

pleasing than simple language. Their study debunks his view, showing that it is novelty and 'optimal innovation' that lead to pleasure.

'Metaphor in Practice' contains two essays. Alan Cienki's essay on gesture raises interesting ideas on how direction is understood in different languages. This might be important for our understanding of historical texts, where notions of direction might be very different to our own.

The three essays in the remaining section, 'Philosophical Approaches', were probably the most difficult to follow, both because of their more abstract subject matter, and my own lack of reading in philosophy. Per Aage opens with an historical example of the literal/nonliteral contrast in the shape of the transubstantiation debate. The concrete examples in this particular essay were helpful, and the role of metaphor in modern society was a point well noted. The following essays were both critiques of another book by Johnson and Lakoff, *Philosophy in the Flesh*. The first contained several typographical errors which were disconcerting in such an abstract area. The second essay discussed the underlying theoretical principles in greater depth, and was therefore easier to follow.

This book did raise some very interesting issues overall. The role of Aristotle and his praise for metaphor, raised in one essay, suggests that this is an important area of study for societies that had contact with ancient Greek philosophical principles. The occasional references to figurativeness in different languages (particularly in relation to metaphors for time and space) does open up scope for thinking about these issues in historical languages, and the discussion of pragmatics highlights the importance of context to the maximisation of comprehension. The 'Index of Terms' could have been expanded to a more general index. There were some disconcerting typographical errors; the editing of essay titles might have been better. However, considering the diversity of contributors, I was impressed by the structure of the book which was, overall, cohesive.

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Lifshitz, Felice, *The Name of the Saint: The Martyrology of Jerome and Access to the Sacred in Francia, 627-827*

Notre Dame, Indiana: University of Notre Dame Press, Hardback; 230 pages; RRP \$US40; ISBN 0-268-03375-7

The Name of the Saint is a fascinating study of a neglected text, the Martyrology of Jerome, which was used for the liturgical practices of reciting, collecting and inscribing the names of saints. The Martyrology of Jerome contains thousands of personal names. Some belong to Christian martyrs of the Roman era, others to hermits, bishops and abbesses, others still to unidentifiable historical personages. The names are arranged in

calendrical order; every day of the year is inscribed with a few or even tens or hundreds of names. In her study, Felice Lifshitz examines the Martyrology of Jerome's composition, development, use and practices.

Although attributed, by its anonymous author, to St Jerome (d 430), the Martyrology, in its extant form, is generally dated to the sixth or seventh centuries. The Martyrology of Jerome was a complete departure from calendars that contained feast dates that celebrated the saints. These early calendars were more local in character, often leaving many of the days blank. In contrast, Pseudo-Jerome filled in every day of the calendar year with the names of saints collected from Rome, Africa, Antioch and Gaul. Lifshitz notes that Pseudo-Jerome must have had a very large number of individual sources in order to compile such a comprehensive list of tens of thousands of names. The necessary resources to produce the Martyrology of Jerome were beyond a single institution. Many of these saint names would have been unknown or irrelevant to the vast majority of individual institutions. However, once compiled, and incorrectly attributed to Saint Jerome, it had a role to play as a political tool in refuting (or at least attempting to decentralise) Roman Papal authority.

Relic-centred devotional practices were used as points of access to the realm of sacred power. To be in close proximity to the names of the saints, in life or death, was to be empowered with their saintly attributes. For centuries a Papal policy prevented the corporeal relics of Roman saints from leaving the confines of the Eternal City. Although there was a brief period in the 760s where this restriction was lifted, after 774 the embargo on Roman relics returned and the Franks, a people who embraced the relics of the Roman martyrs, were denied this point of access to the realm of sacred power. It was in these circumstances that the Carolingian court turned to name-centred devotions known as the *sanctorum nominum festivitas*. The presence and the sacred *virtus* of the saint could be transferred to the non-saintly through the name of the saint. The *sanctorum nominum festivitas* in themselves may not have been sufficient to generate enthusiastic devotion in Carolingian court circles without the committed agitation of Witiza-Benedict of Aniane against the background of the Roman embargo.

Originally named Witiza, he renamed himself Benedict after the saintly founder of his monastery. Witiza-Benedict was devoted to the Martyrology of Jerome and he had close ties with the Carolingian royal family. Name-centred liturgical practices begun to flourish during the 780s. Texts of the Martyrology of Jerome were sometimes abbreviated and occasionally corrupted. Lifshitz cites an interesting example of names of angels being added to a martyrology, that was used for devotional recitations; however, these angels had been condemned as demons by a synod of Rome. There was also uncertainty about liturgical practices based

on the holy names, for example, as to when, in the mass, the names were to be recited. As the Franks became increasingly devoted to the *sanctorum nominum festivitas* there was a need for legislation concerning its use. By 817 Louis the Pious, with the assistance of Witiza-Benedict, had established legislation for the daily recitation of sacred names. However, there was an unexpected obstacle to the spread of the Martyrology of Jerome: in the 820s Rome lifted the relic embargo and Roman relics became widely available. This diminished the importance of the Martyrology and name-centred devotion.

The Name of the Saint is thoroughly researched using a wide range of sources and events; legal, political, liturgical, ecclesiastical and palaeographical. Lifshitz reveals interesting details about the use of the manuscripts. For example, a friend of an unknown Susanna added her name so as to be close to a saint name, only to have it erased by an enemy's red squiggle. This alteration was in turn erased and the name of a known monk, Ethelwald, was added. Space close to the saintly names was at a premium. In *The Name of the Saint*, Europe of the eighth and ninth century unfolds – from the unknowns, like Susanna, to the political power of the Carolingian court and the Papacy. The depth of this study makes it of interest and value to any early medieval scholar.

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O'Connor, Anne, *The Blessed and the Damned: Sinful Women and Unbaptised Children in Irish Folklore*

Bern: Peter Lang, 2005, paperback; 260 pages; RRP 69 Swiss Francs; ISBN 3039105418

Anne O'Connor's latest book is, like her earlier ones, about folklore, a topic which is generally firmly rooted in the early modern and modern periods and might therefore seem an unusual subject for review in an early medieval journal. However, with an increasing interest in what scholars of medievalism refer to as 'the afterlife' of the early medieval – the reuse and reinvention in later periods of themes, motifs and artefacts from the early medieval – it seemed to be potentially of considerable interest. Particularly in Ireland, there are many possible points of departure: early medieval Christian sites which later became burial grounds for unbaptised infants; the specific treatment in early Irish legal texts of female transgressors; and the recurring motif of the disposal of unwanted infants in early Irish literature, for example.

As O'Connor makes clear in her introduction, her material has the potential to be of broad chronological relevance, her contextualising references ranging from Harry Potter (17) to medieval Roman Catholic commentaries (15). The early medievalist's interest is caught as the