

it and thus ultimately caused a huge scandal by asking Nur al-Dīn, the Muslim prince of Mosul, for help. Nūr al-Dīn seized the fortress and kidnapped Bertrand, who was taken into Muslim captivity for ten years. Both events revealed Raymond II the military weakness of his county. Count Pons had already called the knights of the Hospital of St John into the country to assist in the fight against enemies and had generously provided them with land. Raymond II followed his father's example and asked the Templars for help. Although the county was protected from the Muslims in the medium term, it increasingly fell into the hands of the military orders.

Although all this and much more can be read clearly, even excitingly, in this impressive book, its structure is not always user-friendly. The table of contents is almost meaningless, and the subchapters do not occur in the text; the index is likewise insufficient. The aspects of social, economic and administrative history, which are unfortunately treated somewhat briefly, are not dealt with in subchapters but are integrated throughout the book and cannot be found via the index. So the reader has difficulty finding them and is more or less forced to read the book from the first to the last page to get a comprehensive overview. Also, the book incomprehensibly lacks a final summary. The conclusions at the end of each major chapter are hardly a substitute for this.

But despite these criticisms, the book is an important contribution to the history of the Crusades and the Latin East as a whole and a benchmark in the history of the County of Tripoli in particular, due to its impressive wealth of material and its many new insights.

Peter Thorau
Saarland University

NAWAL NASRALLAH:

Treasure Trove of Benefits and Variety at the Table: A Fourteenth-Century Egyptian Cookbook.

English translation, with an introduction and glossary. (Islamic History and Civilization.) xix, 704 pp. Leiden: Brill, 2018. €149. ISBN 978 90 04 34729 8.

doi:10.1017/S0041977X19000831

Tracing the historiography of Arab cuisine Nawal Nasrallah wrote in 2012: "It is unfortunate that most of the medieval Arabic culinary sources, both books and manuscripts, remain an asset only to food historians with Arabic language skills" (in Kyri W. Clafin and Peter Scholliers (eds), *Writing Food History: A Global Perspective*, London and New York, 2012, p. 145). To remedy this disadvantage she had already in 2007 published her award-winning translation of Ibn Sayyār al-Warrāq's tenth-century *Kitāb al-ṭabīkh* as *Annals of the Caliphs' Kitchens* (Brill 2007/2010) and now, ten years later, continued with the anonymous fourteenth-century book *Kanz al-fawā'id fī tanwī' al-mawā'id*, (edited in 1993 by Manuela Marín and David Waines) and translated as *Treasure Trove of Benefits and Variety at the Table, a Fourteenth-Century Egyptian Cookbook*, also already an award-winning translation.

Nawal Nasrallah's translation is in fact much more than a mere translation of the edited text from 1993. She has had access to all of the five manuscripts known to

exist, including the one housed at Gotha Research Library in Erfurt which was unavailable to the editors in the late 1980s. It proved to be valuable in amending and clarifying the edited text, and in filling a folio missing from the other manuscripts. Unfortunately it contains only the first ten chapters. The translator really left no stone unturned trying to find further medieval source material to amend, corroborate and clarify the text. Furthermore, her expertise in matters of the culinary art has saved her from plain dictionary renderings which are frequently not exact enough or do not correspond with the intentions of the chef/compiler.

The structure of *Treasure Trove* follows the example of the *Annals*, beginning with an exemplary Introduction containing a thorough discussion of the available manuscripts of the text; an overview and material history of daily life in pre-modern Egypt; and its food culture. This is followed by the translation in 23 chapters with 830 recipes (pp. 59–454); encyclopaedic glossaries covering everything from classes of food to weights and measures; and, in conclusion, an Appendix of modern adaptations by the translator of 22 recipes with delicious illustrations.

Why fourteenth century? Why Egyptian? An anonymous text such as *Treasure Trove*, without dates of writing or copying, demands close internal reading for evidence. Among the personal names mentioned is, in recipe 507, Aḥmad al-Tīfāshī (1184–1253) from Tunisia, but who died in Cairo. The book could not have been written before his lifetime. Nawal Nasrallah has further shown that Ibn Mubārak Shāh's (1403–58) short booklet *Zahr al-ḥadiqa fī al-aṭ'ima al-anīqa* (38 folios) is in fact a case of abridged borrowing. His lifetime gives us the limit after which the *Treasure Trove* could not have been written. That leaves us with the fourteenth century, grosso modo.

Manuela Marín and David Waines, in their edition, believe there was good reason for holding that the *Treasure Trove* was compiled in Egypt, probably at some time during Mamluk rule. Nawal Nasrallah agrees, and considers that it presents comprehensive coverage of the Egyptian cuisine of the time. According to Nasrallah, the text is replete with Egyptian colloquialism, quite natural for a text pertaining to daily life. Further denominators involving ingredients and particular dishes abound. Taking all this into consideration puts Egyptian provenance beyond reasonable doubt. But culinary art is syncretism per se and the *Treasure Trove* is the sum of the cuisines documented in *Annals* plus the “flotsam” found on the coasts of the Mediterranean and the Nile on the way from Baghdad to Cairo.

