

diagrams which connect the representation of networks in *tazākir* with historical data on the membership of literary societies, showing how the participants were linked to one another.

There are, however, some features of *Remapping Persian Literary History* which one might wish the author had developed in more detail. It is not quite apparent whether Schwartz entirely rejects the *Bāzgasht* as a conceptual tool or accepts it as a meaningful term which elucidates a series of literary genealogies and allegiances that were constructed in Iran over the later eighteenth and nineteenth centuries. A comparison between the early *Bāzgasht* writers and the texts of their contemporaries elsewhere, such as Āzād Bilgrāmī (d. Awrangābād, India, 1200/1786), much of whose Persian work is about sifting through the archive of literary history, could potentially have added a greater sense of contrast to this study.

As it is, the broad framework of circulation and entanglement which the author seems to offer in place of the theory of literary return is often too dependent on a slightly vague idea of intertextual borrowing from the “masters of the past”. It is stated, for example, that the Afghan war ballads undermine “any notion that the non-Iranian Persianate world of the nineteenth century remained uninterested in engaging with the ancient masters in any meaningful way” (p. 156). But an engagement with the corpus defines Persian literature, as all literature, from its earliest eras to the present day. The question is about how the corpus was used, rather than whether it was used at all. A similar critique could be made regarding the mechanisms which Schwartz identifies: discussions of depression and inflation in the literary “market” are not new to Persian sources of the eighteenth and nineteenth centuries, and appear as far back as the thirteenth century.

Adopting the view of the *longue durée* makes one wonder to what extent the three case studies presented in this book should be considered in the relational terms which the author suggests. If we are to ignore labels like the *Bāzgasht* – and Schwartz adduces some compelling reasons why we should – then continuing to group the eighteenth and nineteenth centuries together in scholarship may mask some of the more dynamic aspects of literary production in this period.

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NILE GREEN (ed.):

The Persianate World: The Frontiers of a Eurasian Lingua Franca.

368 pp. Oakland, CA: University of California Press, 2019. £27. ISBN 978 0 52030092 7.

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Between the tenth and nineteenth centuries of the Common Era, Persian was used as a shared idiom of high culture across a great swathe of Eurasia. Like other languages, such as Classical Arabic, Classical Chinese, Koine Greek, and Sanskrit, it was co-opted as a medium of written communication by people who did not necessarily speak it as their mother tongue, but who employed it to construct a corpus of highly literate, allusive texts, which fostered intellectual dialogue over a large geographical zone. In the late medieval and early modern periods, when the so-called vernacular idioms – such as Pashto, Urdu and the Turkic languages – that were

spoken in the regions where Persian was used began to be adopted for literary purposes themselves, they for their part often took the forms and topoi of Persian literary culture as models.

The spread of Persian and its interactions with other languages of written culture form the subject of *The Persianate World*. The volume presents twelve equally ground-breaking essays, which are designed to push the methodological and geographical boundaries of Persian studies, as well as the editor's wide-ranging introduction, which advances the case for "Persographia", the phenomenon or domain of cosmopolitan written (as opposed to spoken) Persian. The volume's focus lies on the fifteenth to the very early twentieth centuries, a time-frame chosen because it represents "the maximal expansion then rapid contraction of one of history's most important languages of global exchange" (p. 1). The introduction and subsequent chapters cover an area extending from London to Beijing, and from Tobolsk to Galle.

As one might expect, given the fact that Turkic peoples played a key role in the diffusion of Persian, half of the chapters are devoted to interactions between Persian and Turkic; some of the most interesting perspectives are formed by the five essays which provide innovative evidence for linguistic interaction in the connected areas of the Volga basin, Central Asia, Xinjiang, and Siberia. The interest of these chapters lies in their presentation of little-known manuscripts and data from manuscript catalogues, and indeed it is remarkable how many of the essays throughout the volume double as manuscript surveys, a reminder of how much unstudied material exists. Due to the wealth of new information that they present, the chapters can be used comparatively, as introductions to the state of studies on, and the range of the sources available in, those geographical regions with which the reader is unfamiliar. Common themes emerge, not least the implication that previous scholarship may have underestimated the importance of provincial, even rural, locations in the production of Persian texts.

