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The Crusades have been one of the most enduringly popular topics in medieval history among historians and a wider public alike, and crusade studies have reached an impressive critical mass over the last few decades. In the process, it has become one of the most cross-disciplinary fields within medieval history, encompassing a multitude of methodological and theoretical approaches. *Fighting for the Faith – The Many Crusades* aims to illustrate the variety in Crusade studies internationally. The initiative arose from general discussions about the Crusades among a group of Danish medievalist at the University of Southern Denmark in Odense, which led to further discussions at symposia and workshops around Europe and in the United States. In the “Introduction”, Kurt Villads Jensen and Carsten Selch Jensen state that the aim of the book is to discuss “some of the fundamental questions of current Crusade studies, including the reasons for undertaking crusades, against whom to crusade, and the periods during which it was possible to go on crusades – as well as what happened subsequently” (p. 9). The anthology consists of fifteen articles that cover a broad range of themes related to the Crusades and aspects of crusading. The contributions are almost exclusively limited to textual analyses, with the exception of Theresa M. Vann’s article on the role of images in the Hospitallers’ early book production.

In the first article, Thomas Hoffmann analyses medieval understandings of Muslims. Hoffmann warns that we should be wary of construing stereotypes as the critical factor in Christian-Muslim relations, and that Muslims could be understood within different categories and distinct types. Miika Tamminen also discusses images of Muslims in the thirteenth century, but from the perspective of pollution in the crusade propaganda of James of Vitry and Eudes of Châteauroux. Tammin shows how fear of pollution through accusations of idol-worshipping and sexual perversity was a part of crusade sermons to mobilize against Islam. Kurt Villads Jensen looks at the concept of change in the twelfth and thirteenth centuries. The First Crusade

and the conquest of Jerusalem marked a shift in the intellectual culture of Western Europe after 1100; history had moved into a new and better epoch. This saw a new interest in progress and change that in turn had huge implications for the Latin attitude towards all non-Christians, not only Muslims, but also Jews and Mongols.

In his article, Bjørn Bandlien also discusses different stereotypes of Muslims, but focuses on a specific geographical area, Norway and Iceland. Analysing a broad corpus of Norse texts, Bandlien finds that many of the same misinterpretations that had developed in European theology and literature were also present in Norway and Iceland by the turn of the thirteenth century. The various stereotypes of Muslims thus had an impact even in areas with no Muslim population and limited contact with the Islamic world. Jason T. Roche looks at Byzantine-Latin relations in the wake of the First Crusade. According to Roche, an important aspect in the Byzantine narratives regarding the Latin newcomers in the twelfth and thirteenth centuries, is that they are refracted through a distorting classicizing lens; this saw the repeated use of classical Greek barbarian *topoi* in the descriptions of Latins. Christian Høgel continues along a Byzantine theme, in exploring the medieval understanding of Islam as a violent religion. Høgel looks at the problematic relationship between a polemical passage in the writings of the Byzantine Emperor Manuel II Palaiologos (r.1391–1425), and the (para-)phrasing of it in a speech by then Pope Benedict XVI in 2006.

Turning northwards again, Carsten Selch Jensen turns to the problematic issue of clerical violence in connection with crusading on the Baltic frontier. Through a close reading of the text of Henry of Livonia from the 1220s, Jensen not only explores the question of whether clerics personally fought and killed, but also how they acted as peace negotiators between the newly converted Christians and pagans. The posthumous article by Tore Nyberg also deals with the northern Crusades. Initially, Nyberg sketches the broader context of the late medieval crusades, before he turns to the relationship between the Kalmar Union and the Orthodox Russians in the late fifteenth century. Despite the Russians repeatedly being the target for crusades, when the Danish Union king Hans (1481-1513) faced opposition in Sweden, he deemed it advantageous to sign a treatise with the Muscovite prince against the Swedes. The Swedes in response procured a crusading bull against the Russians, and another against the Union king. However, the first was lost, and the second came too late to be of any use. The Hussite heretics were a headache for both the Pope and the Emperor, resulting in several failed crusades directed towards them in the course of the fifteenth century. But what of the Hussite theory of war? Pavel Soukup aims to address two issues. Firstly, how the Hussite critique of the crusade did not mean a total rejection

of the idea of crusading. Secondly, he also points out how the Hussites themselves developed their own concept of fighting for the faith.

