

the word “subalterns” to describe the scholars themselves who were associated with Subaltern Studies is misplaced just as the use of “frontiers” to characterize emerging interests in world history can sound imperial in tone. Also, the title of Bayly’s interview and its listing on the contents page excludes the word “simply” from his actual quote, “I am not going to call myself *simply* a global historian” (93). Bayly insists that he has always been a historian of the local and the regional, arguments from which “can be employed *simultaneously*” with global history. The titles ought to reflect Bayly’s subtle provocation to world historians about the importance of the local.

World history, Stolte and Schrikker remind us, is changing fast. Leiden is not an old boys’ club anymore, new analytical categories are emerging in the field, and digitisation of source material and online teaching flourishes apace. While David Armitage’s interview to Jaap Jacobs and Martine van Ittersum reveals the opportunities and challenges coalescing around expanding digital methods in history, Robert Ross’s confession to Alicia Schrikker and Jan Gewald that the landscape is still his favourite source should console the more adventurous among historians. Such diverse narratives make the collection hopeful, cautionary, inspiring, and humorous in equal measure.

doi:10.1017/S0165115319000378

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Daniel Hershenzon. *The Captive Sea: Slavery, Communication, and Commerce in Early Modern Spain and the Mediterranean*. Philadelphia: University of Pennsylvania Press, 2018. 304 pp. ISBN: 9780812250480. \$55.00.

Piracy, captivity, and slavery in the early modern Mediterranean have intrigued scholars for a long time. Given the rich sources in European archives and Euro-centered historiography, many scholars have written the histories of European polities and redemptive institutions to explain how Christian and Muslim civilizations formed fierce opponents. In this interpretation, the late sixteenth-century western Mediterranean was a region divided by confession and politics. In recent years, historians have offered more nuanced historical inquiries into the nature of North African and European relations. Studies on diplomatic contacts between Europe and Morocco, the complicity of Christians in privateering, and the deep commercial ties that Christians, Muslims, and Jews maintained as a result of ransoming practices in the Mediterranean, all demonstrate the fluid boundaries of the region and challenge the concept of a Mediterranean frontier zone in which lines did not get crossed. *The Captive Sea* contributes to the field by carefully breaking down any remnants of categorization and divisions. Hershenzon contends that human trafficking in the western Mediterranean integrated the region socially, politically, and economically.

In rejecting analyses that seek to split the Mediterranean into separate Christian and Muslim worlds, Hershenzon refrains from using contesting empires, states, and religions as categories of analysis. Trans-imperial forces, he explains, resulted in the formation of three regions that defy strict religious and political demarcations: the western corridor of Ottoman Tunis, Spanish Sicily, and Malta; the central corridor of Ottoman Algiers, Spanish Oran, the Balearic Islands, and Catalonia; and the western corridor of Morocco, southern Andalusia and Atlantic Spain. Hershenzon relies on the sources left by actors of the Spanish Empire, Morocco, Ottoman Algiers, Italy, and France to illuminate how these geographies were affected by and involved in piracy, captivity, and redemption. He has analyzed captives’ narratives, documents from the

Inquisition, records from the Trinitarian and Mercedarian orders, pamphlets, maps, and plays. To give the underrepresented Muslims in the archives a voice, he also added fatwas, legal treaties, and notarial formulations to his impressive list of sources. Together, these documents form a familiar body of work, known as the *corpus captivitis*, which relate to all aspects of captivity and redemption. They give Hershenson the basis to provide intricate details and analyses of how region formation and integration evolved during the last quarter of the sixteenth century.

The inclusion of different confessional, ethnic, and political sources allow Hershenson to emphasize that Christian and Muslim captives experienced similar patterns of captivity, most notably the migration from one place to another. Slaves were sold and transferred, rented out, exchanged, or forced to do seasonal labor elsewhere. The mobility of captives, Hershenson articulates, formed a dynamic process that contributed to the formation of a “single Mediterranean system of bondage.” (18) Because ransom was the most common (if not always the most successful) way to obtain freedom, redemptive orders, (Jewish) merchants, and Mediterranean rulers competed in the collection, distribution, and payments of ransom. Friars, for example, often brought products with them to sell in North Africa to pay for the redemption of captives, whereas merchants used ransom as an excuse to participate in (illegal) trade. Together, they created a ransoming network that blended commercial and religious interests but also left the Maghribi rulers in charge of determining the rules of redemption.

