

light the disappearance of paganism. Rather than an eyewitness report about the bishop, the *Vita* was a retrospective validation of the emergence of Christianity, “un récit patriographique” that “nourished the memory” (p. 37) of the construction of the city’s huge new church.

A related puzzle is the relationship between the Greek *Vita* and a Georgian *Vita*, edited by Paul Peeters (*AB* 59 [1941], with a Latin translation). Peeters argued that the Georgian *Vita* was a translation of an original version in Syriac; he also suggested that the Greek *Vita* had been based on a Syriac version. Other scholars have reversed the sequence by arguing that the Syriac version behind the Georgian *Vita* was instead a translation of an original Greek *Vita*. Since some names and episodes differed between the two *Vitae*, these arguments about priority have significant consequences. Lampadaridi now eliminates a Syriac version from the transmission and concludes that the Georgian *Vita*, despite the omissions and additions, had been translated directly from the Greek *Vita*.

Lampadaridi’s stimulating introduction and commentary should revive interest in the Greek *Vita* as both a literary narrative and a possible historical source. Perhaps it will also inspire the publication of a complete translation of the *Vita* into English.

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RAYMOND VAN DAM

MEDIEVAL

Popes and Jews: 1095–1291. By Rebecca Rist. (Oxford: Oxford University Press. 2016. Pp. xxi, 336. \$110.00. ISBN 978-0-19-871798-0.)

Rebecca Rist has produced a valuable addition to current research on the relationship between the papacy and the Jews in the High Middle Ages (*Popes and Jews: 1095–1291*). Her previous publications have explored crusading, the medieval papacy, and papal-Jewish relations in narrower contexts; however, this time she delves deeply into the complexity of the relationship between the *papacy*, in particular, and the Jews, and the paradox of protection (particularly in Rome) and toleration, while also restricting Jewish life. The two-century period on which she focuses spanned a transformational era for European Jews of increasing suspicion, false accusations, and horrific persecution of individuals and whole communities. In exploring the papal-Jewish relationship, Rist builds on seminal works from the explosion of research by prominent scholars since the 1960s into Christian-Jewish relations in the Middle Ages. Scholars such as Kenneth Stow have written numerous articles and books exploring that relationship from the Jewish perspective. Rist’s aim, as stated in the appendix, is “to re-focus . . . often neglected themes . . . with regard to specifically *papal*-Jewish relations” (p. 271). This volume seeks to offer a more comprehensive analysis of many aspects of that particular relationship through the use of an extensive bibliography of primary and secondary sources.

The chapters in this volume are each dedicated to different aspects of papal-Jewish interaction, including: papal protection of the Jews, the effect of the Crusades on the Jews, papal claims to authority over the Jews, the papacy and the Roman Jewish community, the Jews and money, and the impact of the crusades on Jews and Jewish communities; however, of special note are the sections devoted to Jewish ideas about the papacy, gleaned from numerous Hebrew sources. Using Hebrew, papal, and other Christian texts results in an examination of both perspectives in the same volume, and supplies a much more nuanced and complete picture. Rist's pragmatic analysis of events within their historical contexts leads to interesting perspectives and suggestions for papal motivations. Coming from a Jewish *and* Christian background, Rist strives to analyze and communicate both perspectives, which makes this study particularly worthwhile. She also explores the legal and theological underpinnings to treatment of the Jews within Christian society in specific situations, which suggests why individual popes' actions were not uniform. Her research reveals the truly limited protective power popes had, despite their attempts, particularly in the twelfth century in Rome; however, she also points out papal decisions that led to dreadful consequences for Jewish communities. Rist effectively sets each situation within its historical context, and rightly warns against "post-enlightenment distinctions" when exploring papal decrees (p. 4).

Popes and Jews, 1095–1291 will be valuable for university students and academics because of its extensive bibliography and because it addresses multiple aspects of the papal-Jewish relationship within a limited time frame and in the same volume. She clearly demonstrates her skill at utilizing a vast collection of sources to tell this multifaceted story. At times, however, perhaps because the same sources apply to different topics, some sections from different chapters seem repetitive, and perhaps could have been consolidated for a smoother read; nevertheless, managing such a mountain of detail reveals a mastery of the sources.

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MARIE-THÉRÈSE CHAMPAGNE

Interpretation of Scripture: Practice. A Selection of Works of Hugh, Andrew, and Richard of St Victor, Peter Comestor, Robert of Melun, Maurice of Sully, and Leonius of Paris. Edited by Frans van Liere and Franklin T. Harkins. [Victorine Texts in Translation, Volume 6.] (Turnhout: Brepols. 2015. Pp. 563; 1 color ill. €90.00. ISBN 978-2-503-55312-2.)

Following a preface by Hugh Feiss, acknowledgments from the editors, and the list of general abbreviations that precedes every volume of this series, the present publication opens with a "General Introduction" written by Frans van Liere and Franklin T. Harkins (pp. 25–50). As a whole, the authors and their writings, which have been chosen to illustrate what could be understood by exegetical "practice," have been arranged in seven thematic groups: "Literal Exegesis" (Hugh of St. Victor); "*Littera and Historia*" (Hugh, Richard, Andrew of St. Victor, as well as Peter Comestor); "The Spiritual Sense in Exegesis and Theology" (Richard of St. Victor); "From Exegesis to Theology" (Robert of Melun); "*Hebraica Veritas*, Jews,

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