

finally, summarises the editors' shifting knowledge of Cyril's direct and indirect transmission, drawing attention to some recent discoveries. The highlight is the discovery, based on comparison of the hands of marginal notes, that the sixteenth-century Augsburg humanist David Hoeschel had collated several manuscripts. An addendum, written with Katarzyna Prochenko, describes Codex Patmos 263 (ninth/tenth century), which Prochenko discovered to contain excerpts from *Contra Iulianum* in a text probably older than the reconstructed archetype.

An index of names is a welcome help for navigating the volume. These papers bring an impressive range of material to light, and promise both individually and collectively to stimulate research not just on Julian, whose fragments are now available in properly edited context, but also on Cyril and on the later reception of their works.

UNIVERSITY OF OXFORD

MATTIAS GASSMAN

The T&T Clark history of monasticism. The eastern tradition. By John Binns. Pp. xii + 253 incl. 19 figs and 2 maps. London–New York: T&T Clark, 2020. £85.978 1 7883 1761 0

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The varied history of Eastern Christian monasticism, from its origins in the deserts of Egypt and Palestine to its modern forms throughout the globe, has not so far received such detailed (but also concise) treatment as we find in this book. John Binns, an Anglican priest, ecumenist and distinguished scholar of early monasticism, the oriental Churches of Egypt and Ethiopia, and Orthodox theology, provides a thoughtful and well-informed study of the subject. He outlines in his introduction the various ways in which monasticism can be approached: as the history of an 'institution' within the Church, as the study of the holy people (both male and female) who undertake lives that are dedicated to God, or as a theological or spiritual tradition. With a view to examining each of these aspects of monasticism in the Eastern Christian Churches, Binns structures the book both diachronically and according to geographical region. The individual chapters contain a wealth of well-chosen examples from literary texts, archaeological evidence and images in order to portray the distinctive forms that Eastern Christian monasticism has taken in the course of two millennia. Such evidence also illustrates broader historical or spiritual trends that manifest themselves in monasticism, as well as in other cultural phenomena. What is particularly valuable in this book is the balance that is achieved between discerning the personal, or spiritual, motivations for a solitary or communal religious life and the social or political forces that support such movements. Both of these forces have changed over time, but continuity—thanks to Orthodox reverence for the apostolic and patristic origins of the monastic movement—has also remained strong. Binns cites in his conclusion the words of an early modern Russian monk, St Seraphim of Sarov, who said, 'Achieve silence and thousands around you will find salvation' (p. 235). These words encapsulate the spirit of Eastern Orthodox monasticism in all of its varied forms, ranging from solitary to communal. The object of a life that is dedicated to service of God has always been to achieve 'hesychia' or quietness, in which prayer can flourish.

Salvation, or atonement, is sought by those who embrace the monastic way of life not only on a personal level, but also on behalf of the rest of humanity. This book will be useful for teachers of church history, theology and religious studies at both undergraduate and postgraduate levels, as well as for scholars and lay readers who are interested in the place of monasticism as a spiritual movement within Christianity. The book is written in a readable and lively style that helps to make this rich, but sometimes overlooked, aspect of Christian history accessible to modern readers.

UNIVERSITY OF NOTTINGHAM

MARY B. CUNNINGHAM

Heilig-Land-Pilgerinnen des lateinischen Westens im 4. Jahrhundert. Eine prosopographische Studie zu ihren Biographien, Itinerarien und Motiven. By Eva-Maria Gärtner. (Jerusalem Theologisches Forum, 34.) Pp. 279 incl. 2 ills. Münster: Aschendorff Verlag, 2019 €43 (paper). 978 3 402 11049 2; 1439 4634
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Pilgrimage to the Holy Land in late antiquity has long been a subject of historical and theological research. For the first time Eva-Maria Gärtner provides a complete prosopographical study of fourth-century female pilgrims from the Latin West, focusing on the motivational factors for pilgrimage.

The main part of the work (chapter iii, pp. 25–207) deals with nine female pilgrims known by name: Eutropia, Helena, Melania, Egeria, Paula, Julia Eustochium, Fabiola, Poimonia and Silvia. Subchapters are arranged in chronological order according to the date of the pilgrimage, and they are all structured in the same way: First, the author presents and discusses the primary sources in terms of their source value. Secondly, she goes on to analyse the life of the respective pilgrims before, during and after the journey, including the description of the pilgrimage itself. Thirdly, each subchapter ends with a summary of the essential results. For some women (Helena, Melania, Egeria, Paula) the achievement of the author consists mainly in gathering together the results of previous research. However, Eutropia, Fabiola, Poimonia and Silvia have been little researched. The study therefore provides very useful new biographical insights. On the whole, each subchapter displays a careful balance between the information in the primary sources and that in previous research literature.

Chapter iv (pp. 209–45) provides a comparative analysis of the findings from the individual studies, both *via* systematic *résumés* and in tabular form. In this regard, the author distinguishes between five different motivational factors for pilgrimage. Two of them apply, according to the author, to all the women examined. Firstly, Gärtner assumes that all show an interest in the Holy Land as the land of the Scriptures, bearing the ‘footprints’ of Jesus. It is understandable that the need to pray in these places seems to have been an essential motivating factor. Less convincing is, in my view, the second aspect: that pilgrimage is an expression of an ascetic lifestyle. This is certainly true of Melania, Paula, Eustochium and Fabiola as well as for Silvia and in a different way also for Egeria. But to what extent an ascetic lifestyle applies also to Eutropia and Helena is not clear either from the historical sources or from the source analysis and the tables presented by Gärtner. The journey to the Holy Land as a ‘completion’, or at least as an important