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Laura K. Morreale and Nicholas L. Paul, eds., *The French of Outremer: Communities and Communications in the Crusading Mediterranean*. New York: Fordham University Press, 2018. viii + 296 pp. Notes, illustrations, and index. \$15.00 U.S. (hc). ISBN 9780823278169.

Review by Nicholas Morton, Nottingham Trent University

The French of Outremer is a stimulating collection of essays considering themes surrounding notions of identity, language and culture in the “Frankish” states of the Aegean and the Levant. It is a timely study, building on both the burgeoning scholarship in these areas and a common desire among linguists and historians working on these topics to seek insights from one another’s research.

The collection opens with a very impressive piece from Laura Minervini, which seeks to explain how much we know about the dialect of French commonly spoken in *Outremer*. Drawing upon written histories, funerary inscriptions, and nomenclature, she sets out some of the key linguistic features defining *Outremer* French and its borrowings from other languages. The study of *Outremer* French is picked up in the collection’s penultimate article by Fabio Zinelli, which explores its diffusion across Western Europe in the years both before and following the collapse of the Crusader States in 1291. Alan M. Stahl’s article continues the conversation surrounding French influences in the Crusader States but focuses specifically on the employment of the French *denier* across the Latin East and also in the Aegean during this period.

One of this collection’s great strengths is a cluster of studies on aspects of the Old French version of William of Tyre’s history. These essays consider its manuscript traditions, and its various continuations and adaptations. Peter Edbury opens this conversation by looking at one such adaptation known as the *Chronique d’Ernoul*, focusing specifically on its account of the history of the kingdom of Jerusalem in the years directly prior to the battle of Hattin and the fall of Jerusalem (1185-1187). Edbury’s contention is that this material was authored by Ernoul, squire to Balian of Ibelin, and he highlights how this work continually lavishes praise on Balian for his actions during this period. He also discusses both Ernoul’s possible role in writing earlier sections of this history and the way in which Ernoul’s work was modified in later texts within this tradition.

Philip Handyside’s article focuses on what we can learn about the translator who created the Old French version of William of Tyre (the *Estoire d’Eracles*). By focusing on the additions and alterations made within the translation process, he offers a discussion on how much the

translator really knew about the east. This extra material includes some interesting comments such as the throw-away line that the kingdom of Jerusalem was so small that it did not really warrant the status of being a kingdom but should really be described as a “barony.” He also discusses the manuscript tradition of the versions of this work produced in the Latin East during the Thirteenth Century. Massimiliano Gaggero’s article also considers this tradition, highlighting the links connecting the *Ernoul-Bernard* history to Robert of Clari’s account of the Fourth Crusade, suggesting that they may both be connected to the intellectual circles orbiting around the Abbey of Corbie.

The final study on the *Ernoul-Bernard* tradition is Uri Zvi Shacher’s fascinating work on the *Estoire’s d’Outremer*, a text loosely deemed part of this tradition. The article’s purpose is to take stories from this text, formerly deemed to be “fictional”, and to demonstrate their value as indicators of the broader attitudes and ideas held by elite Franks in the Levant. Of particular interest is discussion offered on inter-cultural alliances, Christian mercenaries fighting for Muslim forces, and this work’s description of Saladin’s ventures into Nubia.

Nicolaou-Konnari maintains the focus on textual sources but considers a very different work, the fifteenth century chronicle written by Leontios Makhairas. This piece explores how this Greek Cypriot history reveals influences from French vernacular texts whilst more broadly reflecting the historic legacy of the Crusader States; thus showing the long-term influence of Frankish culture on the island’s complex history and cultural milieu.

Anne E. Lester’s piece turns to a very different group of sources: the relics transported back to Western Christendom following the fall of Constantinople in 1204. The discussion here considers the presentation of these items in their newly assigned western contexts, demonstrating how their meaning and original purpose was “translated” into an unfamiliar milieu.

Zrinka Stahuljak’s article opens a helpful and illuminating discussion on the pilgrim traffic to the Holy Land post 1291. It provides a clear overview of the process by which pilgrims travelled from the west to reach the pilgrim sites in the east during this era but concentrates especially on the payments—known as *courtoisies*—made by such travellers to local guides and agents to facilitate their passage.

The final work in this collection by Renate Blumenfeld-Kosinski directs its attention to the “recovery treatises” written in the wake of the fall of Acre (1291), specifically those by Pierre Dubois and Philippe de Mézières. She explores the role they assign to women when they lay out their blueprints for the re-establishment of the Crusader States. Both authors recognised that women would be vital to any such endeavour, but they differ considerably in their views on the functions such women could/should perform, Dubois laying out a range of different vocations for female settlers, but de Mézières offering a much more restrictive vision.

Overall this collection is fascinating on two levels. Its constituent articles are all written to a high standard and contribute to a broad array of new and existing scholarly questions. Beyond this, however, it is to be hoped that this work will act as a gateway for further discussion on these themes, encouraging future collaboration between fields and enhancing our ability to understand the complex identities and cultures of the Medieval Frankish societies in the Aegean and Eastern Mediterranean.

LIST OF ESSAYS

Laura K. Morreale and Nicholas L. Paul, "Introduction"

Laura Minervini, "What We Know and Don't Yet Know about Outremer French"

Alan M. Stahl, "The *Denier* Outremer"

Peter Edbury, "Ernoul, Eracles, and the Collapse of the Kingdom of Jerusalem"

Philip Handyside, "L'Estoire d'Eracles in Outremer"

Massimiliano Gaggero, "Western Eyes on the Latin East: The Chronique d'Ernoul et de Bernard le Trésorier and Robert of Clari's Conquête de Constantinople"

Angel Nicolaou-Konnari, "A Neglected Relationship: Leontios Makhairas's Debt to Latin Eastern and French Historiography"

Uri Zvi Shachar, "Estoires d'Outremer: The Arabic Context of the Saladin Legend"

Anne E. Lester, "The Tasks of the Translators: Relics and Communications between Constantinople and Northern France in the Aftermath of 1204"

Zrinka Stahuljak, "The Pilgrim Translation Market and the Meaning of Courtoisie"

Fabio Zinelli, "The French of Outremer Beyond the Holy Land"

Renate Blumenfeld-Kosinski, "Roles for Women in Colonial Fantasies of Fourteenth-Century France: Pierre Dubois and Philippe de Mézières"

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