

VOLUME 11 NO. 1

APRIL, 1999

AL-'USUR AL-WUSTA

THE BULLETIN OF MIDDLE EAST MEDIEVALISTS

The Unity of Tabari's Chronicle

by Tayeb El-Hibri

Those who read Tabari's chronicle for the history of the early Islamic period (Prophetic, Rashidun, Umayyad), and the ancient period are accustomed to historical accounts borne by long chains of narration that stretch down the generations and get clustered around a set of well known names. Abū Mikhnaf (d. 774), Sayf b. 'Umar (d. 796), 'Umar b. Shabba (d. 812), Wāqidi (d. 822), and Madā'ini (d. 839) are a few of those narrators who are household names for Islamic medievalists. Diversity in accounts around these individuals further impels the reader to try to draw a line between original accounts and later, redacted versions as well as to find corroborating evidence for Tabari's reports in other chronicles and literary texts.

The experience of reading Tabari, however, is different for one who consults the text for later periods. There, for uncertain reasons, the names of the aforementioned narrators virtually disappear as we move into the early Abbasid caliphate. Why the narrators who are cited for events of the 7th c. never speak to events that happened in their lifetime in the 8th and 9th c. is a major mystery in Tabari's chronicle. Instead of these scholarly icons, one encounters a mixed set of speakers reminiscing about events. Bureaucrats, soldiers, servants, and singers are commonly found reporting about one or two events of their

lifetime, only to disappear forever.

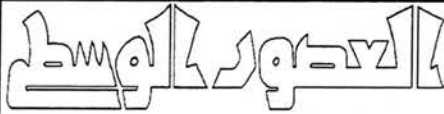
Surprisingly, however, many of those accounts (including those preserving official documents and speeches) dealing with the Baghdad and Samarra' caliphate are couched in a stylistic mode (whether in language, imagery, or thematic evocation in religious and moral terms) that resonates with strong echoes of the earlier Islamic past. Deciding why there is such a resemblance across different periods, and how to draw the line between myth and fact, therefore becomes a crucial prerequisite for historical writing.

Popular approaches to source criticism of Tabari's work were often based on traditional perceptions in Biblical criticism that look to aspects of continuity and influence among texts, as well as on authenticating quests in hadith studies. These approaches have traditionally explained Tabari's consistent style as a function of a process of redaction that emulated, expanded, and amended earlier texts. As a result, the entire record of Islamic history is viewed as having undergone layerings, additions, and changes as the process of transmission moved forward. While this view provides a convenient and plausible explanation from a folkloric angle of representation, it is untenable on internal liter-

SEE TABARI, PAGE 2.

In This Issue

The Unity of Tabari's Chronicle	1
Ideas, Methods, Issues: Poetry & the Study of the Medieval Middle East	4
Annual Meetings	6
News of MEM	8
Pioneers: Charles Cutler Torrey	12
Call for Papers	16
Conferences & Symposia	17
Book Reviews	25
Contributors & Credits	27



Al-'Usur al-Wusta

The Bulletin of Middle East Medievalists
Volume 11, Number 1 • April, 1999

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Al-'Usur al-Wusta is published twice yearly (April, October) by Middle East Medievalists, and is produced at The Oriental Institute of the University of Chicago, 1155 East 58th Street, Chicago, IL 60637, U.S.A. The views and opinions expressed are those of the authors and do not necessarily reflect those of Middle East Medievalists, its officers, the editor of *Al-'Usur al-Wusta*, or The Oriental Institute.

Subscription to *Al-'Usur al-Wusta* is automatically included with membership in Middle East Medievalists (see below). Membership inquiries or changes of address should be sent to James E. Lindsay, Secretary-Treasurer of MEM, Department of History, Colorado State University, Fort Collins, CO 80523-1776, U.S.A.

Manuscripts, news, reviews of Middle Eastern books, and other items for inclusion in *Al-'Usur al-Wusta* should be sent to Fred M. Donner, The Oriental Institute, 1155 East 58th St., Chicago, IL 60637, U.S.A. Deadline for receipt of items for inclusion in April issues is the preceding March 1; for October issues, the preceding September 1.

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Middle East Medievalists

Middle East Medievalists (MEM), founded in 1989, is a professional non-profit association of scholars and organizations interested in the Islamic lands of the Middle East during the medieval period (defined roughly as 500-1500 C.E.). MEM's main objectives are to encourage scholarship on the medieval Middle East and to foster lines of communication among its members.

Regular membership in MEM is open to scholars and students of all nationalities interested in any aspect of the history and civilization of the Middle East in the medieval period. (See the membership application form on the last page of this issue.) Annual membership dues for members with addresses in Canada, Mexico, or the United States are US \$15.00. Members with addresses outside Canada, Mexico, or the United States are required to pay a postal surcharge of \$2.50 in addition to their dues, for a basic annual rate of US \$17.50. See the membership application form on the last page of this issue for multi-year memberships and payment options. Payment should be made by check or money order in the appropriate amount, in U.S. dollars payable on a U.S. bank or in British pounds only, and made out to "Middle East Medievalists." Send membership applications and dues payments to James E. Lindsay, Secretary-Treasurer of MEM, Department of History, Colorado State University, Fort Collins, CO 80523-1776, U.S.A.

The Board of Directors of MEM is elected annually at the general business meeting, normally held in the fall at the annual meeting of the Middle East Studies Association. (For information, see "Annual Meetings" section inside this issue.) The next business meeting will take place in Washington, DC in conjunction with the 33rd annual meeting of MESA (19-22 November, 1999). The Board of Directors for 1999 consists of the following members:

President: Jere L. Bacharach, Jackson School of International Studies, University of Washington, Box 353650, Seattle, WA 98195, U.S.A. (term expires December 31, 2000)

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Member: Ethel Sara Wolper, Department of History, University of New Hampshire, Durham, NH 03824, U.S.A. (term expires December 31, 2001)

TABARI, FROM PAGE 1.

ary grounds. Sensitive readings make it difficult to believe that narratives can ever be continued without a clear sign of a break in voice, descriptive detail, or character image across the ages, however mild this break may be. Instead, what one sees in Tabari's work is a seamless unity in texts across disparate periods, a unity that reveals virtually no rupture in voice or style, whether it is Sayf and Abū Mikhnaḥ speaking about the lives of 'Alī and 'Uthmān or an 'Abbasid courtier reporting on events in the life of al-Mutawakkil and al-Muntaṣir. Contrast among different chroniclers reporting on contemporaneous events is greater than within Tabari's reports from diverse chronology periods.

