

# A Hoard of Fatimid Bronze Vessels from Tiberias

by Yizhar Hirschfeld, Oren Gutfeld,  
Elias Khamis, and Roni Amir

In the course of archaeological excavations conducted in ancient Tiberias in the fall of 1998, one of the largest and most important medieval Islamic metal assemblages ever to be found was uncovered. Eight hundred bronze objects and vessels, many of them intact, along with thousands of pieces of metal and about 80 coins, were discovered in three large pithoi buried beneath the floor of a building -- apparently a metal workshop (fig. 1). Architectural remains from the Fatimid period (969-1099 CE) were exposed, indicating development and prosperity in the city at that period. The excavation was located some 200 m northwest of the ancient baths of Tiberias (fig. 2).

The hoard consists of about one thousand vessels and other objects comprising a majority of bronze objects, some iron artifacts, one ceramic jar and one glass bottle (fig. 3). The importance of the hoard lies in the fact that it can be dated precisely: the coins found among the vessels indicate that the hoard was concealed no earlier

than 1078. Most of the vessels can be dated independently, on the basis of their form, decoration and inscriptions, to the ninth-eleventh centuries (i.e., the Late Abbasid and Fatimid periods). A few date from the sixth-eighth centuries (the Late Byzantine, Umayyad and Early Abbasid periods). The bronze hoard was attributed to the Fatimid period chiefly on the basis of the coins, about 70 of which were a particularly rare anonymous Folles type originating in Constantinople. The coins from the hoard date to 976-1078, i.e., the hoard dates no earlier than 1078 CE. Thus, it was apparently buried on the eve of the Crusader conquest of Tiberias in 1099 CE.

### Description of the Finds

The excavation area revealed a 20-m-long street flanked on either side by private residences and various installations.

**SEE HOARD, PAGE 2.**

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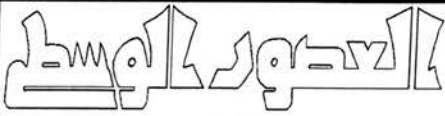
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### Al-'Usur al-Wusta

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## HOARD, FROM PAGE 1.

The hoard was discovered in the southern residential house found east of the street. The three pithoi in which the bronze vessels were discovered were found in situ, two beneath the floor of the building and the third in the corner of the back room. One pithos was relatively large, 75 cm in diameter and 90 cm high, but its top was intentionally broken off in order to enable easy insertion of bronze vessels wider than its neck. The bronze vessels were found tightly packed into the pithos (fig. 4).

Bronze vessels used by the owner of the building were uncovered on the floor levels of the front room and in the courtyard, as well as a thin greenish layer on the

floor, indicating metal-working. Thus, the structure apparently remained the site of a bronze-working center in the period following the concealment of the two pithoi. This conclusion is supported by the discovery of tools such as metal scissors and many repaired bronze vessels in all three pithoi. The largest pithos was found on the floor of the back room, which served as a type of safe. The owner of the structure had access to the pithos (albeit inconvenient, considering the entrance was only 90 cm high), suggesting that the large number of bronze vessels found in it could have been added to it over a long period.

Toward the end of the Fatimid period the residences in the neighborhood were destroyed. The large quantities of rubble and cracks in walls indicate destruc-



**Figure 1. General view of the excavation area, view to southwest.**

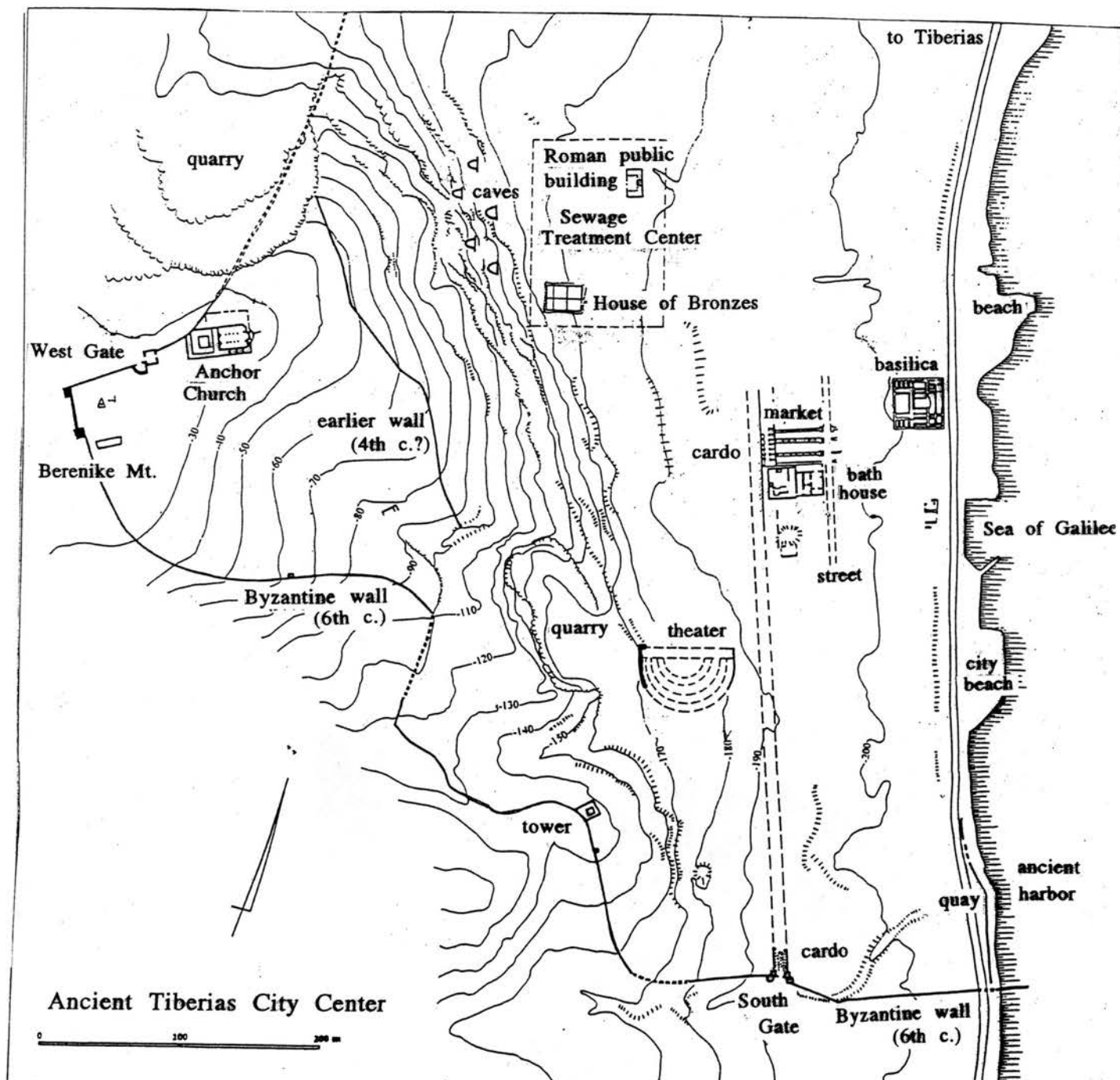


Figure 2. General map of the excavation area.

tion by earthquake. The same is evident from cracks detected in the walls of the water-tower and other structures. Following the destruction the area was completely deserted and no remains from the Crusader or subsequent periods were revealed.

### Objects in the Hoard

Early Islamic bronze vessels are rare and are chiefly found in museums and private collections, making precise dating difficult. One of the few important hoards was found recently in archaeological excavations at Caesarea; this is also the most similar in style and decoration to the hoard uncovered at Tiberias. The discovery of a hoard in what appears to have been an active bronze workshop at Tiberias constitutes a rare opportunity to examine the typical forms and decorations of Fatimid metalwork, as well as its production techniques. New vessel types and decorations can now be dated and defined. The analysis of the hoard from Tiberias is still at a preliminary stage, and some of the conclusions reached below may need to be revised after the completion of our research.

The hoard was discovered in a coppersmith's workshop which had been active for a long period. Many vessels were found intact; others were discovered bro-

ken or repaired. Various parts of vessels, such as handles, legs, rims and bases, were found with them, some of which were apparently used as spare parts for attachment to damaged vessels in the workshop. This meticulous collection and storage of metal waste by the owner of the workshop indicates his intention to melt it down and recycle it.

The majority of the vessels can be defined as domestic; they are divided into three main groups. The largest and most interesting group is that of lighting devices, including dozens of lampstands and candlesticks, several fragments of perforated lacework mosque lamps, oil lamps and lamp-fillers (figs. 5-7). The second group consists of tableware and comprises a large variety of vessels, the most prominent of which are ewers, bottles, bowls,

trays and round boxes. The last group includes a large variety of kitchenware such as buckets, pestles and mortars. In addition to these utensils, hundreds of other objects were also retrieved, such as furniture legs, various types of small legs and handles, as well as decorated handles, hinges, clasps, bronze strips and plaques, which apparently adorned intricately decorated wooden

caskets. Besides the bronze artifacts, several iron items were found, including a pair of gold-threaded stirrups, hooks, nails, bucket handles and scissors.

The lampstands continue traditions originating in the Roman period. The new forms represented in the hoard were typical of Fatimid Egypt and continued in Persia up to the thirteenth century.

Elaborate candlesticks of the kind found in this hoard were common from the Ayyubid period onward, reaching their most developed form during the



Figure 3. A glass bottle found inside a cooking pot.

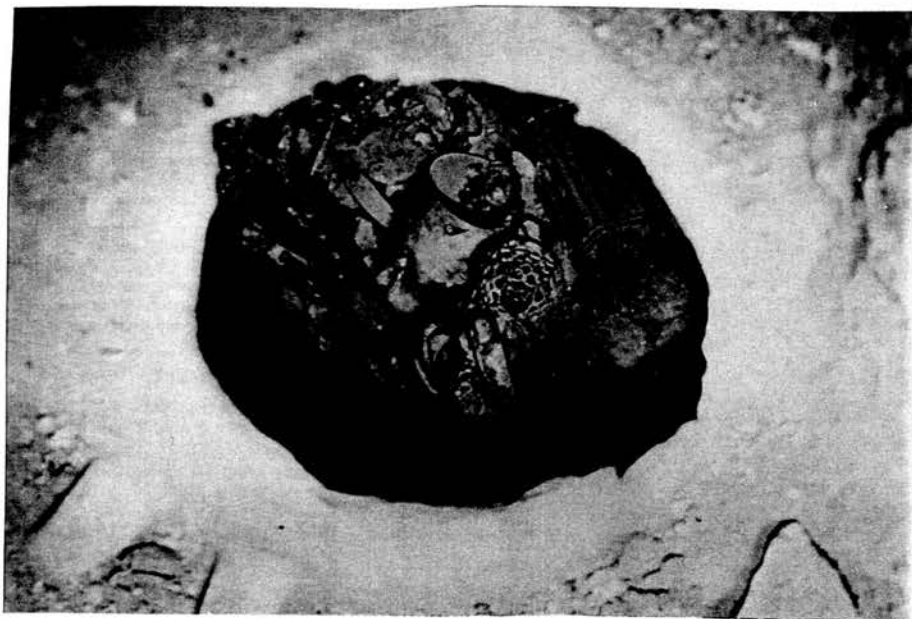


Figure 4. Bronze vessels tightly packed into a pithos.



Mamlūk period. The candlesticks from Tiberias represent the earliest form of this type.

Perforated lamps or mosque lamps are known to us from the tenth-twelfth centuries, and they were usually decorated with religious formulae in Arabic script. The absence of religious texts from the lamps from Tiberias might suggest the use of the lamps in secular or non-Muslim religious buildings.

Two types of ewers were cast. One is a well-known, frequently encountered type, examples of which have been found in Persia from the tenth to the thirteenth centuries.

Most of the bottles are unadorned, but a few have a band of Arabic script encircling the shoulder. Bottles of this type were common throughout the Islamic Empire in the tenth-twelfth centuries; their form possibly derives from similar glass bottles which were common in Persia in the ninth-tenth centuries.

Two identical large, deep bowls had a band of Kufic script runs around the interior below the rim.

The second group of vessels includes hemispherical bowls of various sizes, mostly plain, but some with punched circles with central dots, or engraved floral designs (fig. 8). Judging from their shape and decoration, these bowls apparently originated in ninth-twelfth-century Persia and imitate silver hemispherical bowls of Sasanian origin. One bowl has an inscription on its wide rim, and in the center of its floor is a medallion containing a depiction of a bird; another has a medallion in the same place containing a central wheel-shaped stylized floral design. Most of these trays are decorated with geometric and floral designs surrounded by bands of script. Fifteen round boxes had lids which bore geometric or floral designs, or arabesques, surrounded by a band of script.

### Incense burner

An elaborate incense burner

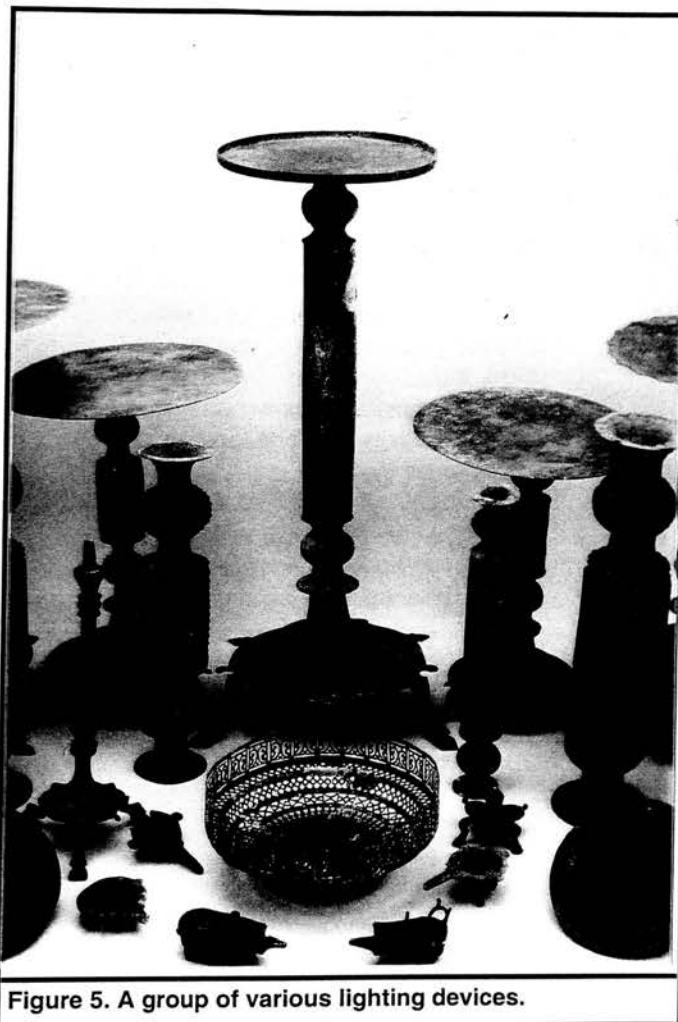


Figure 5. A group of various lighting devices.

a hinge (fig. 9). The body is decorated by acanthus scrolls, with a rosette in the center of each. It stands on three legs, each modeled in the shape of a female face with a bird's foot and a pair of stylized wings. The incense burner had a long handle, of which only the projection which held it remains. The lid is decorated with a design depicting vineleaf scrolls with leaves and tendrils, containing animals such as rabbits and foxes. An identical parallel, as well as other similar incense burners, originate in Coptic Egypt, dating to the eighth-ninth centuries.

