

at the end of the book. It has not been proved, for all Kim's excellent scholarship, that Epiphanius was a 'giant' (p. 236), let alone that he 'was late antiquity' (p. 1).

CHRIST CHURCH,
OXFORD

M. J. EDWARDS

Un Dossier de l'épistolaire augustinien. La correspondance entre l'Afrique et Rome à propos de l'affaire pélagienne (416–418). Traduction, commentaire et annotations. By Laurence Dalmon. (Studia Patristica 3.) Pp. xi + 703 incl. 20 tables. Leuven–Paris–Bristol: Peeters, 2015. €86 (paper). 978 90 429 3137 4
JEH (67) 2016; doi:10.1017/S0022046916000841

This lucid and wide-ranging book (developed from a doctoral dissertation) assembles a dossier of official letters which were prompted by the acquittal of Pelagius at the Synod of Diospolis (415). Augustine's letter-collection supplies three letters from the bishops of Africa to Innocent of Rome (*ep.* clxxv–clxxvii, written, Dalmon thinks, by Augustine), with Innocent's replies (*ep.* clxxxi–clxxxiii); two letters from Augustine to the future Sixtus III of Rome (*ep.* cxci, cxciv); and an imperial rescript of 419 (*ep.* cci). The *Collectio Avellana* provides three letters from Zosimus of Rome to the African Churches. Dalmon's extensive introduction (pp. 7–256) offers five chapters covering (1) the Pelagian question before 416, including texts, people, social and theological context and events; (2) the theological and political moves of Pelagians who appealed from one synod to another, and of their opponents, especially in Africa, who wanted support from Rome without conceding papal primacy; (3) 'chancery style' including prose rhythm, the forms of official records and correspondence, and the roles of administrative staff and letter-bearers; (4) the construction of heresy in Africa and at Rome, with detailed attention to themes and vocabulary; and (5) the complex history of textual transmission and the making of collections. Dalmon then prints the Latin texts, with critical apparatus, a new translation, detailed annotation on style and content, and longer 'notes complémentaires' in the great tradition of the Bibliothèque Augustinienne. She provides her own text of the letters of Zosimus, but otherwise follows Goldbacher's CSEL edition, which she has re-examined. Dalmon also offers an extensive bibliography, and tables of parallel passages and Scripture references in the works of Augustine. This is a valuable and informative study of history, theology, literary and linguistic questions, and the practicalities of discussion by letter.

UNIVERSITY OF BRISTOL

GILLIAN CLARK

Theodotus of Ancyra's homilies and the Council of Ephesus (431). By Luise Marion Frenkel. (Studia Patristica, 4.) Pp. ix + 286 incl. 1 table. Leuven: Peeters, 2015. €76 (paper). 978 90 429 3147 3
JEH (67) 2016; doi:10.1017/S0022046916000890

Eduard Schwartz's famous remark – 'acta conciliorum non leguntur!' – has looked rather less secure over the last few years, as an increasing number of scholars have begun to interrogate the immensely rich documentary record of the early