

oughly enjoyable and often-entertaining journey along the way. The book is exceptionally well written, and sumptuously illustrated with many color images—although at times the reader might wish for somewhat larger reproductions. Given the current constraints facing the publishing world, however, one cannot quibble with this relatively minor shortcoming. As an important contribution to our understanding of the evolution of the modern landscape, *City of Refuge* should be of interest to scholars of the history of architecture and city planning, as well those involved in religious, cultural, and intellectual studies.

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*Les musulmans dans l'histoire de l'Europe I: Une intégration invisible.*

Jocelyne Dakhlia and Bernard Vincent, eds.

Paris: Albin Michel, 2011. 646 pp. €29.

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It needs hardly be said that interest in relations between Europe and the Islamic world has undergone a dramatic increase in recent decades. One cannot keep count of the books and articles being churned out since the 1980s on two of the largest publishing bonanzas, Muslim immigration in contemporary Europe and Islam and terrorism. Writings on Muslim-European relations in the medieval and early modern eras have been less plentiful, albeit contributing importantly to slavery studies and other preoccupations of global history. Although the quantity of such scholarly production has been impressive, it clearly has not gone any distance in dispelling old negative views, especially in the face of recurring episodes of violence involving Muslims in the Middle East and the West.

The notion of a perennial and absolute confrontation between Europe—especially Western Europe—and Muslims is an enduring feature of European political and cultural discourse. The editors' aim is not to deny the preponderant reality of violence, hostility, and mutual incomprehension in Muslim-Christian relations in Europe of the premodern era. Rather, it is to demonstrate the fault lines in that discourse, the vast differences in time and space in the nature and density of Muslims' association with Europe. It is also to focus attention on the unacknowledged, nonconflictual presence of Muslims in Western Europe. After a comprehensive introduction by the editors, the volume comprises sixteen chapters organized under three headings: "Muslims in Europe: An Overview," "Reconstructing the Muslim Presence: An Historiographical Attempt," and "The Muslims through the Prism of Europe: Toward a Dynamic Reading." An 182-page piece by coeditor Dakhlia, "Muslims in France and Great Britain in the Modern Era: The Exemplary and the Invisible," makes up the entirety of part 2. The temporal and spatial coverage of the chapters ranges from the fifteenth century through the early nineteenth, and from Britain to Austria and Hungary, with the greatest atten-

tion on France and the seventeenth and the eighteenth centuries. Sixteen pages of illustrations, most of them in color, add to the volume.

The book's subtitle, "an invisible integration," highlights the collection's shared thesis, that Muslims were present, to varying degrees and in relatively integrated roles, in the central locales of Western Europe, but that the sources are either silent or garbled regarding those realities. Thankfully, the contributors unpack the ubiquitous misnomer "Turk," the catchall Western term for Muslims of any ethnicity in the era and sometimes for all Ottoman subjects, including Christians and Jews. The very issue of who should be counted as a Muslim for the collection, and indeed, who was counted or noted in the sources themselves, poses problems that are not easily overcome. However, since the volume seeks to uncover the Muslim presence and the mechanisms by which Muslims were received in Western Europe, the attention of several authors to Muslim converts to Christianity—both voluntary and coerced—is a valuable contribution. All of the authors find evidence of Muslim merchants, diplomatic envoys, exiles, lackeys, slaves, artisans, and war captives in European urban settings, although the numbers are generally small. As the authors themselves concede, the question of representativeness remains elusive. While demonstrably thin demographics may be the reason for uncertainty in most cases—Muslim populations in Spain being the obvious exception—the rarity of Muslims or former Muslims in the sources might also result from historiographical indifference, deliberate erasure, or, in the case of Ottoman Muslims, the conflation of all Ottoman subjects into one religiously indeterminate category. Paradoxically and more speculatively, rarity might even be a function of Muslims' or former Muslims' integration and thus disappearance into society. In any case, the collection is a testimony to wide-ranging research, combining new investigations into histories and first-person accounts with documents from the Austrian, French, Spanish, Portuguese, British, and various Italian archives.

The collection's fresh insights into the varieties of invisibility and their causes destabilize some of the historiographical tropes that make implacably separate realms out of the "enmeshed and coextensive" world of Muslims and Christians in Western Europe and throughout the Mediterranean. Muslim merchants were active in more European markets than previously thought, Muslim diplomatic missions from the North African regencies as well as from the Ottoman and Persian empires were more frequent and more populous than the histories suggest, and Muslim captives in the hundreds of thousands were permanent or temporary inhabitants of Western Europe. Indeed, the fate of those hundreds of thousands weighs heavily in any attempt to establish the nature and extent of the Muslim and former-Muslim presence in Europe. The scale of Muslim disappearance, invisibility, low profile, and the like would seem to call for a closer look at causation, with religious institutional factors specifically in mind. Just as in discussions of Middle Eastern interconfessional relations, Islam—as legal, moral, and institutional force—figures importantly; more localized attention to the specific role of Christianity in shaping patterns of interconfessional outcomes in different West-

ern European settings would contribute to understanding the endurance of the separate worlds formulation.

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*Spoken Word and Social Practice: Orality in Europe (1400–1700).*

Thomas Cohen and Lesley Twomey, eds.

Medieval and Renaissance Authors and Texts 14. Leiden: Brill, 2015. xv + 500 pp. €162.

From the first cry at birth to the last words on the deathbed, oral communication is essential to humankind. Spoken words transmit ideas, shape identities, manage power, give pleasure. Obvious, yes, and yet all too easy to forget when interpreting the past through silent writings, images, and objects. Orality, nevertheless, was even more pervading in medieval and early modern times than today, and its interactions with writing more complex and mutual. Scholars are increasingly aware that recovering this dimension, albeit difficult and uncertain, is potentially revealing—as this book confirms.

Originating in the conference “Gossip, Gospel, Governance” (London, 2011) and dedicated to the memory of its co-organizer Alexander Cowan, the volume finds both a limit and a strength in variety. Combining various disciplinary approaches with the voices of diverse figures in disparate countries and periods, it showcases a rich, though inevitably partial, sampler of the many findings awaiting discovery in this field. An ample introduction, coauthored by Cohen and Twomey, bravely and insightfully addresses core questions concerning the definition of orality, its operation in premodern Europe, how scholars can retrieve it, and how it interacted with literature. Fifteen chapters follow, distributed into six sections centered on witches, trials, preaching, street, gossip, and religion and teaching.

Liv Helene Willumsen explores seventeenth-century witchcraft trials in polar Norway, searching the confessions for oral traits and for traces of the oral circulation of European demonological notions among local peasants. Susana Gala Pellicer analyzes different versions of the Spanish prayer to Saint Helena, a love charm recited to the Inquisition by two *hechiceras* (sorceresses) in 1623 and 1633, and resurfacing today on the web, orally transmitted for generations. The depositions sent by German villages to the Imperial Chamber Court were so faithfully recorded as to reflect, as Matthias Bähr argues, the worldview of early modern rural communities and how they used speech for negotiating power. Generous in vivid quotations and analyses, Thomas Cohen’s search for sixteenth-century conversations in the transcripts of Roman courts discloses dialogues artfully reported by witnesses and even live recordings of quarrels between them.

The section on preaching includes Anne Régent-Susini’s essay on the performance of missionary sermons in seventeenth-century France, focused on emotional reactions