### The Decorative Style

The decorative style termed 'New' in early medieval Islamic bronze metalwork spread throughout the Islamic Empire, beginning in the tenth century and reaching its climax in the eleventh and twelfth centuries. This style is represented by many of the vessels found in the hoard. It is characterized by the limitation of the decoration

to certain areas on the vessel, emphasizing its shape. The decoration is well-defined

was recovered, composed of two parts, a cylindrical body and a domed lid, joined by

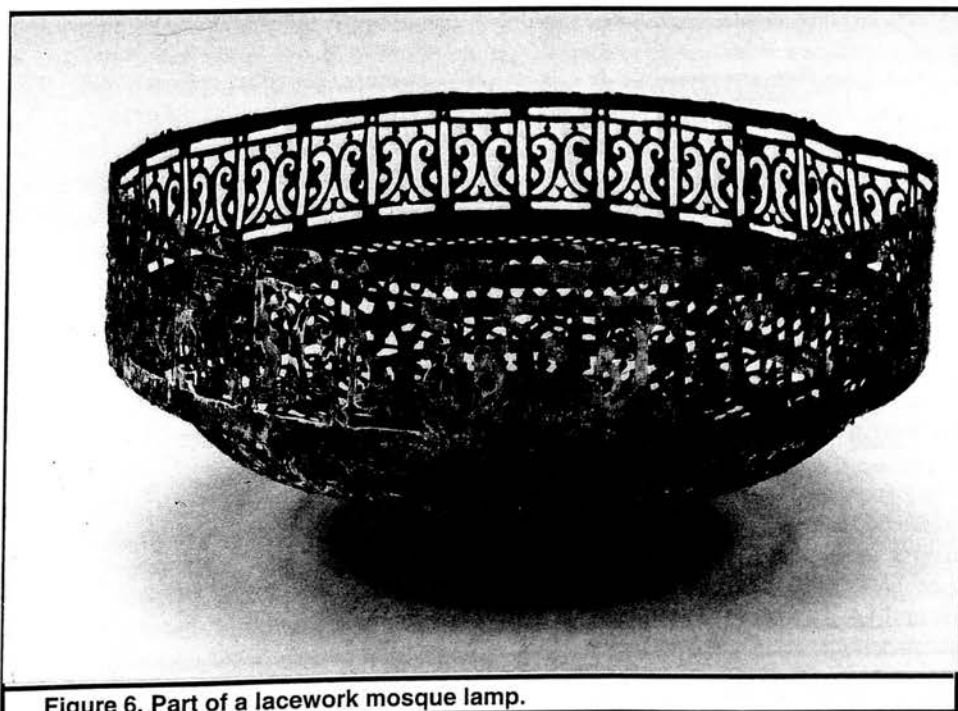


Figure 6. Part of a lacework mosque lamp.

and delimited, arranged in bands surrounding the walls of the vessel or its edge; in some cases it is enclosed within medallions in the center of the vessel's floor. Typical motifs in decoration of this style include stylized floral or simple geometric designs and engraved birds, as well as small bird or animal figures decorating the handles and feet of the vessels. The limitation of the decorated area leaves areas undecorated, contrasting sharply with the horror vacui manifest in later vessels. The most prominent feature of the New Style was the introduction of Arabic calligraphy as a decoration in its own right on metal vessels. The decorations on the metal vessels from the Tiberias hoard which represent the New Style illustrate and expand the repertoire of themes used during the period under discussion.

**Floral designs:** Floral themes represented in the assemblage include acanthus medallions, vineleaf and acanthus scrolls, heart shapes that are empty or contain three-petalled flowers or clover leaves, palmettes, half-palmettes, winged palmettes, rosettes, pomegranates and buds. All these themes are known from pre-Islamic times, in Sasanian and Byzantine art; the innovation introduced by Islamic art lies in the different combinations and methods of presentation.

A good example of Early Islamic metalwork decoration is provided by the incense burner. The floral themes adorning

it are represented in a naturalistic style, continuing Roman-Byzantine traditions. The 'Hellenistic' tradition of style and themes reflected in the incense burner is not repeated in the decoration of the later vessels in the hoard, which are characterized by a more schematic style. Stylized half-palmettes or acanthus leaves appear in different variations on several vessels. Another frequently encountered theme is a three-petalled flower or clover leaf within a heart, occurring, for instance, on a tray in the hoard. This theme, popular in Fatimid art, became progressively more schematic, finally appearing in the form of hearts containing engraved lines and dots. Another example of the tendency to schematization in floral designs is apparent on a lacework mosque lamp decorated with a stylized floral decoration drawing its inspiration from the well-known stucco decoration from the Abbasid palace in Samarra in Iraq. Examples of arabesque designs can also be found in the hoard, for instance, on a box lid decorated with a repeated design consisting of clover leaves within hearts.

### Geometric designs

From its inception, the artisans of Islam used complex designs and created new combinations in numerous sophisticated variations. The most frequent geometric designs in the hoard include lines, triangles, rhombi, circles, circles with a central dot, meanders, hexagons and many more. The most common motif is a circle with a central dot. It apparently originated in Iran and frequently occurs there on vessels attributed to the Early Islamic period, or even earlier.

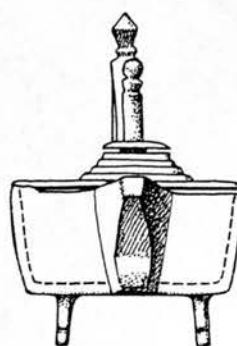
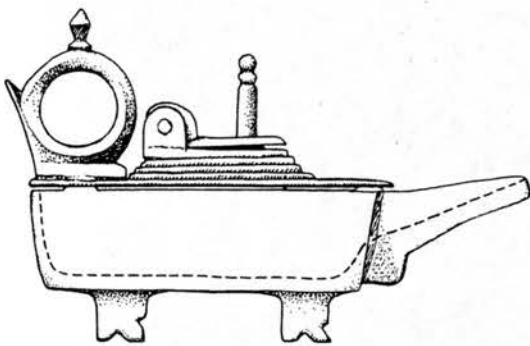
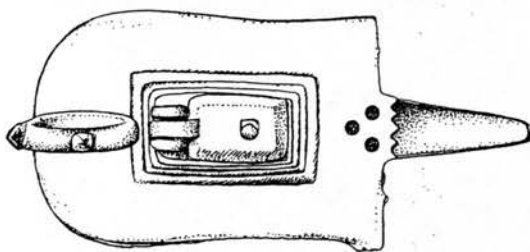


Figure 7. An oil lamp.

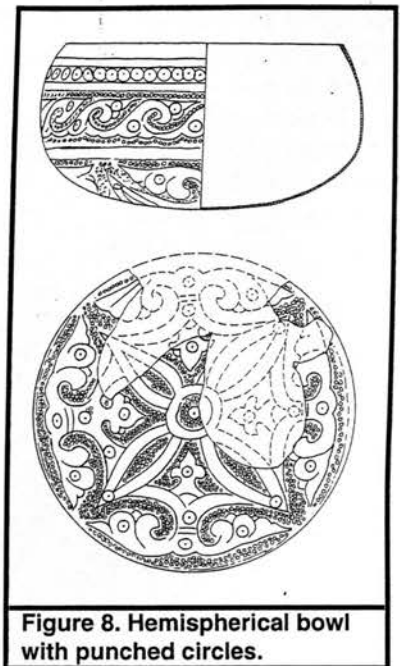


Figure 8. Hemispherical bowl with punched circles.

Another theme deriving from Sasanian art consists of bands containing rows of round depressions, with zigzag and meander motifs serving as borders. One of the most complex designs of the period is a hexagon or six-pointed star appearing singly or as part of a network covering the surface and serving as a background for floral designs. Hexagonal and rectangular designs cover the surface of several of the vessels in the hoard. Most of the geometric design were formed by engraving or punching, but some, consisting chiefly of pyramid or diamond shapes, were fashioned in relief on the body of the vessel.

### Bird and animal depictions

Depictions of animals are common in Fatimid art. Birds and other winged creatures are among the most attractive and frequent elements appearing on Early Islamic metal vessels. Most of the bird representations in the hoard occur on cast handles; others appear in the form of small figures, separate or attached to vessels or furniture. Birds also appear engraved in medallions in the center of small, shallow, flat-floored bowls. All these are depicted schematically, emphasizing the general form of the bird and omitting realistic details. The external outline of the bird is preserved, but its body becomes more and more two-dimensional, and anatomical parts such as the feathers are omitted or become an independent decorative design.

Other animals, such as a panther, a snake or a bird of prey attacking a gazelle, appear as sculpted elements adorning handles and feet of vessels and furniture. Depictions of fighting animals originate in Sasanian traditions, where they symbolized power or victory. Additional animals, such as foxes and rabbits, depicted in outline, populate the vineleaf scrolls on the incense burner. In addition to these animals, legendary creatures also occur, like the winged, bird-legged woman on the legs of the incense burner.

## The Inscriptions

Dozens of Arabic inscriptions appear on the vessels from the Tiberias hoard, representing different variants of the square Kufic script typical of the tenth and eleventh centuries. The inscriptions are usually arranged in bands around the vessel wall or in circular bands of script on a flat surface, and constitute the chief decoration of some of the vessels. The inscriptions emphasize the form of the vessel and are always located on its most prominent point, such as the shoulder of a bottle, beneath the rim of a bowl on the inside or outside, on the lid of a box or around the base of a serving-dish. Inscriptions were engraved in a single horizontal line on spoon handles or on bronze strips adorning wooden caskets. As a rule, beneath a band of script engraved around a vessel, a simple design was added to serve as the inscription's lower border. When the inscription occurred as a circular band on the lid of a box or the base of a tray, it usually surrounded a geometric or floral arabesque background design; in one case there is another smaller concentric band of script within.

Preliminary conclusions may be reached from the vessels which have been cleaned so far. Most of the inscriptions are standardized, consisting of blessings and wishes for happiness, prosperity and health. These formulae apparently became common in the tenth century, and their use continued for centuries. The wishes were intended for the owner of the vessel, who was usually anonymous. Formulae consisting of a blessing from Allah to the vessel's owner, well known to us from earlier stages of Islam, also appear on several vessels from the hoard. The name of Allah appears six times on one vessel. No

example of a vessel bearing the name of its owner has been found so far in the Tiberias hoard. However, one lampstand tripod bears the name of its manufacturer, 'Abbas, on its base.

Most of the inscriptions on the vessels from the hoard are clearly legible, their engraving professionally executed by expert artisans. A minority are executed less clearly, and their script is difficult or even impossible to read. The letters of the inscriptions are relatively wide, and most of the inscriptions have a straight base line, from which the letters are drawn upward or downward. All the vertical lines reach the top limit of the script, and the horizontal lines are also elongated. Some of the letters are interlaced; others have flourishes and curve elegantly upward like the neck of a swan. The endings of the letters are decorated with clover-leaves, half-palmettes and tendrils, filling the empty spaces in the upper parts of the inscription. The use of these elements was intended to form a harmonious decoration, expressed by the interplay between horizontal and vertical strokes, straight and interlaced lines, and broken by flourishes. These drew the eye onward in the direction of the script, enhancing the aesthetic effect.

An example of the name of a metal craftsman was found on the underside of a tripod from the Tiberias hoard: the Arabic inscription reads "'amal 'Abbās," "made by 'Abbās." However, it is not clear whether 'Abbās was the craftsman who produced that particular object, or the owner of the workshop.

Since the inscriptions constituted a central decorative element in vessels, they became progressively more elaborate and more difficult to read, because of the desire to form an ornate, symmetrical and balanced script. In some vessels it is evident that the artisan repeated a word or joined two parts of different words, resulting in a meaningless word. We may deduce from this that some of the artists who executed these inscriptions may have been illiterate, their chief interest being the creation of a calligraphic decoration that was

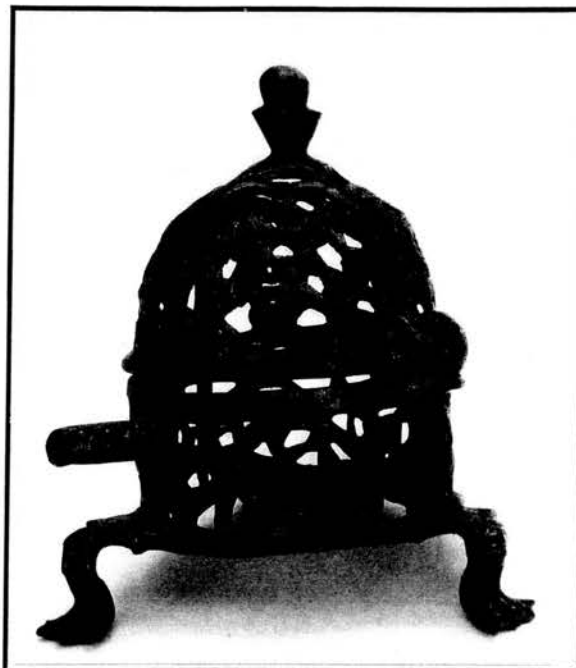


Figure 9. An incense burner.

fashionable at the time.

## Summary

At this stage of research, the sources of some of the vessels are as yet unclear. On the basis of parallels, it would seem that most of the more elaborate specimens originated in well-known centers of contemporary bronze production. Among these, Nishapur, the center of bronze and pottery production in the Khurasan province in eastern Iran, should be mentioned, as well as Cairo, which was famous at the time for both monumental works of art and crafts, and Damascus, also an important center of bronze metalworking, as attested by written sources. It is possible that simpler vessels, such as cooking pots, bowls, pestles and mortars, oil lamps, bronze feet, simple handles and lamp-fillers, were locally produced in Tiberias, in the workshop in which the hoard was uncovered or in its vicinity.

The distant origins of some of the vessels in the hoard are indicative of the far-flung commercial relations maintained by Tiberias with various countries throughout the Islamic Empire. Tiberias, located at a meeting of trade routes since Roman times, became one of the most important cities between Cairo and Damascus in the



# The American Numismatic Society in Crisis

by Stuart D. Sears

The American Numismatic Society has undertaken draconian cutbacks in recent months and committed itself to an expensive move to downtown Manhattan in an effort to re-invent itself as a public museum of money. These actions have come as a shock to many ANS members who have supported the institution for many years but only learned in the last few months of the very serious financial problems facing it and the philosophical revision of its mission. Members are confused and angry.

The cutbacks, decided last November by ANS president Donald Partrick and executive director Ute Wartenberg, have dramatically re-structured the Society. The cuts eliminated the position of editor Marie H. Martin and reduced the number of security guards. The Society's five curators were offered "buy-out" retirement packages. As of this writing, Carmen F. Arnold-Biuchi, the Margaret Thompson Curator of Greek Coins; William E. Metcalf, Chief Curator and Curator of Roman and Byzantine Coins; Alan M. Stahl, Curator of Medieval Coins and Medals and John M. Kleeberg, Curator of Modern Coins and Currency have resigned. Michael L. Bates, Curator of Islamic coins, so far remains. The position of Assistant Director, moreover, had already been eliminated earlier this year as Wartenberg succeeded long-time director Leslie A. Elam after his retirement. These cutbacks are part of a recent pattern of extensive turnover among the staff at the society. Since the beginning of 1999, twenty staff members have left, out of a total of twenty-six. The Society, in addition, is now closed on week-ends.

