

inevitably take extracts out of their context, and the more wide-ranging the source-book, the less space there is for contextual information on authors, theology and history. Stevenson-Frend required a companion volume by Stuart Hall, *Doctrine and practice in the early Church* (1991; 2nd edn, 2005). The book under review avoids the widespread practice of putting sources in text boxes alongside narrative. Instead, it embeds sources (all verbal, not visual) in narrative chapters which introduce historical developments and debates, so that sources and narrative interpretation occupy almost equal space in a concise and lucid sequence of reading. Gwynn's central concern is 'the transformation of Christianity into a world religion' (p. 2) between the fourth and seventh centuries, so most of the material comes from the period with the richest sources. He begins with Jesus brought before Pilate and ends with glimpses of Justinian, Gregory the Great and Charlemagne. Chapters range from persecution in the late third century to the post-Roman kingdoms of western Europe in the later fifth century, including debates on the Trinity (appropriately for the author of *Athanasius of Alexandria*, 2012), ascetic lifestyles, saints and relics and cultural interaction. Each chapter lists further reading, which always consists of books; articles might be more widely available online, but online and web resources are not mentioned at all. Ideally, the further reading entries would be annotated (as in the bibliographical essays in the Cambridge *Key Themes in Ancient History* series), so that readers would know where to start for their particular needs; and the index of sources would also be annotated, to help those who are puzzled by (for example) 'Manichaean Rescript, *Collation of the Laws of Moses and Rome*' (p. 18), or even by the *Theodosian Code* (p. 41). But this book is already a valuable addition to resources.

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Shifting genres in late antiquity. Edited by Geoffrey Greatrex and Hugh Elton (with Lucas McMahon). Pp. xv + 341 incl. 24 figs. Farnham–Burlington, Vt: Ashgate, 2015. £75. 978 1 4724 4348 9

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This substantial collection of essays gathers together contributions from the tenth 'Shifting Frontiers in Late Antiquity' conference, and seeks to assess the effect of the Christianisation of the Roman Empire on various literary and non-literary genres. The articles cover a wide range of topics, from heresiology to homiletics, from numismatics to papal decretals; a significant subgroup of studies assesses the work of Procopius of Caesarea. A few chapters stand out in particular. Colin Whiting convincingly locates Jerome's *De viris illustribus* amidst growing battles over the shared 'Fathers' of the Church's past, and the consequent need for a reliable 'reference guide' to Christian authors and their texts. Philippe Blaudou provides a useful analysis of the use of historiographical traditions in Liberatus' *Breviarium*, and Dana Iuliana Viezure gives a perceptive reading of the *Collectio Avellana*. In general, a complex blend of continuity and change is identified: existing genres were neither mindlessly repeated, nor rejected outright, but shaped and adapted according to fresh contexts and new authorial purposes. This unifying thesis remains, however, rather underdeveloped – a more substantial introduction might have helped to make further connections between the articles, and to reflect

in a more sustained fashion on their ramifications. It is in the nature of such compendia that one or two offerings come across as unduly – even wilfully – obscure, but the overall insight of the essays is impressive, and they will repay further reading.

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Monotheistische Denkfiguren in der Spätantike. Edited by Alfons Fürst, Luise Ahmed, Christian Gers-Uphaus and Stefan Klug. (Studien und Texte zu Antike und Christentum, 81.) Pp. viii + 296. Tübingen: Mohr Siebeck, 2013. €74 (paper). 978 3 16 152385 4; 1436 3003
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It seems to be a condition of putting together a book on ancient monotheism that one must leave the term undefined. The reason is that, when conceived as a form of linguistic behaviour – the refusal to use the term ‘god’ of more than one entity whom one believes to be real – was peculiar to Jews and Christians in antiquity; under other definitions we find it everywhere and nowhere. Many of the contributors to this volume regard the assertion that all is one in the divine realm as a trope of eloquence rather than a philosophic dogma. Thus Alfons Fürst (‘Die Rhetorik des Monotheismus im Römischen Reich’) concludes that Christian apologists were studiously deaf to the polyphony of classic pagan texts, in which both unity and plurality in the divine realm were affirmed as occasion demanded. Peter Lötscher (‘Varro in der lateinischen Apologetik’) interprets Varro not as a champion of polytheism, but as a circumspect historian of the guises under which an inscrutable power had made itself known to the Roman people. Gian Franco Chiaia (‘Die Ortsgebundenheit des Göttlichen bei Macrobius’) argues that Macrobius is attempting to render pagan worship palatable to Christians when he applies allegorical readings to myths and insists that the gods are not physically bound to the sites from which they derive their epithets. Nicola Hümké (‘*Pater rerum* und dreieiniger Gott’) suggests that if we attune our ears to the rhetoric of the fourth-century poet Ausonius we will no longer feel obliged to determine whether he was a pagan or a Christian. Sara Stöcklin-Koldewey (‘Göttliche Hierarchie und Aufgabenteilung bei Kaiser Julian’) shows that Julian the Apostate, far from eschewing the language of monotheism, turned it against the Christian doctrine of Trinity: he himself worships many gods as one, while they incongruously proclaim one God as three.

The difficulties to which Christians exposed themselves by proclaiming Christ as a second god are discussed at length in a number of contributions. Christian Gers-Uphaus (‘Rhetorik des Monotheismus in der *Oratio ad Graecos* Tatians’) maintains that this second-century apologist found it possible to uphold monotheism only by remaining silent about the incarnation. Christian Müller (‘Aggressiver Polytheismus?’) finds that the proclamation of one god is by no means a ubiquitous feature of early Christian martyrologies, and surmises that the veneration of Christ, which is necessarily implied in all such texts, gave rise to paradoxes that were best left unexamined. Andrea Villani (‘Tertullianische Variationen zum thema