

awareness of techniques of classical rhetoric in his *Commentarium in epistolam ad Romanos*. The four contributions in part III ('Origen and the Bible') provide a comprehensive survey of Origen's biblical scholarship as it survives in the original Greek and in Latin translation with essays on his commentaries on the Old Testament, the Gospels and the letters of Paul, followed by another on his homilies. Boasting eight articles, part IV ("Origen's Theology") is the centrepiece of the collection. Rebecca Lyman's overview of Origen's 'bold and exploratory theology' (p. 273) sets the stage well, but several papers in this section are very technical and written on a register that is not welcoming to scholars or students new to the study of Origen. The five articles in part V ('Receptions of Origen') chart the tumultuous legacy of his work from its reception in the fourth century, when Origen polarised Christian thinkers around the Mediterranean rim, to its publication in Greek and Latin in the early modern period. While the individual essays in this section are each lucid and insightful, the omission of a contribution on the reception of Origen in the medieval Latin tradition between Augustine and Erasmus is a glaring and unfortunate oversight. The volume closes with the three studies that comprise part VI ('Modern Contributions to the Study of Origen'). The first two follow Origen's trail in modern scholarship from Pierre Daniel Huet's three-volume *Origeniana* (1668) to Henri de Lubac's *Histoire et esprit: l'intelligence de l'écriture d'après Origène* (1950) and the first volume of his towering *Exégèse médiévale: les quatre sens de l'écriture* (1959). The final essay trumpets Marina Molin Pradel's exciting discovery in 2012 of twenty-nine of Origen's homilies on the Psalms in the original Greek, which 'present us not only with the familiar picture of Origen, but also lead us to discover new aspects of his personality and of his exegetical and theological reflection' (p. 573). Taken together, the essays in this collection provide a valuable resource for scholars eager to understand Origen's intellectual context, biblical scholarship, exegetical methods, theology and legacy in the Christian tradition.

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Eucher de Lyon. Œuvres Exégétiques. Clés pour l'intelligence spirituelle. Instructions. Texte Latin de C. Mandolfo (CCSL 66). By Martine Dulaey. (Sources Chrétiennes, 618.) Pp. 656. Paris: Les Éditions du Cerf, 2021. €57 (paper). 978 2 204 14315 8; 0750 1978

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For half a century after the death of Hilary of Poitiers in 367, Roman Gaul was a theological backwater deserving mention in the annals of *Dogmengeschichte* only because of the activities of the Spaniard Priscillian. As in the past, the decisive church councils took place elsewhere. So did most of the new Latin ecclesiastical writing that would prove formative for later tradition, be it now from the pen of an Ambrose, Jerome, 'Ambrosiaster', Pelagius, Rufinus or Augustine. The boutique operations of the well-to-do Aquitanian layman Sulpicius Severus and his celebrity friend Paulinus, expatriated at Nola, would count at best as partial exceptions to the general rule, attesting as they do the strength of the Gallo-Roman rhetorical tradition and the reliance of the province's resident Christian activists on initiatives taken abroad. But then, in the space of barely a decade and a half from the final condemnation of Pelagius in 418, this settled pattern of slightly *précieux* Gallo-

Roman intellectual receptivity was transformed into a matrix for collaborative theological and exegetical production of a kind not seen before in any Latinophone *milieu*. How much of the change may have been due to a sudden influx of highly literate refugees to the Côte d'Azur and lower Rhone Valley from other parts of the province is still debated by scholars. What is clear beyond doubt is that the establishment of monastic communities at Marseille and Lérins encouraged new styles of intellectual and literary sociality, one measure of which would be the bibliography of Gallo-Roman authors from between 420 and 470 that forms the backbone of the catalogue *De scriptoribus ecclesiasticis* compiled by Gennadius as a sequel to Jerome's work of the same title. At the beginning of this distinctively Gallican movement in Latin literary history stand Prosper of Aquitaine's prosimetric recasting of the doctrinal *oeuvre* of Augustine, the patristic argumentation of John Cassian's *De incarnatione contra Nestorium*, the theory-in-practice embodied by the *Commonitorium* (or *Tractatus Peregrini*) and *Excerpta* of Vincent of Lérins, and the writings of Eucherius, another monk of Lérins (now Ile St-Honorat, near Cannes), who was consecrated bishop of Lyon sometime between 435 and 439.

