

first volume, in addition to a critical text, French translation and explanatory notes, Rambault provides lucid introductions to the homilies' content, setting, textual history and significance for the development of paschal theology and liturgy (pp. 11–84, 231–62), with extensive bibliography (pp. 85–103). Her detailed consideration of textual history – which varies for each of the homilies – treats particulars and bibliography for each important manuscript, text families (with stemma), manuscripts used in the early editions, and the principles followed in her edition. The text of Migne (*PG* I, lii [1834]) is dependent on the early editions of Savile, Fronton du Duc and Montfaucon (published between 1595 and 1721), where these texts were first presented together. For *On the resurrection*, Rambault's edition is based on twenty-two manuscripts, compared to three for the early editions; it draws on two text families as well as a fifth-century Armenian translation. For *Against drunkenness* she has collated twenty-four manuscripts, compared with two or three for the early editions. For *On Easter* she establishes the text of a short version, printed here along with the longer version. For the history of liturgy the festal homilies in SC dlxi, dlxii mark 'a fundamental stage in the genesis of the most important festivals of the Christian religion' (p. 14). In Chrysostom's day, Antioch played an important role in the development of a liturgical cycle for Holy Week in which Good Friday became the primary observance of the passion of Christ. The Easter liturgy thus lost its penitential focus and became an intensely joyful celebration of the triumphal resurrection of Christ and the promised resurrection of believers. Also at this time Pentecost began to be celebrated separately from the Ascension. Rambault's first volume contains sermons associated with Easter. *On the resurrection of the dead* defends the resurrection of the body against Manichean opponents. Although probably delivered before Easter (during Lent), it is included because its verse-by-verse exegesis of 2 Corinthians v. 1–5 is a relevant complement to *Against drunkenness and on the resurrection*, Chrysostom's only surviving genuine paschal sermon. This second homily begins with a lengthy denunciation of raucous celebration of the breaking of the Lenten fast, followed by praises of becoming spiritually 'drunk' through participation in the eucharist. The pseudonymous *On Easter*, dated between the sixth and eighth centuries, is a pastiche of extracts from several genuine and apocryphal Chrysostom sermons. Rambault's introduction to the homily and its textual history provides a fascinating glimpse into the creation of a Pseudo-Chrysostom text. Drawing on *Against drunkenness*, the composer omits the invective against insobriety and reworks and supplements other parts to create a more stylistically polished paschal sermon. In sum, this volume is well-conceived and meticulously executed, an erudite contribution to *Sources Chrétiennes*.

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The apocalypse in the early Middle Ages. By James T. Palmer. Pp. xiv + 254 incl. 2 maps and 6 figs. Cambridge: Cambridge University Press, 2014. £55 (cloth), £19.99 (paper). 978 1 107 08544 2; 978 1 107 44909 1
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'Crisis' is a state that takes hold of political affairs at the best of times. The word 'crisis' is derived from the Greek word for 'judgement'. Applied to history it can

easily assume an eerily eschatological ring. This is precisely what it does for the period and topic covered by this book. From the late fourth to the early eleventh century AD – the book's title is slightly misleading: it covers late antiquity and the early Middle Ages – apocalyptic concepts and beliefs interacted in important respects with political and social thinking and reality in the Latin and Byzantine worlds. The book's seven chapters discuss the millenarianism prevalent until 500 AD ('Y6k') and its reinventions in the centuries afterwards with thinkers such as Gregory the Great and Gregory of Tours, Columbanus, Isidore, Bede, Pseudo-Methodius and others. Its argument culminates in a discussion of the Carolingian Age and its immediate aftermath. The book's strength is that it treats apocalyptic thought and belief not just from a critical angle but also as a positive phenomenon, a 'cultural resource' (p. 227) which had the potential positively to influence and shape social and political discourse and practice in the sphere and period concerned. Palmer rejects maximalist views which tend to define the whole period as exceptionally prone to or even exclusively defined by apocalyptic thought, but he insists that apocalyptic played an important role in the way in which medieval culture dealt with the crises of its times, not always and everywhere, but on many occasions. It was not just 'mere rhetoric', as some have suggested (p. 224). As the bibliography shows, Palmer draws heavily on substantial continental (mainly German and French) monographs from the late 1990s and early 2000s (surrounding 'Y2k'). Yet his account is refreshingly concise and clear while at the same time comprehensive and thorough, based as it mostly is on a close re-reading of the relevant sources. It can be recommended to anyone interested in the relevant period as well as in the role of apocalyptic and its interactions with politics and society generally, which after all remains an uncomfortably current phenomenon even today.

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JOSEF LÖSSL

Latin liturgical psalters in the Bodleian Library. A select catalogue. By Elizabeth Solopova.

Pp. xxxvi + 739 + 111 colour plates. Oxford: Bodleian Library/Chicago: University of Chicago Press, 2013. £150. 978 1 85124 297 9

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After 738 pages, 111 catalogue entries, fourteen appendices and three indices, I left this book with a taste for more. Solopova's erudite research sheds new light on familiar manuscripts and adds information on less well-known psalters. It is an impressive feat, and will remain the authoritative point of reference for years to come. It also has the potential to transform the way we think about medieval psalters. As a whole, this book lays the foundations for a new understanding of this important – and ever-present – class of manuscripts. Strange as it may be for such an impressive, long and intricate book, it merely marks the beginning of the way.

Why a catalogue of liturgical psalters? Richard Ovenden's preface (p. viii) briefly states the psalter's centrality as a personal devotional book, its position at the heart of liturgy and prayer, and its appeal to a variety of illuminations and addenda. This is only the tip of the iceberg. No other book in the medieval world can compete with the psalter's omnipresence (possibly similar to full Bibles in early modernity).