

These are not the only instances of facts omitted. There is mention of the British triumph over Northumbrian forces at “Meigen” in 633 (p. 223), but nothing on it as Hatfield Chase, near Doncaster. Doubts expressed in Rachel Bromwich, *Trioedd Ynys Prydein*, 2nd edn (Cardiff, 1978), p. 152, can be dismissed. The conflict was in south Yorkshire and not on the Welsh border, as she assumed. A further bloody encounter, the fifth-century slaughter of Welsh princes at “Caer Caradoc” (p. 360), is left unidentified by Rebecca Try. We say here that Geoffrey of Monmouth put this (mythical) event at Salisbury, arbitrarily given the name of Caradoc, a village south of Hereford. His literary crime may be deduced from J. E. B. Gover, Allen Mawer, and Frank Stenton, *The Place-Names of Wiltshire* (Cambridge, 1939), p. xxxix, and E. Ekwall, *The Concise Oxford Dictionary of English Place-Names*, 4th edn (Oxford, 1960), p. 86.

Dr. Guy and his team have produced a work of interest for specialists in Welsh historiography. It is a pity that its chief lesson is in showing them as unaware of, or choosing to ignore, much that has happened in Welsh Kenneth Lasson, in his guest opinion (1-12-21) recommends that Biden should pardon Trump because it would signal „that the outgoing president is not a target and help calm tensions.” This adds insult to injury. Do the rioters in DC and elsewhere really just want to protect their beloved Trump, who has done so much for them over the last 4 years, especially betraying our country to Russia numerous times, consistently lying to the public, and attacking the foundation of our democracy to propel himself to the throne of a dictator? Bravo, what a leader, what a braggart, what a bully, what a cheater! Pardon a person only works and is the right thing to do when there is true contrition, when the perpetrator might have been a victim of circumstances or too narrow laws, and when

this pardon can ultimately help the nation. Pardoning a racist criminal, however, a threat to our nation, who is ready to incite the mob further is like punching yourself in your face. studies since the late 1990s.

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Hagiographie et prophétie (VIe–XIIIe siècles), ed. Patrick Henriët, Klaus Herbers, and Hans-Christian Lehner. Micrologus Library, 80. Florence: Sismel – Edizioni del Galluzzo, 2017, 267 pp.

Hagiographie et prophétie opens with a short introduction by Patrick Henriët (3–14). Departing from the definitions of prophets by Augustine and Gregory the Great, Henriët suggests that saints often play the role of the prophet. This relationship between “saint” and “prophet” is the focus of this essay collection.

Marie-Céline Isaïa addresses the notion of “prophecy” as a specific approach to writing history in saints’ lives in the Early Middle Ages (15–50). Prophesying saints escape human temporality, and their *Vitae* indicate an original examination of time, destiny, vocation, and predestination. Isaïa distinguishes a changing function of prophecy: initially, prophetic charisma indicates sanctity (6th–7th c.), and later it emphasizes a teaching authority (8th–9th c.). She observes a transformation in the characterization of saints: Until the 8th century, hagiographers were interested in the saints who are beyond this world and time; starting in the 8th century, saints are immersed in human history, predestined to play a role in God’s design.

Edina Bozoky examines the *Life of Columba* (51–70), a work written at the end of the 7th century by Adomnan, the ninth Abt of Iona, the monastery founded by Colum-

ba (521–597). It contains some hundred prophecies, thus constituting an exception both in Irish and continental hagiographical literature. Adomnan glorifies Columba's monastery, whose prestige should be recognized not only by the Irishmen, but also by the menacing Anglo-Saxon.

Sumi Shimahara explores whether Old Testament prophets served as models for Carolingian hagiography (71–110). While saints and prophets constitute a lineage of just men beginning with Genesis, they belong to two different times in the History of Salvation: after and before the Incarnation. Prophets were one possible paradigm among others for hagiographers. The paradigm for excellence was Christ.

Patrick Henriët analyzes the cosmic visions contained in various hagiographies from the 6th to the 12th centuries (111–126). In such visions, the saint sees with her/his interior eyes the earth and sky in the form of a globe. These visions, influenced by a vision of Saint Benedict recounted by Gregory the Great, consider not only space, but also time – in particular, the end of time.

Klaus Herbers considers visionary and prophetic aspects in the lives and posthumous miracles of saints (127–144), focusing on the hagiographies of pope Leo IX and Heribert of Cologne, Chancellor of Otto III., from the 11th century, and of Emperor Henry II and Charlemagne, from the 12th. Their visions have different functions, indicating that the ability to receive visions and prophecies was proof of a person's sanctity.