Many of the articles in the second half of the book deal with the transition of crusading, as a part of contemporary European politics, to something of the past – the memorization of the crusades. Both Greg O'Malley and Norman Housley discuss different aspects of the crusading movement in the later Middle Ages and the crusades against the Turks. O'Malley's article focuses on Tudor England and the role of the crusades. O'Malley explores how the image of the 'Turk' came to represent both outer and inner enemies. While the outer Turk was primarily the Ottomans, the inner Turk was a more complex figure who could represent all those, whom from a Tudor perspective, created dissent within Christianity: at first France, but later also the Lutheran countries of the north such as Denmark. The multifaceted and changing identity of the 'Turk' in European propaganda in the fifteenth and sixteenth centuries, has previously been discussed in studies by Norman Housley (Housley 2002: 131–159). However, in his present article, Housley attempts to understand the general change in conceptualization of crusading as a phenomenon. By comparing two examples, the efforts of Pope Pius II (1458–1464) to mobilize a crusade in the 1460s and the later history writing of the Anglican clergyman and Cambridge academic Thomas Fuller (1608–1661), Housley explores the transition of late medieval crusading – from the world of mobilization to the world of memory.

Despite increasingly becoming a thing of the past, Karen Skovgaard-Petersen's article on the Danish historian Anders Sørensen Vedel, demonstrates how crusading could still be a potential element in the politics of the late sixteenth century. Skovgaard-Petersen shows how Vedel appropriated the crusades to fit within a new Lutheran context. Following on the theme of Lutheranification of the Crusades, is Darius von Güttner-Sporzyński's analysis of the treaty of Kraków in 1525 (which includes the original Latin version as well as an English translation of the treaty). Following the conversion of the Teutonic Order's 37th Grand Master, Albert of Brandenburg-Ansbach, to Lutheranism, the treaty resulted in the dismantlement of the Order's Prussian territories and Albert becoming the first hereditary Duke in Prussia. As already mentioned, in her article Theresa M. Vann looks at another Military Order, the Hospitallers. Vann analyses the Hospitaller's writings about the Ottoman Turk, including a discussion on the use of images in the order's early book production in the fifteenth and sixteenth centuries. Closing the anthology, Benjamin Weber focuses on the late medieval papacy and the role and place of Jerusalem in papal letters. Weber finds that papal letters largely confirm the view that Jerusalem

gradually lost its importance in crusading during the fifteenth century in connection with the Ottoman advance.

The anthology gives a very good overview of the variety within current Crusade studies internationally, despite the absence of some popular themes in recent crusade scholarship, such as liturgy, materiality or eschatology (cf. Gaposchkin 2017; Purkis 2018; Rubenstein 2019). The book sheds new light on key aspects of the idea of crusading, especially regarding representations of religious otherness, while several articles also discuss the memorization of the Crusades, a popular theme in recent scholarship (Cassidy Welch 2017; Paul & Yeager 2012). The main weakness of the anthology is the vague title. The subheading of the book – *The Many Crusades* – speaks little of the content, and while several of the articles deal with different crusading venues, such as the Holy Land, the Baltic or against groups within Europe, other major arenas, most conspicuously Iberia, are not mentioned. In general, the anthology focuses on the changing idea of the Crusades and the phenomenon's transition from practice into memory. Hence, a title that better reflected this would be more fulfilling. Another minor issue is the absence a thematic grouping of the articles, which would have made the correlations between them more apparent. At any rate, these are minor criticisms. *Fighting for the Faith – The Many Crusades* is a valuable contribution to the field of crusade studies and medieval scholarship. Hopefully, it will lead to further research on the role of the Crusades in a Scandinavian as well as a wider European context.

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