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Review of The New Cambridge Medieval History, Vol 1: ca. 500-700, edited by P. Fouracre

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Landscape: Overseas Pilgrimages in *The Book of Margery Kempe*" is an invigorating and brilliant argument about how Kempe's indifference to physical landscapes, when overlaid with spiritual, scriptural, hagiographic, and visionary topographies, was a way to ground her authority. Such theoretical insight could, perhaps should, have been extended throughout the whole volume.

Part 3, "Landscapes in Time," is interesting enough but quite eccentric—with three essays on, respectively, ruins as relics in Post-World War II Britain, climate change and its impact on Cistercian settlement, and images of medieval monasticism as a cultural resource for environmentalism across the Pacific Northwest of the U.S.

The work begins with an occasionally insightful introduction by Lees and Overing under the title "Anglo-Saxon Horizons: Places of the Mind in the Northumbrian Landscape." The title suggests a key tension in the work between the "stubborn materiality of place" and its "metaphorical, spiritual, and poetic" possibilities (4). With a nod to theorists such as Yi-Fu Tuan, Michel de Certeau, and Pierre Bourdieu, the authors suggest that "places, like their inhabitants, are redolent with contradiction and with the multivalence of the past" (16). This is no doubt accurate, but such a generality does not quite deliver what one might have hoped for from such an introduction—a contribution to understanding places that draws out the implications of medieval belief systems and practices in a way that illumines patterns of contingencies between particular languages, practices, and communities. The authors make no reference to other religious theorists of space and place—notably Mircea Eliade or Jonathan Z. Smith—and apparently did not have access to any of the massive theological-historical literature on Scripture and place (for example, Walter Brueggeman) and practice and place (for example, Caroline Walker Bynum). The result is a work that is largely trees, no forest. We can be grateful for the details individual authors collected in their disparate essays, and for the editors in urging consideration of this topic. But it will be up to future historians to draw out the broader implications for understanding "medieval landscapes," for understanding what it meant for people to "believe" in them, and for understanding why it is important for us to study them—beyond the (no doubt delightful) prospect of a pilgrimage to Northumbria.

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The New Cambridge Medieval History I: ca. 500–700. Edited by **Paul Fouracre**. New York: Cambridge University Press, 2005. xviii + 981 pp. \$180.00 cloth.

This volume completes the New Cambridge Medieval History, successor and replacement of the Cambridge Medieval History, published between 1911 and 1936. The new series began in 1995. As did the earlier series, this new one will become a standard reference work. Scholars will particularly welcome this volume since it gives a crucial period the attention it deserves instead of rushing through it on the way to Bede and Charlemagne. Scholars will also appreciate the 126-page bibliography. This is a general history, and only six chapters deal directly with religion, with one of those on Judaism and another on Islam. Given the impact of the Church in this period, how-

ever, many chapters, such as Jacques Fontaine's "Education and Learning," give extensive treatment to Christianity.

In the pre-Carolingian period, Germanic barbarians ruled most of Western Europe, while the Roman emperors in Constantinople never abandoned their sacred claims to rule in the West. Much early medieval history deals with the always vibrant intermingling of barbarian values and *Romanitas*, but the latter now came exclusively in a Christian guise. ("Barbarism and religion"—somewhere Gibbon is smiling.) Several essays in this volume, such as Alan Thacker's "England in the Seventh Century," focus on *Romanitas* as an element of religious conversion as Christianity led the barbarians to a new understanding of polity, thus diminishing the concerns of Western ecclesiastics about Constantinople's claims and wishes and eventually making Charlemagne's empire possible. Patrick Wormald's "Kings and Kingship" demonstrates how long barbarian traditions of kingship persisted but eventually petered out as kings had to deal with their new, Romanized subjects and with the undoubted attraction of an imperialized monarchy. For example, barbarian kings used Roman iconography for their coin portraits.

No barbarian empire may have existed, but Christianized barbarian states did. A. Barbero and M. I. Loring's two treatments of Visigothic Spain remind us that Visigothic kings established a flourishing state and culture that must be recognized as more than interlude between Roman Hispania and the Arab conquest of 711. The two essays demonstrate the dynamic church-state relationships, and they explain the roots of Spanish anti-Semitism and the deplorable role the Church played in fomenting it.

