

author, but also the way that it is passed on; its commission and reception. The author ends with a study of religious counter-identities, clarifying popular (mis)conceptions and finding common elements between heretical groups.

While each section of the book can be read independently, they are all bound together by visible threads. The connections between different European kingdoms are indicated, as one would the pieces that form a stained glass window. Christianity is therefore presented as the vertical axis of medieval Europe – both a pillar and a nexus. Time, space and religion all form layers in our personal identities – but in the discussion of authors and historiographers gender, class and age are not forgotten. There is a conscious effort to clarify stereotypes, and a recrimination of common practices among historians that should be left behind. The author condemns the double blindness among British and Hispanic historiographers, who are said to be working with their backs turned to one another; a point that is reinforced as this book waits for a translator. The image of the Middle Ages as a ‘more innocent’ time is also dismissed, pointing out the use of chronicles as propaganda by different institutions. History, Jiménez Sureda seems to say, is also a representation and a projection of values. All in all, a historian will find in *Crist i la història* a good introduction to the aspect of ecclesiastical historiography that interests them; and maybe a John Lennon joke or two.

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JANA BARÓ GONZÁLEZ

*Women and pilgrimage in medieval Galicia.* Edited by Carlos Andrés González-Paz. (Compostela International Studies in Pilgrimage History and Culture.) Pp. xi + 174 incl. 1 map and 8 figs. Farnham–Burlington, VT: Ashgate, 2015. £65. 978 1 4724 1070 2

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As Chaucer’s Wife of Bath would say, there is nothing like experience of the world. The ten articles that make up this slim volume aim to show that, as far as the unique experience of medieval pilgrimage is concerned, women were exposed to it just as much as men. Their focus is loosely on Galician women on pilgrimage to Jerusalem or within Galicia itself and on foreign women on pilgrimage to Santiago de Compostela, between the twelfth and the fifteenth centuries. All these different women had in common the misfortune of being living religious symbols in a patriarchal and pious world, simultaneously Eve and Mary, the source of sin and the source of salvation, and therefore at once deserving of chastisement, veneration and protection. This religious view of women may well have informed female pilgrimage in the Middle Ages (discussed here by M. I. Pérez de Toledo, M. González Vázquez and M. Cendón Fernández), but reading this book one learns less about how women experienced pilgrimage than about the anxiety of fathers, husbands and clergymen at having their precious brides of Christ exposed to the dangers and temptations of the wider world. Their fears are expressed in a multitude of writings of a cautionary nature, full of cunning, unfaithful wives, wanton daughters and enterprising Lotharios waiting by the roadside. Real women – the innkeepers, butchers, bakers and silk-workers depicted in the illuminations of Alfonso x’s *Cantigas de Santa Maria* (M. V. Chico Picaza) – are

too often mere shadows, their individuality dissolved into tenacious female stereotypes, which can be attributed, no doubt, to the scarcity of eloquent non-literary records. This (or careless editing) is made glaringly obvious by the fact that the well-documented pilgrimages to Santiago de Compostela of Birgitta of Sweden and Isabel of Aragon, queen of Portugal, are described no less than three times (M. González Vázquez, J. A. Sottomayor Pizarro, D. Péricard-Méa and Päivi Salmesvuori). Or by C. A. González-Paz's article on Guncina González, which is more about the circumstances of her life and family than about Guncina herself, who expressed a wish to go on pilgrimage to Jerusalem but may or may not have realised it. It is regrettable, moreover, that important questions regarding the transformation of popular devotion over a period of four centuries, the social rank of female pilgrims, the recreational and liberating side of pilgrimages (so perceptively deplored by Christine de Pisan: see p. 108) and the setting up of local *romarías de donas* are treated very much in passing (M. González Vázquez, D. Péricard-Méa and I. de Riquer) or not treated at all. A more thoughtful consideration of these issues and a less pronounced tendency to accumulate evidence that is then left to speak for itself would have made this a far more engaging and novel book, and a more suitable reflection of its authors' vast knowledge of a fascinating subject.

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ANDRÉ VITÓRIA

*A companion to John of Salisbury*. Edited by Christophe Grellard and Frédérique Lauchaud. (Brill's Companions to the Christian Tradition, 57.) Pp. xi + 466. Leiden–Boston: Brill, 2015. €169. 978 04 26510 3; 1871 6377  
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For historians across a number of fields, this book by thirteen scholars from five countries (Australia, Denmark, England, France and the USA) will be a welcome addition to the scholarly literature on the many facets of John of Salisbury. Its multiple authorship is well suited to the complexity of its subject – a man who, in the words of his epitaph, combined the teachings of Paul, Aristotle, Plato and Cicero, and also, one should add, the juristic principles of Roman law. Following the editors' introduction, the book is divided into four parts: 'Historical Context' (three chapters: John and the schools, relations with Becket, John as ecclesiastical administrator); 'John of Salisbury as a Writer' (three chapters: John as writer, use of classical antiquity, as writer of history); 'John of Salisbury and the Intellectual World of the 12th Century' (five chapters: John and law, political theory, science and knowledge, ethics, theology); and 'John of Salisbury and his Readers' (one chapter, on the afterlife of *Policraticus*). Particularly stimulating are the chapters by Cédric Giraud and Constant Mews on the schools, Karen Bollermann and Cary J. Nederman on relations with Becket, Yves Sassier on law, Nederman on political theory, Christophe Grellard on theology, and Frédérique Lachaud on the influence of *Policraticus*. The approach throughout is critical and probing, always thought-provoking, but not always convincing in detail. On the dating of John's *Ex insperato* (ep. cccv), for example, Bollermann/Nederman are right to place it somewhat later than 'early 1171' (proposed by Millor and Brooke), but their arguments for 'late 1172–early 1173' (p. 85) are not persuasive. John's claim that Becket's murder was already well known does not require so late a date. Its probable recipient, John of