

its spirit that transcends time and space” (p. 45). What gets lost in the process is what Georges Balandier called “the colonial situation,” namely the very texture of the experience of British rule with its far-reaching social and cultural influence. Instead the latter is reduced to a disembodied and distant political force. A more dynamic representation of the transformation of Greek Cypriot culture under British rule would have required a sustained discussion with the rich anthropology of Cyprus.³

With this important caveat, Ioannides’ book remains an original and important study that considerably enriches our understanding of the political and social views of the Cypriot peasantry under British rule. As such, it will appeal both to historians of the island during that period and to students of peasant politics in the Eastern Mediterranean.

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The Last Ottoman Wars: The Human Cost, 1877–1923. Jeremy Salt (Salt Lake City, UT: University of Utah Press, 2019). Pp. 432. \$40.00 cloth. ISBN: 978160781704

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Jeremy Salt’s latest work *The Last Ottoman Wars*, exploring the trials of the last fifty years of the Ottoman Empire and their impact on Muslim populations, fits into the framework of his previous work, such as *The Unmaking of the Middle East: A History of Western Disorder in Arab Lands*. Namely, outside interference in the Middle East caused, or at least exacerbated, upheaval in the region. *The Last Ottoman Wars* examines how the suffering of Muslim populations in the last half-century of the Ottoman Empire was overshadowed by European powers’ emphasis on the suffering of Christian populations and their economic concerns. Salt moves his narrative from the Russo-Turkish War (1877–78) through the Turkish War for Independence (1919–22). Following this chronology, Salt effectively maintains and supports his theme. Overall, the book is well-written and clearly structured, moving the reader through the last five decades of Ottoman history.

Salt’s stated intent is to provide an “...extended overview of late Ottoman history. While it is hoped that it will hold the attention of the specialist scholar, the primary intended audience is the general reader” (p. 8). In this regard, Salt is successful. He provides a detailed synthesis of current secondary literature in English and Turkish on the topic in question, proving ample notes and support for his overall thesis. In many ways, *The Last Ottoman Wars* echoes Justin McCarthy’s *Death and Exile* and Sean McMeekin’s, *Ottoman Endgame*, and in some ways, it is a synthesis of these works with updated English and Turkish literature. Salt’s work emphasizes the trauma of Muslim populations in the interimperial struggles. The work generally follows a chronological approach with an emphasis on the Balkans and Eastern Anatolia. He effectively sets up this framework, highlighting the interruption of the Ottoman system by European economic penetration and political support for Ottoman Christians’ nationalist aspirations in the Balkans and Eastern Anatolia.

The Last Ottoman Wars ties together and interconnects the Russo-Turkish War (1877–78), the Balkan Wars, the World War I, and the Turkish War of Independence along with the results of these conflicts, specifically the refugee crises of 1877–78 and 1912–13. Even though historians often imagine these separate events as distinct historical periods (the Hamidian, Second Constitutional, and Republican periods, respectively), Salt describes them as a sustained period of misery in the experience of Ottoman Muslims. Salt seeks to highlight the mutual suffering of both Muslim and non-Muslim populations

³The works of Paul Sant Cassia (1982, 1986) or Yiannis Padadakis (1998, 2003, 2008) are conspicuously absent. Ioannides mentions only one article by Peter Loizos and not that author’s very relevant *The Greek Gift* (1975).

during the period in question, attempting to capture the lived experience during a period of sustained violence and upheaval, rather than simply the battles and political events.

Salt's work would be an effective text for a course on the late Ottoman empire. Read not as a counter-narrative to the well-known works on the Armenian Genocide and the trials of Ottoman Christians, but rather as a supporting narrative, this work would provide an interlinked context.

Salt seeks to expand general audiences' understanding of the complexities of interethnic violence, massacres, and genocide in early 20th century by providing a detailed description of the build-up to these events by highlighting European imperialism, the Balkan Wars, and the violent nationalist activities of several Christian groups. Although specialists will already be familiar with the story Salt laid out in *The Last Ottoman Wars*, the general reader will find it an enlightening, current, and useful introduction to the field.

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The Age of Coexistence: The Ecumenical Frame and the Making of the Modern Arab World. Ussama Makdisi (Berkeley, CA: University of California Press, 2019). Pp. 312. \$29.95 cloth. ISBN: 978052025884

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In *The Age of Coexistence*, Ussama Makdisi continues his career-long refutation of an age-old, sectarian Middle East. While his previous work was most concerned with the construction of sectarianism, *The Age of Coexistence* argues for “the existence of a modern antisectarian tradition that goes all the way back to 1860 [in the Ottoman domain]” (p. 218). Makdisi details the creation and perpetuation of this tradition by exploring contingent historical processes—such as the Ottoman-European imperial encounter of the Tanzimat period that he examined in *The Culture of Sectarianism* (2000)—as well as an array of intellectual production, by Muslims and non-Muslims alike. Arab philosophers, educators, and state agents of the late 19th and early 20th centuries were instrumental in producing what Makdisi refers to as the “ecumenical frame,” “a body of thought,” “a system of governance,” and “a new political and legal order” that “consistently upheld both the constitutional secularity of citizens *and* the necessity of religiously segregated laws” (pp. 7–8). With this new and novel concept, Makdisi successfully repositions the political and intellectual history of the Arab world. While comprehensive and provocative, *The Age of Coexistence* could benefit from more theoretical interventions and a consideration of antisectarianism beyond the intellectual realm.

Makdisi's understanding of statecraft and intellectual life as outlined in *The Age of Coexistence* stands opposed to the analytical frame of sectarianism. Common in the literature, this approach often uses fixed sect signifiers (Sunni, Shi'i, Jew, Maronite) as stand-ins for thorough analysis. In contrast, the ecumenical frame, both a lens and a lived historical phenomenon, contextualizes sectarianism as part of a late 19th century “cultural and constitutional commitment to the equality of citizens of different faiths” which “supported several overlapping, and sometimes contradictory, Muslim, Arab, Ottoman, Christian and Jewish subjectivities” (p. 8). At the same time, the ecumenical frame is not merely a confirmation of sectarianism's antithesis, coexistence. Makdisi is dubious of the simplistic usage of the latter concept as well, which “hints at an equality between different people of different faiths that is not warranted by historical scrutiny” (p. 2). With this more complex understanding of both sectarianism and coexistence, Makdisi sets out to historicize the ecumenical frame in the Arab world.

The Age of Coexistence unfolds chronologically in two parts: the first focuses primarily on the Ottoman empire of the late 19th and early 20th centuries; the second moves briskly through the post-Ottoman, colonial, post-independence, and contemporary periods. Makdisi begins by establishing the ecumenical frame, as it was developed in the late 19th century, as a departure from “the older imperial