

no references to such documents are found in the book. Nowhere does he state that he will not be including minutes from various Christian councils that took place during the Byzantine period. Yet on 320, where he records the public reading of the letter of Simon the Stylite the Younger at the Council of Nicaea, he mentions the fact that this letter elicited the response of John, Legate of the East and of Constantine the Bishop of Constantia. For these he refers the reader to G.D. Mansi, *Sacrorum conciliorum nova et amplissima collectio*, 13.164. This collection consists of 53 volumes and must include more than one reference to Samaritans in the Byzantine period. Had Pummer intended not to deal with these documents, he should have stated so in his introduction.

I am fully aware that there may be perfectly simple and logical explanations for all these omissions. However, I did not find them either in the introduction or in the study. To include them or explain their absence in a later edition would be an improvement.

I stress again that notwithstanding these comments I find Pummer's book an invaluable contribution to the study of Samaritans and Samaritanism.

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Kenneth Mills and Anthony Grafton (eds.), *Conversion in Late Antiquity and the Early Middle Ages: Seeing and Believing*. Rochester, NY and Woodbridge: University of Rochester Press, 2003. x + 283 pp. ISBN 1 58046 125 5.

In 1933, Arthur Darby Nock published his groundbreaking book *Conversion: The Old and the New in Religion from Alexander the Great to Augustine of Hippo*, that was to become the most influential study of conversion in the twentieth century, and the starting point for many a generation of scholars. Nock, so it seems, had quite a clear view on what conversion means. 'By conversion', he wrote, 'we mean the reorientation of the soul of an individual, his deliberate turning from indifference or from an earlier form of piety to another, a turning point which implies a consciousness that a great change is involved, that the old was wrong and the new is right. It is seen at its fullest in the positive response of a man to the choice set before him by the prophetic religions' (7). The three models of conversion Nock had in mind were those of Justin Martyr, Arnobius, and Augustine of Hippo. However, since the publication of Nock's seminal work, there has been an immense increase of scholarly interest in the various meanings and practicalities of conversion. This resurgence of interest has resulted in the publication of hundreds, if not thousands, of studies, as well as in a better understanding of conversion. Far from adopting the rather narrow Nockian view of conversion, scholars nowadays attempt to portray conversion as a complex and multi-layered process, which operates in many ways and means different things to different people. No study reflects this intellectual development in the understanding of conversion better than the book under review.

Seven of the eight papers collected by Kenneth Mills and Anthony Grafton under the title *Conversion in Late Antiquity and the Early Middle Ages: Seeing and Believing* were presented at a symposium at Princeton's Davis Center for Historical Studies in 1999. The editors, in an extremely wise move, did not attempt to harmonise the viewpoints or to force upon the authors an overarching theory, and the result is an exceptionally eloquent witness of the development in scholarly research on conversion in the last few decades. The various papers discuss a whole range of issues and sources, and thus present the reader with a panoramic view of a variety of theories and methodologies. There are some very good papers in this collection, with many thought-provoking ideas, and the following brief survey does less than justice to many of them. The collection opens with Susanna Elm's paper, in which she examines three orations on baptism by Gregory Nazianzus, and manages to demonstrate nicely how he used the vocabulary of 'inscription' to denote the moment that initiated the process of conversion. In a strange paper

Rebecca Lyman attempts to analyse the conversion of Justin Martyr against the background of second-century Roman Hellenism. Drawing on modern theories, especially the works of Edward Said and Homi Bhabha, her jejune discussion of the sources is imbued with pseudo-theoretical statements, and on the whole is rather incomprehensible. Eric Rebillard discusses the funerary inscriptions and burial practices of converts, and reaches the conclusion that conversion to a new faith had no effect on the choice of a particular place of burial or on other burial practices, and this, as he points out, 'confirms that burial is not primarily a religious concern and that burial rites cannot be explained, at least not only explained, by religious belief' (74). Richard Lim focuses on the evidence for the conversion of stage performers, whereas Michael Mass studies the 'Christianisation' of early Byzantine ethnography as a measure of the transformation of Byzantine society in the period between Justinian and Heraclius. The highlight of the collection is a splendid paper by Raymond Van Dam, 'The many conversions of the Emperor Constantine', in which he sheds fresh light on a well-trodden issue. And finally, Julia Smith's fascinating paper relates the *translatio* of the relics of the two Roman martyrs Marcellinus and Peter, orchestrated by Einhard. While demonstrating elegantly the ways in which the Carolingians and their advisors appropriated the Roman past in order to promote their own reform programme of *correctio*, this paper certainly pushes the definition of 'conversion' to its limits. The volume concludes with an extremely learned piece by Neil McLynn, who manages to thread the various papers into a sound overview of conversion in Late Antiquity and the early Middle Ages. One would be well advised to start reading this rich volume with McLynn's conclusion.

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L. Sawicki and D. Shalev (eds.), *Donum grammaticum. Studies in Latin and Celtic Linguistics in Honour of Hannah Rosén*. Orbis/Supplementa 18. Leuven, Paris and Sterling, Virginia: Peeters, 2002. xvi + 411 pp. ISBN 90 429 1026 7 (Leuven), 2 87723 582 3 (Paris).

This Festschrift for Hannah Rosén, published to mark her retirement, offers forty short articles on diverse linguistic and philological topics. Most of the papers deal with aspects of Latin, in appropriate homage to the important contributions of the honorand to Latin linguistics, but Celtic, her other main field of endeavour, is also well represented; a few contributions are devoted to other Indo-European languages, such as Greek or Hittite. The volume also contains a list of Hannah Rosén's publications and a useful subject index.

The synchronic grammar of Latin looms largest and many of the papers deal with aspects of the syntax and use of this language. Two of the best are concerned with discourse analysis: the late Machtelt Bolkestein contributes a finely-observed study on 'Anaphoric absolute ablatives in Caesar', analysing the factors involved in the choice of *hic* or *qui* in this construction, and Caroline Kroon, 'How to write a ghost story? A linguistic view on narrative modes in Pliny *Ep.7.27*', clearly illustrates how narrative modes relate to discourse function.

Other papers cover a wide range of syntactic topics that can only be listed here: relative clauses (Christian Touratier), free-choice quantification and concession, and the grammaticalisation of *quamquam* as a concessive connective (Mirka Maraldi), the role of *quamuis* (Alessandra Bertocchi), the reference of reflexive pronouns in complex indirect statements (Michèle Fruyt), transitivity and passivisation (Huguette Fugier), syntactic paradigms in relation to *cum*-clauses, participle constructions and the case system (Marius Lavency), the use of the perfect in non-narrative function in exclamations (Lea Sawicki and Donna Shalev), middle and reflexive in Latin and Romance (Reinhard Stempel), the nominative and infinitive construction after *debeo*, *uideor* and *dicor* (Friedrich Heberlein), sequence of tenses as a parameter of indirect speech (Lyliane Sznajder), adverbial uses of *nisi* (Anna Orlandini), transferred epithets in Statius (René Amacker);