Christians to emphasize suffering. The challenge with John Chrysostom was that he died in exile, which seemed to confirm his guilt. Chapter 4 looks at his biographers' struggles to depict him as innocent while in exile, focusing on Pseudo-Martyrius and Palladius of Helenopolis to show that they presented different versions of events in order to achieve their own goals and continuously invoked Athanasius's legacy to question John's unclear status and turn him into a saint. The last two chapters, by contrast, look at how pro-Nicene ecclesiastical historians of the fifth century picked up on this tradition to depict anti-Nicene bishops' exile as proof of their heresy. Here, Barry emphasizes Nicomedia and Antioch as loci of heresy to show that "episcopal flight from particular spaces was intimately tied to the process of crafting orthodoxy" (133), by comparing and contrasting accounts of Eusebius of Nicomedia and Meletius of Antioch by the anti-Nicene Philostorgius and the pro-Nicene Socrates Scholasticus, Theodoret, and Sozomenus (in chapter 6), although the reason for relegating Sozomenus to a separate chapter is not altogether clear.

Despite the flurry of scholarship on episcopal exile in recent years, Barry makes an important contribution to the topic, particularly by insisting on the theological connotations that came to be attached to specific spaces and locations, which displacement attempted to sever and disrupt. Readers should beware, however, of the slightly misleading nature of the book's title. This is not a study of *Exile and Displacement in Late Antiquity* largely conceived, but a literary analysis of the reception and memorialization of famous Eastern, Greek-speaking bishops of the fourth century. Similarly, Barry's interchangeable use of "flight" and "exile" throughout the book seems to muddy the waters by including what were at times vastly different experiences. Notwithstanding these slight reservations, this is a highly stimulating book that all students of late antiquity should find rewarding. And both the author and the press are particularly to be commended for making it freely available as part of the Luminos collection, which should especially please financially struggling graduate students everywhere!

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From Topography to Text: The Image of Jerusalem in the Writings of Eucherius, Adomnán and Bede. By **Rodney Aist**. Studia Traditionis Theologiae Explorations in Early and Medieval Theology 30. Turnhout: Brepols, 2018. xxiv + 262 pp. €65.00 paper.

Aist's book centers on three related Latin texts from the fifth, seventh, and eighth centuries which all focus on the city of Jerusalem, some of which are better known in the existing scholarship than others. This innovative study sets out to analyze the city of Jerusalem as it is presented by these pilgrim texts, examining the topography of the Holy City itself alongside the image of the city as it was described and imagined by three authors. Indeed, Eucherius, Adomnán, and Bede were all geographically removed from Jerusalem when writing and never actually set foot in the city.

The approach to the material presented in *From Topography to Text* is both interesting and innovative. It is extraordinarily useful to bring together the works of Eucherius,

Adomnán, and Bede, as they provide rich comparative material for each other and also inform each other in some unexpected ways, as Aist ably demonstrates in this impressive study. The interrelationship and textural and conceptual debts that exist between the texts of *De locis sanctis* as constructed by Adomnán and Bede are well studied, but setting these works against the earlier writings of Eucherius has enabled Aist to make some progressive statements about the individual texts as well as to reconsider how they might be understood as they are set in relation to each other. Through his detailed and careful study of these textual sources, in addition to his groundbreaking methodology of examining the source material through topographical detail and knowledge of the city itself, Aist has produced a work that presents a complex rethinking of these texts and their usual scholarly reception.

Despite the undoubted value of the individual studies of the Jerusalemic writings of Eucharius and Bede—and the utterly persuasive suggestion made by Aist that it is the writings of Eucherius, rather than Adomnán as more frequently suggested in the study of these texts, that forms the basis for the Bedan rewriting of *De locis sanctis*—it is perhaps in its reassessment of Adomnán's version of *De locis sanctis* where this study is most strikingly original. Indeed, *From Topography to Text* functions as an important paratext to established readings of Adomnán's *De locis sanctis*—namely to those works by Thomas O'Loughlin. Through painstaking topographical examination of Adomnán's text, Aist seeks to verify the provenance of Adomnán's topographical material, namely, to support the text itself: the text tells its reader that it is based upon the oral report of the Gaulish Bishop Arculf who recently returned from Jerusalem and thus acts as the originator of *De locis sanctis*. Aist's support for Arculf being an historical figure, rather than a textual trope as suggested by O'Loughlin, offers intriguing possibilities. If he was a real, flesh and blood pilgrim, rather than a literary figment, then his discourse on the Holy Places is one that was based in his *experience,* which lends the topographic places and spaces of the text a new immediacy. This suggestion is made in the face of other scholarly suggestions proposing Arculf to be a textual device created by Adomnán to lend authority to *his* text. Aist's argument here is persuasive, but so too are those made by O'Loughlin. Nevertheless, in setting out this project to rehabilitate Arculf, Aist has certainly added further layers of nuance to the scholarly appreciation of Adomnán's text.