Behind these cuts lie daunting financial problems. Wartenberg, Partrick and the Society's treasurer Kagan claim

that in a budget of two million dollars, a deficit of nine-hundred thousand is predicted for the coming year. The Society's endowment stands at only 12 million dollars. The cutbacks will reduce the deficit to perhaps five-hundred thousand dollars. Some would argue that they are bitter but necessary medicine.

Partrick and Wartenberg claimed in separate statements that they simply acted according to the wishes of the Society's Council. The Council is said to have approved the budget unanimously at its October meeting. The specific cutbacks that were carried out, however, were not discussed at that Council meeting, Wartenberg says.

Only two members of the approximately 17 member Council have offered any further information. Their statements point in very different directions.

Council member Jere Bacharach, Director of the Henry M. Jackson School of International Studies at the University of Washington and current president of MEM, said that the Council had long ago begun to envision a different kind of Society. The Society has faced chronic financial problems since as long ago as 1976. The Council thus decided in 1993 that it would cease to exist in the not-so-distant future if it could not appeal to a larger audience and attract new funding. The Society needed to become a museum devoted to the general public rather than the specialized public of collectors and scholars. Moving to a new site with greater space and public access than the Society's current location at Audubon Place in upper Manhattan was deemed essential. Council members explored with this in mind establishing links with other institutions such as the New York Historical Society in New York and the Franklin Institute in Philadel-

phia. In 1998, the Council decided to purchase and renovate a former bank building at 140 Williams St. in downtown Manhattan. Financial pressures mounted, however, forcing difficult and immediate choices. The Council decided that curators were more easily replaced than rare coins and books and, thus, chose to protect the Society's collections and library, and to cut many of its curators. The lay-off of curators was regrettable but unavoidable. The new Society, in any case, would need a different kind of curator, one whose primary duties would be to prepare exhibits and educate the general public. They would not have to have the same academic stature as the then current staff. The Society offered retirement packages to its curators that Bacharach says are analogous to those recently offered at other institutions of higher education, such as UCLA.

Council member Martha L. Carter remembers the sequence of events differently. She chastised the Society for its extremely ineffective efforts in recent years at financial development. "Some of this," she claimed, "may not have been entirely accidental. By 'downsizing' the ANS due to purported fiscal necessity, it would be possible to rebuild it in a different mold." She claims, moreover, that only a very few Council members were fully informed in advance of what the cuts were all about. The only discussion she knew of was in a conference call on August 18th before the Council's October meeting between Dr. Wartenberg, then Council president Arthur Houghton, then president-elect Partrick and her, chair of the Personnel Committee. In the conversation, she received a verbal outline for drastic reductions in personnel at the new address. She opposed it and, when it failed to surface at the October meeting, assumed that it had been dis-



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carded. She resigned in November when it turned out otherwise.

The conviction that the ANS must transform itself in order to survive goes back to an unsuccessful capital campaign in the late 1980s and a consultant's report a few years later though these events are interpreted differently by different participants. The campaign in the late 1980s fell short of its 4 million dollar goal. A report commissioned by the Society from Pierpont and Wilkerson a few years later said that the Society was not yet in a position to carry out a successful major fundraising campaign until it embarked upon a year-long re-assessment. The Council chose to interpret this report as meaning that the ANS should move.

In a retreat later that year, the Council decided on a new mission statement. The ANS was to be "the pre-eminent national institution advancing the study and public appreciation of coins, medals, and related objects of all cultures by maintaining the foremost numismatic collection and library, by supporting scholarly research and publications, and by sponsoring educational and interpretive programs for diverse audiences." This might be summed up as "Collections, Scholarship and Outreach." It meant mainly an expansion of the previous ANS mission, not quite a transformation. Behind this vision, the Society looked for a new home. When the Society purchased the 140 Williams St. property, the Fall 1998 ANS Newsletter ran the banner headline "A New Home and a New Vision." It re-iterated, however, the mission statement of 1993.

Some Council members may have imagined radical changes within this new mission statement even if they were never clear to outsiders. Some inkling of their conception may be gleaned from the statements and actions of Partrick, Wartenberg and Bacharach over the last two months. The professional staff would be reduced to an executive director who would share curatorial responsibilities and two curators who would share the duties of museum

director and editor. Their primary curatorial responsibilities would be, nevertheless, organizing public exhibitions, lecturing to general audiences and providing access to the collections. A collections manager might be hired to help them. Scholars would have access to the collections and library, and publish in the Society's journal but the Society itself would no longer be a source of significant expertise.

The cost of the new building, however, was and is staggering. The building at 140 Williams St. cost the Society 7.8 million dollars. Basic renovations will cost another 10 million dollars. Interior design,

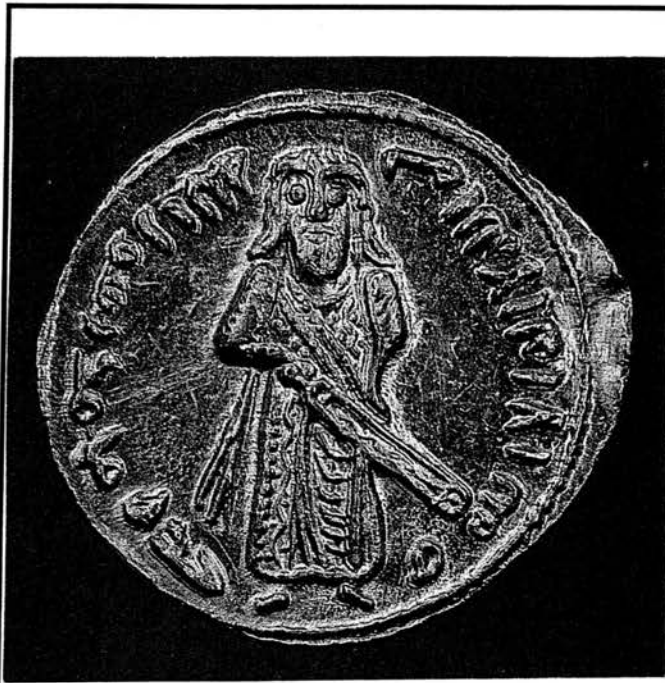
objects. In order to appreciate a coin, one has to pick it up and examine its details. The Society can hardly exhibit more than a very small fraction of its holdings or permit large numbers of people to examine them. Coin exhibits just do not attract large audiences.

The Society is also a teaching institution. The special nature of coins requires special instruction in order to "read them". For almost 50 years, the Society has sponsored a summer seminar for graduate students and scholars to study numismatics. No other institution in the world offers such a program. While small numbers of students and scholars participate each year, about ten, they spread, in turn, what they learn to others through their teaching and writing. The summer seminar, however, demands a highly knowledgeable staff. The Society's curators were not just highly knowledgeable. Their knowledge is often unique. The curatorial position in Islamic numismatics, for example, is the only such position in North and South America.

The idea of tying the identity and future of the Society to an expensive downtown property may have lost whatever validity it had. In an age of virtual reality, the physical location of any institution is less relevant than ever before. If outreach means public exhibits, then the lobbies of banks and other financial institutions could offer free

space for rotating exhibits. Coins are small objects. Coin exhibits are small and easily moved. If outreach means public lectures and conferences, then cooperative arrangements could be established with local colleges and universities. Websites can be hosted anywhere.

The current location of the Society has many assets. It is cheap. The Society owns the land and the building. It is convenient for those driving in from outside the city - the vast majority of the Society's visitors come from outside of New York. The site has free parking. The quality of the neighborhood at 155th and Broadway has improved greatly over the



Standing Caliph Dinar 75 AH / 694-695 CE.

fixtures, a lecture hall and other necessities are not included but will eventually cost around 5 million dollars. Cost overruns could make the price tag much higher. The total might reach 23 to 28 million dollars. This is approximately twice the Society's current endowment and more than six times what the Society raised in its last capital campaign. One Council member who supports the Council's decision, called the move "a gamble, albeit a necessary one."

Many reject this plan and the assumptions behind it. Defining the Society as a museum was not entirely appropriate. The Society is in character more a rare book library. It houses more than 750,000

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last decade. The multi-ethnic neighborhood has increasing numbers of shops and restaurants to interest visitors.

The most alarming aspect of Council views represented by Partrick, Wartenberg and Bacharach is that it destroys the very human resources necessary for its much stated goal of public outreach. This was never part of the Pierpont and Wilkerson report. The coin collections themselves will not stimulate new interest in the Society. Only curators will through lectures, seminars, personal consultations and correspondence. Instead of five full-time curators, however, the new Society would have only three part-time curators. The revised job descriptions will not attract the same quality of personnel or permit those who serve to perform their best.

Despite a recognized need for fundraising, the Council failed to organize a capital campaign for over ten years. Even if one were to accept the assessments of the grimmest pessimists, unsuccessful campaigns raise more money than no campaigns. Nor did the Council come up with the money to hire a top quality development officer. Bacharach confesses the Society lost the opportunity to obtain gifts from the wills of wealthy Society members who passed away during the past decade. The Council had "hoped" that the members would remember the Society but, without the gentle prodding and reminders of a development office, they didn't. The Council purchased the property at 140 Williams St. before raising the money to pay for it. The Society recently lost accreditation as a museum in part because of these policies. The 12 million dollar endowment of today stood at 18 million dollars in 1997.

Great uncertainty clouds future financing. Having paid back only about half of the 7.8 million it took to pay for the new building, Council members have pledged 5-6 million dollars toward the renovations. Their generosity thus comes with a 4 million dollar mortgage and more than 10 million dollars in expenses for future renovations. Asked how the Society expected to meet these expenses in the short term, Partrick said that the Society would rely on a "bridge loan". He gave no indication of how this could be arranged. Some Society members noted, however, that appraisers had recently visited the

vaults of the Society. When asked why at a meeting on January 15th, Partrick didn't respond.

Many have particularly criticized the Council for its poor communication with the Society membership. This is a bad omen for an institution whose new mission commits itself to greater outreach. Very little of the original debate over the Society's future reached the general membership. The plan outlined by Partrick and Bacharach had little or no input from it. ANS Newsletters of past years have similarly given few details. This may, in fact, reflect disagreement in the Council itself.

In the summer of 1998, the Society came to know a talented development director, Linda Schapiro, and set about acquiring her services. She was to begin work on September 1, 1999. In the summer of 1999, however, Schapiro decided not to join the Society.

The dismissal of the staff in November was a public relations disaster. Wartenberg announced the 5-6 million dollar pledges of the Council with great enthusiasm that fall. The lay-offs of curators, however, created a predictable furor. Partrick and Wartenberg did not alert the membership in any way to the imminent nature of these cuts and, to make matters worse, maintained public silence until December 14th when they posted letters and comments on the Society's website (<http://www.amnumsoc.org>).

The Society's members have so far vigorously condemned and challenged the policies and actions of the Council. No one knows how many e-mails and letters reached the Society during the first month or so. The decision by Partrick and Wartenberg to respond to these complaints via a website, however, suggests that they were numerous. Fellow Jane D. Evans of Temple University, a Graduate Seminar alumna, created a listserv for those wishing to sign up ([ansalumni@listserv.temple.edu](mailto:ansalumni@listserv.temple.edu); to sign up, send message to [janeevan@vt.temple.edu](mailto:janeevan@vt.temple.edu)). Fellow James H. Schwartz of Columbia University petitioned the Council to place a one-year moratorium on the cuts and the move downtown. Approximately 90 of the Society's 186 Fellows gave him their support in the span of only a few weeks. Many Associate members also sent him their approval.

Member Lee Ann Riccardi collected a list of 60 ANS members who threatened to resign from the Society if the Council did not reconsider its policies and actions.

When Partrick and Wartenberg finally convened a special meeting on January 15th open to all Fellows and Associate members, they saw first hand the depth of the concern of members. About 100 people attended. For more than two hours, members shared their views. Approximately 19 out of the 20 speakers urged the Society's leadership to reconsider their present course of action. Partrick and Wartenberg did not budge. Schwartz later stressed the up-beat, rational and enthusiastic delivery of the speakers in contrast to the curt cold double-spoken No of the president and executive director. A few weeks later, Schwartz wrote a letter to the office of the attorney general of New York State asking for a meeting to discuss what further action might be taken. The Council will have its first meeting in March since the crisis began. Letters to the Society (The American Numismatic Society, Broadway at 155th St., New York, NY 10032 USA) and the possibility of legal action may convince Council members to postpone the imminent move and begin a long overdue dialogue with its members.

Many members, moreover, have demonstrated their concern and commitment by giving to restricted endowments. These endowments require the Society to spend on curators - not a new building. One effect of the letters and e-mails to the Society in November and December was the creation of the current campaign for a position in Islamic Numismatics. The campaign has two funds. The first, Fund A, is for current general expenditures in Islamic Numismatics. This allows the current curator, Michael L. Bates, to continue serving the Society. The second fund, Fund B, intends to build an endowment. By early February, the campaign had reached \$87,000. The goal is 2 million dollars. Checks sent to the Society should specify to which fund they should be credited. In spite of all the missteps taken by the Council over the past decade, this is an important opportunity for scholars and numismatists everywhere to guarantee the highest level of expertise in Islamic numismatics for decades to come.

## Netherlands Ulama Project

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The main aim of the Netherlands Ulama Project (NUP) is to study the emergence and evolution of the ulama in early and classical Islam (through AH 400) with special emphasis on the role of the non-Arab converts (mawali). NUP has its own information system which comprises, alongside a data entry program (Tabaqat Kamila), statistical and geographic programs for flexible and elaborate data analyses.

The project has two databases. The main database, which has been completed, is a representative sample of 1,049 ulama (for Hadith, Tafsir, Qira'a, Nahw and Fiqh). The other database, currently being collected, will comprise all known grammarians of the period (estimated to be about 400); at present it counts 210 grammarians. For each individual scholar some 100 variables can be entered. The data are collected from as many classical biographical dictionaries as we can get our hands on.

NUP is a research project funded by the Dutch government's Netherlands Organization for Scientific Research (NWO). The grant for the project was awarded in 1994 lasted until 1999. For more information please contact Dr. Monique Bernards & Dr. John Nawas, Groen van Prinstererlaan 32, 5252 AK Vlijmen, The Netherlands; Email: john.a.nawas@let.uu.nl; Tel.: 31-73-5119616.

### The ISLAW Catalogue

The Oriental Institute at the University of Leipzig (OIL) has set up a new Internet Site, which began in April 1998. The "ISLAW - Catalogue" is a first attempt to collect all existing sites on the Internet about Islamic Law and the Law of Islamic States. Everyone doing Oriental and Islamic Studies or who has an interest in International Law could be interested in the Catalogue. The URL is as follows:

<http://www.uni-leipzig.de/~orient/islaw.htm>

For more information, criticism, and for new links, please contact: Thoralf Hanstein (Editorial Team) at: oil@rz.uni-leipzig.de.

### H-MidEast Medieval

Middle East Medievalists maintains H-MIDEAST MEDIEVAL, a moderated list for scholars and others interested in the study of the Islamic lands of the Middle East during the medieval period (defined roughly as 500-1500 C.E.). The list is free and open to everyone with a mature and abiding interest in the subject. The list favors contributions that adopt a scholarly, historical tone and content. Scholars, teachers and librarians professionally interested in teaching and research in the field of the medieval Middle East are particularly invited to join. Messages to the list will be read by one of the moderators before being posted; in certain circumstances we may contact you about your message and ask you to clarify its content.

