

Islam and shortly after jumps to Buyid Iraq and Tulinid Egypt. Despite numerous references to the *shurta* in Islamic historiography, its exact jurisdiction and means of enforcement remain unclear. The brief discussion about the *shurta* is followed by a brief section on crime in medieval Islam, specifically in Fustat, based on a series of incidents that took place between 1023 and 1025. The discussion rests almost exclusively on al-Musabibihi and, to a lesser extent, al-Maqrizi.

In chapter 5, “The Law of the Market,” Lev turns to discuss the *hisba*—a judicial institution of which its theoretical role is better known than its actual application. According to Lev, the *hisba* is attested relatively early in Egypt, yet the absence of substantial evidence leads him to explore the institution in other parts of the Islamic world. The state of evidence for the Fatimid period improves, but only mildly, particularly when read in the context of the Egyptian grain and bread trade.

Chapter 6, “The Ruler’s Justice: The Mazalim Institution,” is more broadly concerned with the government as target of individual and communal petitioning, in particular for various grievances and requests. The *mazalim* is thus seen here within a set of mechanisms by which the government was able to address various grievances that were made by members of the public. The Egyptian data include letters petitioning Muslim governments over the centuries, although none of the petitions indicate *mazalim* as an institution.

Chapter 7, “Judicial Autonomy: Medieval Realities and Modern Discourse,” deals primarily with the Jewish community under Fatimid rule and to a lesser extent with the Coptic population. Here, unlike in previous chapters, documentary evidence is central, thanks to the documents of the Cairo Geniza. The result is a rather comprehensive outline of the rabbinic judicial apparatus. Lev reminds us what has become so vividly evident through the study of Jewish court records and legal culture, namely the high degree of Jewish embeddedness in the Arab culture. In contrast to the information about Jewish judicial institutions in Egypt, however, our knowledge about parallel Coptic institutions is hampered by the lack of equivalent data. Although the evidence is indeed rather limited, the presentation of the Coptic legal administration does not do justice to recent decades of research into the legal history of late antique and early Islamic Egypt. These limitations are partially due to the choice to focus on the Coptic community, leaving out the Byzantine Orthodox (Melkite).

Chapter 8, “The Administration of Justice in a Broader Perspective,” highlights the diversity of the Egyptian legal setting to show how it was dominated by a variety of social powers, including state administrators, religious scholars, police officials, military commanders, and even non-Muslim communal leaders. Indeed, Lev appears to be well aware of the complex and diverse legal mosaic of early Islamic and medieval Egypt. A study of the latter’s uniqueness would be therefore highly called for, since diversity, competition, and pluralism were to be found elsewhere as well.

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GOTTFRIED LIEDL, *Granada: Ein europäisches Emirat an der Schwelle zur Neuzeit*. (Die Levante—frühe Ansätze der Globalisierung Vom 5. Jahrhundert bis zur Neuzeit 3; Islamische Renaissancen 2.) Berlin: LIT, 2020. Paper. Pp. 168; color figures. €29.90. ISBN: 978-3-6435-0991-8.

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Gottfried Liedl is a professor of social and economic history at the University of Vienna who has written prolifically on the history of the late medieval and early modern Mediterranean with a special focus on the history of Nasrid Granada (thirteenth–fifteenth centuries). The work under review here is a companion volume to another entitled *Islamische Renaissancen*, part 1 (2020), which was written by the author’s collaborators Heinz Halm and Manfred

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Pittioni, and as a synthesis and overview of Liedl's life's work (some six single and co-authored monographs and close to twelve book chapters) (1–2). A decade ago, I wrote an article summarizing Liedl's arguments in his Frontier Trilogy and situating him within broader historiographical trends of writing on al-Andalus (Justin Stearns, "The Frontier of Gottfried Liedl: Situating the Origins of European Modernity in Nasrid Granada," *Journal of Medieval Iberian Studies* 3 [2011]: 247–62). This book's arguments and content are almost entirely the same as found in the overview given in my article, though expressed in compressed form, and represent a useful introduction to the work of a scholar whose copious writings on Nasrid Granada have largely been ignored by historians of medieval Iberia. The central argument of much of Liedl's scholarly work—that Nasrid Granada exhibited the main characteristics of modernity before the rest of Europe and was distinct from the rest of the Muslim world—is laid out here in full.

Granada is organized into five chapters, the first of which ("Geschichte—Reconquista und Gegenwehr" [History—Reconquista and Resistance]) sets the historical stage with a combination of a potted history of al-Andalus along with a description of the Muslim population there as a frontier society, the elites of which were secularized to a large degree (12–14 for this last point). The second ("Kultur—Die doppelte Renaissance im mediterranen Islam" [Culture—Double Renaissance in Mediterranean Islam]) sketches in broad strokes those characteristics that distinguished the kingdom from the rest of the contemporary Muslim world: 1) its economic integration in the Mediterranean world, especially but not only with respect to weapons and gunpowder (25); 2) the frontier cultural exchange with Iberian Christian communities (27–29), and the humanism of fourteenth-century Granadan intellectuals such as Ibn al-Khatib, Ibn Jayyab, Ibn Khatima, and Ibn Zamrak (30–31) that placed them on a similar level as Boccaccio and Machiavelli, and which Liedl identifies with Sufism (49); and 3) the demographic size of Granada (200,000 inhabitants—the largest city in Spain), and its religious and ethnic diversity (with 50,000 Jews living in the city in the fifteenth century, and another quarter of the population converted Christians or *renegados*) (35–39).