Discovering the meaning behind Tabari's narratives may well lie in applying an intertextual reading that examines the bonds linking various sections of seemingly disjunctured stories. Repetitions in the overall text entice the reader generally to pursue such a reading, and examine the range of repetitions. There are, for example, minor features in the behavior and actions of characters that lead one to correlate characters across the ages. Statements, gestures, inflections of mood, and moral profile can lead one to correlate, for example, al-Manṣūr with Ḥajjāj, Hārūn al-Rashīd with Solomon, al-Ma'mūn with 'Alī b. Abī Ṭālib, and Ṭāhir b. al-Ḥusayn with Abū Muslim al-Khurasānī. However, broader, more sweeping events also punctuate political history with important religious and cyclical overtones. In this light one is led to see the Ridda as a renewed Jāhiliyya, Qādisiyya as a remaking of Badr, and the Taḥkim as a reenactment of the Saqifa of Banū Sā'ida incident conflated with the treaty of Ḥudaybiyya; while much later stories such as those about the foundation of the Arab settlement at Marw, the Hāshimī *da'wa*, and the emergence of *ahl Khurasān* seem to provide a revival of the model of Islam's new emergence in Medina, the *hijra*, and the achievement of the Anṣār respectively. The Iranian phase of the *da'wa* was not so much a later narrative addition as it was a story simultaneously woven with the early narratives. Readers would have known this in Tabari's time, just as Jāhīz would say: "*al-Anṣār anṣārān*" [There are two Anṣārs] (the Aws and Khazraj in

the beginning and the *ahl Khurasān* at the end of time). Hypotheses postulating intentional synchronisms and cycles of this kind in the narrative, however, have to be based on a political, religious, or cultural context if they are to explain why narrators wanted to portray some events as a reenactment of the past.

Unifying features in Tabari's style are numerous and include a range of devices that highlight dialogue across the narratives, especially in regards to the language and roles of historical actors. Slightly more elusive, but equally effective in unifying the texts, is a technique Tabari frequently uses to connect a series of successive plots to an original "heralding" moment, which is meant to shape the reader's appreciation of later developments. The model in this situation is the Qur'anic account which describes how al-Khiḍr shocks Moses from the outset of their encounter by making choices that are outrageous on the surface (i.e., from the vantage point of religious law and the morality of the moment); yet his actions carry an internal wisdom that preempted a worse course of events. Thus, just as in Khīḍr's story, Tabari's history often leads the reader into engaging in a variety of "what if" exercises that would have altered the course of history and underscores the expansive and potentially deteriorating dependency of original moral ambiguities. Abū Bakr's statement of regret on his deathbed that one of three things he wishes he had done is to murder al-Ash'ath b. Qays after his surrender in the Ridda makes no sense unless one appreciates not only the role that al-Ash'ath later played in bringing about the Taḥkim, but the role Muḥammad b. al-Ash'ath played in betraying the cause of Ḥusayn, and even more the role his son 'Abd al-Raḥmān b. Muḥammad b. al-Ash'ath played as child in leading to the 'Alid tragedy and later inciting the *fitna* that decimated the ranks of religious scholars in Umayyad times.

Building on this style, one sees how, as time moves on, background information on the careers of personalities was scarcely provided by Tabari to serve as hard historical facts, which might inform a cumulative reading of political causation. Such fragments of background biography as are provided offer instead an insight into an actor's character and its potential role within familiar (or, sometimes, inscrutable)

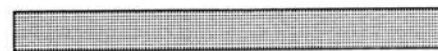
patterns of a tempting fate. Knowing this, and being aware of outcomes that resulted from missed opportunities, the reader then comes to appreciate alternative passages of history that the Qur'anic model alludes to in a mystical way. Narrative plots thus come to portray vignettes of aborted judgment and the seditious phases of an alternative destiny. This model provides one of many Qur'anically inspired methods that would have been adopted as techniques for developing early Islamic stories. Various other Qur'anic wisdom schemes exploring the mysteries of nature, the riddles of language, and the interface between art and fate are also drawn upon as a system of signs for developing narratives in a broader chronicle structure.

Prophetic experience as recounted in the Qur'an, emphasizing a spectrum of ethical challenges set in a matrix of diverse roles, provided on the whole a template of models that narrators drew on to represent secular lives. As such, a story like the one of the war between al-Amin and al-Ma'mun would have been viewed not only against the backdrop of a longstanding 'Abbasid crisis over succession arrangements, but also in light of the parable frame of the

primordial fraternal struggle between Cain and Abel. The struggle between the two caliphs was viewed in cyclical terms as an earthly manifestation of a heavenly model on moral dissent and rivalry. 'Abbasid pretensions to divine selection and prophetic powers further motivated narrators to embellish the history of the civil war. In the process, however, the religious traditions on the Cain-Abel story tended to be shaped in light of the civil war context.

Another religious-historical theme that would have been equally shaped in light of this 9th century crisis is the story of Isma'il and Ishaq. Which among Abraham's heirs was meant by the Qur'an as the target sacrifice, and which heir ultimately received salvation and selection, was a religious question that resonated with important cultural and political overtones when discussed in light of the Amin-Ma'mun civil war, especially in traditions that considered Ishaq to be the ancestor of the Persians. The issue also opened up various artful ways for debating the irony of political victory vs. religious selection, and what it all signified in the 'Abbasid historical plot in particular and the plot of human history in general.