Both its scope and its pedagogical utility mean that *The Persianate World* is likely to shape discourse in the field for some time to come. For this very reason, it is worth playing devil's advocate and investigating some of the book's methodological issues. A lack of close, comparative reading is one of them. With the exception of chapter 2, which discusses differing interpretations of a line of verse by Ḥāfiẓ across the tradition, and chapter 12, which examines the epic poetry of Adīb Pīshāwārī with reference to its models, most of the essays shy away from the detailed analysis of connections between texts. This is not a minor point, as forms of intertextuality such as citation and emulation were the principal motor of what Green terms "Persographia", and it is not happenstance that the period covered by this book is the time in which the Persian literary tradition becomes increasingly hard to understand if the reader does not pay attention to how authors engaged with their sources. A more philological focus on texts such as commentaries and super-commentaries, response poems, and supplements, across Persian and its contact languages, would therefore have been welcome.

Further objections could be raised to the deliberate decision to reduce the volume's focus on Iran. The editor's desire to steer the conversation away from the nationalist concept of Iran as Persian's natural and only significant home is justifiable, but would this idea not perhaps have been interrogated more directly by an exploration of linguistic diversity within Iran, a place where, today, a significant proportion of the population is bilingual – for example, with Turkic in the north-west and the north-east, Kurdish in the west, Arabic in pockets on the south coast, and Balochi in the east – and where, historically, Persian existed in competition and contact with several other languages of high culture, most particularly Arabic, but also

Turkic? Multilingual Afghanistan, too, is strangely absent from this book, appearing only briefly in the introduction and chapter 12. This, despite the fact that it is, as the editor makes clear, generally sidelined in scholarship on the Persian-speaking world. Tajikistan, which normally receives short shrift in histories of Persian literature, and hence could be considered marginal, is also ignored.

The attempt to de-centre Persian studies when linguistic interactions in the centre remain understudied leads to another issue: the extent to which the roles of Persian in the different contexts studied here should be considered comparable. For example, does the highly proscribed use of Persian in Ming imperial edicts, studied in chapter 3, reflect the same processes as the creation of the literary network of Munīr Lāhūrī, studied in chapter 5? If a common mechanism underlies these two examples, the book does not bring it out explicitly, and as interesting as the epilogue is, it does not sift through the evidence provided in the foregoing chapters and give us a more granular idea of Persographia. Now that this volume has made the case for the domain of cosmopolitan written Persian, could the concept perhaps be refined, not on the basis of geography, but rather with other concerns in mind, such as genre, context of production, and reception? The frontiers of the Persianate world were, after all, dependent on the bearers of the culture and their intentions, rather than on any fixed point in space.

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JONATHAN M. BLOOM:

Architecture of the Islamic West: North Africa and the Iberian Peninsula, 700–1800.

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This beautiful and much-anticipated book is a continuation and expansion of the author's earlier work on Fatimid Cairo (Jonathan M. Bloom, *Arts of the City Victorious*, New Haven and London, 2007). It is extremely well illustrated, with clear insightful text, eschewing the current trend for overinterpretation and theorizing, that provides a comprehensive overview of the subject, and is accompanied by a series of new plans drawn by Nicholas Warner. It fills the major gap in the literature that was previously only covered by Georges Marçais (*L'architecture musulmane d'Occident*, Paris, 1956).

Although Felix Arnold's recent book (*Islamic Palace Architecture in the Western Mediterranean*, Oxford, 2017), brought a large number of new sites in the region to light, it only addresses palaces, while in this book Bloom covers all the major structural typologies across the region. In addition, despite the date 1800 occurring in the title, the volume covers from the earliest to the most recent buildings, including the still unfinished Djemaa El Djazaïr in Algiers, thus placing them all into the living continuum of architectural development in the region.

The book consists of an introduction, followed by nine chapters, each with numerous large colour photos that complement the text and, in several cases show the buildings as there were in the 1970s, before many of the more recent