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Discourse on Purity," Goehring examines an account of Abraham purifying a meeting place from the pollution that resulted from a visit of the Emperor Justinian's representatives. He argues that the text adapts Shenoute's concepts on physical and spiritual purity into its anti-Chalcedonian polemic, and he concludes that "the inclusion of the cleansing episode . . . creates a framework whereby the ultimate loss of Pbow to the Chalcedonian party corresponds to the spread of pollution through the institution" (p. 175). Textually, the episode "quarantine[s]" the anti-Chalcedonian Pachomian monastery and "reaffirms the dangers of Chalcedon, reinforcing in the process the boundaries of its own orthodoxy" (p. 175). David Frankfurter's piece, "Illuminating the Cult of Kothos: The Panegyric on Macarius and Local Religion in Fifth-Century Egypt," will interest anyone working on the encounters between Christianity and traditional polytheistic religions (whether in Egypt or elsewhere). Frankfurter uses the Panegyric as an opportunity to explore how texts in which "legendary" features or "hagiographical conventions" overwhelm historical information may nonetheless narrate "many authentic aspects and dynamics of local cults" (p. 177). In particular, accounts of villagers' hostility to monks who intrude on their religious piety "to purge the village of heathen images" (p. 187) record genuine tensions in the period in which the text was written. In addition, the rhetoric of the text, which associates traditional religion with child sacrifice, provides evidence for an ongoing religious discourse that dehumanizes the pagan "Other." Part 2 also includes essays by Birger A. Pearson on Egyptian Christianity's roots in Alexandrian Judaism and Gnosticism, Philip Rousseau on philosophical and methodological parallels between the "exegetical strategies" of Pachomian monastic writings and the arrangement of material in the Nag Hammadi codices, and Robin Darling Young on Evagrius's Letter 55 about a monk's interactions with his family.

This volume will be most useful to scholars of late-antique Christianity, including those interested not just in Egypt but also in the intellectual heritage shared between Egypt and the wider Mediterranean and in the interactions between Christians and non-Christians (as well as between different varieties of Christianity).

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CAROLINE T. SCHROEDER

Monastic Bodies: Discipline and Salvation in Shenoute of Atripe. By Caroline T. Schroeder. [Divinations: Rereading Late Ancient Religion.] (Philadelphia: University of Pennsylvania Press. 2007. Pp. viii, 237. \$79.95.) ISBN 978-0-812-23990-4.

In *Monastic Bodies: Discipline and Salvation in Shenoute of Atripe*, a revision of her 2002 Duke University dissertation, Caroline T. Schroeder untangles a number of "bodies" at play in the writings of Shenoute of Atripe (ca. 346/347–465), leader of several monastic congregations near the modern Egyptian city of Sohag. These bodies include Shenoute's discursive construc-

tion of the individual bodies of his fellow monks, their interrelation with the “social body” of his congregation, the interplay of these two bodies with a third body—Shenoute’s newly constructed church, and Shenoute’s theology of bodily resurrection.

Schroeder examines “the problems and potentials of embodiment” in four chapters by arguing that Shenoute promoted “an ideology of the monastic life centered on the discipline of the body,” and “that this ideology lies at the heart of Shenoute’s theology, his asceticism, and his style of monastic leadership” (p. 3). In case this seems tautological, Schroeder works on the basis of Michel Foucault’s expansive formulation of *askesis*: “the training of the self by the self” (p. 3). Here as elsewhere, Foucault is treated as authoritative.

After an introduction (pp. 1–23), Schroeder presents Shenoute’s rise to prominence in his community through a close reading of the two fragmentarily preserved letters in Shenoute’s *Canon* 1 (pp. 24–53). Schroeder argues that Shenoute conceives of sin as a polluting agent communicable from person to person. Thus the moral purity of the community is at stake in the bodily discipline of every individual. Her reading effectively shows how such an ideology of the polluting nature of sin could have helped Shenoute justify his rise to power and deposition of the congregation’s previous leader. The chapter would have benefited by the inclusion of a translation of the as yet untranslated letters (or choice selections) as an appendix.