If the 9th century is to be read in light of a panorama of relevant stories from Creation down to the 'Abbasid period, one question that readers should probably pay more attention to is: Where should one begin reading Tabari's chronicle? And how does one trace a passage of meaning across his texts? As various studies on different portions of Tabari's chronicle continue to explore source-critical questions and, more importantly, place the details of each phase back in public memory, more connections will inevitably become evident. This will gradually limit the traditional approach to synthesizing data from widely different types of medieval chronicles and literary texts. It will ultimately be more useful to ask what were the original motives and goals of narrators, than to ask what factual picture can be corroborated from other sources. In the end, a diverse reading of Tabari, one transcending chronological boundaries, will likely get us closer to the outline within which the chronicler originally intended his work to be read. This, in turn, may let us better understand the position of other contemporaneous texts.



**Access to Middle Eastern & Other MSS
& Rare Books at Cambridge**

**Cambridge University Library:
Manuscripts and Rare Books Reading Rooms**

The University Library has been awarded a grant to enlarge its reading rooms for manuscripts and rare books. The work is expected to start during the summer of 1999 and to be completed by the early autumn of 2001. During that period all materials from the collections will remain available to readers. Some classes will be fetched to other reading rooms in the Library, but most will have to be consulted in a temporary reading room accommodating readers of both manuscripts and rare books, where space will be limited. It may be necessary at peak times to place some restrictions on access and usage.

Scholars planning to work on the rare book and manuscript collections are advised to try to plan their visits to avoid peak times (June to September) and, if possible, to use the Library before May 1999. If this is not convenient, prior notice to the Rare Books (rarebooks@ula.cam.ac.uk) or Manuscripts Departments (mss@ula.cam.ac.uk) is recommended. Further details will be made available on the University Library's Web site (<http://www.lib.cam.ac.uk>).

Poetry & the Study of the Medieval Middle East

by Th. Emil Homerin

When students are overwhelmed by “fundamentalists” and “terrorists,” when they grow tired of pillars and creeds, how can we help them to sense Islam’s deeper dimensions? The question is the same whether or not one is a believer, for the issue is not about belief but feelings and their evocation. Some recent attempts to solve this problem have sought to revise text-based theological and legalistic orientations to Islam by stressing more anthropological approaches to Muslim populations. Particularly useful for undergraduates have been visits to mosques and

meetings with Muslims. Another successful strategy has been the use in the classroom of films, of novels and short stories written by Muslim women and men. These efforts to gain more personal insights into Islam, however, have one very real limitation: they are confined largely to Islam in the 19th-20th centuries. To study and understand medieval Islamic culture in the Ottoman, Mamluk, Safavid, and Mughul Empires, in the “Classical” Abbasid period, or earlier at the time of the Prophet, we must rely more extensively on written materials. Clearly, the study of certain texts and types of texts imposes limited views of

the medieval Middle East while privileging certain kinds of language or forms of discourse. Yet, we can broaden and enhance our range of vision by reading requisite religious and historical writings in light of other works, such as tales of travel or romance and, of course, poetry. For centuries, poetry has been a preferred art form in the Middle East serving to distill human and historical experiences, and to articulate specific beliefs and world views. Offering students even a single quatrain ascribed to ‘Umar Khayyâm, for instance, may dramatically illustrate to them the diversity in the medieval period by highlighting issues, opinions, and actions at odds with many current depictions of Islam and life in the Middle East (Persian text in Arberry, 218):

Drunk at the tavern last night, I passed
a drunken old man with jug in hand.
“Have you no shame before God?” I said.
“Why?” he replied, “God is kind-- drink
wine!”

Further, in contrast to the majority of standard religious texts and historical writings, medieval poetry generally does not seek to convey factual information so much as to evoke an intensity of feeling, moving us to live imaginatively in a shared experience. It is one thing for students to read that, on the eve of Islam, Arab society was plagued by blood feuds and vendettas, and quite another to hear the words of the poet Sahl ibn Shaybân al-Zimmânî (c. 6th C.E.) as he recounts the internecine warfare devouring his kinsmen (Arabic text in Abû Tammâm, 1:32-38):

We forgave the sons of Hind
and said:
“The folk are brothers.

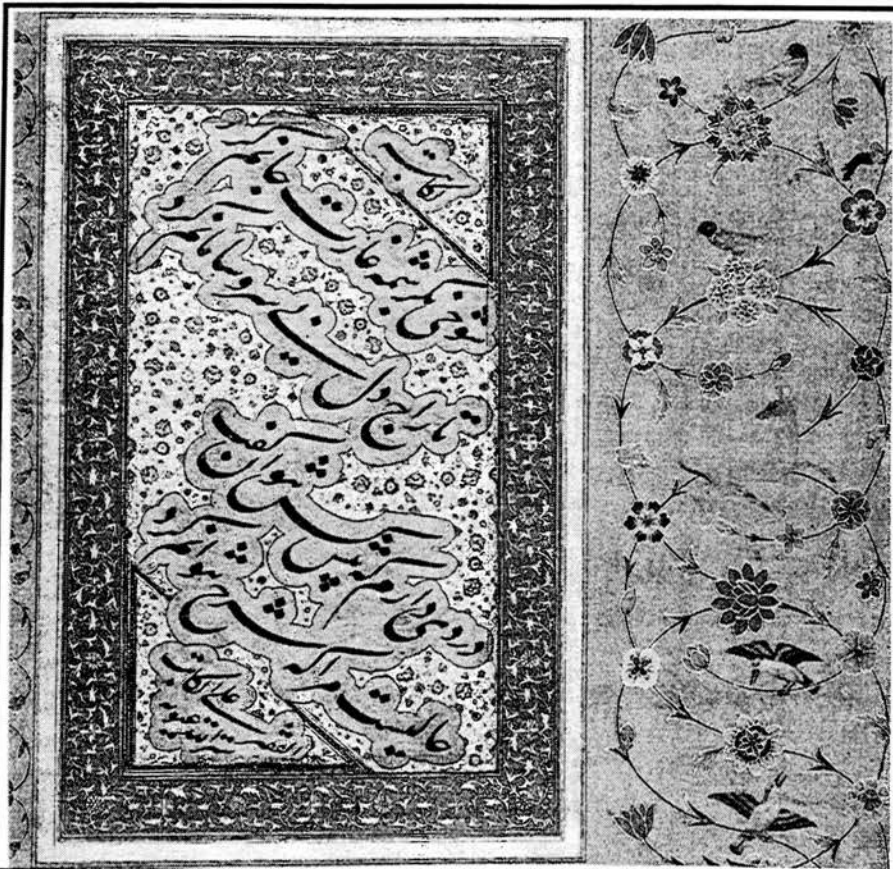


Illustration One. A love poem by Mir 'Ali, India, ca. 1635-1640.

