

narrative sources that Spacey's book relies upon. The appendix is a bit of an odd duck, it must be said. On the one hand, as I noted, Spacey's focus is on the narratives of the medieval Christian holy war, and so attentiveness to the contexts of those narratives makes abundant sense. On the other hand, the book primarily engages, sometimes quite deeply, with specialists who work on medieval Christian holy war, people who will almost certainly be familiar with these sources.

This tension is, I think, one thing with which the book does struggle, unsure of who it is for and landing at times "in between" audiences. At times, *The Miraculous and the Writing of Crusade Narrative* feels trapped by the historiography of what is known as "Crusade Studies," for example, when it has to fight off the specter of a tradition in the subfield that historically belittled its subjects' religiosity (e.g., invocations of an "Age of Faith" [9–10, 156]), and when it seems to take "crusading" as a well-defined activity that necessarily links the sources under discussion. Yet, this is a book that should be read by all medievalists interested in the Christian twelfth and thirteenth centuries. It engages well with the intellectual legacy of the early Middle Ages and how ideas not only moved but were *used* by later generations. Indeed, Spacey's discussions of those elements feel like some of the most exciting and expansive chapters in the book and I would have loved to see more of that. Christian holy war was a part of the very fabric of medieval Europe's world, not a carved out side project, and using the lens of how they thought God intervened in the world hints at why that was.

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***The Cambridge History of Medieval Monasticism in the Latin West.***  
Edited by Alison I. Beach and Isabelle Cochelin. Cambridge:  
Cambridge University Press, 2020. 2 vols. xviii + 1217 pp. \$375.00  
hardcover.

As Albrecht Diem and Claudia Rapp write in their historiographical essay, "New syntheses may come at some point . . . but we are not there yet" (1:22). For the moment, we are at the point of sixty-four essays, along with their ample bibliographies, produced by an international team of scholars highly attuned to the diverse expressions of medieval regular religious life, generously defined.

The essays contributed by editors Alison I. Beach and Isabelle Cochelin illustrate several strengths of this *Cambridge History* as a whole. Cochelin's essay on monastic daily life asks scholars to "be more critical about what have long been considered fundamental tenets of medieval monastic life" and to replace "strict separation" with "complexity of . . . interaction" as characteristic of monastic relations with the world beyond the cloister (1:542). This call to greater critical awareness is echoed throughout, with many contributors challenging a new generation of scholars to read between the lines of their sources. Lauren Mancia describes how sources on nuns must "be combed with an exacting and critical eye, careful not to dismiss the agency that these women yielded" (2:681), while Bert Roest notes that laments about monastic indiscipline are not necessarily mirrors of reality but "part of a performative reform discourse" (2:1185). The discovery of a

“more fluid and permeable monastic enclosure” (2:1116), as Christian D. Knudsen puts it, is also a common refrain, as contributors find monks and monastic thought more closely interwoven with parochial and cathedral ministry, university culture, lay nobility, episcopal households, and urban contexts.

Another valuable aspect of Cochelin’s essay is its lexicon of Latin terms and an explanation for their more precise senses, including *capitulum*, *mandatum* (the foot-washing ceremony associated with chapter room and not limited to Holy Thursday), *prior* (“probably to be understood here as the highest-ranking person in the room” [1:549]), *nutriti*, and *conversi* (adult converts to monastic life in earlier sources but lay brothers later on). Other essays explain the technical and evolving senses of Latin and vernacular terms and are helpful especially when false cognates might lead scholars astray. A favorite is when Megan Cassidy-Welch notes that *fratres barbati* is a term for lay brothers (2:1027). Citing the work of Alison N. Altstatt, Susan Boynton clarifies that at Barking Abbey, “there were *infantes* (the youngest), *juvencule* (school-aged girls), and *scolares* (novices), all of whom had specific liturgical duties” (2:973). Constant J. Mews even flags the conspicuous absence of a key word: “monks tended to avoid the abstract term *theologia* to describe their teaching” (2:697). Scanning the full *Cambridge History* for italicized terms would be a useful exercise.

