

opportunities and available resources in the Ilkhanate. He ends with the Ilkhan Ghazan's (d. 1304) decisive reforms and his appropriation of the resources of the royal women. In the next intriguing chapter, Florence Hodous examines methods of enacting the death penalty under Mongol rule in Iran. I found her argument about religious influences—Buddhist, Muslim, and other—on Mongol methods of execution less compelling, however.

In the third section, "Culture and the Arts," Michal Biran provides the translation and analysis of a colorful personal account of the Mongol conquest of Baghdad by the Abbasid court musician Şafī al-Dīn Urmawī (d. 1294). Examining the master musician's later prolific career and that of his students under the infidel Mongol government, Biran demonstrates the continuous flourishing of Abbasid musical culture after the fall of Baghdad. Judith Kolbas next looks into Juwaynī's celebrated history of the Mongols from a literary perspective and suggests that the author used the motifs of epic Persian prose to shape his message on Mongol rule. In the section's final chapter, Karin Rührdanz discusses developments in the pictorial repertoire of manuscript illustrations in the fifteenth century. She argues that this century, between the decline of the Ilkhanate and the rise of the Timurids, saw greater experimentation in the variety of illustrated themes, especially drawn from the genre of popular literature, before it gave way to a more streamlined repertoire of illustrated themes that were more appropriate for the rise in dominance of Sufi literature and poetry.

The fourth and last section deals with the Ilkhanate's relationship with their immediate neighbors (Anatolia, Armenia, Kurds) and distant polities. Aptin Khanbaghi argues that Mongol rule provided the conditions for the Persianized Turkish population of Iran to further expand the sphere of influence of Persian language and literature to Anatolia. Bayarsaikhan Dashdondog then explores the role of Mongol institutions, especially that of the *darughachi* (governor, resident commander), in incorporating new regions—in this case Armenia—into the Ilkhanate, on the one hand, and, on the other, facilitating the acclimatization of (Armenian) rulers to the new regime. George Lane takes us farther afield, to the Phoenix Mosque in the city of Hangzhou (built 1281) in Mongol-ruled China. Analyzing its location in the city as well as Persian and Chinese tombstones and inscriptions, Lane shows how the history of the mosque testifies to the growth and significance of the Persian Muslim community that arrived at this coastal region along with the Mongol takeover of the Song. Boris James next compares Ilkhanid and Mamluk policies and strategies vis-à-vis the mountainous "Kurdish zone" and their fundamental role in the shaping of Kurdish ethnicity and its "territorialization" during the period. Finally, in the epilogue, Charles Melville examines the reasons proposed for the relatively swift collapse of the Ilkhanate. He prefers the erosion of Chinggisid legitimacy as the leading cause for the political fragmentation of Ilkhanid society and elite.

All in all, this volume edited by Melville and De Nicola offers a fine collection of studies that offer new perspectives on the theme of continuity and transformation under the Ilkhans, and will surely be instrumental in any future research on the Mongols in Iran.

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The Mongols and the Islamic World: From Conquest to Conversion. By PETER JACKSON. New Haven: YALE UNIVERSITY PRESS, 2017. Pp. xxi + 614. \$40.

The subject of the Islamization of the Mongol empire has been in the forefront of scholarship on the Mongol empire for the past two decades. Most of the studies have been isolated, with emphasis on the conversions of individual rulers and reactions to their conversion. While scholars have concluded that the conversion process was not top-down, i.e., the ruler converted and the rest of the Mongols followed, the actual process of conversion has not been examined in detail. Furthermore, no study has attempted to examine the topic across the empire in both time and space—at least none until the appearance of Peter Jackson's magnum opus, *The Mongols and the Islamic World*.

The book consists of thirteen chapters as well as an introduction, epilogue, and conclusion. Two appendices also accompany the text, listing technical terms and then genealogies and lists of rulers. Jackson's book is adequately illustrated with black-and-white plates as well as eight maps. The latter depict pre-Mongol Asia and Mongol campaigns in the Islamic world, and there are three of the post-dissolution Mongol khanates: the Jochids, the Ilkhanate, and the realms of Qaidu and the Chaghatayids. These are particularly useful as they are sufficiently detailed and collected in one volume, although a map of the Yuan empire would have also been appreciated for complete coverage of the empire from a pedagogical perspective.

