

## Reviews

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*Jahrbuch für Antike und Christentum*, 55–2012. Edited by Johannes Hahn and others.

Pp. 188 + 8 black-and-white and colour plates. Münster: Aschendorff, 2014.

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As these essays show, the dissociation of Christianity from its pagan milieu was effected sometimes by the rejection, sometimes by the transformation of existing models. Johannes Hahn ('Tausend Schrecken des Gesetze') concludes that Coptic zealots of the fourth century were not instruments of imperial or ecclesiastical policy. Anne-Isabelle Bouton-Touboullic ('Poésie et mythe dans le *Contra Academicos*') finds the equivalent of a Platonic myth in Augustine's account of the primitive Academy, which (like his quotations of poetry) is designed to guide the reader from love of beauty to love of wisdom. Daniel Röthlisberger ('Die *capitis velatio*') observes that, in requiring men to pray with heads uncovered, Paul denies them the social status that was conferred on the pagan celebrant by his veil. All the examples of the formula *pro voto suo* collected by Ulrike Emig ('*Pro voto suo*') come from Christian sites. According to Elizabeth Panell ('Entwicklung der Ikonographie'), the pagan iconography of marriage was first adopted by Christian artists in their depictions of the saints. Gerhard Steigerwald ('Die edelsteingeschmückten Städte Jerusalem') deciphers a mosaic in which the Jerusalem of this world is adorned with the sapphires that apocalyptic bestows on the heavenly city. Peter Grossman ('Zur Entstehung des *hūrus*') identifies the seventh century as the era in which a room was first set apart for the use of the clergy in the basilica. Rainer Warland ('Byzanz und der Alemannia') discovers a peculiar appropriation of pagan heroic imagery in a Gothic disc of similar date.

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*Religious conversion. History, experience and meaning*. Edited by Ira Katznelson and Miri Rubin. Pp. ix + 266 incl. 4 figs. Farnham–Burlington, VT: Ashgate, 2014. £70. 978 1 4724 2149 4

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Ira Katznelson and Miri Rubin's collective volume offers a welcome addition to scholarship on religious conversion, a subject that poses distinctive challenges and opportunities for historians. With its 'centre of gravity' in medieval and