In the third chapter ("Eine Frontera-Gesellschaft im Krieg und im Frieden" [A Frontier Society in War and Peace]), Liedl describes the ways in which Granada's multiple military alignments, conflicts, and entanglements with Castile, Aragon, Morocco, and Genoa were predicated on a continuum of war-peace instead of their being contrasting modes (54–61). The ability to maintain itself for two and a half centuries was predicated on Granada's military "fitness"—Liedl's use of the English word with its evolutionary connotations is purposeful—as seen in the Nasrid army's widespread use of firearms (preferred over the use of cannons, which Granadans had pioneered) (81), the establishment of a network of fortresses throughout the kingdom in the precise distance of one day's march or a fraction thereof (66–71), and the presence of a paid standing army (83). Control of the frontiers, properly understood as a region rather than a border, was reflected in the establishment of inter-religious institutions such as the *juez de la frontera/qadi bayna al-muluk* [judges of the border] and the agents sent across it to ransom prisoners, the *alfaqueque/al-fakak* (73–74). It is in this context that Liedl defines *convivencia*—a term that has grown increasingly hollow in studies of al-Andalus—as that of the protection of religious minorities within a clear hierarchy that sets the majority at the top, with the Christian kingdoms adopting the Muslim *dhimma* system as they advanced south and emulating Granada in this aspect as in so many others. Liedl emphasizes that this system had nothing to do with tolerance but was instead predicated on the power of the ruler to evoke obedience—it undergirded the ruler's freedom and his power, seldom that of the subject (76–78). All in all, the modernity of the Nasrid kingdom was demonstrated by its being a centralized, military state that exhibited such strength that it was able to last for two and a half centuries and was militarily competitive into its final years (83–89).

The fourth chapter ("Umwelt- und Wirtschaftspolitik einer Handelsmacht" [The Environmental and Economic Politics of a Trading Power]) offers an evocative picture of the kingdom's rich agricultural and silk production (93–94). Liedl also muses on the contrast between

our current extractive and expansive economic model and the ecological model offered by Granada (96–98). The ability of the ruling elite to control and benefit from the luxury and export goods sugar and silk was also key to their political control through indirect rule (100–14), a benefit that was only amplified by Granada’s impressive trade surplus with Genoa and Aragon (122–24), and its own demographic strength.

In the fifth and final chapter (“Granada, frühmoderne Residenzstadt” [Granada, Early Modern Residential City]), Liedl emphasizes again those aspects of the city and kingdom that distinguished it within the Mediterranean: the density of its settlements, the strength of the state over its urbanized subjects, its comparatively high taxes, the proximity of its elites and the lower social classes, and the ability of the state to project its power throughout the rural areas (130–37). In closing, Liedl observes that Granada thus achieved an urbanization that other areas of Europe such as Holland reached only two and a half centuries later, and speculates that if the Ottomans had expanded into Egypt and North Africa earlier, that perhaps Granada would have become a client state of theirs and would have survived (145–46).

Granada is a rich if uneven work where the reader may at times feel that its very strengths—its sweeping arguments and philosophical speculations—are undermined by its weaknesses, for Liedl frequently relies on scholarship that is outdated and repeatedly cites Wikipedia articles in a fashion that can unsettle specialists. I was, for example, troubled by his argument for Ibn al-Khatib’s advocacy for quarantine in face of the plague—there is no evidence for this having been the case. But listing such examples, of which there are many, would ignore this book’s broader evocative historiographical provocations and its value as a summary of the author’s previous work.

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DUSTIN M. FRAZIER WOOD, *Anglo-Saxonism and the Idea of Englishness in Eighteenth-Century Britain*. (Medievalism 18.) Woodbridge, UK: Boydell, 2020. Pp. xv, 237; black-and-white figures. \$99. ISBN: 978-1-7832-7501-4.
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TIM WILLIAM MACHAN, *Northern Memories and the English Middle Ages*. (Manchester Medieval Literature and Culture 34.) Manchester: Manchester University Press, 2020. Pp. x, 190; black-and-white figures. \$120. ISBN: 978-1-5261-4535-2.
doi:10.1086/719133

Both of these books represent welcome contributions to an understudied subject: they focus on instances of medievalism during the early modern period, for the most part before “medievalism” became conceptualized in the second half of the nineteenth century. This focus challenges both authors to pay special attention to their studies’ terminology.

Tim William Machan makes sure to explain “the north” not only as a physical space (Iceland, Norway, Denmark, Sweden) but as an imaginative construct that intimates an entire set of cultural values; he is careful about defining the homeland of the anglophone writers he discusses because they lived during the formation period of “Great Britain” and the “United Kingdom”; and he decides to stick with the plagued descriptor “Anglo-Saxon” because it best captures the historical perceptions during the period he describes. Based on this foundation, and following the work of Jan Assmann, Reinhart Koselleck, Pierre Nora, and Paul Ricœur, he describes how English writers between Robert Fabyan’s early-sixteenth-century *Chronicles* and the Victorian British Empire create Anglo-Scandinavian memories in textual genres we would today distinguish and define as science, history, mythology, fiction, linguistics, politics, and memoir.