• IDEAS • METHODS • ISSUES • IDEAS • METHODS • ISSUES • IDEAS •

"Perhaps the days
will restore the tribe
as they were."

But when the evil
was plain and clear,
stripped bare to see,

And nothing remained
but enmity,
then we paid back as they paid!

We strode
like the stalking lion,
the furious lion,

With a devastating,
crunching,
crushing blow,

And a thrust, gashing, spewing
like the mouth of a wine-skin,
a very full wine-skin.

A little forbearance
when quick action is called for,
tells of servitude.

And in evil is salvation
when goodness
can not save you.

Obviously, not every scholar and teacher of the medieval Middle East will have the time, skills, or inclination to translate verse relevant to their course offerings and fields of interest, and this underscores the importance of the continued availability of skilled poetic translations that can capture some of the tone and mood of the originals. Too often, however, translations and studies of Arabic, Persian, Turkish and other literatures of the Middle East have been marginalized in the West by awkward translations, naive realism, and an antiquarian determination that works of non-western literatures are linguistic artifacts. As Norman Daniel noted in the mid-60's: "At first we find [these translations] distracting, and we pass rapidly through irritation to boredom. Such writing does much to keep [the West] and Muslim world apart" (Daniel, 55). This situation has improved somewhat, especially during the



Illustration Two. From al-Hariri's *Maqamat*, by Yahya ibn Mahmud al-Wasiti, 1337.

last ten years, and several reasonably priced anthologies of fine translations are still available for class room use, including Edward Fitzgerald's classic *The Rubaiyat of Omar Khayyam* (Dover), Michael Sell's version of pre-Islamic Arabian odes in *Desert Tracings* (Wesleyan, 1989), Cola Franzen's *Poems of Arab Andalusia* (City Lights, 1989), Elizabeth Gray, Jr.'s renditions of Hâfiz in *The Green Sea of Heaven* (White Cloud Press, 1995), and the translations of Ottoman verse by Walter Andrews, et al. in *Ottoman Lyric Poetry* (Univ. of Texas, 1997). Quality translations of poems from the medieval Middle East may also be found in less accessible and usually more expensive scholarly books and articles, though Robert Irwin has gathered some of these translations together for his anthology of Arabic poetry forthcoming from Penguin Books.

Still, relative to the immense amount of poetry available from the medieval Middle East, our existing translations are meager for most subjects, though less so for Sufism. This is fortunate since presenting Islamic mysticism-- or any mysti-

cal tradition, for that matter-- poses several problems, not the least of which is how to depict and discuss abstruse doctrines of mystical theology. Though such theosophical doctrines are often highly abstract and complex, presenting them in a cogent fashion is important since they have influenced and shaped the world-views of countless Muslims for centuries. Clearly, Sufi shaykhs have faced the same problem, and one of their solutions has been to underscore and reinforce their teachings with verse. Perhaps for this same reason, scholars of Sufism frequently cite translations of verse in their own works. In fact, Annemarie Schimmel reprised her *Mystical Dimensions of Islam* (Chapel Hill, 1975) in terms of poetry in *As Through a Veil: Mystical Poetry in Islam* (Columbia, 1982) while, more recently, John Renard has quoted extensively from translations of Sufi poetry in his study and anthology on Islamic spirituality, *Seven Doors to Islam* (Berkeley, 1996) and *Windows on the House of Islam* (Berkeley, 1998). In addition, poetic

SEE POETRY, PAGE 11.

ANNUAL MEETINGS

Organization	When and Where	Information	Telephone/Fax/Email/Web
Middle East Studies Association (1999 Meeting)	Nov. 19-22, 1999 Washington, DC [Paper Deadline: Past]	MESA Secretariat University of Arizona 1232 N. Cherry Ave. Tucson, AZ 85721	(520)-621-5850 mesa@ccit.arizona.edu http://www.mesa.arizona.edu/
Middle East Studies Association (2000 Meeting)	Nov. 16-19, 2000 Orlando, FL [Abstract Deadline: Feb. 15 2000]	see preceding	see preceding
American Oriental Society (2000 Meeting)	March 12-15, 2000 Portland, OR [Abstract Deadline: Oct. 31 1999]	American Oriental Society Hatcher Graduate Library University of Michigan Ann Arbor, MI 48109-1205	(734)764-7555 http://www.umich.edu/~aos/
American Historical Association (2000 Meeting)	Jan. 6-9, 2000 Chicago, IL [Paper Deadline: Past]	American Historical Assn. 400 A Street, S. E. Washington, DC 20003	(202)-544-2422 http://www.Theaha.org/
American Historical Association (2001 Meeting)	Jan. 4-7, 2001 Boston, MA [Paper Deadline: Feb.1 2000]	see preceding	see preceding
The Medieval Institute (2000 Meeting)	May 4-7, 2000 Kalamazoo, MI [Paper Deadline: Sep. 15, 1999]	The Medieval Institute Western Michigan Univ. 1201 Oliver Sreet Kalamazoo, MI 49008-3801	Tel.: (616)-387-8745 or (616) 387-8717 Fax: (616) 387-8750 mdv1_congres@wmich.edu http://www.wmich.edu/medieval/
College Art Association (2000 Meeting)	Feb. 23-26, 2000 New York, NY [Paper Deadline: Past]	Suzanne Schanzer 275 Seventh Ave. New York, NY 10001	(212) 691-1051 ext13
College Art Association (2001 Meeting)	Feb.28-Mar.3, 2001 Chicago, IL [Paper Deadline: May 15, 2000]	see preceding	see preceding
American Academy of Religion (1999 Meeting)	Nov. 20-23, 1999 Boston, MA [Paper Deadline: Past]	American Academy of Religion 1703 Clifton Rd., Suite G-5 Atlanta, GA 30329-4019	(404) 727-7920 aar@emory.edu
Fourth European Conference of Iranian Studies (1999 Meeting)	Sep.6-10, 1999 Paris, France [Paper Deadline: Past]	CNRS, Monde Iranien 27, rue Paul Bert 94 204 IVRY, France	Tel: 33 (0) 1 49 60 40 05 Fax: 33 (0) 1 45 21 94 19 iran@dr1.cnrs.fr

