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The category "magic" , long used to signify an allegedly substantive type of activity distinguishable from "religion", has nearly been dismantled by recent historical and social-scientific approaches to religious studies. While recognising and at times reinforcing this stance, the essays in this collection show that there is still much to be learned about the cultural context of early Judaism and Christianity by analysing ancient texts which either use "magic" as a category for purposes of deviance labelling or promote behaviour of a broadly magico-religious variety. Through sustained
