

power and authority, no less than that enjoyed previously under the emperors' (pp. 21–2). Highlighting this episode but rejecting the continuity that it seems to imply, Papademetriou sets out to chart the profound transformation of Church-State relations that occurred in the fifteenth and sixteenth centuries. The first Ottoman rulers, he argues, were less interested in the patriarch as the spiritual and political leader of a large, subjugated community of different faith than in his potential as an effective 'tax farmer' who could exploit land and labour for the state's 'financial gain' (pp. 10, 117–18). This attitude towards the Church developed out of the policy of accommodation that Turkoman emirs had initially employed in Asia Minor towards local bishops, assigning to them the status of major landlords and permitting them to collect revenues. Under the increasingly centralised early modern Ottoman state, patriarchs were expected to purchase their appointments and remain in tenure not for life but only for as long (on average 2–3 years) as they were able to administer the provincial Church in such a way as to provide the fisc with predetermined annual revenues in cash. Substantial sums were involved: for example, during 1578, the patriarchal agent Theodosios Zygomylos reported that he collected 2,661,250 *akçe* from 106,450 households in Rumeli and the Aegean alone. It was understood that a cut would never reach the sultan's treasury, but instead be kept by administrators. Such opportunities for enrichment made intervention in the affairs of the patriarchate attractive to lay Christians, who in their competition with one another to dominate the ecclesiastical hierarchy often resorted to bribery or coercion. While Papademetriou uses official ledgers, correspondence and other primary sources to good effect throughout, the material does not allow him to reconstruct the exact workings of the fiscal system directed by the patriarchs. He does, however, offer some consequential insights, contending that tax officials included metropolitans, bishops and monks, but also lay Christians and even Muslims (pp. 166–8); that the taxes imposed were 'over and above the other taxes collected by the state' and took the form of 'a tax on land production' but also 'a variety of other taxes' (pp. 157–65); and that collection from the Orthodox was attempted both within and without Ottoman territories – although in the latter case contributors may have understood themselves to be participating not in obligatory levies but rather in voluntary almsgiving (pp. 171–2). While this book does not replace Steven Runciman's *The great Church in captivity* (Cambridge 1968), it may usefully be read in conjunction with that classic work, to which it aims to provide an update and corrective.

PRINCETON

TERESA SHAWCROSS

Johann Reuchlin (1455–1522). A theological biography. By Franz Posset. (Arbeiten zur Kirchengeschichte, 129.) Pp. xxv + 917 incl. 31 colour and black-and-white figs. and 1 frontispiece. Berlin–Boston: De Gruyter, 2015. €99.95. 978 3 11 041947 4 *JEH* (67) 2016; doi:10.1017/S0022046916001214

As readers sense immediately from a 900-page book, this volume seems to offer every known fact about the founder of northern Renaissance Hebrew studies and a whole lot more. Indeed, Posset meticulously recounts the fruits of scrupulous reading of the recently-published Reuchlin correspondence, having

surveyed dozens of other sources to provide a detailed chronological recital of the life of this late medieval public servant and linguistic genius, who not only provided some of the earliest tools for studying Hebrew north of the Alps, but also brought medieval Cabalistic interpretation into the service of his allegorical exegesis. For example, Posset examined the work of the contemporary Italian Cabalist Agostino Giustiniani, only to determine that, unlike Italian contemporaries, Giustiniani ignored Reuchlin completely (pp. 164–5). Sometimes enticing scenes are set but, disappointingly, not analysed, such as Erasmus' contempt for Reuchlin's Cabalistic speculations (p. 161). But the attention to detail is helpful as Posset explores the twists and turns of Reuchlin's duel with Johannes Pfefferkorn and his allies in the fight over the banning and burning of Jewish books, within the context of shifting imperial policy on the Jews.

Posset is harshly critical of Philip Melancthon's Renaissance biography of Reuchlin, without recognising the nature of the genre of Ciceronian oratorical *paean*s. Posset rejects the association of Reuchlin with the Wittenberg Reformation while providing evidence of some similarities between Reuchlin and Luther, for example by accenting Reuchlin's Christ-centred interpretation of the Old Testament, without exploring contrasts and assessing similarities. He unfortunately does not go into sufficient detail to support his accurate assessment of the gulf between their ways of thinking, nor does he analyse the critical contributions of Reuchlin's work to Luther's own biblical scholarship. Throughout, Posset insists that Reuchlin was a dedicated, loyal late medieval Catholic, but without situating him within the several streams of medieval doctrine and practice.

Though subtitled 'a theological biography', the most important theological element in Reuchlin's scholarship, his use of the Cabala, as Posset prefers to spell it, is not analysed. Neither its Neoplatonic roots and structure nor its function in the exposition of texts becomes clear in the many superficial mentions of its presence. The nature and quality of Reuchlin's treatment of the Hebrew language and its textual *Sitz im Leben* are not evaluated.

The publisher apparently did not provide an editor to rectify numerous infelicities in the book's English.

None the less, Posset's study invites moving beyond the chronology and facts of Reuchlin's life to the study of his scholarly method and his aims in biblical interpretation. It provides an extensive basis for such future studies.

CONCORDIA SEMINARY,
SAINT LOUIS

ROBERT KOLB

Reformatorsche Theologie und Autoritäten. Studien zur Genese des Schriftprinzips beim jungen Luther. Edited by Volker Leppin. (Spätmittelalter, Humanismus, Reformation, 85.) Pp. viii + 310. Tübingen: Mohr Siebeck, 2015. €99. 978 3 16 153823 0

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Questions of authority shape every element of Christian faith and practice. In Luther's theological development these questions were critical; his challenge to