

heard it. This is a salutary reminder that religious rhetoric might inhibit violence as well as justify it, and it reaffirms that violence and religion are quite separate phenomena. That they are so often allied tells us something about the ubiquity of violence, but perhaps more about the elasticity of religious rhetoric.

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*Christian in toga. Boethius. Interpreter of antiquity and Christian theologian.* By Claudio Moreschini. (Beiträge zur Europäischen Religionsgeschichte, 3.) Pp. 155. Göttingen: Vandenhoeck & Ruprecht, 2014. €69.99. 978 3 525 54027 5  
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Originating in lectures for a graduate seminar on ‘Christentum als antike Religion’ at the University of Bremen in 2011, this book is not the accessible short introduction to Boethius that its jaunty title might seem to promise. Claudio Moreschini, who has edited Boethius’ *De consolazione philosophiae* and theological works for the Bibliotheca Teubneriana (2000, rev. edn 2005), offers his readers the fruits of a long reflection on this author. After surveying the oeuvre as a whole (‘Boethius’ great cultural project’), he devotes most of his space to the *Opuscula theologica* and the *Consolatio*. The book ends with a selective review of medieval responses to the *Consolatio*, apparently chosen to support Moreschini’s view of its solidly Christian Platonist credentials (‘the work of a Christian in toga’) against Danuta Shanzer’s recent contention – in an essay in the *Cambridge Companion to Boethius* – for its more experimental character. Questions of authenticity (for the *De fide catholica*) and literary genre (for the *Consolatio*) are treated in preliminary sections, the main expository coverage being reserved for Boethius’ doctrinal positions, their sources and relation to the tradition. Bibliographical reference is generous and up-to-date. There are some slightly jarring features, such as a section summarising the *Consolatio* headed ‘*De remediis utriusque fortunae* (Petrarch)’ but devoid of any mention either of Petrarch or of his work of that title, and also – not helped by the necessity of publishing in English – the author’s brusque way with other scholars’ opinions (‘The whole interpretation is surely convoluted!’, ‘We find these lucubrations arbitrary’). It is hard to imagine anyone interested in Boethius putting this study down without being stimulated by its arguments or counter-arguments on given points, but equally hard to discern in it a fully unified vision of him as an ‘interpreter of antiquity’.

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*Histoire de Mar Abba, catholico de l’Orient. Martyres de Mar Grigor, général en chef du roi Khusro Ier et de Mar Yazd-panah, juge et gouverneur.* Edited by Florence Jullien. (Corpus Scriptorum Christianorum Orientalium, 658. Scriptores Syri, 254.) Pp. lviii + 89. Louvain: Peeters, 2015. €76 (paper). 978 90 429 3222 7; 0070 0452  
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This edition and translation presents three Syriac hagiographies of the mid-sixth century. All of them deal with prominent converts from Zoroastrianism to