
10. Arthur’s four battles on the Douglas in the region of *Linnuis* are, as often, put in “Lincolnshire” (p. 189; cf. p. 192), which yet has no River Douglas. Emend “Linnuis” to Old Welsh *Cluduis*, “the people of the Clyde, Strathclyders” and meaning appears, for there is a River Douglas near Lanark, Scotland. Arthur will have been a North Briton. This Welsh form *Cludwys* “people of the Clyde” is discussed in Ifor Williams, *Armes Prydein* (Dublin: Dublin Institute for Advanced Studies, 1972), p. 22.

11. The author is “very satisfied” that Arthur’s battle of *urbs Legionis* was at Chester (p. 203). We are not. Arthur never fought so far south. The conflict was very likely at *Karig Lion* (on Scotland’s Antonine Wall), a Welsh scribe having confused the form with *Cair Legion* or Chester, far better known to him. On the West Lothian fortlet, see W. J. Watson, *The History of the Celtic Place-Names of Scotland* (Edinburgh: Blackwood, 1926), pp. 383–4.

12. The conflict at “Badon” in 493 is (routinely) located at Bath, its “Germanic name” being seen as no “barrier” (p. 214). It is a barrier. Again, there has been scribal corruption. Emend to *Bradon* and problems are removed, the encounter being at Braydon, Wiltshire, where the form is Celtic, as perceived by Eilert Ekwall, *The Concise Oxford Dictionary of English Place-Names*, 4th ed. (Oxford: Clarendon Press, 1960), p. 62.

13. As for the comment, “I find no good reason to ignore the obvious and seek corruption, misspellings, and other twisted etymologies” (p. 214), it is the author’s reasoning that is twisted. Here relevant is A. E. Housman’s 1922 lecture “On the Application of Thought to Textual Criticism” reproduced in his *Collected Poems and Selected Prose* (Harmondsworth: Penguin, 1988), pp. 325–39. Housman was a great scholar, Mr. Sullivan is not; and, despite some interesting comments in his book (as on arms and warfare), he, alas, does not have that “aptitude for thinking and willingness to think” which Housman in ending his lecture described as essential for all progress on textual criticism.

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**Carine van Rhijn, Leading the Way to Heaven: Pastoral Care and Salvation in the Carolingian Period. London and New York: Routledge, 2022, xii, 274 pp.**

Early medieval manuscripts give up their secrets in this excellent monograph by Carine van Rhijn, who studies the books that enabled parish priests to perform their duties in the Carolingian countryside. Recognizing that the lineaments of the pastoral project outlined in royal normative texts issued by Charlemagne and his advisors were expressive of “ideals and intentions” (5), she argues convincingly that the practical challenges of implementing this project of expanding and deepening the knowledge that Christians