Nawal Nasrallah's culinary itinerary is now taking her further West, to North Africa and al-Andalus – the Near West in Allen James Fromherz's apposite phrase. Her translation of Ibn Razīn al-Tujībī's (c. 625–692/1227–1293) *Fuḍālat al-khiwān fī ṭayyibāt al-ṭa'ām wal-alwān* is ongoing (personal communication, 22 May 2019). Ibn Razīn was born in Murcia but Christian progress in the peninsula forced him into exile in 645/1247–48 to North Africa, first to Ceuta and later to Tunis, where he died. It was in exile that he wrote his *Fuḍāla* (see Peter Heine, “Kochen im Exil – Zur Geschichte der arabischen Küche”, *ZDMG* 139, 1989, 318–27), combining North African influences with those of his beloved al-Andalus and, what is somewhat surprising, also keeping a constant dialogue with the Middle Eastern (*mashriqī*) tradition as known to him. In fact, according to Manuela Marín we can define Andalusian cuisine as a regional variant of the imported Oriental (“Cuisine d'Orient, Cuisine d'Occident”, *Médiévales* 33, 1997, 9–21; see also María Martínez, *La Murcia andalusí (711–1243). Vida cotidiana*, Helsinki, 2015, pp. 95–107). Once the translation of *Fuḍāla* is complete, Nasrallah will, arguably, have translated the three socio-historically most rewarding cookbooks of the Arabic-speaking world.

While Nasrallah's trail from the eastern shores of the Mediterranean to the Atlantic might end with *Fuḍāla*, the culinary tradition she has followed continued, seaborne, further to the West – (the Far West?) – from the Canary Islands to the New World. The syncretization continued but that is another story. Anyway, after her two superb finished translations we can say that lacking Arabic-language skills is no longer a valid excuse for not knowing about the culinary art of the Arab–Islamic culture.

Kaj Öhrnberg
University of Helsinki

ROBERT GLEAVE and ISTVÁN T. KRISTÓ-NAGY (eds):

Violence in Islamic Thought from the Mongols to European Imperialism. (Legitimate and Illegitimate Violence in Islamic Thought.) viii, 240 pp. Edinburgh: Edinburgh University Press, 2018. ISBN 978 1 47441300 8. doi:10.1017/S0041977X19000843

The notion of violence looms large in the study of the history of ideas. The editors of *Violence in Islamic Thought from the Mongols to European Imperialism* have taken their cue from Hannah Arendt, who famously argued that violence can be justifiable by its ends, but it can never be legitimate. The volume brings together eleven articles topically organized in four parts. The first part of the volume focuses on the late medieval period under the Mongol and Timurid dynasties. Michal Biran's article qualifies the common perception of the Mongol invasions as an overwhelmingly violent act. Biran convincingly argues that the Mongols were strategic in exerting violence on conquered regions and populations, and that many individuals or groups survived the invasions unscathed either because they submitted to the Mongols proactively or they possessed certain skills that the Mongols found useful. According to Biran, the issue of the "legitimacy" of violent action was not at the core of contemporary debates, because both the Mongols and the Muslims of the Middle East explained the Mongol invasions as an expression of God's will. The next article, by Timothy May, expands on the same point, with a caveat on the legitimacy of the Mongol invasions, and presents a detailed overview of the ideas on the place of the Mongols in Muslim eschatology. Both Mongol and non-Mongol narratives agreed that the Mongol invasions were part of God's plan: hence they were justified, though not entirely legitimate. István Vásáry contrasts the Mongol *yasa* and the Islamic *sharī'a*. He argues that the Mongol and Islamic views of law and violence are compatible with each other, except that they agree on the ultimate superiority of the Mongol or Islamic perspectives on politics respectively. Beatrice Manz discusses "unacceptable violence" in Mongol and Timurid Iran. She argues that contemporary historians highlighted the violence of the Mongols and the Timurids in order to present them as the scourge of God and bring them to the fold of an Islamic universalist outlook.

In the second part of the volume, Jon Hoover discusses Ibn Taymiyya's views on legitimate violence. Ibn Taymiyya argued that even unbelievers can eventually go to Heaven if they are adequately punished in this world. Marie Thérèse Urvoy introduces the notion of moral violence in Ibn Qayyim al-Jawziyya's *Aḥkām ahl al-dhimma*. According to this text, non-Muslims living in places controlled by Muslims are protected under the law, so they cannot be subjected to "effective