As for Beach, her essay with coauthor Andra Juganaru exemplifies the approach shared by many contributors of revealing the great diversity that underlies the broader phenomenological categories of medieval monastic life. Beach and Juganaru show that the descriptor “dual-sex monastic communities” in fact encompasses an “array of origins, patterns of development, and forms of organization, spread across different centuries and geographical areas of religious communities that comprised both women and men.” In the case of these communities, attempts at “new definition, alternative terminology, or system of classification” are “bound to fail. The variety is simply too great” (2:577). Likewise, Paulette L’Hermite-Leclercq finds that sources on medieval reclusion “hint at the great diversity of customs observed on the ground” (2:754), and Cristina Andenna emphasizes the “remarkable diversification of forms of the *vita religiosa*” in the twelfth and thirteenth centuries, with women “often at the forefront of these developments” (2:1039). Beach and Juganaru’s essay also affirms the integral place of women in monastic culture, and a number of other essays confirm this integration by incorporating nuns and other *mulieres religiosae* even when they are not the explicit topic of investigation. Essays on the management of monastic property, noble patronage, medicine, bishops, and preaching all include sections that consider their subject in terms of gender, whether medieval women interfaced with these topics comparably to or differently from men.

Beach is also the translator of Sigrid Hirbodian’s contribution, which explains the distinctly German method of “regional history” (*Landesgeschichte*), challenging a few critiques of this approach and demonstrating its particular value for an international community of scholars working on larger questions. Many of the other essays compiled here are translations that make methods and discoveries available to English-language readers for the first time.

Readers unable to complete a cover-to-cover(-to-cover) reading of this two-volume set will appreciate a few navigational paths through the material. The work is subdivided into four chronological units, each of which is introduced by “a historiographical essay pointing to both past and future research” and by “an article that surveys the range of surviving primary sources for the period” (1:10). Those eight chapters alone could bring readers up to speed and generate new projects. Beach and Cochelin also offer thematic routes through the essays, so readers with interests in specific geographical regions,

monastic liturgy, monastic education, gender and sexuality, archaeology, art and architecture, economics, and other topics can find relevant chapters listed in the introduction (1:10–15). These discrete themes would otherwise be difficult to identify, because “the pressing need to reconsider received definitions and traditional boundaries” is a defining feature of the collection (1:12).

The chronological organization of the book is extremely loose, so readers who constrain themselves to reading only the essays in their own historical period may miss some crucial work. Michael Kaplan’s essay concludes the section on “The Origins of Christian Monasticism to the Eighth Century” yet follows its topic—the economies of Byzantine monasteries—all the way to 1453. Meanwhile, Ursula Vones-Liebenstein’s study of monks and regular canons in the twelfth century begins the story of regular life all over again with Eusebius and Augustine. However, contributions like these ensure that readers who eschew the collection’s organizational features or thematic through lines and simply select a chapter at random will be rewarded with new information and fresh perspectives.

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***A Companion to Medieval Rules and Customaries.* Edited by Krijn Pansters. Brill’s Companions to the Christian Tradition 93. Leiden: Brill, 2020. xi + 438 pp. \$275.00 cloth.**

This new volume in Brill’s Companions to the Christian Tradition series comprises an introduction and thirteen articles on “religious rules, rule-like documents and customaries” (1). Editor Krijn Pansters’ introduction to the volume offers a brisk historical overview of monasticism that mainly replicates traditional narratives that privilege the development of (male) religious orders, followed by a thorough and thoughtful discussion of various historiographical approaches to the study of rules and customaries.

Pansters designates three broad categories of religious: monks, represented by essays on “The Rule of St Benedict” (James Clark), “Cistercian Customaries” (Emilia Jamroziak), and “Carthusian Customaries (Stephen Molvarec and Tom Gaens); canons, represented by essays on “The Rule of St Augustine” (Paul van Geest), “The Customaries of Saint-Ruf” (Ursula Vones-Liebenstein), “The Premonstratensian Project” (Carol Neel), and the “Templars, Hospitallers, and Teutonic Knights” (Kristjan Toomaspoeg); and mendicants, viewed through contributions on “The Dominican *Constitutiones*” (Gert Melville), “The Rule of St Francis” (Holly J. Greico), “The Rules of Poor Clares and Minoresses” (Bert Roest), “The Rule of the Franciscan Third Order” (Jean-François Godet-Calogeras), “The Carmelite Rule” (Coralie Zermatten), and “The Augustinian Rules and Constitutions” (Matthew Ponesse). To facilitate comparison across the articles, authors were invited to address a shared set of conceptual and methodological issues (including questions of group origins, characteristic spiritual practices, the survival and authenticity of textual sources, and contributions in the areas of education, theology, the arts, craftwork, and architecture). This shared framework productively links the various articles and lends admirable