

Even though this volume brings to light a number of special cases, the basic work on this topic was already done years ago, in a much more comprehensive fashion, by Romedio Schmitz-Esser (*Der Leichnam im Mittelalter* [2014; 2nd ed. 2016]; Carolin Radtke and I recently translated it into English for Brepols). There is hardly any topic pertaining to the corpse that would not have been discussed at great length in this large volume, based on an enormous range of historical, literary, medical, art historical, architectural, economic, political, and religious sources. Neither the editor nor the contributors engage with German materials; they are obviously not familiar with the German language. The series editor and the publishers have also entirely neglected to take into consideration Schmitz-Esser's seminal study. Granted, *Dealing with the Dead* offers valuable additional insights, complementing Schmitz-Esser's findings, but it is also rather frustrating to observe—and this in our day and age—both how little these young scholars, some of whom are still working on their PhDs, know about international scholarship and that they evidently do not have the necessary linguistic command to take research into consideration that was published in a language other than English.

Even though the subtitle of this book promises studies on early modern Europe, this is hardly the case. Mechanically, however, Tomaini has done an excellent job in editing this volume, which concludes both with a general bibliography and a most welcome index. The included illustrations are of a high quality. The book is clearly structured, and the studies have been well prepared. Nevertheless, the scholarly value is not as high as I would have expected from a book published by Brill, disregarding a whole world of relevant research and reinventing the wheel.

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*Slavery and the Slave Trade in the Eastern Mediterranean (c. 1000–1500 CE)*.  
Reuven Amitai and Christoph Cluse, eds.

Mediterranean Nexus 1100–1700 5. Turnhout: Brepols, 2017. 488 pp. €125.

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This valuable volume studies various facets of the problem of slavery in the later medieval eastern Mediterranean. The supply of slaves to Mamluk Egypt is its primary focus. N. Housley opens part 1, “Religious and Cultural Contexts,” by aptly framing the slave trade neither as a history of norms, which were unstable to begin with, nor simply as one of practice. K. Franz’s “Slavery in Islam” provides an exceptionally useful and clearly written overview: there was no static reality that can be called “Islamic slavery”; the study of this history is complicated empirically (lack of source material, especially for the most common variety, domestic slavery), conceptually (lack of sophisticated Arabic vocabulary denoting the various realities that were subsumed under the word *slavery*), and methodologically (the gulf separating works of intellectual

history from works of social history). Franz bridges the study of ideas with that of action—such a “hybrid approach” is both rare and much needed. M. Frenkel’s “The Slave Trade in the Geniza Society” is rich in illustrative examples and shows that slaves were a key component of Jewish households. Jewish traders, however, were largely squeezed out of the slave trade. Finally, J. Pahlitzsch argues that slavery carried on in the late Byzantine Empire, in spite of some criticism. By norm, slaves were to be barbarians enslaved in war. In practice, Greeks found themselves on the receiving end of slavery. Constantinople remained an active slave market and a vital link in the Mamluk slave trade. While the section title overpromises, the contributions are on point.

In a short and awkwardly placed—yet lucid—part 2, Y. Frenkel and A. Mazor turn to the Mamluks themselves. Mamluks, the religious establishment, and bureaucrats made up Egypt’s elite, while the local population functioned as the exploited class. Ethnic and racial stereotypes rationalized the enslavement of Turks. In Cairo, sultans and commanders alike purchased the slaves, converted them to Islam, and trained them. Training started with young boys, and manumission with young adults. The educators were eunuchs, serving as a buffer between adult Mamluks and adolescent novices. Drills aside, the education centered on the Quran, law, prayers, and writing. The Mamluks thus became expert soldiers, respectful of the religious establishment.

A sizable part 3 probes various aspects of Westerners’ involvement in the slave trade. M. Balard offers two well-structured chapters, D. Quirini-Popławska provides a good summary of Venetian expansion in the Black Sea, and G. Christ contributes a chapter on the Venetian slave trade in Alexandria. E. M. Hierro’s overview of Catalan activities in the early fourteenth century opens with substantial background information about the company. As Byzantine mercenaries, the Catalans captured Muslims in Anatolia, and then pillaged the northern Aegean shores, enslaving large numbers of peasants and monks. The Catalans brought a lot of slaves with them to Attica, but there is no evidence that the polity they founded there functioned as a slave state. The gem in this section is Annika Stello’s chapter on Caffa. It is not obvious why Stello’s chapter is not included in part 4, given how strongly it contributes to that part’s argument.

The last section of the volume is both topically coherent and able to drive, quite convincingly, an overall argument. Chapters by R. Amitai, J. Yudkevich, and C. Cluse systematically examine all available primary sources to overturn long-standing generalizations about the presumed exceptional relevance of the Genoese in the supply of slaves to Egypt. While the details will likely remain unclear, the supply of slave soldiers to the Egyptian army did not rely on a single player, and land routes through Anatolia were far more important than is generally assumed.

The volume suffers from flaws common to edited works in the field: much delayed production, a partial expansion from a narrowly conceived core and thus also a misleadingly comprehensive title, and a lack of attention to conceptual questions. Finally, the volume has one noteworthy shortcoming of its own. S. P. Karpov argued the relevance

of the land route for the delivery of slaves to Egypt already in the 1980s. This fact is not adequately acknowledged, while the importance of the so-called Ehrenkreutz's thesis, which the volume demolishes, is rather overstated.

Its mostly common flaws aside, *Slavery and the Slave Trade in the Eastern Mediterranean* is a welcome contribution worthy of a wide distribution and readership. Several of its chapters can be fruitfully used in class.

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*Entangled Empires: The Anglo-Iberian Atlantic, 1500–1830.*

Jorge Cañizares-Esguerra, ed.

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In 1666, during Robert Sandford's voyage along the coast, an Indian came aboard his ship and asked to have his hair cut in a tonsure, "a fashion which I guess they have taken from the Spanish Fryers, thereby to ingratiate themselves," Sandford wrote. Five years later, William Owen, one of the first English settlers in Charles Towne, wrote that the Spanish friars had taught the natives "onely to admire ye the Spanish nation" (183). If the English hoped to win over the Indians to their side, they would have to adopt—and perhaps improve upon—Spanish methods of Indian governance.

The two quotations above are excellent examples of what the book wants to demonstrate: that most of the people who lived on the Atlantic Basin were connected to countless other communities outside the formal boundaries of empire, enhancing the entangled histories of the Iberian and British Atlantics. The purpose of the book is included in what was called connected history. Since the 1980s, world historical studies have been moving the field of history from nationalist and regional approaches toward comparative and transregional historiography. Historiographies of the sixteenth- and seventeenth-century Spanish Empire have been characterized by the boundaries of national narratives, resulting in works that are too often limited to case studies of nation-states.

However, Atlantic studies has proposed an alternative to national frameworks for the writing of history (anachronistic), thus creating new frontiers for the study of empire (Alejandra Osorio, "Of National Boundaries and Imperial Geographies: A New Radical History of the Spanish Habsburg Empire," *Radical History Review* 130 [2018]: 100–30). Entangled history is a new historical perspective and a consolidating concept in historiography that takes a transcultural perspective on the interconnectedness of societies. The premise is that neither nations nor empires, nor civilizations, can be the exclusive and exhaustive units and categories of historiography. As entities, they themselves were formed through a process of interaction and global circulation in which they related to each other (CIAS-Bielefeld University).