

**De Marre, M. (2018) “One Oracle Too Many? Corippus and Procopius on Female Prophecy in North Africa”, in R. J Evans (ed), *Prophets and Profits. Ancient Divination and its Reception*, London: Routledge, 162-182.**

The *Iohannis*, a sixth-century epic by Corippus, devotes two fairly lengthy passages to the interaction of the African Mauri with oracles, which the Mauri commanders consult about the outcome of the wars. Why has the author included these two episodes? It is generally agreed that throughout the epic there are strong influences from earlier epic poets, but at the same time the epic also has a historical element since it is based on contemporary events. Are the oracles then purely fictional in a literary tradition, or can any socio-historical influences, particularly from the African context of oracular practices, be established? The present article deals with several anomalies in trying to answer these questions, such as the fact that the literary antecedents of the oracle of Ammon, for example, are more inclined to make the oracles out as male, whereas in Corippus the oracles are definitely female. The significance of the oracle within the pagan-Christian dichotomy of the epic is also examined, particularly since the events of the poem take place after pagan oracles had supposedly been shut down by Theodosius.