

antipopes, as well as the curia as a whole, permeated the city (p. 268). On the basis of surviving manuscripts written at S. Maria in Trastevere and a sculptured portal, Kinney shows that major building projects had to wait until the twelfth century. Beginning with the theories of Brian Stock, William North establishes that in the eleventh century a textual community in the City came into existence. North arrives at this conclusion through his study of the writings of three eleventh-century authors, Peter Damian, Cardinal Atto of S. Marco and Bruno, cardinal-bishop of Segni. Their very different works none the less demonstrate cultural community at the curia. William North's paper takes the discussions right up to the ecclesiastical reforms of the eleventh century.

This volume is a valuable addition to the history of the City of Rome. Although it never quite fulfils the implications of its subtitle, the book opens new perspectives on late antiquity and the early Middle Ages.

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UTA-RENAME BLUMENTHAL

*Prognostication in the medieval world. A handbook.* 2 vols. Edited by Matthias Heiduk, Klaus Herbers and Hans-Christian Lehner. Pp. xiv + 710, xii + 711–1027 incl. 57 colour and black-and-white ills. Berlin–Boston: Walter de Gruyter, 2021. £253.50. 978 3 11 050120 9

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The interest in the future and in methods of revealing it is a constant in history. As early as the third millennium BC, already sophisticated methods of interpreting the future were used in the Middle East, such as hieromancy, the prognostic interpretation of sacrificial material, particularly well known from Roman antiquity. The abundance of methods also remains a constant in history, outlasting all ideological upheavals. One of the achievements of the International Consortium for Research in the Humanities: Fate, Freedom and Prognostication, established in 2009 at the University of Erlangen (Bavaria), is to illustrate this again and again, especially for East Asia and Europe, through conferences and publications. It has now produced a comprehensive two-volume handbook, mainly written by staff and former Fellows, which presents numerous attempts to explore the future in the field of the three Abrahamic religions in the medieval world. The editors convincingly point out that the development of the various prognostic approaches and methods can only be understood by taking into account the intensive exchange between representatives of the three religions, which could lead on all sides to the expansion as well as the profiling of their own agendas.

After the editors have discussed basic terms and concepts and given advice on the handbook's use, the tripartite work starts with overviews of the history of prognostication, presenting both antiquity and the early modern period and also addressing the pagan traditions among Celts, Germanic peoples and Slavs, before discussing Western and Eastern Christianity, Judaism and Islam in the medieval epoch. Pre-Islamic traditions do not play a role due to the research situation. The second part presents the central traditions and practices of prognostication in the Middle Ages. The first eight topics (eschatology and millenarianism, prophecy and visions, dream interpretation, mantic arts, astral sciences, medical prognostication, calendrical calculations, weather forecasting) are discussed in four steps:

Western and Eastern Christianity are followed by Judaism and Islam. Only the ninth topic (quantifying risks) exclusively considers Western Christianity; the activity associated with it is assessed as fundamentally foreign to Islam, which is a particularly fascinating example of cultural differences dealt with in the handbook. Finally, the third part, filling the second volume, provides a repertoire of written sources and artefacts in forty-seven of the handbook's ninety-three chapters (all of them with a selected bibliography). These include thematically close chapters such as the revealing contributions on calendars, astronomical and Easter tables in Eastern (J. Lempire) and Western (P. Nothaft) Christianity, and the informative articles on astrology (criticism: S. Rapisarda; introductions: M. Gaida; mathematical instruments/medical plates in astrological medicine: J. Rodríguez-Arribas; Islamic mathematical astrology: M. Gaida; Renaissance debates: D. Canaris), on otherworld journeys (Jewish: M. Müller; Latin: A. Bihrer) and Islamic geomancy (texts: M. Melvin-Koushki; artefacts: G. M. Cooper, P. Schmidl). Particularly intriguing are surprising topics such as legal texts (Eastern Christianity: W. Brandes; Jewish: E. Kanarfogel), mirrors-of-princes (B. Yun) and Latin liturgical commentaries (M. Czock). The acknowledged sixty-three contributors from about a dozen academic disciplines consist of highly qualified post-docs such as P. Nothaft and J. Rodríguez-Arribas, established experts such as D. Engels, A. Holdenried and S. Rapisarda, and masters such as C. Burnett, W. Brandes and H. Möhring. Together they offer a fascinating tableau of prognostication in the Middle Ages. Besides the classic research fields of theology of history and political prophecy, they bring together a wealth of further perspectives and thus open them up to a wider scholarly audience.