Unsurprisingly, the Merovingians make the most lurid reading—regicide, patricide, fratricide, filicide, murder of assorted cousins and in-laws—all to obviate the possibility of usurpation of the throne and the threat of revenge. In that world, even bishops had to look over their shoulders. But many bishops in Francia came from the Gallo-Roman aristocracy with long experience in governing. The Merovingians took advantage of their skills, and if the bishops could not shut down the familial slaughterhouse, they could influence the kings to support a Romanized Christianity. The bishops even approved royal control of ecclesiastical appointments because Roman emperors had acted similarly. In the seventh century royal support enabled the bishops to extend Christianity into the heavily pagan countryside. Raymond van Dam and Paul Fouracre have provided lucid presentations of a complicated history.

Fitting for a British press, this volume contains five entries specifically on the British Isles—two on the Anglo-Saxons, one on the Irish, and two on the Celts, including Brittany since it was settled by British Celts. Helen Hamerow focuses on the establishment of the Anglo-Saxon kingdoms but little on Christianity, which receives fuller but still not exclusive treatment in the aforementioned article by Thacker.

Wendy Davies's "The Celtic Kingdoms" also deals peripherally with Christianity, but Claire Stancliffe's "Religion and Society in Ireland" provides a wide-ranging account that relates all aspects of Irish Christianity to society, an important contribution since Ireland forced Western Christianity for the first time to deal with a thoroughly Celt, non-Romanized society. Stancliffe's second essay, surveying several Celtic groups, offers an important corrective to the Venerable Bede's stereotypical portrayal of the Romano-British.

The value of concentrating on the period 500–700 perhaps appears most in the portrayal of the Byzantines, whose impact on the West diminished significantly in the eighth century but who were major actors in the centuries before. Earlier European historians coined the word “Byzantine” to describe Eastern Mediterranean interlopers in the developing European states. The “Byzantines” saw themselves—and were seen by the barbarians—as Romans, whose involvement in Western affairs merely continued the imperial tradition. Andrew Louth surveys “The Eastern Empire in the Sixth Century”; John Moorhead follows with “The Byzantines in the West in the Sixth Century”; Louth returns with “The Byzantine Empire in the Seventh Century.” Religiously, the focus falls upon Justinian and the imperial impact on Christian Italy, including the Three Chapters and the Second Council of Constantinople, but all three essays emphasize political developments.

Georg Scheibelreiter’s “Church Structure and Organization” offers a clear account of the institutional church, including economy and pastoral care. Since many barbarians were either pagan or Arian, missionary efforts played a great role in this period. Ian Wood explains “Christianisation and the Dissemination of Christian teaching”; his focus falls upon northern Europe, especially England and Germany. Fontaine’s afore-mentioned chapter, “Education and Learning,” traces not only ideas but also educational institutions, with emphasis upon the Byzantine and Spanish contributions, especially those of Isidore of Seville.

Readers of *Church History* will likely focus on the chapters dealing primarily with Christianity, but this reviewer must note how much he learned from largely “secular” chapters, such as “The Northern Seas” by Stéphane Lebecq. The early medieval Christians lived daily in a secular world, and they had to worry about their food supply, the climate, their work, and their health—all of which impacted the role of Christianity in their Weltanschauung. One thinks of a contemporary pastor ministering to impoverished parishioners whose jobs have been outsourced; how does religion speak to people in a secular situation like that? Let me suggest that readers try all the chapters since all help us to comprehend these early medieval Christians.

The understandably high price of this volume prevents its purchase by students, but this book belongs in university, college, and seminary libraries. Specialists will also find it worth the price.

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Pilgrims to Jerusalem in the Middle Ages. By Nicole Chareyron. Translated by W. Donald Wilson. New York: Columbia University Press, 2005. xi + 291 pp. \$45.00 cloth.

This book is an attempt to help modern readers experience what it was like to make a pilgrimage from Western Europe to the Holy Land in the late Middle Ages. In large part, it succeeds. Chareyron, a professor of medieval languages and literature, has assembled over a hundred pilgrim texts, ranging from Meister Thietmar’s Latin account from the early thirteenth century to Greffin Affagart’s French text from 1553, with the majority coming from the fourteenth and fifteenth centuries. She uses these texts to reconstruct the stages of a typical pilgrimage, beginning with the reasons for undertaking a pilgrimage (and for writing about it afterwards). She then follows her sub-