If you would like to join H- MIDEAST MEDIEVAL send this email message to [listserv@h-net.msu.edu](mailto:listserv@h-net.msu.edu): sub H-MIDEAST-MEDIEVAL your name, institution. Example: sub H-MIDEAST-MEDIEVAL Jane Smith, Illinois State U. Follow the instructions in the reply that LISTSERV will send you in response to this command.

### A Word of Thanks ...

MEM would like to thank Dean Michael Mezey of the College of Liberal Arts and Sciences of DePaul University for his generous support of MEM activities undertaken by our new secretary-treasurer, Warren Schultz.

MEM would also like to thank Marie Boussios of North Community Bank for her assistance in setting up the new MEM accounts.

### An Apology

The editor apologizes to UW's readers for the delay of this issue, which resulted in part from changes in the computer hardware on which we produce UW. I expect the October issue to appear on time.



# ANNUAL MEETINGS

Organization	When and Where	Information	Telephone/Fax/Email/Web
<b>Middle East Studies Association</b> (2000 Meeting)	Nov. 16-19, 2000 Orlando, FL [Paper Deadline: Past]	MESA Secretariat University of Arizona 1232 N. Cherry Ave. Tucson, AZ 85721	(520)-621-5850 mesa@ccit.arizona.edu www.mesa.arizona.edu
<b>Middle East Studies Association</b> (2001 Meeting)	Nov. 17-20, 2001 San Francisco, CA [Abstract Deadline: Feb. 15 2001]	see preceding	see preceding
<b>Middle East Studies Association</b> (2002 Meeting)	Nov. 23-26, 2002 Washington, DC	see preceding	see preceding
<b>American Oriental Society</b> (2001 Meeting)	Mar. 30-Apr. 2, 2001 Toronto, Canada [Abstract Deadline: Oct. 31 2000]	American Oriental Society Hatcher Graduate Library University of Michigan Ann Arbor, MI 48109-1205	(734)-764-7555 www.umich.edu/~aos
<b>American Oriental Society</b> (2002 Meeting)	Mar. 15-18, 2002 Austin, TX [Abstract Deadline: Oct. 31 2001]	see preceding	see preceding
<b>American Historical Association</b> (2001 Meeting)	Jan. 4-7, 2001 Boston, MA [Paper Deadline: Past]	American Historical Assn. 400 A Street, S. E. Washington, DC 20003	(202)-544-2422 www.Theaha.org
<b>American Historical Association</b> (2002 Meeting)	Jan. 3-6, 2002 San Francisco, CA [Paper Deadline: Feb. 2001]	see preceding	see preceding
<b>The Medieval Institute</b> (2000 Meeting)	May 4-7, 2000 Kalamazoo, MI [Paper Deadline: Past]	The Medieval Institute Western Michigan Univ. 1201 Oliver Street Kalamazoo, MI 49008-3851	Tel.: (616)-387-8745 or (616)-387-8717 Fax: (616)-387-8750 mdvl_congres@wmich.edu www.wmich.edu/medieval
<b>The Medieval Institute</b> (2001 Meeting)	May 3-6, 2001 Kalamazoo, MI [Abstract Deadline: May 15 2000]	see preceding	see preceding
<b>College Art Association</b> (2001 Meeting)	Feb. 28-Mar. 3, 2001 Chicago, IL [Paper Deadline: May 15 2000]	Suzanne Schanzer 275 Seventh Ave. New York, NY 10001	(212)-691-1051 ext13

# ANNUAL MEETINGS

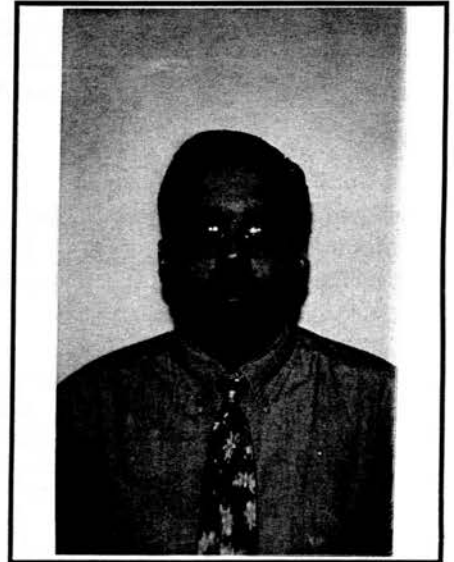
Organization	When and Where	Information	Telephone No.
<b>Byzantine Studies Conference</b> (2000 Meeting)	Oct. 26-29, 2000 Cambridge, MA [Paper Deadline: Past]	Ralph W. Matheisen Dept. of History Univ. of South Carolina Columbia, SC 29208	Tel.: (803)-777-5195 Fax: (803)-777-4494 www.sc.edu/bsc
<b>International Medieval Congress</b> (2000 Meeting) "Time and Eternity"	July 10-13, 2000 Leeds, UK [Paper Deadline: Past]	M. O'Doherty/J. Opmeer IMC, Parkinson 1.03 University of Leeds	Tel.: +44 (113) 233-3614 Fax: +44 (113) 233-3616 IMC@leeds.ac.uk
<b>International Medieval Congress</b> (2001 Meeting)	July 9-12, 2001 Leeds, UK [Paper Deadline: August 31, 2000]	see preceding	see preceding
<b>Dumbarton Oaks Conference</b> (2000 Meeting) "Byzantine Pilgrimage"	May 5-7, 2000 Washington, DC [Paper: Invitation only]	Dumbarton Oaks 1703 32nd St., N. W. Washington, DC 20007	(202)-339-6940 www.doaks.org
<b>International Congress of Coptic Studies</b> (2000 Meeting)	Aug. 27-Sep. 2, 2000 Leiden, The Netherlands	Jacques van der Vliet IACS Congress Secretary TCNO, sectie Egyptologie & Koptologie Postbus 9515, NL-2300 RA Leiden, The Netherlands	copt2000@rullet.leidenuniv.nl
<b>International Congress of Asian and North African Studies</b> (2000 Meeting)	Aug. 27-Sep. 1, 2000 Montreal, Canada	ICANAS 2000 Secretariat Bureau des congrés Université de Montreal P.O. Box 6128, Station Downtown Montreal, Quebec H3C 3J7 Canada	514-343-6492 congres@bcoc.umontreal.ca
<b>American Academy of Religion</b> (2000 Meeting)	Nov. 18-21, 2000 Nashville, TN [Paper Deadline: Feb 2000]	American Academy of Religion 1703 Clifton Rd., Suite G-5 Atlanta, GA 30329-4019	(404)-727-7920 aar@emory.edu www.aarweb.org/annualmeet
<b>American Academy of Religion</b> (2001 Meeting)	Nov. 17-20, 2001 Denver, CO [Paper Deadline: Feb 2001]	see preceding	see preceding

# NEWS OF MEM

## MEM's New Secretary-Treasurer

At its 1999 business meeting, held in Washington on November 19, 1999, those attending approved a new secretary-treasurer to replace the outgoing secretary-treasurer James E. Lindsay (Colorado State University), whose term of office expired on December 31. The new secretary-treasurer is **Warren C. Schultz** (Department of History, DePaul University). He will serve a three-year term ending December 31, 2002.

Professor Schultz received his B.A. in English Literature from Grinnell College, and received his M.A. in Middle Eastern Studies and his Ph.D. in Islamic history in 1995 from the University of Chicago. He is currently Assistant Professor in the Department of History at DePaul University. He has published several articles on the numismatic history of the Mamluk period, including "The Monetary History of Egypt, 642-1517," in Carl F. Petry (ed.), *The Cambridge History of Egypt I* (Cambridge: Cambridge University Press, 1998); and "Mamluk Monetary History: A Review Essay," *Mamluk Studies Review* 3 (1999), 183-205.



## MEMber News

**Hasan al-Naboodah** (UAE) has a forthcoming book *The Ibadī Movement: A Study of its Early Development and Ideas*.

**Stephen Album** (Santa Rosa, CA) has been working at Oxford University where he is working on the *Sylloge of Islamic Coins* in the Ashmolean series. Vol. 9, *Arabia and East Africa* is due April 2000, and vol. 10, *Iran after the Mongol Invasion*, is slated to appear in September 2000.

**Ilai Alon's** (Tel Aviv University) study, *al-Farabi's Philosophical Lexicon*, is forthcoming.

**Reuven Amitai** (Hebrew University, Jerusalem) published along with David Morgan *The Mongol Empire and its Legacy* (Brill, 1999). He is currently at work on studies of the later stages of the Mamluk-Ikhanid war and a general history of Mamluk warfare. During the Spring ses-

session of 2000 he has participated in a seminar on "The Interaction of Nomads and the Sedentary World: Turco-Mongolian Nomads in China and the Middle East (AD 100-1500)." Among the other participants were Michal Biran, Moshe Gammer, Peter Jackson, Anatoli Khazanov, David Morgan, and Naomi Standen.

**M.A.J. Beg's** (Cambridge University) articles "Tādīr," "Ṭahhān," and "Tammār," appeared in *The Encyclopaedia of Islam* vol. 10. His research in progress concerns social mobility among the Arabs during the first century A.H.

**James A. Bellamy's** (Professor Emeritus, University of Michigan) research in progress concerns textual criticism of the Koran.

**Graziella Berti** (Independent Scholar, Pisa, Italy) published "Pisa and the Islamic World. Import of Ceramic Wares and Transfer of Technical Know-how" in *Papers from the EAA Third Annual Meeting*

*Ravenna 1997, volume II Classical and Medieval*, British Archaeological Report of Oxford, BAR International Series, n. 718, 1998, pp. 183-90, along with several other articles.

**Thierry Bianquis** (Université Lumière-Lyon), is preparing translations of *Dhayl Ta'rikh Dimashq* of Ibn al-Qalānisi (the part not translated by Gibb), and of al-Musabbihi's *Ta'rikh Miṣr*.

**Robert I Burns, S. J.** (UCLA) published *Negotiating Cultures: Bilingual Surrender Treaties in Muslim-Crusader Spain under James the Conqueror* (Brill, 1999). His book *Years of Triumph, Years of War: Crusader Valencia 1264-1270*, is expected in Autumn 2000 from Princeton UP.

**Niall G.F. Christie** received his Ph.D. from St. Andrews in 1999. His thesis was entitled "Levantine Attitudes towards the Franks During the Early Crusades (490/1096-564/1169)." He is currently a post-Doctoral Fellow at the University of



Toronto.

**Mark Cohen** (Princeton) is currently working on poverty and charity in the Jewish community of medieval Egypt.

**Michael Cook's** (Princeton) book *Commanding Right and Forbidding Wrong in Islamic Thought* is forthcoming from CUP.

**Karim Douglas Crow** (Scholar in Residence, Center for Global Peace, The American University) continues his work on 'aql. His manuscript, "When God Created Wisdom: Early 'Aql Creation Narratives in Islam" is under review.

**Hans J. Daiber** (Johann Wolfgang Goethe-Universität) recently published *Bibliography of Islamic Philosophy 1. Alphabetical List of Publications 2. Index of Names, Terms and Topics* (Brill, 1999).

**Elton Daniel's** (University of Hawaii at Manoa) book *The History of Iran* is forthcoming from Greenwood Press in 2000.

**Fred M. Donner's** (University of Chicago) research in progress concerns Qur'anic eschatology. He will be directing an NEH summer Institute on "Islamic Origins" for College and University Teachers in June and July 2000.

**David J. Duncan** (Wichita State University) published "Scholarly views of Shajarat al-Durr: A Need for Consensus," in *Arab Studies Quarterly* 22.1 (Winter 2000): 51-69.

**Daphna Efrat** is lecturer and head of the Islamic section at the Open University of Israel, teacher of undergraduate courses in the department of Middle Eastern History at Tel Aviv University, and is the author of *A Learned Society in a Period of Transition: The Sunni 'Ulama' of 11th Century Baghdad*, forthcoming from SUNY press.

**Nadia M. El-Cheikh** (AUB) published "Muhammad and Heraclius: A Study in Legitimacy," in *Studia Islamica* 89 (1999): 5-21; and "The Contribution of Christian Arab Historians to Muslim Historiography on Byzantium," *Bulletin of the Royal Institute for Inter-Faith Studies* 2 (1999): 45-

60.

**Ghaida G. El-Osman** (University of Chicago), continues work on her dissertation, "The History and Archeology of Late Byzantine/Early Islamic Beirut."

**Farouk Omar Fawzi** (University of Al-Bayt, Jordan) has published (in Arabic) *Studies in the History of Oman* (forthcoming from the University of Al al-Bayt, July, 2000).

**Reuven Firestone's** (Hebrew Union College) current research concerns the resurrection of Holy War in Judaism.

**Sauro Gelichi** (University Cal Foscari, Venice) is continuing his archeological research on the Uchi Maius Project in Tunisia. See his "Dall' antichità al medioevo nell' Africa Proconsolare. Spunti di ricerca dall scavo di Uchi Maius (Tunisia)" in *Memoria del Passato, urgenza del futuro. Il Mondo romano fra Ve VII secolo*, Napoli, 1999, pp. 271-84 (with Marco Milanese). He has started a new project on an Islamic Castle in Northern Syria (Harim Castle).

**Peter B. Golden** (Rutgers) announces the publication of *The King's Dictionary. The Rasulid Hexaglot: Fourteenth Century Vocabularies in Arabic, Persian, Turkic, Greek, Armenian, and Mongol*, edited with an introductory essay and commentary by Peter B. Golden, translated by Tibor Halasi-Kun, Peter B. Golden, Louis Ligeti and Edmund Schultz and with an essay by Thomas T. Allsen (Brill, 2000).

**Matthew S. Gordon's** (Miami University, Ohio) book *The Breaking of a 1000 Swords: A History of the Turkish Military of Samarra* is forthcoming from SUNY in 2001. He is currently at work on 1. A book-length study of 3rd/9th century concubinage, and 2. the Ya'qubi translation project.

**Ann B. Goren** (Indiana University) finished her M. A. Thesis (NELC and Art History) on "The Dawn of a Sacred Art: Recent Research on the Artistic Development of Qur'anic Calligraphy and Ornamentation in Early Islam" in May, 2000.

**Jo-Ann Gross** (The College of New Jersey) has had two articles recently appear. "The Waqf of Khoja 'Ubayd Allah Ahrar in Nineteenth Century Central Asia: A Preliminary Study of the Tsarist Record," in *Naqshabandis in Western and Central Asia*, ed. by Elisabeth Özdalga, Curzon Press, 1999, 47-60. And "The Polemic of 'Official' and 'Unofficial' Islam," in *Islamic Mysticism Contested: Thirteen Centuries of Controversies and Polemics*, ed. By Frederick de Jong and Bernd Radtke, Brill, 1999, 520-540.

**Sebastian Günther** (University of Toronto) had two books which he edited appear in 1999. *Myths, Historical Archetypes and Symbolic Figures in Arabic Literature. Towards a New Hermeneutic Approach. Proceedings of the International Symposium in Beirut, June 25th-June 30th, 1996*, edited by Angelika Neuwith, Birgit Embalo, Sebastian Günther, Maher Jarrar, Beirut, 1999. (Beiruter Texte und Studien, Vol. 64). And *Johann W. Fück: Vorträge über den Islam. Aus dem Nachlaß herausgegeben und um einen Anmerkungssteil ergänzt von S. Günther*, (Hallesche Beiträge zur Orientwissenschaft 27), Halle (Saale) University Press, 1999. His major long-term research involves Islamic views of education in medieval Arabic texts.

**Besim S. Hakim's** (Independent Scholar) article "Julian of Ascalon's Treatise of Construction and Design Rules for Sixth-Century Palestine," will appear in *Journal of the Society of Architectural Historians* 2000.