ANNUAL MEETINGS

Organization	When and Where	Information	Telephone No.
Byzantine Studies Conference	Nov.4-7, 1999 Univ. of Maryland College Park, MD [Paper Deadline: Past]	Ralph W. Matheisen Dept. of History Univ. of South Carolina Columbia, SC 29208	(803) 777-5195 FAX (803) 777-4494 http://www.sc.edu/bsc/
International Medieval Congress (1999 Meeting) "Saints"	July 12-15, 1999 Leeds, UK [Paper Deadline: Past]	M. O'Doherty/J. Opmeer IMC, Parkinson 1.03 University of Leeds Leeds LS2 9JT UK	Tel. +44 (113) 233-3614 Fax +44 (113) 233-3616 IMC@leeds.ac.uk
International Medieval Congress (2000 Meeting) "Time and Eternity"	July 10-13, 2000 Leeds, UK [Paper Deadline: Aug. 31, 1999]	see preceding	see preceding
Dumbarton Oaks Conference: (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 http://www.doaks.org/
International Congress of Coptic Studies (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
3rd International Conference on Islamic Legal Studies (2000 Meeting) "The Madhhab"	May 4-6, 2000 Cambridge, MA [Abstract Deadline: Nov.1, 1999]	Peri Bearman Harvard Law School Islamic Legal Studies Program	pbearman@law.harvard.edu
Syriac Symposium III (1999 Meeting) "The Aramaic Heritage of Syria"	June 17-20, 1999 Notre Dame, IN [Paper Deadline: Past]	Syriac Symposium Center for Continuing Education McKenna Hall P.O. Box 1008 Notre Dame, IN 46556	(219) 631-6691 (219) 631-7195
2nd International Congress on the Archeology of the Ancient Near East	May 23-27, 2000 Copenhagen, Denmark	see notice on page 16	see notice on page 16

NEWS OF MEM

New MEM Board Members

At its 1998 business meeting, held in Chicago on December 3, 1998, those attending approved two new members of the MEM Board to replace outgoing Board members Irene Bierman (University of California, Los Angeles) and Wael Hallaq (McGill University), whose terms of office expired on December 31. The new Board members are Michael Chamberlain (University of Wisconsin) and Ethel Sara Wolper (University of New Hampshire). They will serve three-year terms ending December 31, 2001.



Michael Chamberlain received his B.A. and M.A. in Near Eastern Studies at the University of California, Berkeley, and received his Ph.D. in History from the same institution in 1992. He is currently Associate Professor of History at the University of Wisconsin at Madison. His dissertation, entitled "The Uses of Knowledge in Medieval Damascus," was published in revised form as *Knowledge and Social Practice in Medieval Damascus, 1190-1350* (Cambridge University Press, 1994). He has published several other articles on the Levant in the Ayyūbid and Mamlūk periods including "The Production of Knowledge and the Reproduction of the A'yān in Medieval Damascus," in N. Grandin and M. Gaborieau (eds.), *Madrasa: la transmission du savoir dans le monde musulman* (Paris: Éditions Arguments, 1997), 28-62; and "The Ayyūbids and the Crusader Era," in Carl F. Petry (ed.), *The Cambridge History of Egypt I*, 211-241 (Cambridge University Press, 1998).

Prof. Chamberlain's research interests focus on the social and cultural history of the Middle East from around 1100 to around 1400 C.E. He is currently at work on two projects: a biography of Ibn Taymiya and an exploratory attempt at asking what comparative elite family history can tell us about the comparative history of politics.



Ethel Sara Wolper received her Ph.D. in Art History from UCLA in 1994 and since 1996 has been Assistant Professor of History at the University of New Hampshire at Durham. Her dissertation was entitled "Patronage and Practice in Late Seljuk and Early Beylik Society: Dervish Lodges in Tokat, Sivas, and Amasya;" her research for the dissertation also provided the point of departure for her two articles, "Religious Conversion and Social Transformation," *Al-'Usur al-Wusta* 6 (1994), 32-33, and "The Politics of Patronage: Political Change and the construction of Dervish Lodges in Sivas," *Muqarnas* 12 (1995), 39-47. She is currently preparing for publication a monograph entitled *Politics, Piety and Patronage: Khidr and the Dervish Lodges of pre-Ottoman Anatolia*, and she has three articles in press or in preparation: "Princess Safwat al-Dunya wa l-Din and the Production of Sufi Building and Hagiographies in Pre-Ottoman Anatolia," in *Women, Patronage, and Self-Representation in Islamic Societies* (SUNY Press, forthcoming); " and "Khidr and the Islamization of Anatolia" and "Portal Patterns in Seljuk and Beylik Anatolia" (both in preparation).

Prof. Wolper plans to extend her research to embrace medieval Sufism in Egypt, and Syria, as well as further work on Sufism and manuscript production in the early Ottoman Empire and the figure of Khidr in the development of pilgrimage sites in the Islamic world. Her current situation has caused her recently to develop an interest in Islamic architecture in New England.

MEMBER NEWS

Camilla P. Adang (Tel Aviv University) is working on a book on the Zāhiri legal methodology of Ibn Ḥazm, which will include a part on uṣūl al-fiqh and a number of case-studies dealing with marginalized groups; e.g., women, slaves, non-Muslims, homosexuals, foundlings, the insane, etc.

Terry Allenís (Occidental University, California) "Ayyubid Architecture," an electronic publication dealing with the architecture of Syria during the Zangid and Ayyubid periods, is now substantially complete and available online (alas, without illustrations) at <http://www.sonic.net/~tallen/palmtree/readmeaa.html>

Julia M. Ashtiany Bray (St. Andrews) published "The Damnation of Gabala: A Habar in Context," in U. Vermeulen and J.M.F. Van Reeth, eds. *Law, Christianity and Modernism in Islamic Society. Proceedings of the Eighth Congress of the UEA* (Leuven, 1998): 111-24; and "Isnāds and Models of Heroes: Abū Zubayd al-Ṭā'i, Tanūkhī's Sundered Lovers and Abū'l-'Anbas al-Ṣaymarī," *AMEL* 1 (1998): 7-30.

