

monastic liturgy, monastic education, gender and sexuality, archaeology, art and architecture, economics, and other topics can find relevant chapters listed in the introduction (1:10–15). These discrete themes would otherwise be difficult to identify, because “the pressing need to reconsider received definitions and traditional boundaries” is a defining feature of the collection (1:12).

The chronological organization of the book is extremely loose, so readers who constrain themselves to reading only the essays in their own historical period may miss some crucial work. Michael Kaplan’s essay concludes the section on “The Origins of Christian Monasticism to the Eighth Century” yet follows its topic—the economies of Byzantine monasteries—all the way to 1453. Meanwhile, Ursula Vones-Liebenstein’s study of monks and regular canons in the twelfth century begins the story of regular life all over again with Eusebius and Augustine. However, contributions like these ensure that readers who eschew the collection’s organizational features or thematic through lines and simply select a chapter at random will be rewarded with new information and fresh perspectives.

Lora Walsh

University of Arkansas

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***A Companion to Medieval Rules and Customaries.* Edited by Krijn Pansters. Brill’s Companions to the Christian Tradition 93. Leiden: Brill, 2020. xi + 438 pp. \$275.00 cloth.**

This new volume in Brill’s Companions to the Christian Tradition series comprises an introduction and thirteen articles on “religious rules, rule-like documents and customaries” (1). Editor Krijn Pansters’ introduction to the volume offers a brisk historical overview of monasticism that mainly replicates traditional narratives that privilege the development of (male) religious orders, followed by a thorough and thoughtful discussion of various historiographical approaches to the study of rules and customaries.

Pansters designates three broad categories of religious: monks, represented by essays on “The Rule of St Benedict” (James Clark), “Cistercian Customaries” (Emilia Jamroziak), and “Carthusian Customaries (Stephen Molvarec and Tom Gaens); canons, represented by essays on “The Rule of St Augustine” (Paul van Geest), “The Customaries of Saint-Ruf” (Ursula Vones-Liebenstein), “The Premonstratensian Project” (Carol Neel), and the “Templars, Hospitallers, and Teutonic Knights” (Kristjan Toomaspoeg); and mendicants, viewed through contributions on “The Dominican *Constitutiones*” (Gert Melville), “The Rule of St Francis” (Holly J. Greico), “The Rules of Poor Clares and Minoreesses” (Bert Roest), “The Rule of the Franciscan Third Order” (Jean-François Godet-Calogeras), “The Carmelite Rule” (Coralie Zermatten), and “The Augustinian Rules and Constitutions” (Matthew Ponesse). To facilitate comparison across the articles, authors were invited to address a shared set of conceptual and methodological issues (including questions of group origins, characteristic spiritual practices, the survival and authenticity of textual sources, and contributions in the areas of education, theology, the arts, craftwork, and architecture). This shared framework productively links the various articles and lends admirable

coherence to the volume. The bibliographies that follow each article provide a useful starting point for further reading and research, although these could have been made easier to use with uniform alphabetizing by author or editor name.

*A Companion to Medieval Rules and Customaries* provides a useful starting point for scholars interested in extending their understanding of the ideals and realities of formal religious orders and for advanced students in search of steady guidance through the sometimes-bewildering world of monastic rules and customaries.

Alison I. Beach

University of St Andrews

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***Demonic Possession and Lived Religion in Later Medieval Europe.*** By Sari Katajalla-Peltomaa. Oxford Studies in Medieval European History. Oxford: Oxford University Press, 2020. vii + 211 pp. £60.00 hardcover.

In this work, Sari Katajalla-Peltomaa undertakes to carve out a new space in studies on medieval demonic possession, positioning her work alongside, and in some contrast to, the influential studies of Nancy Caciola, *Discerning Spirits: Divine and Demonic Possession in the Middle Ages* (Cornell University Press, 2003) and Brian P. Levack, *The Devil Within: Possession & Exorcism in the Christian West* (Yale University Press, 2013). Where Caciola focuses on the role of the body and gender in reading possession, and Levack discusses possession as a culturally prescribed performance, Katajalla-Peltomaa aims to interrogate her material through the concept of religion-as-lived, her long-term research specialty.

Katajalla-Peltomaa makes an impassioned plea for religion-as-lived as a methodology in chapter 1 (“Introduction”) and chapter 8 (“Conclusions”). Chapter 2 recounts tales of demonic possession related to malediction, inappropriate behavior, and liminal spaces; chapter 3 deals with physiological stages of a woman’s life from menarche through to pregnancy and their possible links with demonic possession; chapter 4 addresses the role of medieval understandings of physical and mental illness in accounts of demonic possession; chapter 5 rehearses rituals of exorcism and evidence of demonic emission and considers how these construct sanctity; chapter 6 provides an original reading of how local politics could influence proceedings related to demonic possession; and chapter 7 returns to the specifically female experience of demonic vexation.

Oddly, most of these chapters do not meet the methodological parameters that Katajalla-Peltomaa sets for herself in her volume’s title and introduction, which is to “concentrate on lay people’s participation and experiences” (2), since she deals with lived religion only via layers of mediation in church documents. Throughout the text, Katajalla-Peltomaa tells us that her chosen vehicle for uncovering lived religion—depositions to canonization inquiries—are artificial constructs that may bear little relation to the events they are relating, with information truncated, omitted, molded, and translated, witnesses cherry-picked or simply overlooked, and the finished text made to align with generic requirements and targeted towards specific outcomes (17–18). She notes often that the sufferers of demonic possession themselves did not make