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***Christliche Pilgerfahrten nach Jerusalem im früheren Mittelalter im Spiegel der Pilgerberichte.***  
By Verena Türck. (Abhandlungen des Deutschen Palästina-Vereins, 40.) Pp. x+154 incl. 14 maps and 1 colour plate. Wiesbaden: Harrassowitz, 2011. €44. 978 3 447 06636 5; 0173 1904

Mark W. Elliott

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operation: the two earliest Chalcedonian sources on the union with the Jacobites, Antiochus Monachus and Euboulus of Lystra, do not make any reference to the activity; the statement of faith of the Persian *catholicos* quoted in connection with the union with the imperial Church does not mention activities; the activities played no role in the union with the Armenians; and they are at best secondary in the document of union with the Egyptian Theodosians. Even if the concept of *mia energeia* is not altogether absent from the unions, it does not appear to be central to them. Should we conclude that Heraclius' union policy was based on a mixture of personal prestige, the carrot-and-stick approach, and willingness to make non-vital theological concessions, rather than on a dogmatic innovation? This possibility should be given serious consideration now that we realise the extent to which the narrative of a theological innovation aimed to entice the dissidents into union with the imperial Church was the creation of Sophronius, Maximus the Confessor and their circle.

This book, in conclusion, usefully combines a historical and a theological approach in the study of the Monothelete controversy. It is to be hoped that it will stimulate more debate from both historians and theologians.

UNIVERSITY OF OXFORD

MAREK JANKOWIAK

*Christliche Pilgerfahrten nach Jerusalem im früheren Mittelalter im Spiegel der Pilgerberichte.*

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The author claims to be filling a gap in the scholarship on pilgrimages to Jerusalem in the period of the early Middle Ages (by which she means the period from 900 to the eve of the crusades in 1095). There is from the outset an awareness of the rich variety of pilgrimages in terms of distance, destination and motivation. The significance to contemporaries of the notion that Adam's tomb's was located in the same spot as Christ's is not wholly substantiated. What seems better established here is that prior to the Carolingian period Jerusalem was not thought to be at the centre of world, despite Adomnan's efforts, but was more seen as central in an ideal sense. Nevertheless, once pilgrims reached Jerusalem every detail of topography and physical geography set down in early guidebooks was seen as facilitating their access to the sources of salvation history and through these to the mysteries of the faith. The Carolingian policing of pilgrimages to Jerusalem was relatively easy, because pilgrims were few and were drawn from well-behaved elite classes. These people liked to visit other places on the way, and adore or remove relics which had been there since the earliest Christian centuries. The author's conviction is that around 1000 pilgrimage was to a large degree inspired by the fear of impending apocalypse. It is argued that millennial anxiety led to penitential mass pilgrimages as the land passage through central and Eastern Europe opened up, although the threat of violence on arrival in Palestine increased, which contributed to the arming of pilgrims even prior to the crusades. This work is more

of an overview with a sampling of primary material than exhaustive research into the sources, but it is readable and well presented.

UNIVERSITY OF ST ANDREWS

MARK W. ELLIOTT

*Beneventan discoveries. Collected manuscript catalogues, 1978–2008.* By Virginia Brown (ed. Roger E. Reynolds). (Monumenta Liturgica Beneventana, 6. Studies and Texts, 179.) Pp. xxiii+427. Ontario: Pontifical Institute of Mediaeval Studies, 2012. \$90. 978 0 88844 179 9

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The only monograph describing the development of one of the major medieval regional scripts remains *The Beneventan script* by E. A. Lowe (1914, 2nd edn, enlarged by V. Brown, 1980); manuscripts in this script are important because of where they were written: southern Italy, including Monte Cassino. Lowe included in his book all of the manuscripts and fragments known to him, and subsequent discoveries he gathered in a paper published in 1962. After his death in 1969 his assistant during the last year of his life, Virginia Brown, continued to seek out examples, and in five papers that appeared in *Mediaeval Studies* between 1978 and 2008 published the results of her searches. The present book brings together these papers and provides a list of all known examples of the script included in Lowe's publications and those of Brown, as well as a very useful and valuable index of their content, a remarkably high proportion of which is liturgical. Brown intended, after her retirement from the Pontifical Institute of Mediaeval Studies, to produce a more elaborate and extensive version of such a book, now never to appear because of her early death. Roger E. Reynolds has brought together the basic material on which Brown intended to work, and includes a touching memoir and account of the scholarly achievements of his friend and colleague, perhaps best known to the wider community of medievalists as the editor of *Mediaeval Studies* between 1974 and 1988. There is a growing number of fundamental publications concerning Beneventan script (including Brown's own studies concerned with Beneventan manuscripts, *Terra Sancti Benedicti*), and the present book sits well with them on the shelf.

THE RED GULL PRESS

MICHAEL GULLICK

*The making of the monastic community of Fulda, c. 744–c. 900.* By Janneke Raaijmakers. (Cambridge Studies in Medieval Life and Thought. 4th Ser., 83.) Pp. xix+357 incl. 8 ills. New York–Cambridge: Cambridge University Press, 2012. £65. 978 1 107 00281 4

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This excellent study gives a comprehensive account of the growth of the monastery of Fulda, the necrologies, the Annals, the lists of monks, the property holdings, the architecture, the cult of saints and the *Supplex libellus*, a remarkable account of how and why the monks were able to oust their abbot. It digests several shelves of fundamental German research, and is not afraid to modify some conclusions. It will be essential reading for those working on Hrabanus Maurus, on monasticism,