

centuries, mirror the dilemma of modern health-care systems (or for that matter universities) supposedly ‘not-for-profit’, in reality obliged to operate in ruthlessly competitive ‘free’ markets? How to distinguish selfless beneficence from the egoistical pursuit of earthly fame or posthumous reward? These remain questions not just for the social elites of thirteenth-century Champagne but for the Leona Helmsleys or Bill Gateses of our own equally troubled times.

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*Arabic Christianity between the Ottoman Levant and eastern Europe.* Edited by Ioana Feodorov, Bernard Heyberger and Samuel Noble. (Arabic Christianity, Texts and Studies, 3.) Pp. xviii + 365 incl. 53 colour and black-and-white ills. Leiden–Boston: Brill, 2021. €105. 978 90 04 46326 4; 2468 2454  
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This volume contains a selection of thirteen conference papers presented by international scholars at a panel series of the *Association Internationale d'Études du Sud-Est Européen* (AIESEE) in Bucharest in 2019. Their focus is on the history of Arabic-speaking Christians in the Ottoman Mediterranean who followed a Byzantine-Orthodox rite and are often termed ‘Melkites’. Linked to the patriarchate of Antioch, they became a separate community (*millet*) in the Ottoman Empire when they were put under the authority of the patriarch of Constantinople. Besides producing a rich corpus of religious writings and translations, Melkite networks comprised Orthodox Christians in several parts of Eastern Europe, including, for instance, the principality of Valachia, the Cossacks and Moscow.

The book is divided into three sections: ‘Eastern Christians in Dialogue with Europe’, ‘Interchange and Circulation’ and ‘Sources and Historiography’. Following a brief preface, the first contribution, by a co-editor, Bernard Heyberger, opens up the field and illustrates that the standard dualism between ‘East’ and ‘West’ only reproduces long-lasting historical stereotypes of victimisation (Eastern Christians versus the Ottoman Turks, the Roman Catholics, the ‘West’) that can be misleading with respect to the manifold connections and entanglements of these Christian Churches. Thus, Heyberger highlights the role of intermediaries, agents and go-betweens in the early seventeenth century who built up links between the Eastern Churches and Western Christianity, either from their base in a Mediterranean Orthodox Church (the most prominent protagonist being Patriarch Meletios Karma) or as Catholic missionaries. These collaborations brought about printing and translation efforts such as the project for an Arabic Bible. At the same time, Catholic institutions in seventeenth-century Rome appear as centres of scholarship on Eastern Christians, and this scholarship soon became a ‘battleground’ between Catholics and Protestants (p. 8).

The ensuing contributions deal with more specialist topics. Constantin A. Panchenko’s chapter addresses the Orthodox monasteries of St Catherine’s on the Sinai and Mar Saba, east of Bethlehem, during the transitional period between Mamluk and Ottoman rule. Their monks were often of Caucasian or European origin, and the influence of Valachians in particular was instrumental in reviving the monasteries after the power vacuum of the early sixteenth century. Vera Tchentsova then highlights the ties between perhaps the most

important Melkite protagonist of the seventeenth century, Patriarch Makarios III of Antioch, and the patriarchate of Moscow that was established during his two journeys.

The second section largely focuses on the same patriarch and his family: Carsten Walbinder illustrates the value of Makarios's work for Russian church history and culture. He highlights, however, that Makarios considered the Russian Church, piety and society as inferior to that of the Eastern Church. Mihai Țipău's chapter follows the travelogue of Makarios's son, Paul of Aleppo, including his depictions of a Byzantine heritage in Constantinople and beyond around the mid-seventeenth century. Even under Ottoman rule, the Greek population of the empire considered themselves as 'Romans' (Romaioi), thus preserving a particular (post-) Byzantine identity (p. 85). Sofia Melikyan depicts Makarios as a renewer of post-Byzantine hagiography who integrated new material into an otherwise traditional genre and thus contributed to shaping a Melkite tradition.

Stefano di Pietrantonio addresses an unedited Arabic manuscript on the 'Art of rhetorics' that was based on a lost Greek original and translated/re-written by Athanasios III Dabbās, an early eighteenth-century successor of Makarios in the patriarchate of Antioch. The network of his 'multiconfessional' collaborators (p. 136) consisted of the famous Salomon Negri, the SPCK-related merchant Rowland Sherman and others. Ioana Feodorov investigates the possible influences of the mid-seventeenth-century Confession of Orthodox Faith of the Metropolitan of Kyiv Peter Movilă' on a little-known Arabic psalter printed over a hundred years later in Beirut, although the direct source and transmissions remain obscure.