If there is one jarring note in this study, with its careful textual analysis and innovative topographical study—all supported by extremely useful illustrations and tables—it would perhaps be Appendix 2. I found this addition to the discussion slightly unnecessary in a study of this caliber, as it roundly repeats the argument (made persuasively elsewhere in the book) that refutes O'Loughlin's approach to Adomnán's text. The point is well made in the relevant chapter, and this appendix felt like a remnant from the doctoral research which informed this work—a little redundant in the fully fleshed, autonomous, and convincing study presented here, but it by no means diminished the value of the whole.

That said, this is a rich and valuable study that has much to offer those interested in Jerusalem, pilgrim texts, topography, the construction of sacred spaces, the perception and reception of the Holy Land in the Medieval period, and many other topics. This book provides both a rethinking and revisiting of the Jerusalemic accounts of Eucherius, Adomnán, and Bede, which is equally valuable to those familiar with these texts and for those encountering them for the first time. It offers an ample scope for those familiar with the source material to reevaluate their assumptions and ideas. For those who are newly discovering Jerusalem through the eyes and imaginations

of these authors, it offers a vibrant evaluation of these presentations: the unfolding of the topography of Jerusalem combined with rich close readings of the text make these writings and spaces quite literally approachable for the reader. It is a really dynamic contribution to the field.

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Christians and Muslims in the Middle Ages: From Muhammad to Dante. By **Michael Frassetto**. Lanham, Md.: Lexington, 2020. xxiii + 287 pp. $95.00 hardcover; $90.00 e-book.

Christian-Muslim relations in the Middle Ages is a topic of immense importance and relevance to the world today: misconceptions regarding the character of interaction between the two faiths have distorted public debate, are used to justify misconceived policy, and are held up as proof of either the purported "clash of civilizations" or the equally dubious notion of a premodern age of innocent tolerance. Michael Frassetto's *Christians and Muslims in the Middle Ages: From Muhammad to Dante* promises "to complement and supplement [previous works] by undertaking a new examination of the long and complex history of Muslim-Christian relations in the Middle Ages, and perhaps examining the relationship in new ways and addressing old questions from new perspectives" (xviii). Unfortunately, it not only fails on these various fronts but stands as an example of uneven and superficial scholarship.

The book begins with a first chapter, "Enemies, Brothers, and Scholars: Christians and Muslims in the Middle Ages," which reviews the twentieth-century English-language historiography surrounding European views of Islam, and to a lesser extent, of Muslim-Christian relations, noting a handful of well-known "greatest hits," such as the work of Donner, Said, Menocal, Nirenberg, Kedar, "Wolff" [*sic*; xvi] and Tolan, while missing some important recent additions, including the reviewer's considerable work on the subject, not to mention virtually the entire corpus of crucial non-English historiography (for example, see Brian A. Catlos, *Muslims of Medieval Latin Christendom, ca. 1050–ca. 1614* [Cambridge University Press, 2014]; and Catlos, *Kingdoms of Faith: A New History of Islamic Spain* [Basic Books, 2018]. Together these two books cover much of the ground examined in this study). Chapter 2, "Initial Christian Response to Islam," amounts to an uncritical canned history of early Islam, again based on English-language studies and a handful of sources in translation, which sets the tone and level for the succeeding chapters. Next, "Convivençia: Christians and Muslims in Early Medieval Spain" rehashes the tired conventional narrative of the Islamic invasion and settlement in the Iberian Peninsula. "Convivençia" [*sic*; *passim*], it should be noted, is Portuguese and is not generally translated as "coexistence" (63), nor is it used by scholars not writing in Portuguese to describe interfaith relations. The term of art is, of course, the Castilian *convivencia*, which means "[harmonious] living together." Chapter 4, "Islam and the Early Medieval West," continues to focus on medieval Spain, with lengthy sections on the Battle of Tours and *The Song of Roland*. The fifth chapter, "New Beginnings, New