

49 from the text of the translation in bold. When al-Ḥusaynī provides dates, either in  
 50 full or in brief, Bosworth provides the corresponding Gregorian dates in brackets.  
 51 With regard to the translation of specific terms, Bosworth uses a varied approach.  
 52 For a small number of terms (e.g. *ribāʿ*, *dihqān*, *khuṭba*, *raʿas*, *mithqāl* and  
 53 *mann*) Bosworth provides no translation, assuming that the meanings of these  
 54 terms are understood. For a larger number of specialized or otherwise problematic  
 55 terms, however, Bosworth provides a transliterated rendering of the Arabic in par-  
 56 entheses following his translation. Examples include such basic terms as “slave-  
 57 soldier (*mamluk*)” (p. 39) and “ceremonial tent (*surādiq*)” (p. 103), as well as  
 58 more specialized terms like “parasol (*chatr*)” (p. 27) and “saddle-cloth  
 59 (*ghāshiyā*)” (*passim*). For some terms, however, such as *ṣadāq* and *mahr*,  
 60 Bosworth uses the same translation (i.e. “bride price”), while in other instances  
 61 he translates certain terms differently based upon the flow of the narrative. For  
 62 *awbash*, Bosworth gives at least two separate meanings: “common people”  
 63 (p. 15), and “the rabbles” (p. 36). This reviewer finds no problem with  
 64 Bosworth’s decisions in this regard, for in the end his goal is to provide a smooth  
 and accurate translation of al-Ḥusaynī’s work.

65 With regard to the narrative style, Bosworth follows the straightforward method  
 66 al-Ḥusaynī employed in the original text. Arranged chronologically, the history  
 67 charts the rise of the Seljuqs from their humble beginnings as tribesmen who  
 68 made a name for themselves attached to the Ghaznavids, moves through to the  
 69 height of their power during the reign of Mālik Shāh (d. 485/1092), and ends  
 70 with Ṭoghril b. Arslān Shāh’s death in 590/1194 at the hands of the Khwarazm  
 71 Shah Sultan ‘Alā’ al-Dīn Tekish. Within the history we find detailed accounts of  
 72 Alp Arslān’s forays against the Byzantines leading up to the Battle of Manzikert  
 73 in 463/1071, as well as fierce competition between the later Seljuqs and their  
 74 Ildegidid and Khwarazm Shah rivals. Although al-Ḥusaynī slips into a more florid  
 75 literary style at times and incorporates numerous idiomatic phrases in his work,  
 76 Bosworth presents a smooth, accessible text while also providing a literal translation  
 77 of the Arabic. For example, when discussing the rebellion of Faḍlūn of Ganga in  
 78 459/1067, Bosworth states “an Satan seduced led him astray” followed by the literal  
 79 translation, “Satan breathed into his nostrils and erected barriers at the beginning and  
 80 the end of his affairs” (pp. 33–4). Numerous other example of this simplification of  
 81 al-Ḥusaynī’s text can be found throughout Bosworth’s work. In addition, when deal-  
 82 ing with names where the vocalization has not been established, Bosworth leaves it  
 83 up to the audience to decide; when referring to a locale near Khākistar, he writes “K.  
 84 ʿ. r. b. n (?)” (p. 27). Bosworth’s attention to detail, erudition, and scholarly acumen  
 85 and humility are to be lauded here, for they have resulted in a masterful translation  
 86 of a work essential to anyone interested in events surrounding the Seljuq dynasty.

87 In addition to three separate indexes (e.g. Persons, peoples, tribes; Places;  
 88 Technical terms), a small map is provided, along with an extensive and informative  
 89 series of discursive endnotes. Although this reader would have provided footnotes,  
 90 especially when dealing with a translation with commentary, this should not detract  
 91 from the importance and usefulness of Bosworth’s work.

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Eric J. Hanne

NASSER RABBAT:

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 in Medieval Egypt and Syria.*