

From Passio Perpetuae to Acta Perpetuae. Recontextualizing a martyr story in the literature of the Early Church. By Petr Kitzler. (Arbeiten zur Kirchengeschichte 127.) Pp. xiv + 159. Berlin–Boston: de Gruyter, 2015. €99.95. 978 3 11 041942 9; 1861 5996

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Considerable attention has been paid in recent years to the account of the martyrdom of Perpetua and Felicitas for its witness, i.e., to the development of the idea and the textualisation of martyrdom, its North African cultural and theological context, its attention to the role of women and its representation of gender. However, the stated interest of this short monograph, a substantially revised version of a study published in Czech in 2012, is in the subsequent reception and reinterpretation of the text from the work of the initial editor through to Augustine and his successors in the fifth century. In practice almost half of the book does address those familiar critical, historical, literary and ideological debates regarding the foundational account, leaving just sixty pages for the *Nachleben*, paying particular attention to Tertullian, to later North African martyr accounts, and then to the Augustinian tradition, with a final section discussing the two recensions of the *Acta Perpetuae*. Kitzler avoids detailed discussion of the Greek version because of the complex critical issues this would introduce, although he assumes it to be secondary to an original (or earlier) Latin version, and he does briefly survey the evidence for the spread of a cult of Perpetua in the Mediterranean, including in the Greek East, filling the fourth-century *lacuna* in his literary sources. A brief conclusion summarises the conclusions and the way in which the account was reinterpreted at each stage. The footnotes and bibliography are full, displaying a thorough knowledge of the relevant texts and of the history of scholarship as well as of the most recent debates. Despite its brevity, the investigation demonstrates persuasively how far the continuing reception of an early martyrdom account such as the *Passio Perpetuae* belongs to its effective power – although some may question whether this justifies the price of so slim a volume. None the less, it may be hoped that this book will stimulate further such analyses of this and other early martyr acts.

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Kaiser Julians Gottesverehrung im Kontext der Spätantike. By Sara Stöcklin-Kaldewey. (Studien und Texte zu Antike und Christentum, 86.) Pp. xii + 459. Tübingen: Mohr Siebeck, 2014. €89 (paper). 978 3 16 153246 7; 1436 3003
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This published version of a PhD dissertation submitted in 2013 at the University of Basel offers a new look at the religion of the emperor Julian the Apostate as it can be gauged less from generic manifestations of his brief reign (AD 361–3) such as official documents, inscriptions or comments made by contemporaries, than, more importantly, from his own personal writings. The importance of this aspect of Julian's attitude to religion has recently been highlighted by research such as that undertaken by Nicholas Baker-Brian and Shaun Tougher, which resulted in the volume *Emperor and author: the writings of Julian the Apostate* (Swansea 2012). This kind of approach is still not very common, and there is a reluctance, especially