

West, Wayne Hankey's article, "Dionysius in Albertus Magnus and His Student Thomas Aquinas" provides the basic essentials of Dionysius in Scholastic thought. Hankey approaches Aquinas's Platonism as an amalgamation of several traditions, examining the Peripatetic and Procline influences, in particular. Andrew Louth's article on the medieval English tradition ("Dionysius's Reception in the English-speaking World" in section IV: Dionysius After the Western European Reformation) is charmingly well written making it a pleasure to read; its focus lies on the mystical tradition of Dionysius both in treatises and in poetry (especially Donne).

The volume lacks a global index, but the bibliographies for each chapter appear complete. Editors and copy editors worked carefully on this large volume. It is a model for handbooks.

Sarah Klitenic Wear  
Franciscan University of Steubenville  
doi:10.1017/S0009640724000167

***Faith and Community Around the Mediterranean: In Honor of Peter R. L. Brown.* By Petre Guran and David A. Michelson. Études Byzantines et Post-Byzantines, Nouvelle série 1/8. Bucharest: Académie Roumaine. Heidelberg: Herlo Verlag, 2019. 318 pp. 69,000 LEI.**

The dynamics of faith and community area is a topic of perennial interest for all societies around the Mediterranean. Frequently, as the editors of this volume, which originated as a conference held in 2016 in Bucharest and Iasi, Romania, emphasize, the frictions that periodically threaten and even rip apart these communities are laid at the foot of the three monotheistic traditions that emerged within that world and continue to influence it: Judaism, Christianity, and Islam (11). However, as the editors also highlight, once considered with nuance and attention to the detail of historic context, this religious diversity and the identities it helped form often provided the glue that held communities together. This has been so since late Antiquity, the focus of this volume, when these salvation religions became simultaneously "a source of peace and regulation and a source of turmoil and conflict" (12). Taking the wide-angle yet deeply granular approach to faith and community exquisitely exemplified by the work of the honorand, Peter R. L. Brown, the contributors discuss Christianity's capacity to refashion existing social structures into something new (Rapp on "brother-making," Zugravu, Sheridan); the enduring strangeness of early Christianity and the centrality of the "periphery" (Michelson, Caldwell, and especially Townsend on Mani); the literary style of Christian ascetic works and the impact of Roman law (Kalish, Guran). Tannous probes how the phrase "there is no god but God" changed with the spread of Islam beyond the Arabian Peninsula, while Simonsohn focuses on Jewish, Christian, and Muslim attitudes to kinship and the family across religious lines to show the diversity of the medieval Mediterranean world. This diversity is also at the heart of Carlson's contribution on the notion of faith, particularity among members of the Church of the East, and of Mavroudi's careful examination of medieval Byzantine–Arabic intellectual exchanges, often downplayed in modern scholarship still wedded to the idea of a stagnant Byzantium. Byzantium remains the focus

of the final two papers. Shlenov examines the afterlife of the seeming paradox of the emperor's abasement with its late antique antecedents, and Milliner the *longue durée* of the iconography of the suffering virgin well past Byzantium's demise. The first and last contribution belong to Peter Brown. His original closing address now opens the volume, highlighting the impact of Romanian scholars on his work. The volume closes with a 2006 interview Petre Guran conducted with Brown at Princeton. Faith and community around the Mediterranean, as this volume attests, are themes of international relevance that concern us all and demand the *pointilliste* attention so well exemplified by Peter Brown and all those gathered here to honor him.

Susanna Elm  
University of California, Berkeley  
doi:10.1017/S0009640724000258

***Trafficking with Demons: Magic, Ritual, and Gender from Late Antiquity to 1000.* By Martha Rampton. Ithaca and London: Cornell University Press, 2021. x + 465 pp. \$65.00 cloth.**

*Trafficking with Demons* is a dense and textured analysis of roughly a thousand years of material pertaining to the topics of magic, demons, and gender as Christian communities adopt and modify previous pagan understandings of the three subject areas. Rampton's goal in the book is to illuminate the "social and intellectual evolution" (14) that occurred in this adoption and modification over the first millennium, with particular attention paid to the elite Carolingian rejection of the efficacy of women's magical practices. Given this rather large goal and the time period which the book covers, it is hard to offer comparable monographs that attempt to do the same sort of work, though Richard Kieckhefer's *Magic in the Middle Ages* (Cambridge: Cambridge University Press, 1989), Valerie I. J. Flint's *The Rise of Magic in Early Medieval Europe* (Princeton, NJ: Princeton University Press, 1991), and Brian P. Copenhaver's *Magic in Western Culture: From Antiquity to the Enlightenment* (Cambridge: Cambridge University Press, 2015) spring to mind as volumes that cover comparable time frames with equally far-reaching conclusions.

The book is separated into four parts which consist of fourteen chapters. In "Part 1: Studying Magic," Rampton begins by defining the terms used in the book (for example, witch, ritual, magic) and the source material for magic (broken into four categories: pastoral, polemic, and didactic; legal records; narrative sources; and medical materials). In chapter two, "Demons of the Lower Air," the book addresses perceptions of demons, those things which they can and cannot do, and how they interacted with human beings.

"Part 2: Breaking In: Christianity in Classical Rome" features several chapters that deal with Christians facing the intellectual legacy of their Roman pagan forebears. Chapter three covers the way in which certain rituals (for example, feasts) and practices (for example, juggling) were either deemed fit for Christians or the provenance of the demonic. The next chapter, "A Thousand Vacuous Observances," explores how traditional categories of magic (for example, divination, *sortes*, ligatures) came to be