

Gresbeck's description of life under Anabaptist rule is the only account written by someone who lived in the city for nearly the entire time: Kerssenbrock relied on second-hand eyewitness accounts and documents. Mackay concludes that Gresbeck did not consult others before penning his account, which explains why his version is inconsistent with other documents about the revolt, especially relating to the chronology of events after Easter 1535. Throughout the translation, Mackay's footnotes direct the reader to other sources that confirm or challenge Gresbeck's recollections. For example, Mackay clearly shows that Gresbeck fundamentally challenges other chronologies that place the death of the Dutch prophet Jan Mattheijs exactly at Easter Day 1534 (p. 90).

Despite some confusion about the precise course of events, Gresbeck's story is a valuable source for life under the Anabaptists. From his description of life at the court of King John, it is clear that he moved in circles in close proximity to the ruling elites, where ecstatic outbursts and prophecies continued to play a role in the authority of John's rule until the very end. As the rest of the besieged city starved, Gresbeck grew increasingly disillusioned with the opulent livery and extravagant banquets of the court. As a native of Münster, Gresbeck was also shocked by the destruction of the city's churches. He does not seem to have understood Anabaptists' theology, the intricacies of which did not concern him. On the other hand, he provides detailed descriptions of their military planning. Gresbeck clearly sympathises with the *Landsknecht* who were swept up by events and with the common people who languished under the siege.

Given Gresbeck's shaky memory, his narrative needs to be read alongside other accounts. Fortunately, Mackay's notes guide the reader to relevant sources and passages. Along with his earlier translation of Kerssenbrock, Mackay's has granted non-specialists access to this example of a civic reformation gone awry that has fascinated readers over the last five hundred years. Students and scholars will now be able to draw their own conclusions about these events that seemed to confirm everyone's worst fears of the danger of reformation from below.

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Representing heresy in early modern France. Edited by Gabriella Scarlatta and Lidia Radi. (Essays and Studies, 40.) Pp. 297 incl. 29 colour ills. Toronto: Centre for Reformation and Renaissance Studies, 2017. \$34.95 (paper). 978 0 7727 2187 7
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This is a collection of nine essays by literary scholars followed by an afterword by the Reformation historian Andrew Spicer. The volume publishes the collected papers of a series of panels at the Sixteenth Century Studies Conference in 2012 and includes twenty-six colour illustrations. The strength of these essays is to challenge any fixed definitions of 'heresy' and to show the variety of ways in which sixteenth-century French writers and artists created shifting representations of religious pluralism. The essays cover cartography (Kendall B. Tarte), manuscript illuminations (Nicole Bensoussan and Kathleen Wilson-Chevalier), martyrology

(Edith J. Benkov), poetry (Robert J. Hudson and Gabriella Scarlatta) and polemical libels (David LaGuardia). They range from canonical authors such as Michel de Montaigne (Valérie M. Dionne) to lesser known figures such as Guillaume Michel (Lidia Radi). As an exercise in the cultural history of representations in Reformation France, the volume acknowledges its debts to the work of historians who have worked extensively in this field such as Denis Crouzet, Natalie Zemon Davis and Luc Racaut. The essays work particularly well when they use the artistic and literary qualities of the sources to reveal how painters and writers challenged, inverted or evaded the straightforward label of heresy (for example, Radi on Michel, Hudson on Clement Marot, or Wilson-Chevalier on manuscript illuminations commissioned by Claude de France). For the contributors, heresy was a contested category whose very imprecision proved a stimulus for artists and writers to explore the central issues of their time. Overall, the volume carries significant findings for literary scholars seeking to move beyond the canon of established authors in this period. However, historians more interested in the dynamics of the Reformation and Wars of Religion in France might find the focus on visual art and literary texts somewhat restrictive.

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Arab Orthodox Christians under the Ottomans: 1516–1831. By Constantin A. Panchenko. Trans. Brittany Pheiffer Nobel and Samuel Noble. (Foreword His Beatitude Patriarch John x of Antioch and All the East.) Pp. xi + 688 incl. 25 colour and black-and-white ills and 3 colour maps. Jordanville, NY: Holy Trinity Seminary Press, 2016. \$29.95. 978 5 91674 226 8
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This book presents a comprehensive and encyclopedic overview of the early modern history of Christians in the Arabic Levant, namely in the Orthodox patriarchates of Antioch and Jerusalem. Endorsed by a preface by the current patriarch of Antioch, it is a translation from the Russian and was originally published in 2012. The author is a renowned expert on the history of Middle Eastern Christianity. Unlike other recent scholarship on the topic, his book relies less on Ottoman and more on Christian Arab and Russian sources. Focusing on the three centuries between Sultan Selim I's conquest of Syria and Palestine from the Mamluk rulers (1516) until its occupation by the Egyptian pasha Muhammad Ali (1831), the book draws a vivid picture of the culture of the two Orthodox patriarchates, their social and demographic composition as well as their economic and political relations to the Ottoman Porte, the ecumenical patriarchate of Constantinople, and the Orthodox world, namely Serbia, Georgia and the Danubian Principalities. Russia in particular evolved as an important protector of Orthodox believers, but also as a danger when it became the major opponent of the Ottomans in the eighteenth century. Since the Ottoman Empire united the biggest part of Orthodox Christians under its rule, it ended the previous isolation of Arab Orthodoxy and strengthened its distinct and increasingly urbanised culture. After the incorporation of the Arab East into the Ottoman Empire, Greek influence in the Middle