

indicates that this institution is a secure provenance for the manuscript. The number following the solidus refers to the number of the manuscript witness in Allen's list of copies of a given text, thus "Cant/3" means the third manuscript listed for "Super Canticum." The entries in the corrected list in some cases include information such as folio references. To locate the text entry in the corrected list it is necessary to use the main table of contents. "Super Canticum" is the second item in the list. Turning to the third manuscript on the list of witnesses to "Super Canticum" (Oxford always comes first in Allen's lists), reveals that in Balliol College, MS 224A, the text occurs on fols. 5–11, 4, and 12–20v "in that order" (2).

It is necessary to have a copy of Allen's volume to hand to use *A Corrected List of Copies* since much material is not carried over. Another useful book is Hanna's *The English Manuscripts of Richard Rolle: A Descriptive Catalogue* (2010), since information there is not repeated in the corrected list and abbreviations are carried over. It is to be hoped that the next stage in Rolle manuscript studies will be a complete catalogue, preferably electronic, of the Latin manuscripts with all of the material from Allen and Doyle and Hanna synthesized in one place. *A Corrected List of Copies* demonstrates the need for a detailed catalogue and provides an excellent foundation and much new material for such an undertaking.

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ANTONY EASTMOND, *Tamta's World: The Life and Encounters of a Medieval Noblewoman from the Middle East to Mongolia*. Cambridge: Cambridge University Press, 2017. Pp. xxiii, 434; many color plates and black-and-white figures. £35. ISBN: 978-1-107-16756-8. doi:10.1086/710652

This study deals with the Armenian-Georgian noblewoman Tamta (c. 1195–c. 1254), who was born to the Armenian Mqargdzeli family at the court of Queen Tamar of Georgia. Thus, she lived between two different Christian cultures and confessions. Tamta was first noted by the French linguist and historian Marie-Félicité Brosset (1849) for more than a century before receiving minor walk-on parts in more recent scholarship. Antony Eastmond follows Tamta's life story chronologically, but his emphasis is on building a broader picture of various cultures and their connections in thirteenth-century Anatolia and Caucasus.

Tamta led a tumultuous life. From 1210 to 1237, she was married as a Christian to two Muslim Ayyubid rulers, sons of Sultan Saladin with a Kurdish background, in the Anatolian city of Akhlat. Tamta's marriage was probably expected to preserve peace between the Georgians and the Ayyubids. Her first husband, al-Awhad, died after a few months of marriage. His younger brother al-Ashraf Musa assumed his brother's power and married his Caucasian widow. While her husband was absent, Tamta was the regent of Akhlat.

Tamta's most traumatic interlude was no doubt her forced marriage to the Khwarazmshah Jalal al-Din Minguburnu. After conquering Akhlat in 1230, Jalal al-Din raped Tamta at the palace in order to humiliate the Georgians, the Armenians, and the Ayyubids, and then took her as his wife. Jalal al-Din was murdered four months after the wedding. The arrival of the Mongols finally ended the Khwarazmian Empire, and in 1231 Tamta was returned to her second husband. The Mongols captured Tamta in 1236 in their quest to conquer Greater Armenia and Anatolia, and she had to change her cultural identity again, although she was always able to preserve her Christian faith.

Tamta was held hostage and sent to the court of Great Khan Ögedei in Qaraqorum. There are no sources about her life among the Mongols. Tamta got her freedom in 1245, nine years after her capture, following the official requests of the Georgians. She was named governor in Akhlat, a ruling vassal of the Mongols for the last decade of her life.

Tamta's extraordinary life is difficult to describe in detail. There are a few off-hand mentions of her in Georgian, Armenian, Arabic, and Persian histories. The most important source for Tamta's life comes from Armenian historian Kirakos Gandzaketsi, whose main interest lies in Tamta's work on behalf of Christians under Ayyubid rule—for example, supporting monasteries and pilgrimages.

Eastmond's methodological solution as an art historian is to bring forth all kinds of material history of art and archaeology: churches, mosques, tombs, palaces, caravanserais, bathhouses, city walls, as well as paintings, ceramics, coins, etc. The main title of the book is expressly *Tamta's World*, and here lies the strength of the study, since all that remains of medieval Akhlat is its extensive cemetery. The author concentrates on Akhlat but compares it with such cities as Aleppo, Ani, Cairo, Damascus, Konya, Raqqa, and Tbilisi.

The chapters concerning the Khwarazmians and the Mongols are naturally much shorter, but the method is the same. In this kind of book the images, many taken by the author, are extremely important. We do not know of any images or inscriptions of Tamta, but there were probably a few in churches. Eastmond also makes good use of some travel accounts of that period, such as those by the Franciscans John of Plano Carpini and William of Rubruck, as well as the account by King Hetum I of Armenia, to better understand Tamta's world. Useful, but less well known, is the account, written by the Dominican Simon of Saint-Quentin (1248), of Mongol rule in Caucasus.

Eastmond also examines the religious-ideological world of that region, even though the book is not expressly about comparative religions; rather, it is a political, economic, and anthropological history as well as a literary history. The author is able to exploit manuscripts and printed sources in many languages. Especially interesting are the strong influences in architecture and literature between Persian/Arabic and Caucasian Christian cultures. This concerns even the great Georgian epic poem, Shota Rustaveli's *The Knight in the Panther's Skin*, about the reign of Queen Tamar. This book is not a gender or a feminist study, though there is one reference to Simone de Beauvoir (244). Nonetheless, a woman is the focus of Eastmond's book. As the author remarks, Tamta was not so unique or isolated. There were a number of Christians living at Muslim courts as secretaries, physicians, soldiers, and officials and other Christian noblewomen across the region involved in diplomatic marriages.

Tamta's World retraces Tamta's life in Anatolia, where cultures were more diverse and yet more interconnected than ever before. The book explores the question of how this woman moved between Christian, Islamic, and even Buddhist and shamanistic societies, and held power in them as a Christian woman. Further, it examines how she repeatedly had to adapt to new circumstances and learn several languages. This speaks to Tamta's personal intelligence. However, according to Eastmond, Tamta's greatest triumph was survival.

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MATTHIAS EGELER, ed., *Landscape and Myth in North-Western Europe*. (Borders, Boundaries, Landscapes 2.) Turnhout: Brepols, 2019. Pp. viii, 261; 18 black-and-white figures, 3 maps, and 3 tables. €80. ISBN: 978-2-503-58040-1.

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This collection of essays has its origins in the "Landscape and Myth in North-Western Europe" conference organized in 2016 by the volume's editor, Matthias Egeler. Twelve chapters plus an introduction explore various aspects of the relationship between place and story in medieval Irish, Icelandic, Welsh, French, and Latin narrative traditions. The volume adds to a rapidly growing body of scholarly work that draws on theories of space and place, as well

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