Robert I. Burns, S.J. (UCLA) published "The Many Crusades of Valencia's Reconquest (1225-1280): An Historiographical Labyrinth," in *On the Social Origins of Medieval Institutions: Essays in Honor of Joseph F. O'Callaghan*, D.J. Kagay and T.M. Vann, eds. (Leiden: E.J. Brill, 1998).

Vasillios Christides (Institute for Graeco-Oriental and African Studies, Athens) published "Ṭarābulus," in *EI2*; and "Some Hagiographical Works (Greek, Latin, Arabic and Ethiopic) as a Source for the Study of Navigation and Sea Trade in the Red Sea, the Persian Gulf, and the Indian Ocean in Pre-Islamic Times," *Jerusalem Studies in Arabic and Islam* 21 (1997): 62-76. He has received a grant from Princeton University to conduct research on Arab seafaring. He will be in Princeton from March 10 to May 1, 1999. He will also offer a seminar on "The Tomb of Alexander the Great and the Arabic Sources" at the Paul Getty Museum in Los Angeles on April 14, 1999.

Paul M. Cobb (Wake Forest University) has completed "Al-Mutawakkil in Damascus," *Journal of Near Eastern Studies* (forthcoming, 1999). His book, *White Banners: Contention in 'Abbasid Syria, 750-880*, is forthcoming from State University of New York Press.

Farouk Omar Fawzi (University of Al al-Bayt, Jordan) published *al-Khilāfa al-'Abbāsiyya*, 2 vols. (Dār al-Shurūq: Amman, 1998). His *Studies on Omani History and History of Palestine in the Early Centuries of Islam* are in press.

Tayeb El-Hibri, (University of Massachusetts, Amherst) recently completed *Reinterpreting Islamic Historiography: Harun al-Rashid and the Narrative of the 'Abbasid Caliphate* (Cambridge University Press, forthcoming). He is currently working on a study on the Iranian current in Tabari's Chronicle.

Maribel Fierro (Consejo Superior de Investigaciones Científicas-CSIC). Recent publications: "Manuscritos en al-Andalus. El proyecto H.A.T.A. (*Historia de los Autores y Transmisores Andalusíes*)," *Al-Qanṭara*, XIX, 1998, 473-502; "Christian Success and Muslim Fear in Andalusī Writings during the Almoravid and Almohad Periods," *Israel Oriental Studies*, XVII, 1997, 155-178; "La religión," sixth part of *El retroceso territorial de al-Andalus. Almorávides y almohades. Siglos XI al XIII*, vol. VIII/2 of *Historia de España fundada por R. Menéndez Pidal y dirigida por J.Ma. Jover*, (Madrid: Espasa Calpe, 1997), 435-546; "El alfaquí beréber Yaḥyà b. Yaḥyà, 'el inteligente de al-Andalus'," *Estudios Onomástico-Biográficos de al-Andalus. VIII*, ed. M.L. Avila y M. Marín, 1997, 269-344; together with J. Samsó, "Introduction," *The Formation of al-Andalus*, Part 2: Language, Religion, Culture and the Sciences, ed. M. Fierro and J. Samsó, (Aldershot: Ashgate Variorum, 1998), pp.xv-xxxvii (series *The Formation of the Classical Islamic World*, general editor Lawrence I. Conrad, vol.47).

Robert Fulton, DVM (Ann Arbor, Michigan) finished his MA in Middle Eastern Studies from the University of Michigan,

August 1998. His thesis is entitled '*Umar b. al-Khaṭṭāb as a Messianic Figure in Early Islam*.'

Engseng Ho (Lexington, Kentucky) published "The Precious Gift of Genealogy," in *Tribu, Parentele et Etat en Pays d'Islam*, P. Bonte, et al, eds. (Paris: Maison des Sciences de l'Homme, 1999); and "Hadhramis Abroad in Hadhramawt: The Muwalladin," in *Hadhrami Traders, Scholars and Statesmen in the Indian Ocean, 1750s-1960s*, U. Freitag and W. Clarence-Smith, eds. 1997.

Robert Irwin (University of London) published "A Note on the Textual Sources for the History of Glass," in Rachel Ward, ed. *Gilded and Enamelled Glass from the Middle East* (London: British Museum Press, 1998): 24-26.

Thomas Leisten (Princeton University) published *Architektur für Tote. Bestattung in architektonischem Kontext in den islamischen Kernländern zwischen 3./9. und 5./11. Jh.* (Berlin, 1998); and "Turba," in *EI2*. His "Ruṣāfa and Qarāfa: The Concept of Royal Burial in 'Abbasid Baghdad and Fāṭimid Cairo," *Proceedings of the Conference Le Splendeur des Fatimides*, (Paris, 1999); and "Preliminary Report on the Excavations at Bālis, Syria, 1996," 1998 (Berytos) are in press. He is presently preparing *The Architecture of Samarra: Results of the German Excavation in Samarra, 1911-1913*; "Tall Banī Sayyār and the Story of the General Abū l-'Abbās b. 'Amr al-Ghanawī: Archaeological and Historical Notes on the Site of Kharāb Sayyār in Northeastern Syria;" and "Mutawakkil's Palace 'With the Two Wings': E. Herzfeld's Theories about the Hīrī-Style Revisited." He also was involved in the excavations at Bālis, Syria (July-August 1998).

Neil D. MacKenzie (Howell, Michigan) participated in the sixth season of excavations at Sijilmasa, Morocco (May-June 1998).

Christopher Melchert (Springfield, Missouri) received a Social Science Research Fellowship (Syria, 1998-1999) for his research on "The Coming Together of the

Sunni Community, 9th-10th Centuries C.E.”