Jackson approaches his topic chronologically and thematically. The first eight chapters are primarily organized chronologically as the author explores his topic. The remaining chapters proceed to move back and forth through time and space as Jackson focuses on particular themes related to Mongol involvement in the Islamic world: the devastation of the Mongol campaigns, Inter-Mongol warfare, the *Pax Mongolica*, client kingdoms and Mongol rule, and the issue of conversion and Islamization of the Mongols. This organization works well, as it permits Jackson to focus on a topic without having to cut it short due to coverage of other related matters. In addition, he is then able to reference earlier points and build his argument without losing the reader in minutiae. This is a particularly useful approach for dealing with matters of conversion as well as with the complexity of infidel Mongols ruling over Muslims and their gradual transition to Islamic kingship.

Jackson's analysis throughout the book is detailed and exact without attempting to weave a narrative that supports a specific agenda. While he gives the Mongols credit for their achievements, his detailed analysis of their destructive capabilities is not whitewashed or easily dismissed. Indeed, his study of the accounts of Mongol destruction in the Middle East, particularly Khurasan, clearly demonstrates that the Mongols possessed a number of what might be termed Standard Operating Procedures when dealing with a recalcitrant city or territory. Despite conjecture otherwise, often propagated by the Mongols themselves, the Mongols understood the need for varying levels of violence and retaliation, which upon further reflection demonstrates just how calculating they were and only enhances the more terrifying aspects of their conquests. Furthermore, Jackson recognizes that the motives and the mindset of the Mongols changed over time and that the empire was never stagnant, neither in expansion nor in the governance of their empire.

Throughout the volume, Jackson employs his considerable erudition through his analysis of the primary sources and his mastery of the secondary scholarship. The sheer volume of the bibliography is astounding, citing sources from eight traditions or regions and in seven languages (and I may have missed one or more). Jackson is reliant on translations in many cases, but one can forgive his inexperience in Chinese, Armenian, Georgian, and Mongolian for his proficiency in Arabic, Persian, and Latin, not to mention modern German and French. Reviewing the literature demonstrates the completeness of his research while also adding to one's own reading list. One minor quibble is that the notes are at the end of the main text, forcing the reader to flip back and forth rather than glancing to the bottom of the page. While perhaps not Jackson's choice, it is lamentable that so many publishers see this as a worthwhile practice. On the other hand, one can then easily determine that Jackson's arguments are supported by 124 pages of notes.

As with all books, even this impressive volume is not without a flaw. Jackson indicates that Mönggedü established a *tamma* in Afghanistan (p. 82). This is incorrect, as Dayir Noyan established a *tamma* in that region in the early 1230s as part of the army that accompanied Chormaqan into the Middle East. The other downside is that Jackson avoids the Yuan empire. While it is understandable to give it less attention, as the Mongols of the Yuan did not convert to Islam, nonetheless Muslims were both subjects and employees of the Yuan government. Jackson does discuss aspects of the interaction of Islam and the Mongols in China, such as Khubilai Khan's rescript of *ḥalāl* slaughter and Aḥmad Fanākati's fall from grace, yet a sustained analysis of Islam within the Yuan empire does not occur. Undoubtedly, this is due to Jackson's reluctance to engage with a region with which he is less familiar. One cannot fault him too much since his knowledge of the rest of the empire is superior to most, particularly regarding interactions between the Mongols and the West and with the Islamic world. Still, one can imagine that he would have made a substantial contribution regarding the Yuan with only sources in translation and secondary scholarship.

It is unfortunate that Jackson has retired from Keele University. His expertise is unlikely to be superseded in the near future. While I have no doubt that he will continue his research, I suspect it is unlikely that we will see a volume on *The Mongols and China* to accompany his *The Mongols and the West* (2005) and *The Mongols and the Islamic World*. Nonetheless, the latter should be a mandatory requirement for anyone studying the Mongol empire or Islamic history and will long remain a standard work in these areas.

