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LINDA KOMAROFF, ed. *Beyond the Legacy of Genghis Khan*. Islamic Studies and Civilization: Studies and Texts. Leiden-Boston: Brill, 2006. 652 + xxv pages. Cloth US\$133.00 ISBN 978-90-04-15083-6

The magnificent exhibition *The Legacy of Genghis Khan: Courty Art and Culture in Western Asia, 1256-1353*, which contributed significantly to reassessing the Mongols as sophisticated globalizers more than barbarian conquerors, has already produced one superb catalogue, edited by Linda Komaroff and Stefano Carboni.¹ The impressive volume under review here constitutes the proceedings of an international symposium held in June 2003 at the Los Angeles County Museum of Art in connection with that exhibition. It complements the exhibition by breaking new ground in the study of the Mongols, mainly the Ilkhanid dynasty that ruled in Iran, Iraq, Azerbaijan, Georgia and parts of Anatolia from 1260-1335.

Apart from the editor's short introduction and the eloquent concluding remarks of David Morgan ("The Mongol Empire in World History"), the book's twenty two articles are divided into five sections, two dealing specifically with art history, and three with more mundane history. The book's numerous illustrations (30 color plates and 112 B&W figures) add much to its charm and to its usefulness for art historians.

The first section, *Culture and Commerce in the Mongol World Empire*, contains a variety of articles, the most useful being Devin DeWeese's exploration of Ibn al-Fuwati's biographical dictionary. Ibn al-Fuwati (d. 1323) was a native of Baghdad who was enslaved and sent to Azerbaijan following the events of 1258 but was freed by Hülegü's advisor, Nasir al-Din Tusi, who employed him as a librarian and scribe at the Maragha observatory, a job he later held at Baghdad as well. Although only a small portion of this Arabic dictionary has survived, and only a part of this portion is relevant for the Mongol period, this often-neglected text is a unique source for Ilkhanid intellectual history and for the patterns of cultural transmission in Mongol Iran. DeWeese concentrates on entries related to Islamization (which nicely complements Pfeifer's article in the volume) and multilingualism, and provides a list of works no longer extant that are mentioned in the book. No doubt this work can be profitably mined by future scholars. Also noteworthy is Ralph Kauz's short article about the maritime trade of Kish during the Mongol period, which uses both Chinese and Persian sources and compares the situation on the shores of the Persian Gulf to that of Fujian in south-east China.

The most impressive article in the second section, *Lifestyles at the Courts of the Ruling Elite* – and my favorite article in general – is Charles Melville's discussion of the *Kesig* (personal guard of royal household) in Iran. Melville's illuminating discussion concerns the survival of one of the basic Mongol and Inner Asian institutions, the ruler's household guard, throughout the Ilkhanid period. Using a variety of sources, his survey traces the institution from the times of Chinggis Khan through later Iranian history and includes also a comparative discussion of the *kesig* in Yuan China. It argues both for the apparent Mongol character – often disguised in sources and studies – of the Ilkhanate throughout its rule in Persia, and for the institutional legacy of the Mongol empire in Iranian history, a theme also stressed in Fragner's contribution to this volume.

The third section, *The Arts of the Book in Ilkhanid Iran*, is by far the most technical section. Apart from Blair's review of Ilkhanid scriptoria, it caters mainly to art historians. The articles of the fourth part, *Arts and Artistic Interchange*, highlight the East Asian influence on different artistic media apparent even in Armenian art of the thirteenth century, as shown in Kouymjian's article. O'Kane's

inspiring contribution shows how patronage both of artists and of Sufis helps explain why Sufi erotic poetry is so widely used in Ilkhanid tiles and architecture.

In the fifth and last section, *State and Religion in Ilkhanid Iran*, Teresa Fitzherbert brilliantly analyzes the illustrations in the Freer Bal'ami manuscript, composed in Mosul around 1300 and characterized by many scenes depicting religious conversion. The illustrations show the value of painting as a subtext to history during the period following Ghazan's conversion and the inclusion of the Ilkhanate in the *Dar al-Islam*. Also noteworthy is Judith Pfeiffer's article that compiles references to early cases of Mongol Islamization in Iran up to Tegüder's reign.

In a few places one could have expected more editorial attention. Thus, for example, Blair's article refers to Ibn al-Fuwati as a Mamluk chronicler (pp.171, 179), while DeWeese's article makes clear that although Ibn al-Fuwati wrote in Arabic, he was an Ilkhanid writer. Saliba's article describes Möngke as dying in 1257 and therefore traces Qubilai's reign from that date (p. 359); the correct dates are 1259 for Möngke's death and 1260 for Qubilai's accession. But such quibbles notwithstanding, this is a highly important collection which stresses the significance and fertility of cultural transmission in Mongol Eurasia and particularly its expressions in western Asia. It will be useful for anybody interested in the Mongols, in Iranian history and in Islamic art. One can only hope that similar volumes will be dedicated to the other Mongol khanates, notably to Yuan China.

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¹Komaroff, Linda and S. Carboni, eds. *The Legacy of Genghis Khan: Courtly Art and Culture in Western Asia, 1256-1353*. New York and New Haven, 2003.

BRYNJAR LIA. *A Police Force without a State: A History of the Palestinian Security Forces in the West Bank and Gaza*. Reading, UK: Ithaca Press, 2006. 479 pages, Hardcover US\$39.90 ISBN 978-086373056

BRYNJAR LIA. *Building Arafat's Police: The Politics of International Police Assistance in the Palestinian Territories after the Oslo Agreement*. Reading: Ithaca Press, 2007. 362 pages, Hardcover US\$39.90 ISBN 978-0863723049

Brynjar Lia has written two valuable books that deal with a key element of the Oslo agreements and the Palestinian polity ever since: the Palestinian police. *A Police Force without a State* provides the first comprehensive history in English of Palestinian security forces since the 1967 war. It focuses on the challenges of establishing a professional and accountable Palestinian civilian police force in the context of a peace process that promised Palestinian independence without ending Israeli occupation. *Building Arafat's Police* complements the discussion by shedding light on the role of the international community in financing and delineating the limits of such a force.

Lia's central aim in the first book is to show that it is impossible to create a democratic civilian police force after a protracted armed conflict without first establishing a state with clear territorial and legal sovereignty. Lia sets the terms of the debate in his short introduction that reviews the literature on the central role civil police play in any democratization and state building process. He