

ists such as Protagoras or Hippias. Still, Corey's provocative thesis on the question of definition will surely arouse much discussion in the future debates on Plato's approach to sophists. But the reader of this book should bear in mind that Corey's 'positive' thesis on the similarities between the sophists and Socrates partly hinges on his narrower-than-usual view of the definition of sophists in Plato, and has thus to be taken with a grain of salt.

The notes to the individual chapters contain valuable points and interesting additions. It is thus regrettable that the notes have been incorporated into the book as endnotes rather than as footnotes; now one has to browse the book back and forth. Greek fonts would also be a desideratum in a book aimed at classical scholars; now the reader has to do with transliterations of the key Greek terms. I also spotted some occasional misprints, errors and doublings in the final print of the book (e.g., "diamonion" instead of "daimonion" on p. 171, the disturbing "anger" instead of "angler" on p. 216, the doubled "the" on p. 175, missing full stops on p. 219, p. 270 n. 21, etc.). I am also afraid that some potential buyers of the book may be discouraged by its external appearance: the paperback-edition bears a somewhat garish nighttime picture of the Parthenon with grossly over-saturated colours, resembling a cheap postcard rather than a serious scientific treatise. While one surely should not judge a book by its cover, in this case I am rather judging the cover by its book; a book with such interesting and substantial contents as this one assuredly deserves more suitable wrappings.

To my knowledge, this is the first monograph written from this particular perspective, covering all the central intellectuals of the sophistic movement appearing in Plato's dialogues – with the intentional exception of Gorgias. Some other gaps remain too: *Hippias Major*, though often referred to, is not discussed in detail. In investigating Plato's fascinating intellectual encounters with the sophists with an eye for detail and for the dramatic aspects of Plato's dialogues, Corey's book fills a gap in the existing scientific literature not only on Plato, but on the sophists as well. For since our access to the doctrines and ideas of the sophists is so strongly mediated by the platonic reception of them, a more balanced understanding of Plato's use of the sophists will also help us extract the historical sophists out of Plato's characterization.

*Lassi Jakola*

*Religiöser Alltag in der Spätantike.* Potsdamer Altertumswissenschaftliche Beiträge 44. Herausgegeben von PETER EICH – EIKE FABER. Franz Steiner Verlag, Stuttgart 2013. 293 S., 24 s/w Abb., 5 s/w Fotos. ISBN 978-3-515-10442-5. EUR 58.

*Alltag*, or everyday, in the sources of Antiquity is by no means an easy subject since it is mostly ignored in the corpus of preserved texts. In the introduction "Erzählungen aus dem religiösen Alltag einer vergangenen Epoche – Eine Einführung" (pp. 7–22), the *Ägypten zwischen* editors, Peter Eich and Eike Faber, sum up the 14 conference papers. The conference was held in 2010 at the University of Potsdam in Brandenburg, Germany. The methodological problems are considered briefly in this introduction. *Alltag* or the everyday in religious context is justly considered a wide concept and, because the nature of the book is cultural history, the problem of scarce evidence is most beautifully put in German: *Althistoriker sind Allesfresser*.

In "From Civic Euergetism to Christian Giving. The Parameters of a Change" (pp. 23–30), Peter Brown in many ways sums up his recent major work "Through the Eye of a Needle: Wealth, the Fall of Rome, and the Making of Christianity in the West, 350–550 AD" (Princeton, NJ, 2012).

In "Christliche Frömmigkeit und heidnische Kultpraxis" (pp. 31–50), Christiane Kunst discusses the marriage arrangements in Late Antiquity as pagan elements of the cult turning profane, and the profane, in turn, turned into sacred. Eike Faber in "Von der *Victoria* der christlichen Kaiser" (pp. 51–78) discusses the evidence for Christian influence in imperial victory celebrations. This includes coinage, prayers, etc. and compares the gradual impact on the military and the rest of the society.

The papers discussing controversies and their effects on everyday life in late antique Mediterranean Christianity are "Zur Synodalität im 4. Jahrhundert. Die Affäre Athanasius" (pp. 79–94) by Pedro Barceló, "Von der Vielfalt zur Einfachheit – Zur Entstehung des Marienkults in Konstantinopel Anfang des 5. Jahrhunderts n. Chr. als Transformation religiöser Alltagsfrömmigkeit" (pp. 95–116) by Claudia Tiersch, "Kein Bad für Häretiker. Christlicher Alltag in Alexandria" (pp. 117–126) by Manfred Clauss, and, "Christologische Positionierung als religiöses Alltagsgeschäft in Edessa?" (pp. 127–144) by Claudia Rammelt. Barceló discusses Athanasius of Alexandria as a "role model" for future political bishops, like Ambrose, in his involvement in conciliar conflicts. Tiersch on the other hand turns on the Marian piety and court policies in Constantinople. Clauss continues with the Alexandrian Donatist schism in the fifth century and its impact on the *Alltag*. Rammelt continues on the same subject in Edessa.

The papers fixed more on the site and the *Alltag* are "Religiöser Alltag im spätantiken Sagalassos" (pp. 145–168) by Armin Eich, "Die Alltagswelt der römischen Katakomben" (pp. 169–200) by Norbert Zimmermann, "Schlaglicht, Schema, Serie – Versuche einer Annäherung an den Alltag im spätrömischen Köln" (pp. 201–224) by Peter Eich, and, "Religiöser Alltag der Christen in Lyon und seine Unterbrechung" (pp. 225–242) by Johann Ev. Hafner. The towns discussed (Sagalassos, Cologne, Rome, and Lyon) provide the level of evidence for the discussed subjects, both in amount and quality – sometimes there just is not enough evidence to go around the concepts of *Alltag*.

In "Weissagung und Propaganda im griechischen Epos des Kaiserzeit – Provinzstädte vs. Hauptstädte" (pp. 243–256), David Hernández de la Fuente examines late-antique Greek poetry and cultural differences between pagans and Christians and the relational space between the capital and provincial cities. The collection of papers ends chronologically in "Wie wurde die Welt des Mittelmeers islamisch" (pp. 257–276) by Johannes Niehoff-Panagiotidis, who discusses how the Mediterranean world became Islamic.

As often, one might ask about the consistency of conference publications and how the papers relate in the intended projected whole. Usually not very well. However, all the papers are an excellent read, even if they probably do not form a solid whole. Considering the breadth of the subject, however, this is perhaps not surprising.

*Juhana Heikonen*