Kazuo Morimoto (University of Tokyo) has two forthcoming articles: “The Formation and the Development of the Science of Tālibid Genealogies in the 10th and 11th Century Middle East,” *Oriente Moderno* 17; “Sayyids and Sharifs: The Prophet Muḥammad’s Relatives and their Pedigree,” (in Japanese) in T. Sato, ed. *The Development of the Islamic World: 7-16c.* (Tokyo: Iwanami Shoten).

Eric Ohlander (Ann Arbor, Michigan) published “al-Idrisi;” “Averroes;” “al-Farabi;” “al-Ghazzali;” “Rashi;” and “Avicengron” in *Medieval Europe and the Rise of Christendom, 500-1300: An Interdisciplinary Biographical Dictionary*, Jana Schulman, ed. (New York: Greenwood Press (forthcoming, 2000)).

John Renard (St. Louis University) published *Windows on the House of Islam: Muslim Sources on Spirituality and Religious Life*, (Berkeley and Los Angeles: University of California Press, 1998); and *Responses to 101 Questions on Islam*, (Paulist Press, 1998).

Mamoun Sakkal (Bothell, Washington) published “Geometry of Ribbed Domes in Spain and North Africa,” *Journal for the History of Arabic Science*: University of

Aleppo 11 (1995-97).

Devin J. Stewart (Emory University) published *Islamic Legal Orthodoxy: Twelver Shiite Responses to the Sunni Legal System*, (Salt Lake City: Utah University Press, 1998); “The First Shaykh al-Islām of the Safavid Capital Qazvin,” *Journal of the American Oriental Society* 116 (1996): 387-405; “Popular Shi’ism in Medieval Egypt: Vestiges of Islamic Sectarian Polemics in Egyptian Arabic,” *Studia Islamica* 84 (1996): 35-66; “Capital, Accumulation, and the Islamic Academic Biography,” *Edebiyat* 7 (1997): 139-56; “Ḥusayn b. ‘Abd al-Ṣamad al-Āmili’s Treatise for Sultan Suleiman and the Shi’i Shāfi’i Legal Tradition,” *Islamic Law and Society* 4 (1997): 156-99; “Cide Hamete Benegerle, Narrator of Don Quijote,” *Medieval Encounters* 3 (1997): 111-27. He is presently researching a project entitled “Intertextuality and Islamic Religious Polemic: Badi’ al-Zamān al-Hamdḥāni’s Maqāmāt.”

Marina Tolmacheva (Washington State University) has been appointed Associate Dean of the College of Liberal Arts. She published “Female Piety and Patronage in the Medieval Hajj,” in *Women in the Medieval Islamic World*, Gavin R.G. Hambly, ed. (New York: St. Martin’s Press, 1998): 161-79.

William F. Tucker (University of Arkansas) published “Environmental Hazards, Natural Disasters, Economic Loss, and Mortality in Mamluk Syria,” *Mamluk Studies Review* 3 (1999): 109-28.

Brannon M. Wheeler (University of Washington) received a grant from the Simpson Center for Humanities to coordinate a year-long seminar in Comparative Islamic Studies at the University of Washington (1998-99). He published “The Prophet Muhammad Dhu al-Qarnayn: Some Early Islamic Exegesis of Q 17:1-2,” *Byzantio-rossica* (forthcoming, 1999); “Moses or Alexander? Q 18:60-65 in Early Islamic Exegesis,” *Journal of Near Eastern Studies* 57 (1998): 191-215; “The Jewish Origins of Q 18: 65-82: A Reevaluation of A.J. Wensinck’s Theory,” *Journal of the American Oriental Society* 118 (1998): 153-71; “Authoritative Texts and their Interpretations in Islam: The Study of Religion and Islamic Law,” *Critical Review of Books in Religion*, Charles Prebish, ed. (Atlanta: Scholars Press, 1998): 105-20; “Integrating Islamic Studies into Liberal Arts Curricula,” *American Journal of Islamic Social Sciences* 15 (1998): 159-66; “The ‘New Torah’: Some Early Islamic Views of the Qur’an and Other Revealed Books,” *Graeco-Orientalia* 8 (forthcoming, 1998).

The International Association for Coptic Studies

The International Association for Coptic Studies (IACS) was founded during the First International Congress of Coptology in Cairo (actually: Colloquium on the Future of Coptic Studies, 11-17 December 1976), sponsored by the Egyptian Antiquities Organization, at the end of the UNESCO project to publish a facsimile edition of the Nag Hammadi Codices. An important predecessor of the newly founded association was the Cairo-based Société d’Archéologie Copte (formerly, 1934-1937, Association des Amis des Églises et de l’Art Coptes). Including the meeting in Cairo, there have now been six International Congresses of Coptic Studies sponsored by the IACS. In 1990 the IACS founded the *Journal of Coptic Studies*.

As of 1996, the official address of the IACS is: Institut für Ägyptologie und Koptologie, Schlaunstrasse 2, D-48143 Münster, Germany. Tel.: +49 251 8324940, or +49 251 8324537; fax: +49 251 8329933; email: emmstel@nwz.unimuenster.de.

The IACS holds congresses at intervals of four years.

The address of the IACS home page on the internet is: <http://rmcisadu.let.uniroma1.it/~iacs>.

POETRY, FROM PAGE 5.

allegories and narrative poems, especially those by 'Attâr (d.c.1220) and Rûmî (d.672/1273), have remained quite popular in parts of the Middle East, and their multiple English translations, particularly the *Conference of the Birds* of A. Darbandi and D. Davis (Penguin, 1984), continue to enjoy success. Notable, too, are Coleman Bark's poetic versions of Rûmî; based largely on earlier translations by R.A. Nicholson and A.J. Arberry, they are among the bestsellers of poetry in English today.

Nevertheless, poetry's central presence in the study of medieval Islamic mysticism is an exception, and poetry remains a vast, but untapped resource for the study of the larger medieval Middle East. As I have argued elsewhere, this poetry may serve as a means to probe the "submerged history" of the period, including the life of the masses, the manners and etiquette of the elite, and particularly "the complex relationships between society, religion, and political authority and their multiple forms of expression" (Homerin, 1997). But above all, through this poetry and its translation, medieval men and women may continue to speak of their lives and tell us of their concerns (Arabic text in Abû Tammâm, 2:902-905; Homerin, 1991, 1997):

Pass by the grave
where Umm al-'Alâ dwells
and greet her--
if she could only hear.

