



PROJECT MUSE®

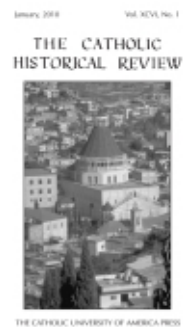
*Die ersten Jahrhunderte christlicher Pilgerreisen im Spiegel
spätantiker und frömmittelalterlicher Quellen (review)*

Michel-Yves Perrin

The Catholic Historical Review, Volume 96, Number 1, January 2010, p.
95 (Review)

Published by The Catholic University of America Press

DOI: <https://doi.org/10.1353/cat.0.0607>



➔ *For additional information about this article*

<https://muse.jhu.edu/article/369539>

Die ersten Jahrhunderte christlicher Pilgerreisen im Spiegel spätantiker und frömmittelalterlicher Quellen. By Markus Schauta. [Grazer Altertumskundliche Studien, Band 10.] (Frankfurt am Main: Peter Lang, 2008. Pp. 161. \$52.95 paperback. ISBN 978-3-631-56437-0.)

This *Diplomarbeit* of the Karl-Franzens-Universität in Graz seeks to provide a study of pilgrimages in the Holy Land and in Egypt during late antiquity and the high Middle Ages in terms of cultural history. The first two sections (chapters 2 and 3), based on some well-known sources (*Itinerarium Burdigalense*, Egeria, the Pilgrim of Plaisance, and so forth), try to evoke the journey and its realities on one side and on the other, the places visited and the practices that were tied to them (cult of saints and of relics). The last section (chapter 4) has practically no connection with what precedes it, although it is ostensibly about the impact of pilgrimages. There is the question of the spread during the medieval period of the cult of St. George on the one hand and on the other, the Calvaries and ways of the cross, up to the *Sacri Monti* of the Piedmont. Some images illustrate the purpose.

The rare Greek sources used are not manifestly read except in translation. The *Dialogues* of Sulpicius Severus are at times called *Vita Martini*, something that lends to confusion (p. 20). The interesting Latin version of the *Vita Melaniae* recently republished is passed over in silence. The short bibliography of this small work ignores essential works or studies, beginning with the *Lieux saints et pèlerinages d'Orient* of Pierre Maraval, without speaking of the studies of Irfan Shahid on the Saracens or that of Peter Grossmann on Saint Menas. It lacks a map of the regions to which it alludes. The whole work is very superficial and barely instructs the *addetto ai lavori*. In brief, it is difficult to discern what audience is envisioned for this publication.

École Pratique des Hautes Études, Paris

MICHEL-YVES PERRIN

Medieval

Gender and Christianity in Medieval Europe: New Perspectives. Edited by Lisa M. Bitel and Felice Lifshitz. [The Middle Ages Series.] (Philadelphia: University of Pennsylvania Press, 2008. Pp. viii, 159. \$39.95. ISBN 978-0-812-24069-6).

Gender and Christianity in Medieval Europe explores how medieval Europeans identified themselves, specifically when religion and gender converged. Spanning Tertullian to St. Thomas Aquinas, the five essays that compose the book employ a variety of media to reconstruct the spectrum of medieval gender and religion, including litanies, medicine, and sacred spaces.

In the opening essay, Dyan Elliot maintains that when the third-century theologian Tertullian first conferred the title *sponsa Christi* on women, he was more concerned with creating a logical position for humanity within the