Section II of the book, on Melkite sources and historiography, turns to twentieth-century Eastern Europe. Its first chapter, by Yulia Petrova, deals with an important collection of Arabic manuscripts located in the National Library of Kyiv. Most manuscripts came to Ukraine due to the initiative of individual collectors between the eighteenth and the early twentieth century; seven works specifically relate to Arab Orthodox Christians. What follows is the contribution of Serge A. Frantsouzoff, who introduces the important collection of Christian oriental books and manuscripts from the Rousseau family of St Petersburg (originating from close relatives of the famous Enlightenment philosopher with links to the Levant and Persia). An important Arabic scholar of the Soviet era, Alexandra Mikhailova, and her legacy is treated in Elena A. Korovtchenko's chapter, while Charbel Nassif's article focuses on the development of Melkite art history over the last fifty years. The epilogue to the volume presents a personal account of the exhibition of Melkite icons in Beirut in 1969 that was organised by the Romanian scholar Virgil Căndea, the father of Ioana Feodorov.

All in all, this beautifully-illustrated book presents many valuable insights into state-of-the-art research on Melkite Christianity and scholarship, including descriptions of manuscripts and edited passages of sources, and with a certain focus on intellectual history and philological issues. As is often the case in conference proceedings, the contributions are certainly very knowledgeable but, taken together, they present a slightly kaleidoscopic picture. As there is no real overarching argument, some chapters may be of limited use to non-specialists because – except, for instance, Heyberger's introductory article – they do not seem to be attempting to open up this field to scholars of related disciplines. This is a pity, as historians of

Europe and the Ottoman Mediterranean still have much to discover in the field of post-Byzantine Christianity and its connections between south-eastern Europe and the Levant.

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*Reformation, resistance, and reason of state (1517–1625)*. By Sarah Mortimer. (History of Political Thought.) Pp. x+301 incl. 4 maps. Oxford–New York: Oxford University Press, 2021. £35. 978 0 19 967488 6

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In a posthumously published apology preceding his commentaries on the state of religion, Johann Sleidan observed that he could not omit political causes because religion and politics always came together and, especially in his day, could not be separated (*De statu religionis & reipublicae* [Strasbourg 1557], sig. [a vii<sup>r</sup>]). Writing in a heated moment for the fate of Lutheranism in the Holy Roman Empire, Sleidan knew what he was talking about. Religion and faith, power and authority, past and future all came to a head in his work just as it did in others'. In the volume under review Sarah Mortimer surveys a wide range of historians and political theorists, aiming 'to sketch a broad outline' of early modern political thought and hoping to stimulate readers and, thereby, 'give rise to new work and new interpretations' (p. 16). These comparatively modest aims have been met and, indeed, exceeded.

With an entirely justified and forceful reinsertion of religious concerns into scholarly discussions of political thought as a branch of intellectual history, over the course of eleven chapters Mortimer reaches back into the classical and medieval periods to trace the antecedents for thinkers of the sixteenth and early seventeenth centuries. Fully aware of the historiographical terrain, she exercises a lightness of touch and resists the temptation to dive deeply into the modern debates; rather, she highlights and investigates authors of divergent traditions and inclinations of the medieval and early modern period. Medieval papalists and conciliarists, like Aquinas and Gerson, respectively, disagreed on church governance, and such differences spilled into wider discussions about the relationship between temporal rule and natural law on the one hand, and religious rule and the supernatural on the other. The European explorations of the New World, and the empires they spawned, gave rise to additional debates on the meanings and significance of political power in a universal sense akin to the universality claimed by religious authorities, and thus the boundaries could be blurred long before Sleidan. Luther, Zwingli and their followers of various degrees sometimes tended to separate the secular and sacred but at others further muddled the waters regarding the human and divine, and here (as elsewhere) Mortimer drives home the point that these realms were in 'paradoxical tension' (p. 70). Early reformers became dependent upon political authority for their survival and protection, but the winds of change could come quickly, such that Protestants and Catholics alike could generate theories of resistance against political powers. Mortimer is particularly strong in illustrating that confessional differences did not map neatly onto divergent political theories. Indeed, just as there was a spectrum of belief among Protestants on the dependence or independence of