

the theology of the mature Hilary is probed under different aspects: chapter i deals with the ‘les dimensions de la foi’ and explores the ways in which the bishop defined Nicene orthodoxy in the middle of the fourth century. Some old battlefields are briefly revisited. For example, Doignon does not endorse the view of scholars like R. Klein, H. C. Brennecke or T. D. Barnes who – to my mind, correctly – believe that the self designation as ‘nunc quasi episcopus’ in *De synodis* 2 (PL x. 481B) indicates that Hilary had not only been exiled but also deposed in 356 (p. 38). Chapters ii–v deal with the hermeneutics, the Christology, the anthropology and the ecclesiology of the later Hilary. They are ‘essays in appreciation’, exercises in close and careful exegesis that demonstrate in equal measure Doignon’s wide reading, theological sensibility and philological acumen and defy ready summary. Again and again the footnotes, with their generous quotations (often translated), dominate the page. Doignon does not always escape the dangers of a ‘hermeneutics of identification’. For example, Hilary’s polemical interpretation of Arian Christology may deserve a more critical approach. The mature Hilary was not only a profound and learned theologian, but also an eloquent and suggestive polemicist whose perspective on the doctrinal debates of his time continues to influence, and occasionally distort, the outlook of modern historical scholarship. A very welcome addendum to this volume is a bibliography of Jean Doignon (pp. 181–98), a distinguished record of his sustained engagement with Hilary and the Latin Fathers for over forty years.

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The saint's saints. Hagiography and geography in Jerome. By Susan Weingarten. (Ancient Judaism and Early Christianity, 58.) Pp. xv + 320. Leiden–Boston: Brill, 2005. €99. 90 04 14387 4; 0169 734X

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Susan Weingarten has written a stimulating book on Jerome’s *Lives* of the saints Paul, Hilarion, Malchus and Paula. She has much to say about mutual influences in Jewish and Christian literature in the fourth century AD, the historical geography of late antique Palestine and Jerome’s rhetorical strategies. Her precise observations on Jerome’s language and style are most welcome. The author is certainly correct in concluding that Jerome amalgamated classical, Christian and Jewish sources ‘to rewrite the biblical land as a new and Christian world for his readers’ and ‘to show the rise of Christianity and the decline of paganism and Judaism’ in the Roman empire; at the same time, he used ‘his literary creations to construct a literary *persona* for himself’ (p. 270), spreading his fame as an ascetic champion. But I wonder whether her argument is convincing that Jerome adopted Jewish Aggadic sources about a Jewish holy man called Rabbi Shim’on bar Yohai to write the life of a Christian holy man, i.e. Paul of Thebes, the first hermit, in order to demonstrate the superiority of Christian asceticism. Given the diversity of Jewish traditions about this rabbi, I would still argue with Daniel Boyarin and Seth Schwartz that it is more likely that the direction of borrowing was just the other way round and that legends about the Jewish ascetic hero were based upon a Christian archetype. However, it should be emphasised that Jerome, with his masterpiece of story-telling, did not enter into competition with a ‘famous Jewish ascetic rabbi, showing the Christian

ascetic surpassing his Jewish counterpart', as Susan Weingarten suggests (p. 267), but rather entered into competition with Athanasius' *Vita Antonii* and its Latin translations. Therefore, Jerome adopted literary forms and narrative elements of pagan provenance and borrowed from the mythological lore of classical authors to entertain an educated Christian audience, and he stylised the life of his ascetic heroes according to the rules of classical rhetoric (cf. *ep. lii.1, 2*: 'rhetorum studia atque doctrinae') to produce Christian devotional literature. Though the bibliography is impressive, some major contributions are missing, especially to Jerome's *Vita Pauli*. Manfred Fuhrmann's important article on 'Die Mönchsgeschichten des Hieronymus', in *Entretiens sur l'antiquité classique* (1977), and H. Kech's study on 'Hagiographie als christliche Unterhaltungsliteratur' (1977) should have been discussed. Still, Susan Weingarten has published a significant study on an important topic.

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Gregory of Nazianzus. Images and reflections. Edited by Jostein Børtnes and Tomas Hägg. Pp. 351 incl. colour frontispiece. Copenhagen: Museum Tusulanum Press, University of Copenhagen, 2006. €56. 87 635 0386 7
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The attempt to compress the valuable contributions of fourteen scholars into a short notice engenders a deep sympathy with the victims of Procrustes. One characteristic feature of this book is coherence. The editors are right to thank contributors for making the book a unity, while retaining individuality, which allows for occasional courteous disagreements. We might disregard the King's injunction and begin at the end with the lucid article of Philip Rousseau, 'Retrospect: the "essential" Gregory'. Here we find essays grouped thematically, starting with Frederick Norris, 'Gregory contemplating the beautiful'. In juxtaposing 'human misery' and 'divine mystery', Gregory is represented as traditional, a man of his culture. It is in controversy that his imagination comes to life. Nazianzen's understanding of theology as 'silent meditation expressed publicly' allows the transformation of accepted imagery to go beyond human misery to the hope of divine *theosis*. A new *paideia* emerges and with it a Gregory who is far from the morbid failure of many depictions. John McGuckin is here invoked as witness to the poet's novel mimesis, as 'He presents himself as the resolution of the old schism between the philosopher and the mantic poet'. Rousseau sees the remaining chapters in two groups, those focusing on knowledge of God and those concerned with Gregory's knowledge of himself and self-presentation. Samuel Rubenson examines Cappadocian exegesis of Acts xvii and finds in Paul's confrontation with Athenian philosophy a striking anticipation of what Basil and the Gregories were actually doing. Torstein Theodor Tollefsen argues that Gregory's treatment of *theosis* is putting language to new uses, as he develops the soterio-logical strand of his thought. The contribution of Jostein Børtnes is described by Rousseau as 'pivotal'. How were traditional notions put to use in a Christian context? A new cognitive path emerges beyond the literal. The mechanisms are cogently explored by Edgars Narkevics and Stratis Papaioannou. Narkevics shows how Nazianzen employs against his Arian opponents the same linguistic tools to defeat them. In Børtnes knowledge of God is found in Gregory as image and reality, albeit