

will be useful both to historians seeking comparative material and to anyone more generally interested in Iberian and medical history.

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IRIS SHAGRIR, *Naming Patterns in the Latin Kingdom of Jerusalem*. (Prosopographica et Genealogica, 12.) Oxford: Unit for Prosopographical Research, Linacre College, 2003. Paper. Pp. xiii, 112; black-and-white figures and tables. £24.

Were the *pullani* of Outremer culturally Franks, or had they been synthesized into a new culture—either through the assimilation of so many different Western crusaders into the Frankish throng or through the assimilation of Eastern neighbors and subjects in the new states? That is the underlying question that Iris Shagrir poses in her close study of the naming patterns of the Latin Kingdom of Jerusalem. Her question fits into larger dialogues on the colonialisms of the crusader states and on the core cultural identity of the western Europeans, but Shagrir's methodology is firmly grounded in the recent traditions of quantitative onomastic studies, for example, the work of Monique Bourin and others whose research is showcased in *Génèse médiévale de l'anthroponymie moderne* (5 vols. in 7 parts, Tours, 1989–2002). Here and elsewhere in the past two decades, a kaleidoscope of regional onomastic studies has analyzed the origin and transmission of forenames and surnames in many regions of post-Carolingian Europe. While overall trends can be seen in the period 1000–1300—including a transition away from Germanic names and a contemporaneous adoption of surnames—regional variations in these chronologies are pronounced, reminiscent of the chronological variety found by those analyzing social and political trends associated with the thesis of the *mutation féodale*.

As an integral part of this short book Shagrir presents a valuable, readable synthesis of this recent onomastic literature focusing on western Europe, to which she compares her own data collected from the Kingdom of Jerusalem. She has constructed a prosopographical sample of several thousand adult males in the Latin Kingdom of Jerusalem, drawn from the witness lists of nearly three thousand charters published in Reinhold Röhrich's *Regesta regni Hierosolymitani* and Geneviève Bresc-Bautier's *Le cartulaire du chapitre du Saint-Sépulcre de Jérusalem*. At issue: Do the naming patterns that emerge from this prosopography reflect or differ from those found in Frankish provinces back in western Europe in the same period? If they differ, can these illuminate the nature of broader cultural synthesis between the Franks of Outremer and their non-Frankish neighbors? In constructing her sample, Shagrir deliberately discarded those whom she could positively identify as non-Catholics (including Eastern Christians of all stripes as well as Jews and Muslims) to focus on Westerners themselves and their use of names. This particular methodological point might have been discussed more fully, since simply eliminating names that *sound* Muslim, Greek, or Jewish would result in a somewhat circular analysis. For that matter, quantifying and analyzing the names of known non-Catholics in the witness lists would also have shed welcome light on the question of ethnic and cultural synthesis—though it would have required a different methodology, and this is a well-focused book.

Shagrir has done a series of analyses of name frequencies, showing static patterns and trends over time (focusing only on given names, not surnames). The most basic findings are unsurprising: the stock of used names shrank somewhat between 1100 and 1291, reflecting the same trend in Frankish Europe. The most common names are similar to those in European Frankish lands in the same periods: a broader, older stock of Germanic names declined in use in favor of a smaller set of apostolic saints' names, of which the best example is John, which became the most common man's name in Europe in the thirteenth century. The discernible differences between Outremer and western Europe appear to be primarily

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questions of degree or chronology, rather than wholly divergent trends. For example, the “great European vogue of John” seems to have grown earlier in Outremer (or perhaps contemporaneously in Outremer and Italy) before spreading to France and elsewhere. Shagrir’s conclusions confirm what would seem to be common sense about a partial assimilation of onomastic habits from Byzantine and other Eastern Christians: “The Frankish name givers [in Outremer] duplicated neither the western nor the eastern practices, but drew their pattern from both, to create a model akin to the one that developed in Western Europe sometime later, from the end of the 13th century onwards” (pp. 77–78). This does not (and Shagrir does not claim it does) confirm the older idea that the crusader states were necessarily the conduit for Eastern cultural influence upon western Europe. Rather, the people of the crusader states were simply in a position to respond to such influences before they became more widely disseminated farther west.

Clear and well presented as they are, these findings of onomastic distinction from contemporary Frankish norms do not quite support a confident review of the original question: how “Western”—or not—was Outremer? Nevertheless we now have a valuable overview of one aspect of Outremer’s cultural identity and a strong contribution to the growing data on naming patterns among medieval Europeans generally. Ultimately, this book is more satisfying as a specialist study for those already interested in onomastics—perhaps in other regions—than as a response to the open question on the cultural identity of Outremer. But it will serve well to introduce the methods and value of onomastics to Anglophone medievalists not already acquainted with the world of *anthroponymie médiévale*.

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BOAZ SHOSHAN, *Poetics of Islamic Historiography: Deconstructing Tabarī’s “History.”* (Islamic History and Civilization: Studies and Texts, 53.) Leiden and Boston: Brill, 2004. Pp. xxxiv, 272. \$134.

The History of Prophets, Kings, and Caliphs, an Arabic chronicle compiled by al-Tabari (d. 923), is the most commonly cited primary source for the history of the early Muslim community. The Leiden edition of 1879–1901 fills fifteen volumes, the 1967 Cairo edition ten, and the recently completed English translation thirty-nine. Understandably, most historians who use it confine themselves to the sections of direct relevance to their research. Boaz Shoshan, however, has written a carefully argued study based on a reading of the entire text. By identifying the stylistic devices at work in the *History*, he hopes to offer an alternative to positivist readings that merely scour the text for recoverable fact. While conceding that he is not “an absolute pioneer, since the treatment of classical Islamic historiography as a literary product has been probed more than once,” he contends that his work “departs in important respects” from that of his colleagues. The most important departure seems to be that even “revisionist” Islamic historians continue to interest themselves in the distinction “between fact and fiction,” whereas Shoshan is interested only in the means by which historical narrative is sustained (pp. xxv–xxvi).

The book’s eight chapters are divided into two parts. The chapters in part 1 draw on the *History* as a whole to make arguments about its narrative construction. The first chapter is framed as a critique of Tayeb El-Hibri, who in an influential study (*Reinterpreting Islamic Historiography: Harun al-Rashid and the Narrative of the Abbasid Caliphate* [Cambridge, Eng., 1999]) has argued that Islamic historiography, far from being a repository of fact, consists rather of moralizing allegories about rulers. This approach, says Shoshan, ignores the extent to which historians tried to give the impression that they were telling a true story. As evidence for the “claim to veracity” (p. 6), Shoshan cites the detailed descriptions of physical objects, spaces, persons, and gestures from al-Tabari’s *History* as well as the