cosmopolitan world than has been commonly appreciated. In a somewhat out of place but fine essay, Melanie Holcomb and Elizabeth A. Eisenberg strive in "Traveling off the Page: Bringing the Voyage to Life in Hebrew Poetry and Paintings" to show how fifteenth-century Jews from Iberia depicted imagined journeys to escape or temper their displacement. Rheagan Eric Martin in "Case Study: Peregrinations of Parchment and Pewter: Manuscripts and Mental Pilgrimage" provides a close study of manuscripts, visitor or pilgrim badges and other portable items, all viewed in similar spiritual terms.

James Cuno in "Epilogue: Global History and the Art Museum" asserts the value of cultural institutions in the history of the Medieval World, including historical work and museum curatorship. This is important to avoid being overwhelmed by the idea of the nation-state isolated from the rest of the world and also dominating it. He claims the encyclopedic art museum can facilitate such endeavors. The volume ends with an important and unusual 20-page bibliography.

This volume is significant for all scholars of the Medieval World, and could be useful in courses on the period at the graduate and undergraduate levels.

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A. Albin, M.C. Erler, T. O'Donnell, N.L. Paul, and N. Rowe, ed. *Whose Middle Ages? Teachable Moments for an Ill-Used Past*. New York City: Fordham University Press, 2019. 240 pp. ISBN: 978-0-8232-8556-3. $70.

This is a significant contribution to medieval studies and has already generated discussion among medievalists debating disciplinary politics. Trisected into "Stories," "Origins," and "#Hashtags," the book reads like a polyvocal series of blog posts on doing medievalism in an age of recrudescent fascism.

The volume begins with pieces introducing students to vexing and/or easily misunderstood concepts such as the Crusades (Nicholas Paul) and Shari'a (Fred Donner). W.M. Ormrod's piece, summarizing a recent project on immigration in later medieval England, could feature in courses on contemporary Britain, as a corrective of the myth of homogeneous ethnic purity that Brexiteers fetishize. Several contributions are stand-alone reads: Sarah Guérin's article reconstructs the world of the trans-Saharan exchange networks that provided medieval Europe's ivory and gold.

One of the most telling moments in the volume comes in Magda Teter's piece on anti-Semitic blood libel. Teter describes a scene in Lincoln cathedral, when neo-Nazis attempted to honor Hugh, star of an anti-Semitic tale at the heart of the blood libel mythos (44–45). A priest drew their attention to a 1953 plaque the cathedral erected to underline the nefarious history of the cult. This didn't interest the Nazis, who proceeded to memorialize the "saint." Ideological thinking's intractability is on abundant display here. As Kant once observed, against stupidity, there is no remedy.

Sandy Bardsley's article introduces the reader to the English peasantry and sources for its history, rightly underlining archeology's importance here. It does not leave room for

the matter of how peasants struggled to improve their lives via collective action. Although Katherine Wilson does address weavers' revolts (27–8), further attention to the protagonism of peasant men and women and their urbanized brethren would have been merited, especially given that revolt and resistance among the medieval laboring classes has generated significant attention in recent years.[1]

Engaging with the politics of medievalism, one can focus on correcting misconceptions, or on identifying countertrends, moments when the medieval imaginary is adaptable for projects of liberation. Cord J. Whitaker's wonderful "The Middle Ages in the Harlem Renaissance" exemplifies the latter tack. The author introduces readers to Jessie Redmon Fauset's use of the European Middle Ages "to stake African Americans' claim to the history and culture of the European Middle Ages and the entirety of the English literary canon" (81). Fauset's medievalism evokes Walter Benjamin's description of his approach to quotations, as like "robbers by the roadside who make an armed attack and relieve an idler of his convictions."[2] Fauset's quotation of what one might, with Twain in *Life on the Mississippi*, label the antebellum slaveowners' *Ivanhoe* medievalism, transforms the political valence of the medieval European imaginary and the reader's perception of the Harlem Renaissance, underlining " . . . the strategic viability of medievalism as a tool for the advancement of racial justice" (87).

