latin West, than ever before.

In *Mother of Mercy, Bane of the Jews*, Kati Ihnat traces this post-Conquest development of Marian devotion to the Benedictine monasteries where it achieved its fullest and earliest expression. Her particular concern is to demonstrate the way in which this devotion was shaped first liturgically, then given justification in theological argument, then spread by way of sermons and miracle stories to the English church at large. Ihnat pays especial attention to the authors and circumstances of the particular communities where this devotion was fostered: Canterbury under Anselm and his student Eadmer; Bury St Edmunds under Anselm's nephew Anselm; Worcester, where Anselm's follower Honorius Augustodunensis taught; Evesham; and Malmesbury, the latter two communities both dedicated to Mary and home of two of the earliest compilers of Marian miracle collections, respectively Dominic and William, both readers of Anselm. Ihnat likewise pays careful attention to the manuscript and artistic record of this Anselmian devotion, particularly the iconography associated with arguments in favor of Mary's bodily assumption.

Perhaps the most startling thing about Ihnat's work is that hers is the first comprehensive attempt to give a central place to the post-Conquest English Benedictine communities in the development of the Virgin's medieval cult. It is surely significant that two of the oldest versions of the daily Office of the Virgin come from eleventh-century England. As Ihnat admirably shows, it was to promote devotions like these, including reciting the Ave Maria, singing Marian antiphons and responsories, observing the Virgin's feasts, and keeping her Saturday office, that Honorius, Anselm of Bury St. Edmunds, Dominic, and William compiled the miracle stories that they did, thus "[privileging] liturgical practices as the fundamental means of