**David D. Haldane** (Director, Institute for Nautical Archaeology, Alexandria) is working on three shipwreck surveys (one in the Red Sea, two in the Mediterranean), as well as planning the renovation of the fortress of Qait Bey in Alexandria as a Museum of Nautical Finds.

**Abbas Hamdani** (University of Wisconsin-Milwaukee) had three articles appear in 1999. "Brethren of Purity, a Secret Society for the establishment of the Fatimid Caliphate: New Evidence for the Early Dating of their Encyclopaedia," in *L'Egypte fatimide: son art et son histoire*,

ed. by Marianne Barrucand, Paris: 1999, 73-82. "The Name 'Ikhwan al-Safa'," in the *Digest of Middle Eastern Studies* 8.2 (Winter, 1999): 1-11. "Did the Turkicization of Asia Minor Lead to the Arabization of North Africa?" *Maghreb Review* 24 (1999): 34-41.

**Gerald Hawting's** (SOAS) book *The Idea of Idolatry and the Emergence of Islam, From Polemic to History*, was published by Cambridge University Press in 1999.

**John L. Hayes's** (University of California, Berkeley) book *A Manual of Sumerian* (Malibu: Undena Publications) has appeared in a second, revised and expanded edition.

**Stefan Heidemann** (Freidrich-Schiller Universität, Jena) continues his work on his habilitation thesis "The Renaissance of the Cities. Urban Development and Economic Conditions in al-Raqqā and Harran from the Period of Bedouin Domination (5th/11th c.) to the Seljuq Supremacy (early 6th/12th c.)." He edited *Islamische Numismatik in Deutschland: eine Bestandsaufnahme* (Jenaer Beiträge zum Vorderen Orient, 2, Weisbaden, 2000).

**Wolfhart Heinrichs** (Harvard University) continues his research on metaphor and figurative speech in classical Arabic literature. His article "Structuring the Law: Remarks on the Furūq Literature" will appear in *Studies in Honour of Clifford Edmund Bosworth*, vol. 1, edited by Ian Netton (Brill 2000), pp. 332-44.

**Th. Emil Homerin** (Rochester University) will be in Cairo during the summer 2000 working on al-Qusayri's commentary on the *al-Khamriyah* of Ibn al-Fāriḍ. His book *Umar Ibn al-Farid: Sufi Verse, Sainly Life* will appear in the series "Classics of Western Spirituality" (Paulist Press) in 2001. His article "Sufis and their Detractors in Mamluk Egypt," appeared in *Islamic Mysticism Contested*, edited by Frederick de Jong and Bernd Radtke (Brill, 1999): 225-247.

**Rachel Howes** (University of California, Santa Barbara) is working on her dissertation "Mu'ayyid fi al-Din al-Shirazi and the

Fatimid Religious Propaganda Organization in the Age of al-Mustansir (1036-1094)."

**R. Stephen Humphries's** (University of California, Santa Barbara) book *Between Memory and Desire: The Middle East in a Troubled Age* was published by the University of California Press in 1999. Effective November, 1999, he is President-Elect of MESA. His next research project "The Beginnings of Arab-Muslim Society in Syria, 635-809 CE" will be carried out in 2000 under a UC President's Fellowship and a Friedrich Solmsen Fellowship at the University of Wisconsin Institute for Research in the Humanities, and a CNRS exchange fellowship at the Ecole des Hautes Etudes in Sciences Sociales, Paris (April-June, 2001).

**Robert Irwin's** (Honorary Senior Research Associate, SOAS) book *Night and Horses and the Desert: An Anthology of Classical Arabic Literature* appeared in 1999. His research in progress is a two volume history of Orientalism.

**N.J. Johnson** (independent scholar) has two articles forthcoming: "Aqsa Mosque" in *Encyclopedia of the Qur'an*, and "Study of a Special Coin from the upper levels of Tell 'Acharneh," *Bulletin of the Canadian Society for Mesopotamian Studies*.

**Walter E. Kaegi** (University of Chicago) is working on a monograph on the Muslim conquest of North Africa.

**Hugh N. Kennedy** (St. Andrews) is preparing a book on Umayyad history. His *The Armies of the Caliphs: the Military and Society of the Early Islamic State* will appear in 2001.

**Ellen Kenney** (NYU) is working on her dissertation "Power and Patronage in Mamluk Syria: The Architecture and Urban Works of Tankiz al-Nasiri (1312-1340)."

**Najda Khammash's** (Arabic Encyclopedia Institution, Damascus) article "The Umayyad Caliphate in the Balance" appeared in the *Arabic Encyclopedia*.

**Carla L. Klausner** (University of Missouri-Kansas City) is at work on a fourth edition of the work she has co-written with Ian J. Bickerton, *A Concise History of the Arab-Israeli Conflict* (Prentice Hall).

**Gregory C. Kozlowski** (DePaul University) is currently researching Muslim philanthropy in the contemporary world. His article "Religious Authority, Reform and Philanthropy in the Contemporary Muslim World" appeared in *Philanthropy in the World's Traditions*, Indiana University Press, 1998, pp. 279-308.

**Ella Landau-Tasserou** (The Hebrew University of Jerusalem) published "Jihad" in the *Encyclopedia of the Qur'an*, and her "From Tribal Society to Centralized Polity" is forthcoming in *Jerusalem Studies in Arabic and Islam* (2000). She is currently at work on a book on jihad.

**Gary Leiser** (Curator, Travis Air Museum) has recently published "Muslims for al-Andalus in the Madrasas of Late Fatimid and early Aiyubid Egypt," in *al-Qantara* 20 (1999): 137-59. His "The U. S. Military and Palestine in 1942" appeared in *Air Power History* 47 (2000): 12-23. He has edited and translated Mehmed Fuad Köprülü's *Some Observations on the Influence of Byzantine Institutions on Ottoman Institutions* (Ankara: Türk Tarih Kurumu, 1999).

**Thomas Leisten's** (Princeton) article "Dynastic Tombs, or Private Mausolea: Observations on the Concept of Funerary Structures of the Fatimid and Abbasid Caliphs," appeared in *L'Egypte fatimide* (Paris, 1999): 465-479.

**Yaacov Lev** published *Saladin in Egypt* (Brill, 1999).

**Amalia Levanoni** (University of Haifa) along with Michael Winter of Tel Aviv University, organized an international conference on "The Mamluks in Egyptian and Syrian Politics and Society," held May 13-17, 2000, in both Haifa and Tel Aviv.

**Bernard Lewis** (Princeton) has written *A Middle East Mosaic: Fragments of Life, Letters, and History* (Random House,

2000).

**Christopher Melchert**, effective October 1, 2000, will be Lecturer in Arabic and Islam at the Oriental Institute and Pembroke College, Oxford. His article "How Hanafism Came to Originate in Kufa and Traditionalism in Medina" appeared in *Islamic Law and Society* 6 (1999): 318-347.

**Charles P. Melville** (University of Cambridge) is at work on an article on Persian historiography, 1258-1500 for the forthcoming *A History of Persian Literature*, edited by Ehsan Yarshater.

**Josef W. Meri** (University of California, Berkeley) published "The Changing Face of Medieval Near Eastern Studies: Challenges and Strategies," in *MESA Bulletin* Winter, 1999. His "Re-appropriating Sacred Space: Medieval Jews and Muslims Seeking Elijah and al-Khidr" appeared in *Medieval Encounters* November, 1999.

**Vera B. Moreen's** (Swarthmore College) book *In Queen Esther's Garden: An Anthology of Judaeo-Persian Literature* will appear in May/June 2000 from Yale University Press. She will spend the Autumn term of 2000 at the Institute for Advanced Study, Princeton, working on the conversion of Iranian Jews to Baha'ism, and Spring term 2001 at the Oxford Centre for Hebrew and Jewish Studies, focusing on the transformation of motifs from qisas al-anbiya' in Persian mystical epics of the thirteenth century.

**Kazuo Morimoto's** (Tokyo University) article "Diffusion of the naqibship of the Talibids" is due to appear in Hidemitsu Kuroki, ed., *The Influence of Human Mobility*.

**Michael Morony** (UCLA) has edited the following forthcoming volumes, both in the Variorum series *The Formation of the Classical Islamic World: 1. Mining, Pastoralism, Agriculture, and Irrigation*, and *2. Manufacturing and Labor*.

**April L. Najjaj** (Boston University) continues her dissertation research on the Alhambra Palace in Granada, Spain.

**Ian R. Netton's** (University of Leeds) book *Sufi Ritual: The Parallel Universe* (Curzon Press) will appear in 2000.

**Letizia Osti** (University of St. Andrews) continues work on her Ph.D. thesis "Intellectual Portraits of Late Ninth and Early Tenth Century Baghdad: An Exercise in Reading Medieval Biographical Dictionaries." She published an article "Authors, Subjects and Fame in the Kitab al-Fihrist of Ibn al-Nadim: the case of al-Tabari and al-Sali," in *Annali di Ca' Foscari* 38.3 (1999): 123-38.

**James D. Pavlin's** (Rutgers University) *The Trials and Conflicts of Ibn Taymiyyah: A Brief Biography* (East Orange, NJ: CUP Publishing) is forthcoming.

**Carl F. Petry** (Northwestern University) will be a Fellow at the National Humanities Center for the 2000-2001 year. He edited volume 1 of the *Cambridge History of Egypt* (1998). His article "Robbing Ceremonies in Late Mamluk Egypt" appears in *Robes and Honor: The Medieval World of Investiture*, ed. By Stewart Gordon (St. Martin's Press, 2000).

**Nasser Rabbat** (MIT) is currently working on two books. The first deals with the problems of representation in the Mamluk sources and is tentatively entitled *Shaping the Mamluk Image: The Scope of the Sources*. The second is a study on the fifteenth century Egyptian historian al-Maqrizi and his work the *Khitat*. Rabbat is also co-editing the 1999 Kevorkian Lectures at NYU, which will be published under the title *A Medieval Cairo for a Modern World*. In the spring term of 2000, Rabbat is resident in Cairo courtesy of an ARCE Fellowship.

**F. Jamil Ragep** (University of Oklahoma) is director of the Rockefeller Fellowship Program at the UO on "Scientific Exchanges Between Islam and Europe, 1300-1800." He invites you to visit the following url: [HYPERLINK http://www.ou.edu/islamsci/Rockefeller.htm](http://www.ou.edu/islamsci/Rockefeller.htm) and [www.ou.edu/islamsci/Rockefeller.htm](http://www.ou.edu/islamsci/Rockefeller.htm).

**Scott Redford's** (Georgetown University) book *Landscape and the State in Medieval*

*Anatolia: Seljuk Garden and Pavilions of Alanya, Turkey* is in press. He is currently director of Medieval Excavations (primarily Crusader and Armenian) at the site of Kinet, Turkey.

**Lutz Richter-Bernburg's** (University of Tübingen) book *Der Syrische Blitz: Saladins Sedrtar Zwischen Selbstdarstellung und Geschichtsschreibung* (Beirut-Wiesbaden) appeared in 1998.

**Karen C. Ryding** (Georgetown University) is at work on a forthcoming (2002) volume entitled *A Reference Grammar of Modern Standard Arabic*.

**Elizabeth Sartain** (AUC) is at work on a critical edition of the Fatimid documents from Qasr Ibrim.

**Tsugitaka Sato** (University of Tokyo) published "Jurisprudence and Political Leadership in the Syrian Coastal Towns of Tripoli and Jabala," in *Memoirs of the Research Department of the Toyo Bunko* 57 (1999): 201-16. He is currently at work on a monograph concerned with the legends of the sufi saint Ibrahim b. Adham.

**Stuart D. Sears** (AUC) is currently at work on his book *Dreams of Silver: A Numismatic and Monetary History of Sijistan, ca. 600-850 CE*. The following articles have recently appeared or are forthcoming: "An 'Abbasid Revolution Hoard from the Western Jazira (al-Raqqa?)" forthcoming in *The American Journal of Numismatics* 12 (2000); "Finds of Late Sasanian and Early Muslim Drahms in Historical Palestine" (with Donald T. Ariel), forthcoming in *Atiqot* 2000; "Monetary Revisions and Monetization in the Late Sasanian Empire," *Cahiers Studia Iranica* 20 (1999): 149-67.

**Thomas A. Sinclair** (University of Cyprus) has several articles both recent and forthcoming. Among them: "The Ottoman Monuments of Southern Cyprus" in A. Termimi, ed., *Corpus d'archéologie ottoman* (1997); and "The Armenians and the Kurdish Emirs of Bitlis under the Kara Koyunlu," to be published in R. Hovannisian, ed., *Historic Armenian Cities and Provinces: Taron/Mush and*



Baghesh/Bitlis.

**Devin J. Stewart's** (Emory University) book *Islamic Legal Orthodoxy: Twelver Shi'ite Responses to the Sunni Legal System* was published in 1998 by the University of Utah Press. He is now researching the tenth century history of Iran, Iraq, and Syria for a monograph of sectarian polemics and the *Maqamat* of al-Hamadhani.

**Lennart Sundelin** (Princeton University) is at work on his dissertation "Conversion and Arabization in Early Medieval Egypt."

**Hussam S. Timani** (UCLA) is at work on his dissertation "The Khawarij in History and Historiography."

**Marina A. Tolmacheva** (Washington State University) presented the paper "Globalization of African Studies" at the International conference on "Afrocentrism and Eurocentrism on the Eve of the 21st Century" in Moscow, Russia, in September 1999. She also spoke on Ibn Battuta at the Summer 1999 Institute for K-12 teachers on "Travelers and Cultural Interaction in the Medieval World," University of California, Berkeley. During the Fall Semester 1999 she held a Washington State Fellowship sponsored by the American Council for Education.

**Cristina Tonghini** (Universita di Venezia, as of September 2000) published "Gli Arabi ad Amantea: elementi di documentazione materiale," in *Annali dell'Istituto Orientale di Napoli*, n. 1-2/1997 (1999): 2-3-30, and "Fatimid Ceramics for Italy: the Archaeological Evidence," in *L'Egypte fatimide* (1999): 285-97.

**Deborah Tor** (Harvard) is at work on her dissertation on the 'ayyarun. Her article "An Historiographical Re-examination of the Appointment and Death of 'Ali al-Rida" will appear in *Der Islam* (2001). She spent the summer of 1999 as a Graduate Fellow at the American Numismatic Society.

**William F. Tucker** (University of Arkansas) is at work on studies on "Mahdis and Millenarians: Extremist Shi'ism in Early Islam," and a catalogue of natural disasters in the pre-modern Near East.

**Daniel M. Varisco** (Hofstra University) has an article "Islamic Folk Astronomy" forthcoming in *The History of Non-Western Astronomy*, ed. By H. Selin.

**David Vila** (John Brown University) was granted his Ph.D. in Historical Theology from Saint Louis University in 1999. His dissertation was entitled "Christian Martyrs in the First Abbasid Century and Development of an Apologetic Against Islam." His article "The Struggle over Arabisation in Medieval Arabic Christian Hagiography" will appear in *al-Masaq*. This summer he will be supervising the excavation of a Byzantine Basilica at the Abila Excavation Project in Jordan, just north of Irbid.

