

# Notes on the Editors

**Stephan Conermann** (PhD University of Kiel, 1996) is the Speaker of the Bonn Center of Dependency and Slavery Studies, and the Director of the Department of Near Eastern History and Languages at Bonn University. His research interests include slaveries, narrative strategies in historiographic texts, transition periods, mobility and immobility, global history, and rule and power. He focuses on the Mamluk and Delhi Sultanates, the Mughal and Ottoman Empires and the Crossroads Area “Transottomanica.” His latest publications include (co-edited with Michael Zeuske) *The Slavery/Capitalism Debate Global. From “Capitalism and Slavery” to “Slavery as Capitalism”* = *Comparativ* (=Zeitschrift für Globalgeschichte und vergleichende Gesellschaftsforschung [Special Issue] 30, no. 5–6 [2020]: 447–636); (co-edited with Gül Şen) *Slaves and Slave Agency in the Ottoman Empire* (Göttingen: V&R unipress, 2020); (co-edited with Toru Miura) *Studies on the History and Culture of the Mamluk Sultanate (1250–1517). Proceedings of the First German-Japanese Workshop Held at Tokyo, November 5–6, 2016* (Göttingen: V&R unipress, 2021) and (co-edited with Gül Şen) *The Mamluk-Ottoman Transition II. Continuity and Change in Egypt and Bilād al-Shām in the Sixteenth Century* (Göttingen: V&R unipress, 2022).

**Youval Rotman** is a social historian of the Byzantine Mediterranean world, and teaches history in the department of Jewish history at Tel Aviv University. He is the author of *Byzantine Slavery and the Mediterranean World* (Cambridge, MA: Harvard University Press, 2009), published first in French by Les Belles Lettres. The book challenges the common historiography perspective according to which the passage from antiquity to the middle ages brought with it a decline in the employment of slaves. Rotman shows instead that ancient slavery did not decline and was not replaced, but was modified in response to the global changes of the new medieval map. The study of slavery in a broad cultural context, and the comparison of Greek, Latin, Hebrew and Arabic texts, led Rotman to propose new definitions of slave and freeman, which offer new perspectives for modern historical research on slavery. His second book, *Insanity and Sanctity in Byzantium: The Ambiguity of Religious Experience* (Cambridge, MA: Harvard University Press, 2016), studies different forms of divergent behaviors and their sanctification as a motor of social change. The book analyzes the role of psychology in historical processes. It aspires to turn the relation between history and psychology into a two-way relationship, and to look into the historical evidence in order to challenge the way we conceptualize insanity today. His recent book *Slaveries of the First Millennium* (Amsterdam/Leeds: Amsterdam University Press / ARC Humanities Press, 2021) challenges modern concepts about slavery and the division between the ancient and medieval periods in the scholarship about slavery, by offering a diachronic comparative perspective to analyze slavery as a historical process. It proposes to change the perspective that looks at slavery as a discrete phenomenon, and to examine instead the historical development of the first millennium through the eyes of the enslaved.

**Ehud R. Toledano** is an Emeritus Professor and the Director of the Program in Ottoman and Turkish Studies at Tel Aviv University (TAU), Israel. With a PhD from Princeton University, he conducted extensive research in Istanbul, Cairo, London, and Paris, and taught courses on the Middle East at TAU, UCLA, UPenn, Oxford, and other leading universities. Among the sixteen books he wrote and edited, the following are noteworthy: *The Ottoman Slave Trade and Its Suppression, 1840–1890* (Princeton: Princeton University Press, 1982); *State and Society in Mid-Nineteenth-Century Egypt* (Cambridge: Cambridge University Press, 1990); *Slavery and Abolition in the Ottoman Middle East* (Seattle: University of Washington Press, 1998); *As If Silent and Absent: Bonds of Enslavement in Islamic Middle East* (New Haven, CT: Yale University Press, 2007); (ed.), *African Communities in Asia and the Mediterranean: Identities between Integration and Conflict* (Halle: Max Planck Institute/Trenton, NJ and Asmara, Eritrea: Africa World Press, 2011); and co-edited with Dror Ze’evi, *Society, Law, and Culture in the Middle East: “Modernities” in the Making* (Berlin: de Gruyter, 2015). His current work is tentatively titled *Slavery: The Human Factor* (trade book, in preparation). The most recent among Toledano’s 42 articles and 22 reviews are: “Models of Global Enslavement,” in

*Slaves and Slave Agency in the Ottoman Empire*, ed. Stephan Conermann and Gül Şen (Göttingen: V&R unipress, 2020): 31–51; *Ottoman and Islamic Enslavement from a Global Perspective: Theory, Methodology, Practice*, Otto Spies Memorial Series 5 (Berlin: EB-Verlag, 2020). Ehud Toledano served as the Director of the Graduate School for Historical Studies (2004–2008) and was a member of TAU's Executive Committee (2005–2009).

**Rachel Zelnick-Abramovitz** is a retired Professor of Classics at Tel Aviv University. She has published widely on slavery and other dependent and non-citizen groups in the ancient Greek world. Her book, *Not Wholly Free: The Concept of Manumission and the Status of Manumitted Slaves in the Ancient Greek World* (Leiden: Brill 2005) is a comprehensive and thorough appraisal of the evidence of manumission in the Greek world. It investigates manumission in all its aspects and features, by analyzing modes of manumission, its terminology, the group composition of manumitters and freed slaves, motivation, procedures and conditions of manumission, legal actions and laws concerning manumitted slaves, and the latter's legal status and position in society. Her article, "Greek and Roman Terminologies of Slavery" (in *The Oxford Handbook of Greek and Roman Slavery*, ed. Stephen Hodkinson, Marc Kleijwegt and Kostas Vlassopoulos (Oxford: Oxford University Press, 2018), examines Greek and Roman terminologies, aiming at detecting their semantic fields and pointing to a possible identical semantic process behind the adoption of the main slave terms in Greece, Rome, and the modern western world. In another article, "Half Slave, Half Free: Partial Manumission in the Ancient Near East and Beyond" (*Harvard Studies in Classical Philology* 110 (2019): 1–57), she analyzes evidence of partial manumission, that is, manumission of parts of slaves (half, third, two-thirds), its meaning and its functions. This paper compares evidence from Ptolemaic and Roman Egypt to similar phenomena in Hellenistic and Roman Judaea, Babylonia, Sasanian Iran, Roman Syria, the Islamic legal texts, and medieval Portugal, arguing that partial manumission was based on legal and social concepts shared by neighboring societies in the Near East and spread westwards with the Muslim conquests.