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Relief after Hardship: The Ottoman Turkish Model for The Thousand and One Days. By ULRICH MARZOLPH. Series in Fairy-Tale Studies. Detroit: WAYNE STATE UNIVERSITY PRESS, 2017. Pp. viii + 151. \$39.99.

As presented in the volume under review, Ulrich Marzolph's erudite synthesis of the fifteenth-century *Ferec ba'd eṣ-ṣidde*, the origins of the Ottoman Turkish tale collection are as intriguing as its posterity. Marzolph's project takes its cue from the work of Andreas Tietze (d. 2003), who produced an edition and a translation of the text, and whose favored transliteration of its Ottoman Turkish title is adopted by Marzolph as a tribute. Drawing on Tietze's unpublished German translation and on his own extensive knowledge of narrative traditions across languages and periods, Marzolph incorporates *Ferec ba'd eṣ-ṣidde* into the broader scholarship on Middle Eastern narrative tradition, its European reception in and before the eighteenth century, and comparative folk narrative research.

The book is organized like an edition, with the first half of the volume serving as an introduction to the original text and its history, and summaries of the tales taking up the second half. The introductory part focuses on three main corpora: Pétis de la Croix's *Les mille et un jours*, published in the early eighteenth century amid an appetite for oriental tales in the aftermath of Galland's *Arabian Nights* translation; the above-mentioned anonymous Ottoman tale compilation *Ferec ba'd eṣ-ṣidde*; and the Persian literary genre known as *Jāmi' al-ḥikāyāt*, represented by diverse manuscripts. Marzolph reviews the strong evidence that the main source for *Les mille et un jours* was the Ottoman *Ferec*, and that a substantial part of the latter originated in an unidentified representative of the *Jāmi' al-ḥikāyāt* genre. These relationships are neither straightforward nor exclusive: Pétis pretended that his model was a Persian text (he subtitled his collection *Contes persans*), and the *Ferec* tales found in his collection are clearly reworked and adapted rather than translated. Moreover, no known manuscript of the *Jāmi' al-ḥikāyāt* genre contains all forty-two tales of the *Ferec*, or shares the sequence of tales found in the Ottoman compilation, and the oldest known *Jāmi'* specimen (sixteenth century at best) is younger than the oldest known *Ferec* manuscript. The importance, then, of the "postscript" that Marzolph appends to his first part should not be overlooked. When his book was already in proof, Marzolph unearthed a little-quoted essay detailing the contents of *Mu'nis-nāma*, a neglected thirteenth-century Persian manuscript in the British Library, which contains a larger number of tales corresponding to *Ferec* stories than any of the surveyed *Jāmi' al-ḥikāyāt* manuscripts, and largely shares the sequence of tales found in the *Ferec* as well. However, most of what Marzolph advances in his survey still holds, and there is much to look forward to as further work is conducted on *Mu'nis-nāma* and its comparison with the *Ferec*.

While the *Jāmi' al-ḥikāyāt* genre (including *Mu'nis-nāma*) is likely the main source of *Ferec ba'd eṣ-ṣidde*, particularly its first half, numerous parallels with other Persian and Arabic works are also listed, including Sadīd al-Dīn 'Awfī's *Javāmi' al-ḥikāyāt*, *Ṭūṭī-nāma* (Book of the parrot), and *Sindbād-nāma*. In a chapter dealing with the genre of individual *Ferec* tales, Marzolph notes the overlap between the "relief after hardship" (*faraj ba'd al-shidda*) category and that of the "marvelous and the strange" (*ʿajīb and gharīb*), and records tales with historical characters or events and tales of "seriousness and jocularity" (*jidd and hazl*). Finally, in discussing "Middle Literature" and the origins of the European fairy tale, Marzolph suggests that the tales of the *Jāmi' al-ḥikāyāt* genre could be late instances of the type of tales once included in *Hizār afsān*, which early Arabic sources tell us was the