**Paul E. Walker's** (Independent Scholar) current book project is entitled *Fatimid History and Its Sources* (to be published by the Institute of Ismaili Studies, London). He recently published *An Ismaili Heresiography: The "Bab al-Shaytan" from Abu Tammam's Kitab al-shajara* (critical edition of the Arabic text with Wilferd Madelung and English translation and introduction, Brill, 1998); *Hamid al-Din al-Kirmani: Ismaili Thought in the Age of al-Hakim* (I.B. Taurus, 1999); *The Advent of the Fatimids: A Contemporary Shi'i Witness* (with Wilferd Madelung, I.B. Taurus, 2000).

**David J. Wasserstein** (Tel Aviv University) spent the 1999-2000 year as a Fellow of the Wissenschaftskolleg zu Berlin, where he is beginning work on a project on "Literacy and Orality in Early and Classical Islam." He has talked about this, about the Jewish experience under Islam, about medieval Jewish culture, and about Cordoba and Granada as Islamic capitals in lectures in various universities in Germany, Scotland, France and Israel during the year. In

late 1999 he organized the international workshop, supported by the Israel Academy of Sciences, on "Elites in the World of Classical Islam," at Tel Aviv University. Revised versions of the papers presented there, together with others, are to appear in a special issue of *Israel Oriental Studies* (scheduled for 2001) under his editorship. Recent articles include "A West-East Puzzle: On the History of the Proverb 'Speech is silver, Silence is Golden'" in *Israel Oriental Studies* 19 (1999): 239-59.

**Elka Weber** (NYU) is completing her dissertation on medieval pilgrimage literature.

**Donald S. Whitcomb** (University of Chicago) is looking forward to a long season of excavation at Hadir Qinnisrin in the Autumn of 2000. His article "Excavations in Aqaba, Jordan, and a model of an early Islamic City" appeared in *Adumata* 1 (2000): 62-65.

**Lesley Wilkins** (Harvard Law School Library) presented a paper entitled "Information Sources on Law of the Islamic World" at a Symposium on Information Systems on the Islamic World in Riyadh in November, 1999.

**E. Sara Wolper's** (University of New Hampshire) article "Portal Patterns in Seljuk and Beylik Anatolia" appeared in *Aptullah Kuran Icin Yazilar*, ed. by C. Kafescioglu and L. Thys-Senocak (Istanbul: YKY, 1999).

**Negin Yavari** (Columbia University) is completing a monograph on the historiographical representations of Nizam al-Mulk. His "The Conversion Stories of Shaykh Abu Ishaq al-Kazeruni" is forthcoming in the the proceedings of the 1997 Congress of the International Medieval Institute, Leeds, UK.

**Hayrettin Yücesoy** (University of Chicago) is at work on his dissertation "The Messianic Millieu: A Study of Abbasid History in its Liminal Phase, 808-833 C.E."

## Conferences and Symposia

### International Conference: The Bibliotheca Alexandrina Continuum Alexandrias: The Metamorphoses of the Reader

The Bibliotheca Alexandrina, Bibliothèque nationale de France, CNRS, the French Commission for the UNESCO, the French Ministry of Education, the French Ministry of Foreign Affairs, and the French Institute of Oriental Archaeology sponsored an international conference on "Alexandrias: The Metamorphoses of the Reader" on November 28, 1999.

The following are some of the papers which were presented:

Christian Jacob (CNRS, Paris), "How did scholars read? A comparatist project;" Muhammad Afifi (Cairo University), "Literacy and scholarship in Classical Arabic Culture: Introductory remarks;" Ayman Fouad (Former Director of the National Library in Cairo), "Forms and methods of scholarship in Classical Arabic manuscripts;" Henri-Jean Martin (École Pratique des Hautes Études, Paris), "From the history of the book to the history of reading;" Jean-Jacques Glassner (CNRS, Paris), "Extracts and fragments: The circulation of texts in Mesopotamia;" Abdel-sattar Al-Haloagi (Cairo University), "The dar al-'ilm library in Arabic culture;" Muhammad Afifi (Cairo University), "The Waqf in the Classical Arabic world: An approach to the history of libraries and books;" Mona Tolba (Ayn Shams University), "Two different readings of Abu El Alaa El Maari (979-1058): A comparison between Orientalists and Arab literary critics;" Abdallah Al Tatawi (Cairo University), "From orality to inscription in Classical Arabic culture;" Omnia Amer (Cairo University), "Calligraphy and the reading of the Koran;" François de Polignac (CNRS), "How literary traditions start? The example of the Romance of Alexander;" Olga Davidson (Brandeis University), "Non-Canonical 'Publication' in a Classical Persian context: A poem by Rudaki;" Magdy Abd al-Hafiz (Helouan University, Cairo), "Translation in Arabic Classical culture;" Salah al-Sarwi (Helouan University, Cairo), "Al-Nadim and the Fihrist: The Arabic Science of Bibliography;" Attaf El-Iraqi (Cairo University), "Averroes and his library."

### Symposium on Aspects of Islamic Law in the Pre-Modern Period January 11-13, 2000

The Institute for Advanced Studies at the Hebrew University of Jerusalem held a symposium on "Aspects of Islamic Law in the Pre-Modern Period" on 11-13 January, 2000.

Some of the papers delivered were: Maribel Fierro, "Women Escaping from their Husbands: On the Relationships between Custom and Islamic Law in al-Andalus;" Ella Landau-Tasseron, "Approaches to Contradictions in the Qur'ân: The Case of Jihad;" Nimrod Hurvitz, "Theological Deviation and the Law: Community Boundaries in Hanbali Legal Thought;" Lutz Wiederhold, "The Role of Furu' and Madhhab Identity in the Legal Practice and the Socio-Political Context of Mamluk Egypt and Syria;" Nurit Tsafir, "The Status of the Foetus in Islamic Law: A Comparative Perspective;" David Powers, "Immoral Conduct and the Problem of Judicial Legitimacy: The Case of al-Haskuri, the Mocking Jurist;" Yohanan Friedmann, "Equality and Inequality in Islamic Law: The Case of Qisas;" Camilla Adang, "Ibn Hazm's Views on Homosexuality - A Case-study of Zahiri Legal Methodology;" Devin Stewart, "Verbal Ambiguity in al-Wahrani's Fatwa to the Moriscos;" Jonathan Brockopp, "The Prayer for Rain in al-Mukhtasar al-saghir of Ibn 'Abd al-Hakam (d.214/829);" Miklos Muranyi, "'Reste arabischen Heidentums' - in the Muwatta': On the Textual Chronology of a Legal Dispute in Medinese Jurisprudence."

### Eighth International Congress on Graeco-Oriental and African Studies

The Eighth International Congress on Graeco-Oriental and African Studies will be held on the island of Oinousses (near Chios), Greece, from July 5-9, 2000.

The theme of the conference this year is "Navigation and Trade in the Mediterranean from the 7th to the 19th Centuries." It is sponsored by the Institute for Graeco-Oriental Studies, Athens, and the Department of History of Cairo University.

Special topics include:

- 1) Construction of sailing ships in the Mediterranean.
- 2) Naval warfare and naval weapons in the Mediterranean.
- 3) Sea trade in the Mediterranean.

For more information please contact: Prof. V. Christides, Institute for Graeco-Oriental and African Studies, Solomou 39, Kryoneri Attikis, 14568 Greece. Fax. (01) 816-1037.

## The 35th International Congress on Medieval Studies

Kalamazoo, Michigan

4-7 May, 2000

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The Thirty-Fifth International on Medieval Studies will take place Thursday-Sunday, May 4-7, 2000, on the campus of Western Michigan University in Kalamazoo, Michigan, under the sponsorship of the Medieval Institute.

Lectures of interest include: Reuven Firestone (Hebrew Union College), "Jews in Classical in Islam;" Sidney H. Griffith (Catholic Univ. of America), "Reading the Bible in the "Sectarian Milieu" of Early Islam: The Portrait of Jesus in al-Ya'qubi's *History*;" Nina Safran (Pennsylvania State Univ.), "Christians and Jews in Andalusi Juridical Texts;" Timothy J. Gianotti (Pennsylvania State Univ.), "A Philosophical Perspective on Religious Diversity in *Dar al-Islam*: Reading the Subtext of al-Farabi's Philosophy of Religion;" David Twetten (Marquette Univ.), "Self-Motion in Islamic Philosophy;" Kiki Kennedy-Day (Fordham Univ.), "Translating Avicenna on Immortality;" Mustapha Kamal (Univ. of Chicago), "Revisiting al-Andalus;" Sharon Albert (Univ. of Chicago), "But Where Are the Women? The Abstraction of Female Imagery in the Medieval Hebrew Poetry of al-Andalus;" Amy Aronson-Friedman (North Georgia College and State Univ.), "A Plea for *Convivencia*: Rabbi Santob de Carrión and His *Proverbios morales*;" Suzann Gallagher (Univ. of Notre Dame), "Innocent III and Papal Recognition of the Near East as Christ's Patrimony;" Paul Crawford (Univ. of Wisconsin - Oshkosh), "The Templar of Tyre;" Martin M. Elbl (Trent Univ.), "Crusade and Commerce: Mallorca and the Maghrib Trade in the 1390s;" Susannah C. Humble (Johns Hopkins Univ.), "Portuguese Conquests in Morocco, 1513-1515;" Ivana Elbl, "Miracles, Apparitions, and Sainly Interventions in the Portuguese North African Campaigns;" Steven Hood (Rice Univ.), "Apophatic Discourse in Maimonides and Aquinas;" Deborah Gerber Tor (Harvard Univ.), "The Coin Issues of Ya'qub b. al-Layth: A Case Study in the Historical Use of Numismatic Evidence;" Z. David Zuwiyya (Auburn Univ.), "Stories of the Prophets: From Arabia in the Early Islamic Period to Late Medieval Spain;" John V. Tolan (Université de Nantes), " 'Saracen Philosophers Deride Islam': Three Thirteenth-Century Christian Philosophers Attempt to Prove the Irrationality of Islam;" Marilyn Stone (New York Univ.), "Representations of Jewish, Christian, and Muslim Slaves in Medieval Castile;" Stephen Belcher, "Slavery in the Medieval Empire of Mali;" Richard Taylor, "Truth Does not Contradict Truth;" John Simmons (Marquette Univ.), "Practical Syllogisms and Religious Propositions in Averroes;" Jack Marler (St. Louis Univ.), "Averroes, Religion, and the Aristotelian Philosophical Tradition;" Sarah Pessin (Ohio State Univ.), "From Arabic to Latin Neoplatonism: Roger Bacon on the Doctrine of 'Numerical Identity of Matter';" Lisa M.C. Weston (California State Univ. - Fresno), "The Saracen and the Martyr: Embracing the Foreigner in Hrotsvit's *Pelagius*;" András Balogh (Eötvös-Loránd-Univ., Budapest), "Turks, Mercenaries, Hungarians: The Experience with Foreigners and of the Self in a Pluricentric World at the End of the Middle Ages."

For more information consult the following web site: <http://www.wmich.edu/medieval>.

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## Medical Ethics and Medical Law in Islam

University of Haifa, Haifa

March 19-21, 2001

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The Department of Arabic Language and Literature and the Center for Health, Law and Ethics at the Law School, both of the University of Haifa, Israel, will sponsor an international conference that will be held at the University of Haifa, in Haifa, Israel between 19-21 March 2001.

Participants and speakers from various disciplines of Islamic studies, including law, history, sociology, medicine and philosophy are welcome. The main subjects of interest are:

- 1) The beginning of life, assisted procreation and abortion.
- 2) Organ transplants and donations.
- 3) Bedside manners - doctors and patients.
- 4) Malpractice.
- 5) Sexual mutilation and sex-change surgeries.
- 6) Health and religious duties.
- 7) Health and social norms.
- 8) Genetic manipulation.
- 9) End of life, euthanasia and assisted suicide.
- 10) Postmortem examinations.

For more information please contact: Dr. Vardit Rispler-Chaim, Chairperson of the Organizing Committee, Department of Arabic, University of Haifa, Haifa, Israel 31905. Tel.: 972-4-8249789; Fax: 972-4-8249710; Email: [rhla103@uvm.haifa.ac.il](mailto:rhla103@uvm.haifa.ac.il).



## 1st International Conference on Heritage of Islamic Thought & Sciences

Islamic Foundation, Villa Park, IL

July 1-4, 2000

The Ameer Khusro Society of America (The Islamic Heritage Foundation) in collaboration with the University of Chicago will present the 1st International Conference on Heritage of Islamic Thought & Sciences on July 1-4, 2000 at the Islamic Foundation, 300 High Ridge Rd, Villa Park, IL. The conference will include a seminar on "Time & Space in Islam" and a symposium on "Individual's Rights & Responsibilities in Islam."

The following are some of the expected lectures:

Habibuddin Ahmed (The Ameer Khusro Society of America, The Islamic Heritage Foundation), "The Architecture of Time and Space in Islam (Quranic concepts of Time and Space, with references to Ushnavi's & others);" Marcia Hermansen (Loyola University, Chicago), "Beyond Time and Space: Concept of 'La Makan' and the 'La Zaman';" Abdul Hameed Kamali (Iqbal Academy, Lahore), "Islamic Views of Space, Time, and Reality;" John McGinnis (George Washington University), "Temporal Atomism and the Continuity of Time in Ibn Sina;" Al Noor Dhanani (Harvard University), "Kalam Views of Time;" M.M.Taqi Khan (Osmania University, Hyderabad), "Relativity of Time and Space in the Quran;" Baharuddin Ahmad (International Institute of Islamic Thought (ISTAC), Malaysia), "Time and Space Concepts in a Malay Mystical Story;" Vince J Cornell (Duke University), "Ibn Sabain's Time Concepts & Mysticism;" William Chittick (New York State University), "Ibn Arabi on Time & Space;" James Morris (Institute of Arab and Islamic Studies, University of Exeter), "Mulla Sadra on Time & Soul;" Nasrulla Poorjavady (Tehran University), "On the Threshold of Nowhere (transcending space in Persian mystical literature, especially Sufi poetry citing the works of Ibn Sina, Sana'i, Attar, Sohrawardi, Amir Khosrow Dehlavi, Hafez, and others);" Muzaffar Iqbal (Muslim World Science-Religion Program, The Center for Theology and the Natural Sciences (CTNS), Berkeley), "Time and Space in Islamic Thought and Sciences;" Sachiko Marata (New York State University), "The Islamic Intellectual Heritage of China;" Humayoun Khan (Islamic Heritage Foundation), "The Resurrection and the Reversal of Time;" Farhad Hashemi (Islamic Heritage Foundation, Chicago), "Time in Mulla Sadra's Motion Concepts;" Osman Bakar (University of Malaya, Malaysia), "The Heritage of Islamic Thought in Malaysia."

### International Medieval Congress 2001

University of Leeds, Leeds

July 9-12, 2001

The International Medieval Congress (IMC) will be held at the University of Leeds from 9-12 July, 2001. The IMC 2001 will welcome sessions and papers on any topic relating to the European Middle Ages (450-1500). Anyone is welcome to propose a session or paper. Speakers are welcome to present their paper in their preferred language, although we recommend that submissions be presented in English, French or German to ensure that the sessions remain broadly accessible.

The deadline for submissions for individual paper proposals is **31 August 2000**. The deadline for submission of organized sessions is **30 September 2000**.

For more information please contact: Marianne O'Doherty or Josine Opmeer at the International Medieval Congress, International Medieval Institute, Parkinson 1.03, University of Leeds, Leeds, LS2 9JT UK. Tel.: +44 (113) 233-3614; Fax: +44 (113) 233-3616; Email: [IMC@leeds.ac.uk](mailto:IMC@leeds.ac.uk). Website: [www.leeds.ac.uk/imi/imc/imc.htm](http://www.leeds.ac.uk/imi/imc/imc.htm).