One can hope that future such volumes will include more medievalists of color—a point Sierra Lomuto has already made—and more fully integrate understudied areas and experiences within Europe and in other regions of the world. There are, for example, notable geographical constraints on the book's "Europe." David Wacks' welcome Iberian excursion aside, "medieval Europe" here lies north of the Alps and north-northwest of the Danube and Elbe. Italy is largely absent; the Balkans, Poland-Lithuania, and the Byzantine commonwealth, invisible. This is, in a way, understandable. In the United States, we generally take northwestern Europeans to represent all medieval Europeans, just as the image that many Americans have of the indigenous inhabitants of North America in fact represents only specific High Plains tribes, such as the Lakota and Cheyenne, after they acquired horses and firearms.[3] The European continent's southern and eastern thirds offer much to scholars of several topics discussed here, such as immigration, inter-faith negotiations, intercultural exchange, and the nationalist use of medieval figures and events.[4] Likewise, these are exciting times for those interested in the "medieval" history of the Americas, with archeological work reconfiguring what we know of pre-contact native civilizations, from

1. See in particular J.A.S. Telechea, B.A. Bolumburu, and J. Haemers, ed., *Los Grupos Populares en La Ciudad Medieval* (Logroño: Istituto de Estudios Riojanos, 2014); J. Firnhaber-Baker and D. Schoenaers, ed., *The Routledge Handbook of Medieval Revolt* (London: Routledge, 2018); S. Cohn, Jr., *Lust for Liberty* (Cambridge, MA: Harvard University Press, 2008); C. Malatras, "The 'Social Aspects' of the Second Civil War (1341–1354)," in *Thessalonique au temps des Zélots*, ed. M.-H. Congourdeau (Paris: ACHCByz, 2011), 99–116; C. Wickham, *Framing the Early Middle Ages* (Oxford: Oxford University Press, 2008), 519–91; and, beyond Europe, Y. Rapoport, "Invisible Peasants, Marauding Nomads: Taxation, Tribalism, and Rebellion in Mamluk Egypt," *Mamluk Studies Review* (8:2) (2004): 1–22.

2. Quoted in H. Arendt, *Illuminations* (New York: Harcourt, 1967), 38.

3. A. Taylor, *American Colonies* (New York: Penguin, 2001), 405.

4. See, for example, M. Panov, *The Blinded State: Historiographic Debates about Samuel Cometopoulos and His State (10th-11th century)* (Leiden: Brill, 2019).

Amazonian terraforming to environmental degradation at Cahokia. This points the way for incorporating the First Nations more fully into global medieval history. Geraldine Heng's afterword likewise underlines how central China and India—the central cogs driving premodern Afroeurasian technological innovation, industrial production, and commercial exchange—must be in any "global" approach to the premodern past.[5]

This does not diminish the book's value. There is much here for non-specialists— "Three Ways of Mis-reading Thomas Jefferson's Qur'an" (Ryan Szpiech) or "'Celtic' Crosses and the Myth of Whiteness" (Maggie Williams) could feature in American Studies courses, for example—while we medievalists will be using it for quite awhile.

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5 Cf. B. Campbell, *The Great Transition* (Cambridge: Cambridge University Press, 2016); G. Parker, *Global Crisis* (New Haven and London: Yale University Press, 2013), esp. 115–51 and 642–67, on China in relation to other polities in the premodern world.

Ramzi Rouighi, *Inventing the Berbers: History and Ideology in the Maghrib*. The Middle Ages Series. Philadelphia: University of Pennsylvania Press, 2019. 312 pp. ISBN 9780812251302. $79.95

The study of North Africa has long suffered neglect in Anglophone academy and media. This is perhaps especially true of the history of the region, about which there is little published compared to the traditional areas of attention in the Middle East. Reporters and analysts who can write knowledgeably on Tunisia, Algeria, or Morocco in English are exiguous (you would have to read French for any discussion in depth). And perhaps only Morocco has a place in popular consciousness, mostly as a tourist destination that is beautiful and distinct. At the center of this distinctiveness is its unique demographic, cultural, and linguistic makeup, often identified with its Berber culture, a term usually glossed, quite simply, as the indigenous culture of North Africa (or the Maghrib).

Ramzi Rouighi's *Inventing the Berbers: History and Ideology in the Maghrib* takes this formulation apart, arguing persuasively that it is, in many ways, not true. There is not a single culture with a sense of common unity and destiny that self-identified as "Berber" and retained this sense in the face of Arab conquest, colonization, and conversion. A Berber identity most certainly exists, but it came together after the Arab conquests and evolved historically. *Inventing the Berbers* (and this is the book's major contribution) examines key junctures in historical writing, mostly Arabic, in which Berber identities were articulated. In doing so, Rouighi describes the evolution of the term and its different uses in different genres and text types, inflected by particular perspectives and fields of activity (e.g., Berbers as nebulous foreigners, Berbers as slaves, Berbers as ethnically distinct military groups).

The term "Berber," to begin with, is curious: a vague exonym with strong echoes of the generic "barbarian," eventually embraced in local and regional usage but superseded in post-colonial usage by "Amazigh," a term Rouighi describes as "ultimately just a calque of