As a desideratum for a second edition, it is suggested that necromancy – researched in recent decades, for example by R. Kieckhefer, but mentioned here only in passing – be presented in a separate chapter as a source genre. It would also enlighten the treatment of mantic alphabets to mention the historico-theological treatise *De semine scripturarum*, written in 1204/05 by Anonymus Bambergensis and received throughout Europe: it deduced for the first time from the graphic or phonetic character of a letter that of a century assigned to it and thus also first divided the course of history into centuries.

What is fundamentally unsatisfactory about this basic work, however, is that it offers no subject index, no register of autonomous, pseudonymous or anonymous works (with the exception of I. Telelis's absorbing essay on Eastern Christian weather forecasting), and no list of illustrations. In addition to the table of contents, there is merely a twenty-five-page index of names, which contains mainly personal names, but also some names of places and related institutions. There seems to have been no time for a final revision of this index of names: for example, John of Rupescissa (†1365) is listed only as an alchemist. But although he was immensely important for later alchemy, his influence as theologian of history was much more far-reaching. In his numerous historico-theological works, he processed most of the circulating prophetic literature. So the two pages mentioned in the index present on seven meagre lines Rupescissa fittingly as a theologian of history, but surprisingly not as an alchemist. He could also have been made fruitful for the handbook as an expert of necromancy and astrology. Even more so as the inventor of the eschatological *vade mecum* – worthy of its own chapter in the third part of the handbook – which aimed to enable the reader to survive the

approaching apocalypse and became his most widely received work with various Latin and multiple vernacular versions. So, Rupescissa's entirely peripheral treatment in comparison to Joachim of Fiore and Petrus Johannes Olivi indicates that the handbook has an intellectual bias in matters of theology of history.

Incidentally, thanks to digitalisation, the lack of a convincing index concept is compensated for in a labour-intensive way by the use of the electronic edition of the handbook. Therefore, and despite some shortcomings, the handbook can be unreservedly recommended as pioneer work for every library and for everybody interested in the history of medieval prognostics due to the wealth of its perspectives and its broad overview and insights into wide areas of the specialist literature.

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*A companion to the patriarchate of Constantinople.* Edited by Christian Gastgeber, Ekaterini Mitsiou, Johannes Preiser-Kapeller and Vratislav Zervan. (Companions to the Byzantine World, 9.) Pp. xii + 320 incl. 25 ills and 2 maps. Leiden–Boston: Brill, 2021. €183. 978 90 04 42443 2; 2212 7429  
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The patriarchate of Constantinople is one of the most renowned and enduring ecclesiastical institutions of the Christian East. With a history dating from the fourth century until the present day, the patriarchate played a crucial role in the religious and ecclesiastical life of Orthodox communities and, even more so, in the political and cross-cultural landscape of a broad region that stretches from the Mediterranean lands to Muscovy *via* the Caucasus. As such, it has received a significant degree of attention from scholars, who have made available not only documents of paramount importance for its diplomatic history, but also detailed studies on various aspects of its ecclesiastical role in the region, as well as its relations with other Churches. Since, over the past years, research on the patriarchate had mainly emanated from Byzantinists affiliated to the Austrian Academy of Sciences and the University of Vienna, it is no surprise that this volume in Brill's *Companions to the Byzantine World* series was edited by a team of distinguished Viennese scholars. Christian Gastgeber, Ekaterini Mitsiou, Johannes Preiser-Kapeller and Vratislav Zervan have overseen the production of this first overview of the patriarchate of Constantinople through thirteen essays, in English, authored by eminent scholars. Throughout, the editors have sought to emphasise 'continuities and changes in the organizational, dogmatic, and intellectual framework of the central ecclesiastical institution of the Byzantine Empire' (back cover).

The book opens with a detailed chapter by Claudia Rapp on the elevation and development of the patriarchate in its wider Mediterranean context until 726, with a focus on its place within the Eastern Churches, its financial situation and administrative structure. This is followed by Frederick Lauritzen's analysis of the patriarchal synod during the Middle Byzantine period, which tackles issues regarding the relationship between the patriarch and the synod and the role of the synod as tribunal. Next, Tia Kolbaba's contribution explores contacts and debates between the patriarchate and the Latin Church until 1204 from an ecclesiastical,