### UEAI Congress

University of Leeds, Leeds

August 30-September 5, 2000

The conference of l'Union Européenne des Arabisants et Islamisants (UEAI) will take place from Wednesday 30 August to Tuesday 5 September 2000 at the University of Leeds, Leeds, UK.

For more information please contact Rita Joy at: [semrj@ARTS.01.NOVELL.leeds.ac.uk](mailto:semrj@ARTS.01.NOVELL.leeds.ac.uk); Tel.: 0113 243 1751.

**Dibner Institute Conference**  
**New Perspectives on Science in Medieval Islam**  
**Cambridge, MA**  
**November 6-8, 1998**

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The Dibner Institute for the History of Science and Technology hosted a conference on "New Perspectives on Science in Medieval Islam" in Cambridge, MA, on November 6-8, 1998. Some of the papers delivered were:

Gerhard Endress (Ruhr-Univ., Bochum), "Mathematics and Philosophy in Medieval Islam;" David King (J.W. Goethe-Univ., Frankfurt-am-Main), "Situating Islamic Astronomy: Essence and Location;" Jamil Ragep (Univ. of Oklahoma), "The Discovery of Hay'a: From Non-Ptolemaic Modeling to Islamic Cosmography;" Mohammad Bagheri (Encyclopaedia Islamica Foundation, Tehran), "An Analytic Survey of the Mathematical Manuscripts in Iran;" Jan Hogendijk (Univ. of Utrecht), "Progressions, Rays and Houses in Medieval Islamic Astrology: A Mathematical Classification;" J.L. Berggren (Simon Fraser Univ., Burnaby), "Tenth-Century Mathematics through the Eyes of Abū Sahl al-Kūhī;" Yvonne Dold-Samplonius (Univ. of Heidelberg), "Calculating Surface Areas and Volumes in Islamic Architecture;" Jacques Sesiano (École polytechnique fédérale de Lausanne), "Quadratus Mirabilis;" Elaheh Kheirandish (Brandeis Univ.), "The Many "Aspects" of Appearances: Arabic Optics to 950 A.D.;" A.I. Sabra (Harvard Univ.), "Ibn al-Haytham's Revolution in Optics: Achievement and Obstacle;" Menso Folkerts (Univ. of Munich), "Arithmetic: From India through Baghdad to the West;" Paul Kunitzsch (Univ. of Munich), "The Transmission of Hindu-Arabic Numerals Reconsidered;" Charles Burnett (Univ. of London), "The Transmission of Arabic Astronomy via Antioch and Pisa in the Second Quarter of the Twelfth Century;" Julio Samsó (Univ. of Barcelona), "On the Lunar Tables in Sanjaq Dār's Zij al-Sharif;" Ahmed Djebbar (Paris-Sud Univ.), "Les activités mathématiques en occident musulman (IXe-XVIIe s.): bilan et perspectives;" Tzvi Langermann (Bar-Ilan Univ.), "Another Andalusian Revolt?: Ibn Rushd's Critique of al-Kindi's Pharmacological Computus."

For more information please contact: The Dibner Institute for the History of Science and Technology, MIT E56-100, 38 Memorial Drive, Cambridge, Massachusetts. Tel.: (617) 253-8721; Email: carlac@MIT.EDU.

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**International Conference on**  
**The Mamluks in Egyptian and Syrian Politics and Society**  
**Tel Aviv University and University of Haifa**  
**May 14-17, 2000**

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The Department of Middle Eastern and African History of Tel Aviv University and the Department of Middle Eastern History of the University of Haifa organized an international conference on "The Mamluks in Egyptian and Syrian Politics and Society" in Haifa and Tel Aviv, Israel, on 14-17 May, 2000.

The following are some of the presented papers:

Anne F. Broadbridge (University of Chicago), "Mamluk Legitimizing Ideology and the Mongols: The Reigns of Baybars and Qalawun;" Peter Thorau (Universität des Saarlandes, Saarbrücken), "From Baybars to al-Malik al-Ashraf Khalil - The Importance of Military Leadership for the Mamluk Sultan;" Johannes Pahlitzsch (Freie Universität, Berlin), "Baybars and the Georgians;" Reuven Amitai (The Hebrew University, Jerusalem), "The Mongol Occupation of Damascus 1300: A Test Case of Mamluk Loyalty;" Amalia Levanoni (University of Haifa), "The Sultan's Laqab: A Reflection of Mamluk Factionalism;" Robert Irwin (London University), "Gunpowder and Firearms in the Mamluk Sultanate Reconsidered;" Hana Taragan (Tel Aviv University), "Doors that Open Meanings: The Baybars Portal to the Red Mosque (Safed);" Urbain Vermeulen (Katholieke Universiteit Leuven), "The 'Uhud for the Sultans Kitbugha and Lagin: A Comparison;" Frédéric Bauden (Université de Liège), "Scraps of Papers to the Rescue of History: The Case of 'Imad al-Din Isma'il's Reign (743-746 A.H.);" Donald Richards (University of Oxford), "Glimpses of Local Mamluk Society from

the Documents of the Haram al-Sharif in Jerusalem;" Donald Little (McGill University, Montreal), "The Administration of Jerusalem under Sultan Qaytbay;" Yosef Drori (Bar Ilan University, Ramat Gan), "Government and Governors in 14th Century Safed;" Yosef Rapoport (Princeton University), "Ibn Taymiyya's Attack on Divorce Oaths: Law, Household and Loyalty;" Yaacov Lev (Bar Ilan University, Ramat Gan), "Orphans and Koranic Schools for Orphans in the Mamluk Period;" Yehoshua Frenkel (University of Haifa), "Burhan al-Din al-Nasiri, a Minor Faqih and Sufi from Jerusalem;" Warren Schultz (DePaul University, Chicago), "The Circulation of Silver Coins in the Bahri Period;" Jonathan Berkey (Davidson College, North Carolina), "The Muhtasibs of Cairo under the Mamluks: Towards an Understanding of an Islamic Institution;" Carl Petry (Northwestern University, Evanston, Illinois), "The Estate of al-Khuwand Fatima al-Khassabakiyya: Royal Spouse, Autonomous Investor;" Michael Winter (Tel Aviv University), "Mamluks and their Households in Late Mamluk Damascus: A Waqf Study;" Thomas Philipp (Friedrich-Alexander-Universität, Erlangen), "The Last Mamluk Household in Bilad al-Sham."

## The Second International Conference on "The History of Science in the Iranian World"

Tehran, Iran

7-9 June, 1998

The Second International Conference on "The History of Science in the Iranian World" was held in Tehran on 7-9 June, 1998. It was organized by the University of Tehran's Institute for the History of Science and the Institut Français de Recherche en Iran with the collaboration of the CNRS, Paris, and the University of Tehran.

Some of the papers delivered were: F. Micheau (Univ. of Paris I), "Les sciences entre monde iranien et monde arabe: la circulation des savants, des livres, des idées (XIe-XIIIe siècles);" H. Masoumi Hamedani (Sharif Univ.), "Optics in the *Jāmi' al-'Ulūm* of Fakhr al-Dīn al-Rāzī;" M. Rozhanskaya (Acad. of Sciences, Moscow), "Quelques aspects du problème de la transmission des connaissances scientifiques en mécanique de l'Iran médiéval à l'Europe;" C. Cecotti (Udine), "A Survey of the Hebrew Translation of *Principles of Hindu Reckoning* by Kūshyār ibn Labbān Gilānī;" J. Sesiano (École polytechnique fédérale de Lausanne), "Quatre auteurs iraniens d'études sur les carrés magiques;" M. Ahbarifar (Tehran), "Some Arithmetic Problems by 'Imād al-Dīn Kāshī;" P. Shahriyari (Tehran), "The Historical Position of Iranian Mathematics;" E. Kheirandish (Dibner Inst., Cambridge, MA), "Mathematical Sciences through Persian Sources;" M. Dja'fari (Hildesheim Univ.), "The Influence of Greek Algebra on the Work of Karājī;" M.A. Ahyai (Tehran), "Lunar Crescent Visibility in Travel Accounts;" Y. Porter (Univ. of Provence), "Le quatrième chapitre du *Jowharnāme-ye Nezāmi*: le plus ancien texte persan connu sur la céramique?" D. Gazagnadou (Univ. of Paris VIII), "De la différence entre la diffusion du savoir scientifique et celle du savoir technologique (A propos de la rencontre du persan Fazi et d'un lettré chinois);" H. Seyyed Arab (Fondat. Encycl. Islam, Tehran), "Alchimie dans le monde shi'ite;" S. Karimova (Oriental Inst., Tashkent), "Al-Bīrūnī's Apocrypha;" D. Yusupova (Oriental Inst., Tashkent), "Scientific Creativity of the Scholar-Encyclopaedist Sa'd al-Dīn Taftazānī;" F. Afkari (Univ. of Tehran), "The Treatise on the Classification of Sciences of Abū Bakr Salmāsi;" F.J. Ragep and S.P. Ragep (Univ. of Oklahoma), "The Astronomy of Ibn Sīnā;" E. Calvo (Univ. of Barcelona), "The Text of Abū Ja'far al-Khāzin' *Zij al-Ṣafā'ih*;" M. Comes (Univ. of Barcelona), "The Possible Scientific Exchange between the Courts of Hūlāgū and Alphonse the Xth;" Sh. Ehgamberdiev (Inst. of Astron. Ulugh Beg, Tashkent), "The World's Largest Instrument before the Telescope and the Stellar Catalogue of Ulugh Beg;" G. Saliba (Columbia Univ.), "The Astronomical Works of Shams al-Dīn al-Khafri (c.1525);" R. Puig (Univ. of Barcelona), "On the Transmission to Eastern Islam of Some Andalusian Contributions in the Field of Astronomical Instrumentation in the Middle Ages;" M. Viladrich (Univ. of Barcelona), "The Prayer Hour-Lines for Specific Latitudes on Medieval Indo-Persian Astrolabes;" B. Hashemipour (Univ. of Isfahan), "A Cosmological Treatise by Marwāzī;" B. Van Dalen (Univ. of J.W. Goethe, Frankfurt), "The Activities of Iranian Astronomers in China in the 13th Century;" J. During (CNRS, Strasbourg), "La transformation des intervalles musicaux en Azerbaydjan et en Asie intérieure;" A. Djumaev (Tashkent), "Towards a Question of the Practical Musical in Medieval Khorasan and Transoxiana;" H. As'adi (Tehran Univ.), "The Tradition of *Maqām* in Transoxiana;" A. Naushahi (Inst. Persian Studies, Islamabad), "*Javāmi' Ahkām al-Nujūm* by 'Alī b. Zayd Bayhaqī (1170 AD): A Study on the Laws of Astronomy and Astrology in Iran;" S. Tourkin (Oriental Inst., St. Petersburg), "Iskandar-Sultan and His Nativity Book;" Z. Vesel (CNRS/IFRI), "Eléments d'astrologie dans la traduction persane d'*al-Sirr al-Maktūm* de Fakhr al-Dīn Rāzī;" A. Caiozzo (Paris-Nanterre), "L'iconographie du Zodiaque dans les cosmographies en arabe et en persane d'époque médiévale;" L. Richter-Bernburg (Leipzig Univ.), "Iranian Traditions in Medieval Islamic Medicine;" H. A'lam (Fondat. Encycl. Islam Tehran), "Le vocabulaire médical persan dans l'*Aghrād* de Gorgānī;" A.J. Newman (Univ. of Edinburgh), (Persian Anatomical Terminology through the Ages;" M. Moheghegh (Inst. Hist. of Sci., Tehran), "The Significance of Ibn Hindū's *Miftāh al-Tibb*;" H. Sanatizadeh (Kerman), "Astronomical References in the Zoroastrian Prayers;" F. Ghasemlou (Tehran), "The Tradition of Composing Persian Astronomical Tables."



# REVIEWS • OF • BOOKS

FROM • THE • MIDDLE • EAST

## REVIEW POLICY

Members of MEM are invited to submit reviews of recent books in Arabic, Persian, Turkish, Hebrew, or other Middle Eastern languages that they have read and that deal with subjects of interest to MEM's membership. In exceptional cases, reviews of books in English or other European languages will be printed, but the main focus will be books in Middle Eastern languages, because generally these are not reviewed in Western journals. *Al-'Usur al-Wusta* relies on the voluntary submission of reviews because review copies of books in Middle Eastern languages are not usually made available.

Reviews should be brief, 250 words or, if possible, fewer. A short note is sufficient in many cases, as it serves the main purpose of bringing a worthwhile work of scholarship to the attention of MEM members who may be interested in the subject it treats. Be sure to include full bibliographical information: full name of author, full title, place and date of publication, publisher, and number of pages. Send reviews directly to the editor.

'Abd Allāh Sha'bān 'Alī, *Ikhtilāfāt al-muḥaddithīn wa al-fuqahā' fi al-ḥukm 'alā al-ḥadīth* [Disagreements of Traditionists and Jurisprudents in Judging Hadith] (Beirut: Dār al-Ḥadīth, 1417/1997). 706 pp.

After an introductory section on the nature of disagreement in medieval Islamic scholarship (7-79), 'Alī reviews points on which traditionists disagreed with one another (81-422), then points concerning hadith on which jurisprudents disagreed with one another (432-630). He concludes with some remarks on the necessity of understanding both hadith and jurisprudence (631-636). Chronologically, the study runs from the 2nd/8th century to the early 10th/16th, geographically from Egypt to Khurasan. Its sources are mainly works on the theory of hadith and jurisprudence, with actual collections of hadith and of rules examined only rarely.

The disagreements reviewed among traditionists are partly terminological: what hadith are *muttaṣil*, *mursal*,

*mu'dil*, &c. Other disagreements have to do with the manner of transmitting hadith: *qirā'ah*, *ijāzah*, *al-riwāyah bi-al-ma'nā*, &c. Some were new to me; e.g. *i'lām*, by which the transmitter has overheard the report in question but not received formal permission to relate it to others. The chief value of the book seems to be that it provides a good list of terms the student of hadith should know. However, 'Alī's curt definitions are often hard to understand, and the many quotations are not fitted into a coherent history of hadith science.

Because *uṣūl al-fiqh* has hitherto attracted more students in the West than hadith, the section on jurisprudence covers more familiar territory. Some points treated only cursorily in the first section are given more space here (e.g. *khabar al-aḥād*, 223-225, 482-499 -- oddly Ibn Ḥibbān's interesting assertion that *all* hadith are *akḥbār aḥād* appears in the section on jurisprudence rather than hadith). Again, 'Alī provides many interesting quotations but not a proper history.

The apparatus is disappointing. The bibliography omits some works cited (by title alone) in footnotes (e.g. *Jāmi' al-taḥṣīl*, 147), and occasionally someone is quoted without citation (e.g. Sakhāwī, 152). Editions are identified by publisher (heavily recent, nonstandard, commercial editions, it appears) but the year is always omitted, the editor's name often. The table of contents relates to an earlier version of the text, so the indicated page numbers are only approximate.

- Christopher Melchert

Joseph Drory (ed.), *Eretz Yisrael Betekufah Hamamlukit* [Palestine in the Mamluk Period] (Jerusalem: Yad Izhak Ben-Zvi and the Israel Exploration Society, 1992). 272 pages.

