

mystery cults, Sethian Gnosticism, and Manichaeism), "Early Judaism" (4 essays), and "Earliest Christianity" (12 essays). It is section four that contains the most extended direct discussion and exegesis of NT passages. Well-known contributors here include Michael Labahn, Hans Dieter Betz (the Gospels), Jens Schröter (Acts), Samuel Byrskog (Hebrews), and Udo Schnelle (Johnine epistles). The NT corpus is covered more or less exhaustively, in fact (see pp. 337-734). This is not to mention the volume-concluding hermeneutical reflections by Oda Wischmeyer ("Hermeneutische Aspekte der Taufe im Neuen Testament," pp. 735-63). Volume two runs to more than 1000 pages and contains "The Patristic Period" (21 essays), "Thematic Surveys" (5 essays), and "Archaeology and Art History" (6 essays).

One drawback for widespread use of these informative volumes among North American (and perhaps other) students is that, while more than 30 of the essays are in English, about two dozen are in German. This will limit access, and not just for students. Among the German chapters is "Kindertaufe im frühen Christentum" (pp. 1531-52), a topic of perennial interest. In this chapter, Hermut Löhr explores primarily the testimony (variegated though it be) of the NT apocrypha. Among his conclusions is that comparison between traditional scholarship on canonical and patristic sources, combined with his NT apocryphal findings, reveals a "noteworthy convergence": "It cannot be said that baptism of children and infants did not occur in the early stages of Christianity. Yet, in recollections of the beginnings, as attested in the various sources, such baptismal practice played no significant role. Even more characteristic is that this practice is not reflected on theologically" (p. 1548). As Anders Ekenberg notes in the essay "Initiation in the Apostolic Tradition" (pp. 1011-50): "the earliest unequivocal witnesses to the practice of infant baptism are well known: Tertullian, *De bapt.* 18; Cyprian, *Ep.* 64; Origen, *Hom. in Lev.* 8.3" (p. 1024 n. 50). Ekenberg presents a new reconstruction (in English) of chs. 15-21 (on baptism) in *Apostolic Tradition*, a document lost in its Greek original but traceable to a 4th century form via Latin, Sahidic, Arabic, and Ethiopic translations plus some other documents (see p. 1011). Ekenberg's contribution is important because "the *Apostolic Tradition* is undoubtedly one of the most valuable sources when it comes to reconstructing the ritual practices of early Christians" (p. 1034).

This illustrates how these volumes do not merely rehash old discussions on the timeworn topic of baptism: they frequently break new ground with fresh primary source analysis. Another example of this is the attention given to P. Oxyrhynchus 840 by Seán Freyne ("Jewish Immersion and Christian Baptism: Continuity on the Margins?" pp. 221-53, esp. pp. 247-48). Freyne interacts with François Bovon, who reads this papyrus "within the context of inner Christian disputes about baptism and purity in the 2nd century CE" rather than in the conventional way. Another example would be Clare Rothschild's reexamination of Josephus' reference (if any) to John the Baptist ("'Echo of a Whisper': The Uncertain Authenticity of Josephus' Witness to John the Baptist," pp. 255-90). Her negative results on the authenticity of the passage (on the basis of textual disparity) are not, she says, necessarily a negative verdict on historicity, though her remarks seem to tend in that direction (see p. 284).

It is safe to say that, from now on, no scholarly investigation of baptism in, before, or after NT times should dare proceed without careful attention not

only to Everett Ferguson's *Baptism in the Early Church* but also to the volumes here under review. They belong in all research libraries and despite their cost prove irresistible to many individual scholars and students too—as they should.

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Mathilde Simon. *Identités Romaines: Conscience de soi et représentations de l'autre dans la Rome antique (I^{er} siècle av. J.-C. — VIII^e siècle apr. J.-C.)*. Paris: Éditions Rue d'Ulm, 2011. Pp. 288. 978-2-7288-0449-8. \$27.00 paper.

Identités Romaines, edited by Mathilde Simon, head of conferences for the École normale supérieure, was created to allow young PhDs and PhD students to look at their studies through the lens of Roman identity. Each of two main sections ("Roman Identity in Formation" and "The Identity of the Other") is divided into three specific focuses.

In "The Appropriation of Greek Culture," Évelyne Prioux connects the decorated walls of an exedra in Pompeii with *The Garland of Meleager*; in each, the organization of the collection testifies to the "cultural brilliance" of the editor (p. 34). Philippe Guisard shows Horace using Greek and Latin in his poetry to create echoes from one language to the other, softening the boundary between them. In "The definition of a Roman Identity," Charles Guérin looks at Cicero's use of the Greek *topos* of helplessness to construct himself as a *homo antiqui officii*, bound by the virtue of *fides* to defend his client. Liza Méry shows that Livy inserted stories of passion in his historical narrative to emphasize the inappropriateness of transports of emotion in a life of Roman *temperantia* and *continentia*. Blandine Cuny-Le Callet opens the next section, "A Menaced Identity" and describes Cicero's construction of the "other" as either a barbarian beast or an effeminate oriental, the antithesis of Roman reason. Stéphanie Itic demonstrates that Juvenal's *Satires* use an inflated xenophobia to critique satire itself and reveal the failure of Roman identity to produce the moral virtues it extols. Marie Cerati follows late Roman eschatological poetry as it moves from impersonal moralism in the face of a coming cosmic catastrophe toward descriptions of a hell that possibly awaits individuals. Marie-Karine Lhomme shows how Pompeius Festus and Paul the Deacon each take up the lexical work of Verrius Flaccus in a way that corresponds to the image of Rome in their own second and eighth centuries.

The second part starts by examining "The Image of the Barbarian," and Charlotte Lerouge traces the Parthian origin stories that construct them into the descendants of the Persians. This legitimizes the Parthian Wars as a duty imposed on Romans given their own identity as inheritors of the Greeks. Estelle Bedon looks at Livy's characterization of the Lusitanians as formidable fighters, where other ancient authors portrayed them as raiders and brigands. Catherine Noller shows that Martial constructed not a picture of Spanish reality but rather a poetic Spanishness that he integrates into Roman poetic themes. In "The Case of the Greek World," Stéphanie Wiyler uses acculturation to discuss the variety of Dionysianisms in literary texts used in constructing identity

often without reference to actual cultic practices. Mathilde Simon describes the double indemnification of the Greek cities of Magna Graecia, first by assimilation with the prevailing image of the Greek and second in contrast to the image of virility seen in the Italic tribes nearby. Finally, looking at "Roman Identities far from Rome," Anca-Cristina Dan analyzes Ovid's descriptions of the City as he creates "a seductress-Rome, a powerful Rome, and a Rome of nostalgia" that become "alternatives to the Augustan Rome" (p. 242). And Sophie Montel describes the remains of the Italians in Delos.

This volume unites a wide breadth of interesting work, and not all authors address the concept of identity to the same degree. In that respect, I found the essays of Guérin, Cury-Le Callet, Lhommé, Lerouge, Notter, Wylser, Simon, and Dan particularly compelling. Dan's in-depth analysis requires either proficiency in Latin or access to a wide range of texts in translation. All are, however, welcome additions to the topic.

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