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Notre-Dame in Paris by the Gregorian Ensemble of Our Lady of Notre-Dame under the direction of Sylvain Dieudonné. The back of the volume includes a CD-ROM with an audio recording of the concert.

GRINNELL COLLEGE,  
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JOHN WEI

*Testamenti Ecclesiae Portugaliae (1071–1325)*. Edited by Maria do Rosário Barbosa Morujão. (História Religiosa. Fontes e Subsídios, 6.) Pp. 767 incl. 37 ills and 2 graphs. Lisbon: Universidade Católica Portuguesa/Centro de Estudos de História Religiosa, 2010. €25 (paper). 978 972 8361 31 0  
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As the first fruits of *Fasti Ecclesiae Portugaliae: prosopografia do clero catedralício português (1071–1325)*, a research project into the careers and the social and family connections of the secular clergy of the period produced by nineteen senior and junior scholars, this volume brings together 151 wills of Portuguese churchmen of the period indicated. Since it contains the texts of virtually every surviving testament, we have here an important collection capable of providing the basis for much future research, particularly so in view of the richness of wills and codicils as historical documents, as well as the patchiness and narrowness of previously published Portuguese primary sources. That said, *Testamenti Ecclesiae Portugaliae (TEP)* is something of an opportunity missed. Apart from occasionally defective transcriptions and lapses (of which the eyesore in the title is an unpropitious omen), what is most regrettable is the lack of any critical apparatus. The texts are left to speak for themselves without any account provided of the testators (some of them not entirely unknown historical figures), of the circumstances in which they were produced, or of the institutions with which they were associated, all of which would have enormously enhanced the work's value. Nor has any effort been made to identify the many (mostly legal) books listed or to provide explanations for the documents' more puzzling and suggestive passages. Thus, the information that a certain 'magister Aço' had been willing to pay 200 pounds for a *Volumen parvum* 'quod est valde bonum et cui par non poterit inveniri' (p. 450) elicits no remark. Likewise, the seemingly mysterious 'fratres Richardina' (*sic*, p. 109), to whom certain possessions in Bologna were left, although 'Richardina' is indexed as the female equivalent of Richard and given the modern Portuguese form 'Ricardina' (p. 749). (Could it be that the testator was in fact referring to the Franciscans of Riccardina, a hamlet close to Bologna?; cf. Sarti/Fattorini, *De claris archigymnasii bononiensis professoribus*. vol. 1/2, Bologna 1772, 94.) Wills are as much about people as they are about items, and the indices of a volume such as *TEP* should reflect that. However, on the assumption that researchers will be primarily interested in the names of people (p. 16), its editors have provided only an index of proper names. Those seeking the titles of books, textiles, luxury wares or types of currency will therefore have to battle their way unaided through 600-odd pages of primary sources. In their grim quest, a glossary or at least a few individual notes explaining the meaning of the more uncommon words which occur would

have been useful too. All in all, *TEP* is a worthy achievement, destined to be well thumbed by medievalists in years to come. But its scholarly weaknesses are more than a little disappointing. Its contributors' valiant efforts deserve better recompense in an improved edition.

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ANDRÉ VITÓRIA

*Cathédral et pèlerinage aux époques médiévale et moderne.* Edited by Catherine Vincent and Jacques Pycke. (Bibliothèque de la *Revue d'histoire ecclésiastique*, 92.) Pp. 330 incl. 39 figs and 8 colour plates. Louvain-la-Neuve: Université catholique de Louvain, 2010. €45 (paper).

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*Cathédrale et pèlerinage* is a collection of seventeen essays on pilgrimage and cathedrals. The volume is the result of colloquia organised by the CNRS-funded research group SALVÉ (Sources, Acteurs et Lieux de la Vie religieuse à l'époque médiévale) between 2001 and 2008. In the introduction to the collection Catherine Vincent asks whether it is not a curious idea to associate 'cathedral' and 'pilgrimage', given that the first is a monument and an institution, while the second is an act of devotion? Historians of the British Isles would, of course, say 'No', citing the shrines of Thomas Becket at Canterbury and Thomas Cantilupe at Hereford. The authors of this collection concur. The consensus is that pilgrimage should be considered broadly, with annual parish visits to the mother church of the diocese, journeys to cult sites for healing and 'tourism' for special feast days, all constituting forms of sacred journey. More particularly, cathedrals were frequently places of 'classic' pilgrimage; over time they amassed large collections of relics and devotional objects that distinguished them from other churches. The essays in this collection have as their principal focus consideration of ways in which cathedral clergy deployed their relics and facilitated pilgrimage, the people for whom they did so, and how their practices changed according to place and time. In terms of space, the essays focus mostly on north-eastern and south-eastern France, including Paris. All but three of the contributions are concerned with the Middle Ages, principally although not exclusively the period 1300–1500.

In the development of cathedrals as pilgrimage sites, three periods stand out. The tenth to the twelfth centuries saw what Vauchez describes in the conclusion as the territorialisation of the sacred, when the cult of relics was widely diffused and pilgrimage grew. Although the mother churches of their dioceses, cathedrals did not find themselves in a favourable position to attract pilgrims, for many important relics were located in abbeys. But chapters sought to overcome these limitations. For example, cathedrals emphasised Marial cults, particularly in the south of France, where relics and statues of the Virgin were used to attract the devout. In this volume the relationship between cathedrals and the cults of founder saints of dioceses are examined for the Lorraine sees of Metz, Toul and Verdun (M.-H. Colin) and for Autun, where the principal shrine was that of Lazarus the friend of Christ (J. Madignier).