Uta Kleine examines the life and works of the visionary Elisabeth of Schönau (145–192). Elisabeth represents the “prophetic turn” of the 12th century, in which “visualization” came to be a common mode of prophecy. Kleine describes well-known aspects of Elisabeth's life and visions: the tension between intimately received vision and its public expression, the ambiguity between physical we-

akness and prophetic authority, the new genre of “spiritual autobiography,” and the relevance of the History of Salvation.

Laurence Moulinier-Brogi assesses the mystical and hagiographical literature written by women in the late Middle Ages (193–214). The author departs from the usual perspectives that focus on national borders and religious orders, seeking instead a broader view of the reception of several writings by spiritual women across Europe. This reveals a dynamic image of the places where mystical writings originated over the centuries (202–204) and of the relationship between Latin and vernacular languages.

Hans-Christian Lehner considers the link between prophecies and the figure of Bishop Henry I of Lübeck (†1182) in the *Chronica Slavorum* written by Arnold of Lübeck in 1210 (215–234). In this work, almost all prophecies are related to descriptions of the life of Henry, Arnold's mentor. Henry's (dream) visions and the justification of the credibility of visions underscores the sanctity of the visionary in a historical setting.

Jean-Marie Sansterre explores predictions and presages that take place when Christian images are suddenly and temporarily animated (235–252). The image changes its appearance announcing events such as fires, famines, etc.; or they are used as oracles. Three examples explore this relationship of image with prophecy in the last centuries of the Middle Ages.

André Vauchez's conclusion summarizes the way prophecy within hagiography changed throughout history (253–260). At the time of the Church Fathers, there are no longer any prophets. Prophecy lived on, but as an element of sanctity. In the 6th and 7th centuries, hagiographers attributed prophetic charisma to hermits and cenobites. Starting in the 9th century, saintly bishops solidified their role in society with prophetic words. Other literary genres such as eschatological visions began to appear in

the 10th century. The 12th century witnessed the emergence of visionary women, and in the 13th century, supernatural revelations characterized women hagiographies. By the end of 15th century, however, the Church had broken the bond between prophecy and hagiography.

The collection would have benefited from more unifying themes. Several topics have been discussed here, including the conception of time in the description of prophetic events, the (political) motivation for designating someone as a clairvoyant saint, the role of prophetic traits in the reception of hagiographical or historiographical works. A common theme of several contributions is the well-known fact that prescience and clairvoyance were signs of sanctity. This leaves unanswered how we should assess the importance of prophecy in hagiography. Quantitative studies examining the place and function of prophecy in hagiographies may help. But this anthology succeeds in showing that still much work is needed to understand the relationship between prophecy and hagiography and the function of saints in medieval society.

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***Hagiographies: Histoire internationale de la littérature hagiographique latine et vernaculaire en Occident des origines à 1500*, ed. Guy Gouillet. Vol. 7. Turnhout: Brepols, 2017, 970 pp.**

Begun in 1994 and planned as an eight-volume set, the series *Hagiographies: Histoire internationale de la littérature hagiographique latine et vernaculaire en Occident des origines à 1500* offers definitive studies of medieval hagiography in Latin and vernacular traditions across Europe (including Scandinavia) from

the fourth to the sixteenth century. The entries in each volume treat the hagiographical corpus of a distinct region during a particular period of time. The book under review is the seventh volume in the series and shares both the strengths and idiosyncrasies of its predecessors. The strengths are manifold. Chief among them are the depth of research presented in each article. Unfettered by the constraints of academic journals or standard edited collections, the essays in *Hagiographies* tend to be very long and comprehensive, sometimes over 100 pages in length, with good maps and expansive bibliographies. A shortcoming of the series is its bricolage character. The individual volumes generally have very little thematic, geographical, or chronological unity. As a result, a reader looking for articles on the history of hagiography in a distinct region or during a particular time period often has to consult essays in multiple books in the series. Fortunately, the editors have included a “table générale des matières” (5-8), updated with each new volume, which provides a table of contents of all of the essays published thus far.

This potpourri quality is also on display in the volume under review, even though the book begins with five essays on Italian saints’ lives. An essay by Sofia Boesch Gajano treats the hagiographical industry of Gregory the Great, with particular attention to his influential *Dialogues*. This contribution is unusual, as it is only one of two essays in the entire series devoted to an individual hagiographer (the other, on Jerome, appeared twenty-five years ago in Volume 1). Neatly sidestepping and ultimately rejecting Francis Clark’s argument that *Dialogues* was a seventh-century forgery, this article offers a close analysis of the content and structure of this widely read work, provides an excellent summary of its manuscript tradition, and of its place in modern scholarship. Then