

Format de citation

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continuamente riappropriarsene in un mondo ormai secolare (p. 458). D'altro canto, il problema per la religione diviene quello di conservare o recuperare un posto in un mondo in cui la differenziazione non è più di tipo gerarchico ma funzionale, e la conseguenza (che però Schlögl non vuole trarre) è il carattere non universale ma storicamente determinato e quindi, intrinsecamente, provvisorio non solo del Cristianesimo, ma della religione *tout-court*. La conclusione di Schlögl, peraltro, è l'esistenza della secolarizzazione come religione della società. Ora, affermare che la secolarizzazione è ormai la religione della società, equivale a mettere da parte la secolarizzazione: semplicemente la religione, o meglio la chiesa, da fatto esterno alla società diventa fatto intrinsecamente sociale. Si può forse dire che questa sorta di „religione sociale“ (non però i singoli) rinuncia alla trascendenza, ma i concetti stessi, a partire da quello di società, sono trascendenti. Forse bisognerebbe abbandonare l'idea di una società (e di uno stato) che accantona la religione e si secolarizza, per quella di una società (e di uno stato) che si fa religione (come anche, entro certi limiti, chiesa), secondo un paradigma che potremmo denominare „spiritualizzazione“. Tutto sommato, credo che, almeno in via di ipotesi, potrebbe essere opportuno rileggere la storia del periodo 1750–1850 alla luce delle tesi di Harold J. Berman, e osservare poi gli esiti di questa operazione.

Christian Zendri

Giulia Bonazza, *Abolitionism and the Persistence of Slavery in Italian States, 1750–1850*, Cham (Springer International Publishing. Palgrave Macmillan) 2019 (Italian and Italian American Studies), XXV, 227 pp., ill., ISBN 978-3-030-01348-6, € 74,89.

Bonazza's book fits well into the expanding number of studies of slavery in a wider range of places and times than was the case in earlier generations, when the main focus was ancient Greco-Roman slavery and slavery in the early modern Atlantic areas. Bonazza begins her study with a survey of the range of definitions of slavery, focusing particularly on the sometimes overlapping terms of captive, slaves, and servant. She then devotes a chapter to abolitionism in the Italian polities, including the Papal States, and the relations and at times contradictions between Italian abolitionism and other efforts, particularly those in France and England. These actions were not fully successful, and Bonazza is able to show the limited persistence of slavery in various parts of Italy well into the early nineteenth century. The author's archival searches in six Italian locations form the core of the book and allow her to show the extent and variety of manifestations of slavery throughout the peninsula and in Sicily. This section opens with a detailed look at the way some captives and slaves became free. There were private redemptions carried out by family members or contracted out to merchants. Early on, the religious orders of Trinitarians and Mercedarians had their main purpose as the redemption of captives. Urban, ducal, and royal institutions and charities followed a similar path. The author continues with an examination of the baptisms of slaves in Naples. Baptism was an important stage on the path to manu-

mission but did not automatically confer freedom. In Naples, slaves of many points or origin were present until at least 1845. Next, she examines the work of slaves, intermingled with and comparable to the labor of free workers, in the construction of the palace at Caserta in the period between 1753 and 1779, when between three thousand and some 900 were employed at different times, of whom between 14 percent and 40 percent were slaves. In the following section, she returns to the relations between baptism and freedom this time in Rome, where a total of 281 slaves received baptism in the Casa dei Catecumeni di Roma in the late eighteenth century. Also in Rome, she found 103 slaves listed among the soldiers and galley crew members between 1745 and 1807 but does not mention what percentage they represented. She then examines the different type of slaves present in Palermo. Slaves remained in the city of Livorno even after the closure of the local *bagno*, or slave prison. In southern Italy and Sicily, 410 captives passed through the three cities of Palermo, Capua, and Trapani from 1802 to 1812. Their eventual destinations and fates are unrecorded. The section concludes with a consideration of the lives of galley slaves in Genoa. The memory of slavery, that is, the visual representations and the physical places important in slavery's history have become a focus of much interest in recent years. Bonazza devoted a chapter to survey this. Her concluding chapter repeats earlier suggestions that the Italian states, though lacking overseas colonial possessions in the book's period, still were influenced by wider connections. She shows that „the Mediterranean world, rather than being isolated from the Ottoman, African and Atlantic worlds, was closely connected to them“ (p. 215). The book is clearly written, although there are occasional typographical errors, such as *wither* for *either* (p. 177). More puzzling is this statement about the slaves working in Caserta: „In September 1799, every slave received a total of one bean, one piece of bread and four *ounce* [sic] of oil a day“ (p. 114). I suspect that what was intended was one serving of beans, or something similar. Even if slaves customarily were served a limited diet, one bean a day would not have sustained them. Bonazza has done searches in the diplomatic records, the archival resources, and the artistic depictions of slaves and servants. Her secondary reading has been extensive in Italian and French scholarship. She could have used more comparisons to similar experiences of slaves in Iberian cities in the same period by using more scholarship in the languages of Iberia. Her citations of English-language scholars are relatively limited and fail to include a reference to Steven A. Epstein's „Speaking of Slavery. Color, Ethnicity, and Human Bondage in Italy“, a book that touched on some of the same topics when it was published in 2001. These comments aside, this book is an important contribution to the expanding study of slavery and deserves a wide readership.

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