As Joseph Drory notes in his introduction to this volume of essays, there

has been little research and publication on the Mamluk period (1250-1517) in Palestine. To correct this situation, Jerusalem's Ben-Zvi Institute convened a conference in 1985, the fruits of which were published in this volume in 1992. The volume opens with a survey of earlier scholarship on the period and an analysis of Muslim views of the re-integration of Jerusalem into the Muslim cultural world after the fall of the Crusader Kingdoms.

In his essay, "The Jerusalem Ulama and Their Activities in the Mamluk Empire," Boaz Shoshan points out that though Jerusalem was not politically important during the Mamluk period, it achieved, over those two and a half centuries, considerable cultural and religious importance in the Muslim world. Two factors operated here: Pilgrimage (*ziyārah*) to both Jerusalem and Hebron, and the influence of Jerusalem-born and educated scholars in the academies and mosques of Cairo and Damascus.

Most of the remaining thirteen essays in the volume also investigate Islamic culture in Mamluk Palestine, while four concern themselves with the Christian and Jewish communities of the area. Of particular interest to students of Jewish history is Donald Little's "Haram Documents Related to the Jews of Late Fourteenth Century Jerusalem." This is an expanded version of Little's 1985 article of the same title (*Journal of Semitic Studies*, 30, 1985, 227-269) and it serves to remind us that innovative and creative scholarship bears rereading. Along with the other essays in this wide-ranging collection, it marks an important contribution to Middle Eastern studies by focusing our attention on the extant documentary evidence.

- Shalom Goldman

E. Fleischer, M.E. Friedman, J. Kraemer (eds.), *Masat Moshe: Mehkarim Betarbut Yisrael Ve'Arav* [Studies in Jewish and Islamic Cul-



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ture: Presented to Moshe Gil] (Tel Aviv: Mossad Bialik and Tel Aviv University, 1998). 426 pages.

Drory's volume of studies on Mamluk Palestine [reviewed above] opened up an area of inquiry that had hitherto been neglected; by contrast, earlier Muslim rule in that area has been richly documented and synthesized in Moshe Gil's three-volume work, *Palestine During the First Muslim Period (634-1099)* (Tel Aviv University, 1983). Last year, on the occasion of Gil's seventy-fifth birthday, his students and colleagues contributed to a Festschrift honoring his work in Geniza studies. That volume, *Masat Moshe*, has generated considerable interest in Hebrew-language academic journals (see *Cathedra*, 93, September, 1999), and merits recognition in international and especially in English-language journals and readership.

Gil's *A History of Palestine, 634-1099* (Cambridge University Press, 1992), to which many of the papers in this volume refer opens with a preface on sources and methodologies. He notes that he based his study on Jewish, Christian and Muslim documents of the period, and that "among the Jewish sources, the Cairo Geniza documents occupy first place, owing to both their quality and their authenticity, for these were actually written by contemporaries of the period, some of whom played important roles in the events I am dealing with." Throughout the work, Gil acknowledges his debt to his teacher, S.D. Goitein.

It is in the spirit of Gil's approach - reliance on primary sources and explication of their culturational context - that the twenty two essays in the Festschrift are written. Many of the papers present recently-discovered or uncovered documents. Yoram Erder's "The Negation of the Exile in the Messianic Doctrine of the Karaite Mourners of Zion" is among the most fascinating of these. Those ninth century Karaite scholars who immigrated to Palestine did so out of an ideological commitment to "ending the exile," and in doing so they placed themselves in direct and forceful opposition to rabbinic authority. The center of that authority was in Baghdad, and its leaders were unequivocally op-

posed to the idea of mass "aliyah" to the Land of Israel.

One of the Karaite programs for the perpetuation and strengthening of their presence in Palestine was their call for the use of Hebrew in daily life and for the renewed study of Hebrew philology as the key to a more direct understanding of the relationship between scripture and law, a relationship mediated in Rabbinic Judaism by the authority of the Rabbis. The relevance of these questions for the study of modern Jewish history is obvious; perhaps so obvious that Erder does not need to draw the reader's attention to them. Another stimulating paper - though one might not guess so from the title - is M.A. Friedman's "R. Yehiel ben Elyakim's Responsum Permitting the Reshut." Here, too, Rabbinic authority (and challenges to it) is at the center of the argument.

Friedman's paper does not concern an argument between Karaites and Rabbinites, but one that raged within a Rabbinic Jewish community - that of early thirteenth century Cairo. It centered on the "reshut," the permission to invoke the name of a specific Rabbi before performing a religious ceremony, such as a holiday meal, a sermon, or one of the thrice-daily prayers. The Rabbi - or, rather, Rabbis - in question were Maimonides (d. 1205) and his son, Rabbi Abraham Maimuni.

As Friedman points out, "the use of the formula was often a source of contention between rival leaders and their supporters." The controversies that raged over the opinions and decisions of both Maimonides and his son and successor, Abraham, were expressed in the form of controversy over the use of their names in the reshut formulae.

Yet another paper in this collection that deals with the sage of Fustat is Joel Kraemer's "Four Geniza Letters Concerning Maimonides." Following in the path of Moshe Gil and S.D. Goitein, he points out that "the Cairo Genizah is particularly valuable for reconstructing Maimonides' career."

- Shalom Goldman

Gershon Scholem, *Mehkerai Kabbalah I* [Studies in the Kabbalah 1], 1998.

The nine essays in this collection are republished here with the addition of the author's later revisions and an update of recent scholarship on these issues by Scholem's student, Moshe Idel. All of the essays concern religious and philosophical developments of the late medieval period, and thus should be of considerable interest to MEM readers.

An aspect of Maimonides' influence different than that presented in Schweid's survey [reviewed above] is described and evaluated in Scholem's essay "Legends of the Kabbalists Concerning Maimonides." In it Scholem evaluates the recurring notion that Maimonides was a "secret Kabbalist," one who came to mystical speculation and inquiry at the end of his life. Scholem rejects this idea, but is fascinated with its history, varied expression, and wide dissemination.

Scholem did not suffer fools gladly, and his sharp quill is in evidence throughout these essays, especially in the footnotes. In the opening footnote to his essay on Lilith legends, Scholem reminds his readers that he wrote on this subject as early as 1925, but that "folklorists have preferred to ignore that paper." He also noted, "Over the years, I have read much foolishness on this topic. The writers of this foolishness could have saved themselves from many errors if they would have looked at my paper." As Arabic philology and comparative Arabic and Jewish folklore are central to Scholem's argument here, this and the volume's other essays should interest all students of the Islamic-Judaic interaction.

- Shalom Goldman

Eliezer Schweid, *Hafilosofim Shelanu* [Our Philosophers] (Tel Aviv: Yediot Aharonot, 1999).

The greater part of Eliezer

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Schweid's recent survey of Jewish philosophy describes, and to some extent contextualizes, philosophical works from the 9th century (Saadya al-Fayumi) to the 15th century (Joseph Albo). Published in a series produced for a non-academic audience, this book is a valuable resource for medievalists who are not specialists in philosophy. Schweid, an eminent specialist himself, has written a clear and accessible book.

Of particular interest to Islamicists is the chapter on Aristotelian philosophy and its transformation in the Medieval Islamic world. Here the contributions of Ibn Sina and Ibn Rushd are clearly and concisely presented.

Schweid's introduction opens with the observation that philosophy as such is not a "natural child" of Jewish culture, but rather, it is the result of the encounter between that culture and the world of Greek thought. Systematic Jewish philosophy emerged in the early Middle Ages, and Saadya may be thought of as its first great exponent. For the most part, Jewish philosophy reacted to, and usually lagged behind, the philosophies studied and expounded in the dominant culture. "Rabbinic thought engaged philosophical questions for polemical reasons and as a form of self-defense." It was this early relationship which was later to develop into the exposition of philosophical systems that would serve the internal needs of the Jewish religion.

The master of that exposition was Maimonides. As Judaism's great synthesizer of monotheistic religion and philosophical inquiry, he profoundly influenced his co-religionists and philosophers in the Muslim and Christian worlds. Within Jewish circles, Maimonides' synthesis proved productive, generative and divisive. The divisiveness generated by these developments are the subject of Schweid's very fine chapter on "The Maimonidean Controversy."

- Shalom Goldman

'Abd al-Raḥmān 'Abd al-Wāḥid al-Shujā', *al-Yaman fi Ṣadr al-Islām: Min al-Ba'tha al-Muḥammadiyya ḥattā Qiyām al-Dawla al-Umawiyya* [Yaman in the Early Islamic Period: From the Mission of Muhammad till the Umayyad Period] (Damascus: Dār al-Fikr, 1987). 456 pp.

This book deals with the reception of Islam in Yaman during the Prophetic and Rashidun period and the role played by Yamanis in the Muslim conquests and in the first fitna. It is divided into an introductory chapter and two parts: the first dealing with the Prophetic period, and the second with the Rashidun period.

The introductory chapter discusses the political and religious situation in Yaman at the eve of the rise of Islam. This includes a listing of the major Yamani tribes and their abodes, as well as the major religious currents in Yaman.

The first part is divided into three chapters. The first chapter talks about the ways in which people in Yaman came to know about Islam before the Prophet had sent any emissaries or *dā'īs* to the region. There were two ways for Yamanis to come in contact with Islam: 1) by participating in the pilgrimage to Makka, and 2) by visiting Arabian markets. The author provides details about some Yamanis who accepted Islam through these contacts.

The second chapter concentrates on the efforts of the Prophet in his attempts to spread his message in Yaman by the sending of messengers and letters.

In the third chapter, the author discusses how the Yaman became part of the Islamic *dawla*. He states that the Yamanis can be divided into three groups according to the way in which they accepted Islam: 1) one group accepted Islam after receiving the messengers and *dā'īs* sent by the Prophet; 2) a second group did so after military expeditions were sent against them; 3) whilst a third group accepted Islam independently out of regard for the new religion or out of fear of retribution. The author gives details of the regions and tribes which, according to him,

formed each group.

The second part of the book is concerned with Rashidun period and is also divided into three chapters. The first chapter deals with the Ridda wars. The author argues that the Ridda in Yaman appeared in four different guises: 1) in individuals claiming prophecy (e.g., al-Aswad al-'Anṣī); 2) in groups returning to their pre-Islamic ways of life; 3) in groups refusing to pay the *zakāt*; and 4) in groups or individuals seeking personal gain. The author then describes the ways in which the Muslims attempted to win back Yaman and the different military expeditions that were undertaken.

The next two chapters are not as helpful and contain some weak arguments. The first of these chapters discusses the involvement of Yamanis in the Muslim conquests. Here, the author is content in giving examples of Yamani military leaders of various ranks and their contribution to the conquest efforts. The description can be tedious and, since he presents only the most renowned individuals, not very helpful in giving insights regarding the conquests themselves.

The following chapter deals with the role played by Yamanis in the first fitna. Again, the author provides information on which tribes and which individuals supported each feuding camp. But, as in the previous chapter, his analysis does not provide insights on understanding the reasons behind the fitna and why certain Yamanis followed a particular faction. What makes matters worse is the fact that he blames 'Abd Allāh ibn Saba' and other external elements as the cause for dissidence and strife amongst the Muslims.

With the exception of the last two chapters, the book can provide an acceptable introduction to the rise of Islam in Yaman.

- Aram Shahin

**HOARD, FROM PAGE 7.**

Early Islamic period. Freedom of trade, industry and agriculture granted the citizens by the Islamic authorities resulted in a flourishing economy. In addition to markets full of locally produced and imported merchandise, many of the city's inhabitants were active in various branches of industry, the most famous of which were workshops for the manufacture of mats and carpets, cotton and silk production, as well as high-quality paper-making industries. It is plausible that during the prosperity of Tiberias in the Fatimid period, imported luxury items such as the more elaborate bronze vessels found in the hoard became popular among the more affluent inhabitants of the city. Some of these vessels were used by the citizens of Tiberias in their homes, but it is possible that others were used in the numerous religious structures of the city, in mosques, synagogues and churches.

The excavations at Tiberias have so far yielded five hoards, all from the Fatimid period:

1. A pithos containing a hoard of gold jewelry and coins dating from the tenth-eleventh centuries CE was exposed in excavations conducted by Gideon Foerster in the southern part of the city in the years 1973-1975; it was found beneath the floor of a private house containing dyeing installations.

2,3. Two other hoards were discovered during excavations conducted by Alexander Onn in 1989 in the north of the city: while digging a private house, two pithoi were found beneath the floors, containing gold

and silver coins and elaborate jewelry.

4. The fourth hoard was exposed during excavations conducted by Yizhar Hirschfeld in the purification plant in 1989-1990, some 80 m to north of the present excavation area: bronze vessels similar to those found in the present excavation were found in a cistern.

In light of the above, it seems that the unrest and insecurity which characterized the Fatimid period led many people to conceal their valuables. In the examples reviewed above, the owners of the hoards never returned to reclaim their property. Was this as a result of a sudden earthquake, or was it due to raids which brought about the deaths of the owners and their relatives?

Nevertheless, the richness of the hoards, and especially of the extraordinary bronze collection discovered in our excavation, suggest that Tiberias flourished at that period. This conclusion is supported by the impressive architectural remains, which indicate orderly urban planning and an improvement in personal lifestyle. The private houses found in our excavations, as well as in the excavations mentioned above, reflect a time of economic prosperity and development. Tiberias, which was the capital of the Jund al-Urdunn is described in written sources as a fortified city. Travelers passing in the area, such as the Muslim geographer Nāṣir-i Khusraw, who arrived there in 1047, described the lively markets of Tiberias, the large number of private residences there, and its recreation centers on the shores of the Sea of Galilee.

The identity of the owner of the bronze hoard remains obscure. It would

appear he was a wealthy metal smith who dealt in bronze-working as well as trading. Analysis of the various styles of the vessels and their source indicates that he had widespread trading ties abroad. The presence in the hoard of unquestionably Byzantine coins bearing an icon of Jesus may point to the possibility that the owner of the hoard was Christian, or at least that he had contacts with the Christian community of Tiberias. In excavations conducted on the summit of Mt. Berenice a large Byzantine (sixth-century) church was uncovered, which continued to function up to the Crusader period (twelfth century). This fact indicates the power of the Christian populace at Tiberias under Islamic rule.

Evidently, the owner of the hoard concealed it fully intending to return and reclaim it in the future; his plans were foiled. It is possible that he hid his wares in fear of the Saljuq invasion in 1077, or else in expectation of the Crusader invasion in 1099. Whatever the cause, the hoard has remained buried for a thousand years, from the late first Millennium CE up to the end of the second.

The excavation was conducted on behalf of the Archaeological Institute of the Hebrew University, Jerusalem, under the supervision of the authors, and sponsored by the Municipality of Tiberias. Special thanks are due to Dr. Rachel Millstein for guidance and advice throughout the writing of this paper.

Chemical analyses of the exact composition of the vessels have not yet been conducted; the term 'bronze' is used here generally.

## NAMES AND ADDRESSES OF CONTRIBUTORS TO THIS ISSUE

### Addendum

In the previous issue (*UW* 11.2, October, 1999) we regrettably neglected to provide information on the co-author of the lead article on settlement in the Akkar plain, Dr. Anis Chaaya. He can be reached at:  
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### GRAPHICS CREDITS

Page 2-7: Photographs are by Gabi Laron; drawings are by Tania Gornstein.

Page 9: Photograph of standing caliph dinar courtesy of the American Numismatic Society.



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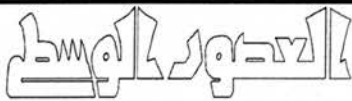
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