Whereas scholars usually treat the *corpus captivitis* as a reflection of the realities and experiences of captivity, Hershenson contends that these documents also represent a mode of communication generated solely by captivity. Captives were not only subjected to servitude: their writings helped make intra-confessional, commercial, and political connections. Patrons, for example, were dependent on the ability and rhetorical skills of the captives to persuade families and authorities in their home countries to pay the ransom. Ransom took many forms, including the release of those promising that they would pay *after* their release. Whether captives wrote letters or left indebted, patrons relied on their trustworthiness to receive compensation for the latter’s liberation.

Similarly, the use of (unjust) violence, such as forced conversion or the violation of contracts, produced a stream of complaints and calls for protection. Because numerous players and institutions became involved in solving or mitigating instances of violence, Hershenson speaks of a system of reciprocity that characterized Mediterranean bondage. The modes of writing which enslaved captivity induced did not alienate parties, he observes, but brought them closer together. Another type of dependency emerged between captives and their home societies.

Many scholars have explained how captivity letters served the purpose of urging family members to ask royal and religious institutions to intervene on behalf of the letter writer. But Hershenson explains that captivity letters also re-affirmed and changed social relations between captives and their communities, especially when (other) captives converted to Islam or Christianity and consequently became outcasts. Captives were not isolated. The values at home extended to the lives of community members in captivity, revealing that human bondage did not break ties of kinship and social norms but rather strengthened them in the process. Finally, the collection and circulation of knowledge was another critical factor that contributed to the integration of the western Mediterranean. In the late 1600s, Spanish (military) officials lacked intelligence networks and relied on information from those who came from the Maghrib. These included friars and ransoming merchants, but most of all captives who had spent long periods in North Africa and were therefore well informed about local customs and the latest news or rumors. Captives thus acted as political informants who helped early modern Spanish authorities acquire a body of political knowledge on the Maghrib that circulated widely.

In re-interpreting the *corpus captivitis* as a testimony to how people from all shores of the sixteenth-century Mediterranean crossed its religious, political, and geographical boundaries, Hershenzon concludes that market principles, social obligations, religious sentiments, and political interests all sustained what he calls a political economy of ransom. The best part is that *The Captive Sea* reminds readers of the paradox this study unraveled: human trafficking in the western Mediterranean tied the histories of its people and their home countries together rather than separating them. Perhaps most critical is the dependency of the Spanish Crown on its former religious outcasts, Jews and Muslims residing in the Maghrib, who played a vital role in the redemption of Christian slaves. Beautifully written, researched in-depth, and well analyzed, *The Captive Sea* is a welcome contribution to English readers interested in Mediterranean history, the history of slavery and captivity, and Christian-Muslim relations.

doi:10.1017/S016511531900038X

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James W. Fuerst. *New World Postcolonial: The Political Thought of Inca Garcilaso De La Vega*. Pittsburgh: University of Pittsburgh Press, 2018. 322 pp. ISBN: 9780822983460. \$29.95.

*New World Postcolonial: The Political Thought of Inca Garcilaso De La Vega* (2018) is the first monograph that focuses specifically on the hybrid political understandings of the influential Andean historian. An intricate work, *New World Postcolonial* continues the project of uncovering this key figure for the broader academy and public sphere, while also offering many particular arguments related to the language, politics, and culture that Garcilaso used to complete his *Royal Commentaries* of 1617. Written with a focus on historiographical debate rather than florid narrative or modern postcolonial theory, *New World Postcolonial* exposes Garcilaso as a go-between character who applied mestizo rhetoric to define specific Incan royal lineages as part of Spanish and Christian claims to the Andes.

The monograph begins with a relatively short introductory foreword from Sara Castro-Klarén. The literary scholar of Garcilaso outlines that previous work on the Incan historian has focused much on the historical influences of his writings for later Latin American rebels and the writings of John Locke and Thomas Hobbes. However, as Castro-Klarén outlines, scholars have rarely explored the direct contemporary influences for the political writings of Garcilaso. Consequently, James Fuerst's project is to overcome an overgeneralized focus that has looked at how Garcilaso influenced others through exploring directly what influenced Garcilaso's invented discursive strategies and how the Andean scholar was able to conceptualize Incan royalty as part of the Spanish Empire.

Fuerst begins his analysis with a clear introduction to the personal history of Garcilaso, the son of a rebellious conquistador and an Incan princess. Placing Garcilaso, whose first language was Quechua, as a foundational writer in the history of American letters, Fuerst continues to excavate this figure within a tradition that shows how Garcilaso influenced Locke and the rebellion of Túpac Amaru II in 1780. Fuerst, while importantly noting these historiographical fields, quickly moves into his more systematic project that reads the *Royal Commentaries* as a text with both Incan and Spanish intellectual ancestry.