

2000

Review of *Augustine through the Ages: An Encyclopedia*, edited by Allan D. Fitzgerald

Catherine Conybeare
Bryn Mawr College, cconybea@brynmawr.edu

[Let us know how access to this document benefits you.](#)

Follow this and additional works at: http://repository.brynmawr.edu/classics_pubs

Custom Citation

Conybeare, Catherine. Review of *Augustine through the Ages: An Encyclopedia*, edited by Allan D. Fitzgerald. *Church History* 69, no. 3 (2000): 644.

This paper is posted at Scholarship, Research, and Creative Work at Bryn Mawr College. http://repository.brynmawr.edu/classics_pubs/84

For more information, please contact repository@brynmawr.edu.

visual material was experienced at the time. The second important feature of his presentation is his decision to cut across the commonly held divide between the late antique and early Christian periods. His is a deliberate choice to see the continuities rather than to stress the disjunctions that have often resulted in separating material from the same period into two distinctive fields (much as the study of Byzantine art has traditionally been considered as separate from Western medieval art). This book, with its solid references that include the current literature, has won the acclaim of Roman scholars and Byzantinists. As a Western medievalist, I find it an important resource not only for understanding the roots of early Christian art within the traditions of imperial Rome, but also for appreciating the source of themes that will recur in later medieval art as well—such issues as divine kingship, the reception of icons, and the ongoing penchant for using the past to validate the present.

Elizabeth C. Parker
Fordham University

Augustine through the Ages: An Encyclopedia. Edited by Allan D. Fitzgerald. Grand Rapids, Mich.: Eerdmans, 1999. 1 + 902 pp. \$75.00 cloth.

In only a couple of months, I have already had occasion repeatedly to resort to this laudable work. Its most obvious immediate competitor, the emergent *Augustinus-Lexikon*, may eventually promise something near comprehensivity, but this volume more than makes up for its relative compactness by being both accessible and affordable.

Fitzgerald takes his title's diachronic emphasis seriously. Thus we have the expected contemporaries of Augustine, but also some excellent entries on, for instance, scholasticism (early, late, and individuals therefrom), figures such as Calvin and Erasmus, and the Augustine of the present moment, in cyberspace. I miss Hannah Arendt in this list; and women in general are rather patchily represented—why both Melanias, but no Fabiola or Anician women?

For this reader, the principal strengths of this volume are threefold. It has entries for every work of Augustine, even to the very least, and invaluable tables not just of the conventional "works" but of the *Epistulae* and *Sermones* taken individually, with their dates and the editions in which they are available. There is a wide range of themed entries, some of which are magnificent—I have particularly enjoyed "Love," "Otium," and "Hermeneutical Presuppositions" to date, but there are many more. Finally, the geographical and archaeological entries are a useful counterbalance to the customary textual emphasis in Augustinian studies.

The one thematic group of entries conspicuously missing is material on language. There is nothing, for example, on Augustine's Latinity or on his vexed relationship with Greek or Punic.

The up-to-date bibliographies after every entry, in some cases quite extensive (though not always perfectly proofread), amply fulfil Fitzgerald's avowed aim that this volume should be a "starting point" (xv) for the study of Augustine.

Catherine Conybear
University of Manchester