

a methodology capable of wide application, here introducing the world before 1500 not as fuel for the agendas of others but in its own right, in a singularly rewarding account of the Global Middle Ages *wie es eigentlich gewesen*.

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Christophe Picard, *Sea of the Caliphs: The Mediterranean in the Medieval Islamic World*. Cambridge: Belknap Press of Harvard University Press, 2018. 416 pp. ISBN 978-0-674-66046-5. \$35.00.

Christophe Picard's new book *Sea of the Caliphs* is the translation of his *La mer de califes: Une histoire de la Méditerranée musulmane, VIIe-XII siècles* (2015). In this book Picard wants to demonstrate the crucial importance of the Mediterranean for Muslim maritime activities and power. While the dominating role of Muslim traders in the Indian Ocean has been acknowledged, the Mediterranean is still linked in our understanding with the rise of the Italian mercantile cities such as Genoa, Pisa, and Venice. Picard tries to counterbalance this picture with quite some success. He organizes the book in two parts, with more or less the same geographical and chronological scope. For those interested in the Arab perception of the Mediterranean, the first part (The Arab Mediterranean between Representation and Appropriation, 117–182) provides new evidence about how the famous geographers rediscovered/reinvented the Mediterranean as a stage for the expansion of Islam.

The shorter second part (Mediterranean Strategies of the Caliphs, 185–286) is a political history of the Arab conquests in the Mediterranean. Unfortunately, here many facts, presented in the first part, appear again. Thus readers can and should, according to their interests, either concentrate on the first or the second part. Because I myself work on the perception of seas and oceans, I find the first part more remarkable.

Al-Mas'udi, for example, a great traveler himself, highlighted the information that he received by sailors and renowned seafarers and confronted this knowledge with the ancient tradition. Al-Idrisi and Ibn Khaldun had different ways of observing maritime space. The Sicilian al-Idrisi considered the sea to be the center of the Mediterranean region, thus linking the Christian North and the Muslim South. Ibn-Khaldun went one step further when he emphasized the importance of the dominion of the seas for the power of the sultans. According to him, without shipbuilding the sultans would leave the Mediterranean to the Byzantines and the Latins. Various other authors, such as Abbasid chroniclers, perceived the Mediterranean and especially its frontier regions as an arena of Jihad.

In the second part of the book, these ideas become materialized in the political and maritime activities of the caliphates from the seventh to the thirteenth centuries. Picard shows that the sea was frequently regarded as place of military encounter, although trade was also acknowledged as maritime opportunity by the caliphs. The fundamental change in the transition process of the Mediterranean from a sea of caliphs to a global commercial arena (independent of the religion of the trading partners) could have been elaborated

further. In this context, it is no surprise that Ibn Battuta is only briefly mentioned in the conclusion. Nevertheless, it is the merit of Picard's book that he brought the medieval Muslim Mediterranean to our attention.

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Nicholas Terpstra, ed., *Global Reformations. Transforming Early Modern Religions, Societies, and Cultures*. New York: Routledge, 2019. xiii + 274 pp. ISBN: 978-0-367-02513-7. \$39.95.

The papers presented in this volume were first delivered at a conference convened at Victoria College at the University of Toronto in September 2017. In his "Introduction" Nicholas Terpstra summarizes the aims of the various authors as moving "outside of Germany and the northern European sphere generally in order to trace global developments" and to explore "some of the ways Reformation movements shaped relations" with other Christians, other world religions, and aboriginal peoples (7). The aims of the volume may be transnational and global, but they are also comparative, as the second introductory piece by Luke Clossey demonstrates. He compares the parallel developments of reform movements and territorial expansion in Buddhism and Islam in the early modern period to Christianity. As he reminds, Christianity's expansion, while decidedly larger in its global dimensions at the time, was certainly not singular. He shows that while the expansion of Buddhism into Mongolia and Tibet and the spread of Islam into South and Southeast Asia shared some similarities with the spread of Christianity, each were quite different from the other. Neither Islam nor Buddhism had a concept of missions akin to Christianity's, and as a result of its early modern permutations Buddhism became at the time little more than a catchall phrase to describe a group of quite different religions.

The differences between Buddhism, Islam, and Christianity and their early modern expansions prompts Clossey to consider typologies for explaining the divergent patterns displayed in the emergence and spread of global religions and in the patterns of reform that the three world religions experienced in the early modern period. The theories scholars relied on to explain these developments once stressed the expansion of world religions as instances of diffusion and transmission resulting from imperial conquest and territorial expansion. Explanations like these were best suited to European imperialism in which Christianity went hand-in-hand with settlement and colonial encounters. The early modern expansions of Islam and Buddhism, however, did not always occur as a result of face-to-face contact or conquest. In the case of Buddhist expansion into China, in particular, new types of religious experience were nurtured through contacts at a distance with several different forms of Buddhism at once, and the result produced a new hybrid form of the religion that was different from that practiced in other regions.

The first section of the volume's papers, "Conversion, Co-existence, and Identity," echo Clossey's concerns with the dynamics of conversion, reform, and religious