As the most accessible member of the company gathered by Salvatore Pricoco in *L'isola dei santi* (1978), Eucherius has enjoyed ever closer study in recent years. Martine Dulaey's introduction to this volume gives a concise but full account of the state of scholarship. The two biblical-exegetical works that she presents, namely (in the order in which they appear here and in the manuscript tradition, probably reversing the order of composition) the *Formulae spiritalis intellegentiae* and *Instructionum libri duo*, compiled between 430 and 434, have been available since 2004 in an edition for CCSL by Carmela Mandolfo which improved significantly on that of Karl Wotke in CSEL and is the basis for this one. The generous *mise en page* of the SC edition – the first to include in-text authorial chapter-headings for the *Formulae* – makes it now the best place to consult these texts. Both works, Dulaey explains, were *instruments de travail*, aids to personal study (pp. 33, 51) for persons already well versed in the Scriptures and willing to do the necessary work (pp. 36, 49). Book I of the *Instructiones* offers solutions to miscellaneous problems of interpretation from Genesis to Revelation, while Book II serves as 'a dictionary of the *realia* of the Bible' (p. 19), its 396 entries covering Greek and Hebrew names, names of peoples and persons, place names and the like. Complementing the *Instructiones*, the *Formulae* constitutes 'a dictionary of symbols, intended to elucidate the figurative sense of the Scriptures' (p. 30), its 458 entries arranged under such headings as 'Animals', 'Things in common use', 'Jerusalem and her adversaries' and 'Numbers'. Originally addressed to the author's sons while he and they were living on Lérins or the neighbouring island of *Lero* (now Ste-Marguerite), these *opuscula* were put into wider circulation as a package once Eucherius became bishop (pp. 16–18, 50–1). The special value of Dulaey's edition – a *tour de force* of its kind, exemplifying a style of French patristic scholarship that we have grown used to seeing almost explode the handy SC format – lies in its comprehensive reporting of the sources and analogues of the exegetical information provided by Eucherius. Jerome and Augustine are the dominant presences, alongside Cassian, whom Dulaey discovers her author 'correcting' on key points in an Augustinian (but not predestinarian) sense (pp. 47, 52–4). The

overall range of Eucherian patristic reference is much wider than that, however (pp. 54–9). Lérins in the late 420s and early 430s was a patristico-biblical textual laboratory. Works like these helped canalise the headwaters of Latin biblical exegesis in ways that two of the founders of SC, Henri de Lubac and Jean Daniélou, may already have intuited but that are only now coming fully to light (pp. 59–61). ‘With Eucherius’, proclaims the back cover of SC dxviii, ‘a major author of Christian antiquity makes his entry in the collection.’ He does so with panache.

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Byzantium and Islam. Collected studies on Byzantine–Muslim encounters.

By Daniel J. Sahas. Pp. xviii + 531. Leiden–Boston: Brill, 2022. €149. 978 90 04 47044 6

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This is a collection of twenty-nine of Sahas’s articles, one in Greek and the rest in English, most of which were published between 1980 and 1995. They are grouped around four themes: the mutual influence of eastern Christianity and Islam; the fall of the Byzantine Levant; the writings of John of Damascus (the subject of Sahas’s 1972 monograph); and later Byzantine descriptions of Islam and Muslims, ranging from George Dekapolites to Gregory Palamas (d. 1360). The articles include several useful translations.

Throughout these essays, Sahas wrestles with the proximity and mutual influence of Byzantium and the caliphate, and their religions, at the same time as prominent Christian and Muslim thinkers engaged in polemic and states engaged in warfare. As Nicholas Mystikos (d. 925) put it: ‘there are two lordships, that of the Saracens and that of the Romans, that stand above all others on earth ... they ought to be in contact and brotherhood and not, because we differ in our ways of life, habits and religion ... alien in all ways to each other’ (p. 5).

Mystikos wrote in a diplomatic capacity, aiming to redeem war-captives, and other writers could take a much more hostile attitude. Some used accumulated ethnic prejudices to dismiss Muslims as Saracens, Achaemenids, Assyrians or Amalekites. Nevertheless, as Sahas notes, it is fascinating that even as Palamas condemns Muslims, he qualifies Islam as a *theosebeia*, a reverence for the divine, and he differentiates between the essence of Islam and the conduct of Muslims (pp. 10–11).

Many of the essays in the first part of the book identify shared practices and ideas across religious boundaries. Both the Quran and the divine Logos pre-exist creation (p. 55). Monasticism, and the Christian ascetic ethos, is viewed positively and monastic practice influences the five daily prayers, fasting and abstinence from wine (p. 89). The miracles attributed to Muhammad are modelled on those of the Gospels (p. 79). Byzantine Hesychasm and Muslim Sufism share common ideas and practices (p. 109). Christian descriptions of the attributes of God may influence the names of God in the Muslim tradition (p. 324). The