

connected to the former, Caroscio illuminates the Medici's intention to build a factory and a laboratory of Chinese-style wares. Starting from Spanish and Ottoman carpet imports to Florence, Sabatini's work introduces a discussion about trade patterns from a cultural perspective. Finally, Farina and Fani present the history of Medici Oriental Press, which started in Rome in 1584 thanks to the soon-to-be cardinal Ferdinando de' Medici. The newly founded typography represented a unicum for the sixteenth century, since it was the first typography to specialize in translations of essential Arabic texts.

To conclude, there is almost nothing to criticize in this volume and much to praise: it is an essential resource for all scholars dedicated to studying the early modern Mediterranean. The excellent results are undoubtedly due to the substantial use of extensive archival resources, which are perfectly contextualized in each essay. This book pioneers a research field that has long been forsaken and neglected.

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Forced Conversion in Christianity, Judaism and Islam: Coercion and Faith in Premodern Iberia and Beyond. Mercedes García-Arenal and Yonatan Glazer-Eytan, eds.

Numen Book Series: Studies in the History of Religions 164. Leiden: Brill, 2020. xiv + 418 pp. €143.

This book examines forced conversion in Judaism, Christianity, and Islam, particularly, but not exclusively, in the Iberian Peninsula. Some of the issues addressed in this volume are the mechanisms of accommodation and the new articulation of faith developed by the different religious traditions in order to deal with forced conversion; the new affirmation of foundational categories of religious identity; the role played by intention and compulsion; the production of legal and theological rationalizations to justify coercion in conversion; and the appearance of tensions between external practice and inner beliefs. Moreover, this volume shows that these phenomena are attested in various religious traditions at different times and places.

Likewise, and moving away from the attempt to determine whether conversion was the outcome of inner conviction or a pragmatic change, the aims of the volume are to historicize the categories of will and compulsion, to study the process through which coercion was legitimized by a certain conception of faith, and to analyze how conversion created broader identity categories. The introduction to the volume is quite useful in contextualizing the different essays. However, a more critical and detailed analysis is missing for some episodes, such as the voluntary martyrdoms of Cordova. It is also striking that the Messianic and Crusader ideology of the conquest of Granada (1492) is not

related by the editors to previous Crusader experiences, something that could be misunderstood as an exclusive Iberian development.

The first part of this book is dedicated to Visigothic legislation, showing the complexity of the relationship between a historical precedent and later events. Marmursztejn traces the complex history of the Visigoth legislation in the Scholastic controversies over forced conversion in the thirteenth and fourteenth centuries. Vidal Doval analyzes how the rebels of Toledo (1449) drew on the Visigothic legislation as a precedent to advance their cause. Poutrin analyzes the validity of baptism in sixteenth- and seventeenth-century canon-law debates about the meaning of consent and coercion.

The second part studies the forced conversion policies of the Almohads. Fierro states that the original reason for the forced conversion was the influence of both eschatological and Ismaili beliefs regarding the appearance of a Messianic figure. She also argues that the anxiety of the Almohad caliphs concerning the converts was related not only to the impossibility of knowing the true beliefs of those forced to convert, but also to the fear of contamination from the original beliefs. Wasserstein outlines how the work of Ibn Ḥazm could have provided an intellectual background for the Almohad policies of conversion. It is difficult to understand his animosity toward Fierro's previous work, especially considering that he develops a hypothesis already proposed by the Spanish researcher. Verskin, through a discussion of the Jewish responses to the Almohad policy, argues that Jews used their experience to rethink ideas of Jewish-Muslim relations.

The third part of the book addresses the problems related to the violent attacks on Jewish quarters that spread throughout Castile and Aragon around 1391. Szpiech questions the role attributed to the writings of Jewish convert Abner of Burgos. In Abner's view, forcing the Jews to convert would have offered Jews a salvation that they did not deserve, questioning God's salvific plan. Ram Ben-Shalom explores the new language coined by Jewish authors to react to, but also shape, the new religious boundaries brought about by forced conversion. Glazer-Eytan analyzes how the Inquisition was transforming religious ambiguities into heresies and how this process contributed to the production of the image of the New Christian—a confessing subject—as a relapsing Judaizer. Herzig examines cases from fifteenth-century Italy in which Jewish criminals converted to Christianity in order to have their death sentences commuted, and how this was used by the ruling elites as a religious legitimization of their rule. The fourth and last part of this volume is dedicated to the link between theology and history in the events of the fifteenth and sixteenth centuries. Scotto challenges views that anachronistically depict Hernando de Talavera as a tolerant man. Marcocci studies the overlapping of memories between New Christians and the rest of the society caused by the policies of forced conversion against the Portuguese Jews in 1497. García-Arenal focuses on the issue of the forced conversion of Morisco children, the increasing tendency to link religion to lineage—and the role of the Virgin Mary in this idea—and how this challenged baptism.

In sum, this volume is an important contribution not only for the analysis of conversion but also for the study of how religious identities are created and shaped.

Moreover, and as Nirenberg states in the epilogue, this book also speaks, in a broader sense, about the tension between the power of conversion, of approaching a new order, and the weight of history and habit. The only criticism that can be made is that, despite the volume's title, a certain comparative perspective between religions is lacking.

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Jews and Muslims Made Visible in Christian Iberia and Beyond, 14th to 18th Centuries: Another Image. Borja Franco Llopis and Antonio Urquizar-Herrera, eds. *The Medieval and Early Modern Iberian World* 67. Leiden: Brill, 2019. xiv + 390 pp. €124.

Jews and Muslims Made Visible in Christian Iberia and Beyond, 14th and 18th Centuries begins with a passage from Rodrigo Jiménez de Rada's version of the foundational story of Don Rodrigo, the last Visigothic king of the Iberian Peninsula. The literary depiction of the Arabs seen on the cloth found inside the coffer by Rodrigo and his men when they trespassed the Palace of Toledo serves as a point of departure for the book. This vignette underscores what will be the common denominator of the volume: how Otherness was largely articulated and conveyed visually in the Iberian Peninsula and the Mediterranean from the Middle Ages up to and including the eighteenth century. In the introduction, the editors of the volume situate the book's contribution in current scholarly discussions of multicultural and religious societies of these regions, before summarizing the book's structure.

The volume brings together fourteen essays divided into three sections, which are arranged chronologically and geographically. In the first part of the book, which deals with the topic of images and conversion at the end of the fourteenth century and throughout the fifteenth century, both Amadeo Serra and Maria Portmann examine altarpieces that were commissioned to illustrate the conversion campaigns after the 1391 attacks on the Jewish quarters in the Kingdom of Aragon. In his essay, Yonatan Glazer-Eytan presents the intersection between trials accusing Jews of theft and profanation of the Host, and their pictorial representations. He argues that while the representations of Jewish profanations were part of anti-Semitic iconography in the period, there is not a direct correlation of these images and violent outbursts against Jewish communities in Aragon. Fernando Marías questions the notion of a homogenous and religiously orthodox Golden Age art by looking into the artists commissioned by converso patrons, as well as art created by converso artists.

The second part of the book explores the negotiation of visual hybridity, mostly in diverse examples of Castilian architecture, and some interesting cases of material culture. The first four essays present different approaches to self-fashioning undertaken by the