In chapter 2 (pp. 54–89) Schroeder looks at select ritual practices reflected in several of Shenoute’s *Canons*. Of special importance to Schroeder is that Shenoute’s disciplinary language of purity and pollution distinguishes him from other contemporary Egyptian writers. In fact, Schroeder argues, “[T]hey articulate a monastic subjectivity particular to the Shenoutean community” (p. 67). Given the differences in genre and preservation among Shenoute’s *Canons* and the *Rules* of Pachomius, and the occasional parallels in purity/pollution language between them (p. 70), a quantitative analysis, controlling for the genre and size of the corpora, would have made Schroeder’s impressionistic analysis more convincing. Schroeder ends the chapter by effectively demonstrating how Shenoute links his own illness (described in *Canon* 9) with the spiritual pestilence plaguing his community (which could be further explored by examining Shenoute’s more extensive reflections in *Canons* 6 and 8).

In chapter 3 (pp. 90–125) Schroeder examines the construction of a third monastic body, again connected with the bodies of the individual monks and the “social body” of the congregation: Shenoute’s church, built under the supervision of Shenoute himself and still standing at Deir Anba Shenouda’s monastery near Sohag. Here as in chapter 1, Schroeder shows how Shenoute employs Pauline metaphor (here the body as a temple of God) to enforce monastic discipline in his community. She also compares Shenoute’s theological elaboration of the building with parallels in the Pachomian *Paralipomena* and Paulinus of Nola.

In chapter 4 (pp. 126–57) Schroeder turns to the body of Christ and the resurrection body of believers. As in other chapters, Schroeder shows that Shenoute was no intellectually isolated provincial, but was actively engaged in the theological controversies of the day, here adhering to Alexandrian orthodoxy. Schroeder makes much of Shenoute's conflation of the categories *pagans*, *heretics*, and *Jews*. This could have benefited from comparison with Shenoute's contemporaries. So Epiphanius of Salamis (365–403) includes Jewish sects, "barbarians," and pagan philosophies alongside Christian heresies in his *Panarion*.

Monastic Bodies should be of interest to scholars of late antiquity, especially given the relative unfamiliarity of Shenoute's literary corpus. Given that many of the texts on which Schroeder draws are not yet readily available to nonspecialists in modern-language translations, the volume may be of most use at present to those with a scholarly familiarity with the literature and historiography of late-antique Egypt.

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ANDREW CRISLIP

Gregory of Nyssa: The Letters. Introduction, Translation, and Commentary.

By Anna M. Silvas. [Supplements to *Vigiliae Christianae*, 83.] (Leiden and Boston: Brill. 2007. Pp. xx, 283. \$159.00. ISBN 978-9-004-15290-8.)

The career of Gregory of Nyssa finally flourished only after the death of his brother, Basil, the illustrious bishop of Caesarea in Cappadocia. He inherited some of his brother's theological projects; he attended the ecumenical council at Constantinople in 381, after which the emperor Theodosius named him as an arbiter of orthodoxy in the eastern provinces; and he was invited to consult on ecclesiastical affairs at Constantinople again, in central Asia Minor, at Antioch, and even as far south as Jerusalem and Arabia. During the 380s he published most of his important theological treatises and sermons. But even though Gregory was now probably the most famous and the best connected churchman in the East, regrettably few of his letters have survived.

The sources for the lives and theology of the three great Cappadocian Fathers—Basil, Gregory of Nyssa, and their friend Gregory of Nazianzus—include about 640 letters. More than 95 percent of these letters were written by or attributed to Basil and Gregory of Nazianzus, while the standard collection of the letters of Gregory of Nyssa includes only thirty letters. Giorgio Pasquali and Pierre Maraval have each published a superb critical edition of Gregory's letters, and there are outstanding translations into French by Maraval and into German by Dörte Teske. In this book Anna Silvas has now provided an excellent English translation of the entire collection.

Silvas's book will be very important for the study of Gregory of Nyssa, for several reasons. First, her translation is accurate and readable. Gregory's longer