

wreaks some havoc with the framework of Puritan versus establishment, represented by John Whitgift alongside the non-Calvinists Richard Bancroft and Harsnett, which Walsh ends up reconstituting. If Deacon and Walker were sincere and not merely Harsnett's paid henchmen, as Walsh maintains, then it is difficult to sustain the claim that action designed to corral Darrell and the tradition of exorcism he represents is simply a case of anti-Puritanism.

Walsh's study is an invigorating and engaging analysis that will repay the reader, particularly those interested in early modern demonology. More work needs to be done to further substantiate the historiographical dimension, but the sympathetically told narrative of the development of English demonology is rich and rewarding.

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*Trans and Genderqueer Subjects in Medieval Hagiography*. Alicia Spencer-Hall and Blake Gutt, eds.

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*Trans and Genderqueer Subjects in Medieval Hagiography* presents an edited collection of transgender histories, studies of holy figures, and methodologies for pre- and early modern studies. Editors Alicia Spencer-Hall and Blake Gutt have drawn together a collection of essays that speak to one another in myriad illuminating ways, unearthing historical pasts for transgender individuals today as well as demonstrating that gender expansiveness is “not merely compatible with holiness; transness itself is holy” (14). Originally arising from the Hagiography Society's series of panels on trans and genderqueer hagiography at the International Medieval Congress, the book collects a revelatory group of interdisciplinary essays that highlight the richness, relevance, and urgency of medieval trans studies today.

The editors' introduction—worth a read on its own for an excellent summary of the field and its stakes—lays out the collection's mission, arguing that “something more than trans people's physical existence in the present is required. That something is full ideological existence—the ability to imagine a transgender past, and a transgender future” (11). The sections that follow show the breadth and depth of this burgeoning field: trans and genderqueer subjects are everywhere in our history if we only care to look. The interdisciplinarity of the volume, the consistently high quality of its essays and explorations, and the invaluable Appendix—the “Trans and Genderqueer Terminology, Language, and Usage Guide,” which is available for free on the publisher's website—make this book a significant addition to the intersecting histories of gender, medieval Europe, and religion.

The book's emphasis on hagiography unites the lived experiences of transgender individuals with a medieval genre that famously highlights becoming, identity formation, and transformations of the body and soul. While the saints and holy figures studied are themselves examples of gender expansiveness in medieval works, the transcendent gender of God is also a running theme. For Barbara of Nicomedia, Juana de la Cruz, and other medieval theologians, God is understood as beyond gender, occupying radically queer, often apophatic categories that transcend human understandings of gender. Christ's gender fluidity is another significant aspect of medieval devotion: while scholarly attention has been paid to Christ's feminized body, Sophie Sexon takes these analyses further by arguing that Christ's body "signifies fluidly" (136) and is recognizable to nonbinary readers across time.

Another common thread is the treatment and discussion of what medieval scholarship has sometimes called the genre of "transvestite" or "cross-dressing" saints, language that the volume's contributors discuss and employ with strategic variance. Katherine of Alexandria, Joseph of Schönau, Saint Eufrosine/Esmarade, and Marinus the Monk all make appearances alongside a wealth of other trans and genderqueer saints for future scholars to explore. Lee Colwill's examination of Iron Age archeological remains shows that gender expansiveness as a holy identity was not limited to Christianity, but was also venerated within the Old Norse magico-religious practice of *seiðr*. In the penultimate essay in the volume, M. W. Bychowski reframes trans studies through soulful authenticity rooted in theology and played out through hagiography; her contribution is a profound expression of the volume's mission to (re)discover a transgender past, affirm transgender lives in the present, and imagine transgender futures. Other essays focus on transgender temporalities; disability and trans embodiment; visual representations of gender fluidity; eunuch saints and transgressive masculinities; and more.

The chapters in this volume demonstrate beyond a doubt that nonnormative gender expressions—the rich plethora of identities falling under the trans/genderqueer umbrella—were not only present in the Middle Ages but were frequently venerated and seen as exemplary. The book is a call to arms against the racism, xenophobia, queerphobia, and transphobia that attempt to use the Middle Ages to justify their bigotry. *Trans and Genderqueer Subjects* is also an invitation: to continue the work of trans studies in historical fields, to seek out trans expressions in historical literature, and to amplify the voices of trans and nonbinary scholars. The groundbreaking studies in this collection make plain the need for more studies of the gender-expansive past, especially by trans scholars themselves. The contributions of this collection will benefit a wide range of scholars and students who wish to learn more about the history—and sanctity—of trans and genderqueer lives in the Middle Ages.

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