
Most surviving testimony about Montanism comes from enemies, who also chose which of its founders' words to quote. Tertullian, the one Montanist whose works survive in extenso, underwent Catholic editing - and many scholars are sceptical about how typical a Montanist he was. What to believe? Basil of Caesarea in the fourth century claimed (Ep. 188.1) that Montanists baptized in the name of the Father, the Son, and Montanus or Priscilla. Easy to doubt, but for one marble slab from Numidia on which Flabius Abus (sic) records fulfilment of a vow 'in the Name of the Father and the Son and the Lord Muntanus' (CIL VIII (1) 2272).

Christine Trevett deals with this inscription in Montanism: Gender, Authority and the New Prophecy, while discussing (219) how the sect became heretical through a progressive alienation from Catholicism. Early enemies found nothing half as juicy as the claim that Montanus had replaced the Holy Ghost, and were reduced to attacking the Montanists' new fasts and rules on marriage (cf. 105-114). Trevett's central argument is that the Catholic side in fact 'feared a prophetic-apocalyptic tradition deemed now not to meet the needs of the Christian in the world as it was' (135). 'Present revelation', she adds, 'was disturbing, brought problems of testing and challenged established authority' (137).

Trevett is well qualified to write on Montanism. On the second century, besides learned articles, she has published A Study of Ignatius of Antioch in Syria and Asia (1992); and her Women and Quakerism in the Seventeenth Century (1991) is perhaps as important for the issues Montanism raises. A chapter of her book (151-197) is about Montanism and women, and (14) she forestalls feminist objections to this chapter's coming so late by
stressing the significant proportion of the whole which is given over to women in Montanism.

Her interpretations are not radical. On Montanist annulments of marriage - a teaching attacked by opponents - her view is that the founding prophetesses Priscilla and Maximilla may have been the only recipients (110). More widely, she argues against Anne Jensen's belief (Gottes selbstbewusste Töchter: Frauenemanzipation im frühen Christentum?, 1992) that Montanus himself was in effect only an organizer and publicist for the prophetesses (159-162). 'It is hazardous to posit anyone as the most important figure,' she concedes (162), but she is content to retain the term 'Montanism'— content, that is, for the period beyond the first six decades or so. Dating the rise of the sect in the 160s (41), with early conflicts against orthodoxy in the 170s, Trevett refers ordinarily to 'the Prophecy', calling the Montanists 'the Prophets'. She supports this inferentially, noting (2) that Montanists spoke of 'The New Prophecy', but adding 'or perhaps at first of "The Prophecy"'. Well, perhaps: though awkwardly no ancient document gives a clear instance of 'prophecy' without 'new'.

The Tertullian problem (what kind of Montanist? - Trevett declines to call him a Prophet) is met with Douglas Powell's solution: no institutional split between Catholics and Montanists in Africa (73-6). Powell's article ('Tertullianists and Cataphrygians' V.Chr. 29 (1975), 33-54) has not persuaded many, and it might have been wiser not to resort to the supposition that Tertullian remained Catholic. On the other hand, it is possible that after his move to Montanism (71) he was not always au fait with the latest Montanist position as expressed in debate at Rome (75).

Trevett's acceptance of Powell's weak analysis of African events is of a piece with a hesitancy about tackling institutional questions in the Asian context. The anonymous writer quoted by Eusebius had found the church at Ancyra full of enthusiasm for
Montanism, which he succeeded in discouraging (cf. 50); but when he visited, sympathy for the New Prophecy did not stop one being Catholic. Trevett implicitly sees pro-Montanists in this phase as uncomfortable in Asian Catholic congregations (40), and she argues for Eleutherus (174-89) as the Bishop of Rome who changed his mind (Tertullian *Adversus Praxeum* 1), first writing letters to Asia sympathetic to Montanism and then contradicting himself (58-60); but she does not commit herself on when Montanist-led congregations ceased also to be Catholic. Not before the disapproving message from Rome (60), which Trevett places after the appeal for peace in the churches made by the martyrs of Lyons (177: cf.36) - but granted that, when? The issue is complicated by the view that Eleutherus' disapproval of Montanism fell short of actual condemnation of it as heresy (60); Trevett places outright rejection of Montanism in Rome as late as the episcopate of Zephyrinus (199-217).

The institutional question matters. As Trevett says (186-7), the ruling in the fourth-century 'Canons of the Council of Laodicea' against *presbytides* (women presbyters) probably shows that there were some Catholic women clergy in Phrygia after Nicaea. This she takes to be Montanism 'infecting the catholic fold', but on another view it might look like persistence of a local practice. The background would have to be interpreted differently in either of two cases - one, in which Catholics had been competing for adherents in Phrygia since the Montanist churches became schismatic in the 170s, and the other, in which until past 200 there had only been one set of Christian congregations there. Women could be bishops as well as presbyters in Montanism, but Montanist bishops might actually be village parsons (210), while there is only the slenderest evidence for the possibility of female higher clergy (patriarchs and *koinonoi*): so what if there had been women clergy in Phrygian villages ever since there were clergy? It would put a different light on Trevett's assertion that 'clericalisation of women was not the catholic way, of course' (186).
Debate will continue, and Christine Trevett's book is a timely and soundly-researched contribution which merits the attention of all students of the early Christian Church. It is a pity CUP could not reach a higher standard of proof-reading and printing. Spelling and accentuation of Greek are poor (e.g. at 89 and 186) and some Hebrew appears upside down (143, 212). A heterodox gender theory has led to 'G.E.M. de St (sic) Croix' throughout. English spelling mistakes include 'triumped' (151), 'liasons' (154), 'Ignation' (189), 'Pyrygia' (223), 'monastry' (225) and 'twelth' (261 n.177). Perhaps all these should be forgiven for the sake of John of Ephesus' 'shock-troop catechist monistics' (228).

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