You-- so very timid--
how have you come to dwell
in a land
where the brave dread to pass?

God bless you
lost one;
the wasteland
is not for you.

For you left behind
a dear little girl;
she doesn't know what mourn-
ing means,
but she mourns.

She misses
your tender touch and company;
she keeps us all awake,
and she grieves,

And as soon as I hear
her sobbing in the night,
my eyes
begin to cry.

Here, Muwaylik al-Mazmûm (fl. pre 231/845) mourns his wife and worries for their daughter, and his elegy leaves a powerful image of the troubling emotions unleashed by death and grief. But by doing so, this and many similar poems elicit sympathy for a shared humanity and common fate, and this, in turn - for us and our students - challenges a number of culturally entrenched views of Arabs, Muslims, and for that matter many "others." Through its concise, simple diction of direct address and touching images, this elegy conjures a living presence, and so including such po-

etry in both research and teaching can broaden our perspectives to include a more humanistic and humane appreciation of the medieval Middle East, its societies, cultures, and the people who lived and loved there.

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All translations are my own.

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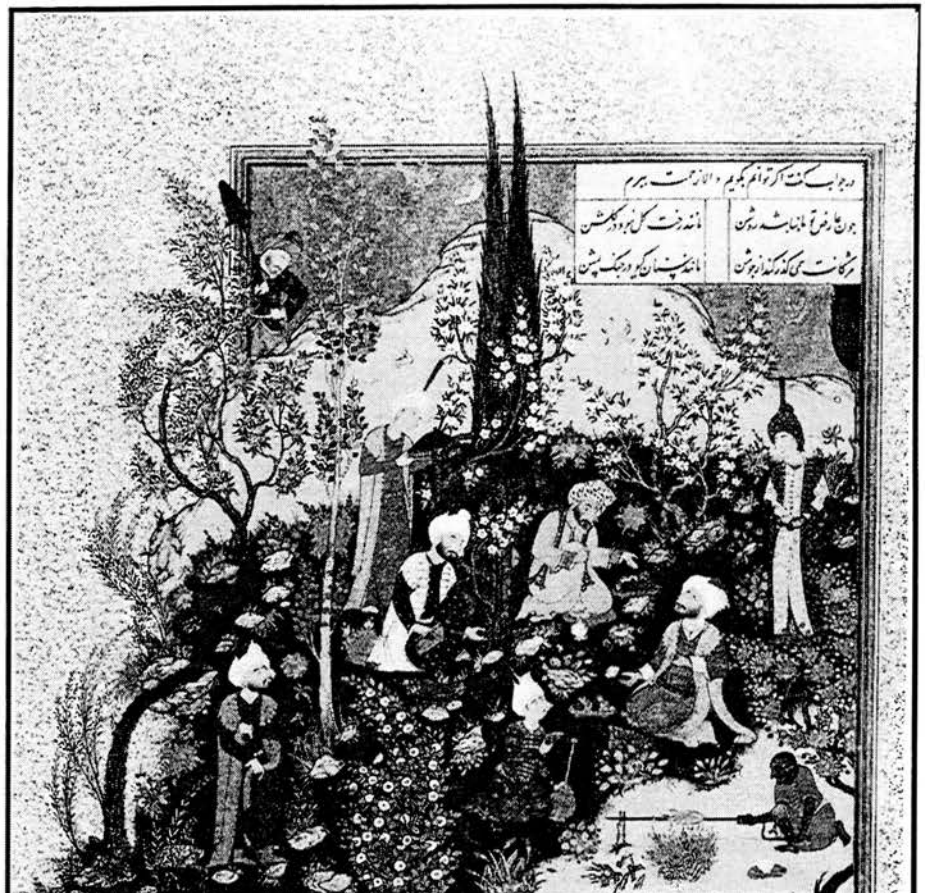


Illustration Three. Firdawsi Encounters the Court Poets of Ghazna From the *Shahnamah* of Shah Tahmasp, Iran, Tabriz, ca.1532.

Pioneers

IN MEDIEVAL MIDDLE EASTERN STUDIES

Charles Cutler Torrey

(1863-1956)

Nobody's Pet Chicken: Theodor Noeldeke and Charles Cutler Torrey

by Benjamin R. Foster

Charles Cutler Torrey (1863-1956) was America's leading Arabist in the first half of the twentieth century. His extraordinary career in Semitic studies, including Arabic, Aramaic, Syriac, epigraphy of all periods, biblical studies (Hebrew Bible, New Testament, Apocrypha), and numismatics, made him a dominating figure across numerous disciplines that now tend to be independent of each other. This study focuses on his early career in Arabic studies, in which he was to occupy a commanding position for more than fifty years.

Torrey was born in East Hardwick, Vermont, five months after the battle of Gettysburg. He died in Chicago eleven months before the launching of the first sputnik satellite. No other scholar spanned so successfully the old New England school of biblical scholarship, the professionalization of Semitic studies in the American universities, the reshaping of American scholarship in the years between the two world wars, and its new directions in the nuclear age. Son of a Congregational minister, grandson of one of the first professors at the University of Vermont, Torrey graduated from Bowdoin College in 1884 and from Andover Theological Seminary in 1889. Andover was more than a bastion of New England orthodoxy; it was the birthplace of professional American biblical studies, pioneered by the "Hebrew prophet" Moses Stuart (1780-1852) and his two students Josiah Gibbs (1790-1861)

and Edward Robinson (1794-1863). Stuart had been among the first Americans to master and appreciate the new philological approach to scriptural languages and documents. Robinson brought Stuart's mission to splendid fruition as a student of the German Hebraist Gesenius, devoting his career as explorer, teacher, translator, and editor, to the Bible and its landscape.

Thus the way was prepared for another traditional young scholar of Andover to take up Semitic languages in Germany and to return, like Robinson, to redirect American biblical and Semitic studies, including now Arabic and Islam. Equipped with a small fellowship from the Seminary, Torrey had no plans for a doctorate, but wanted only to deepen his knowledge of Semitic languages, in preparation for a possible teaching position in the Seminary upon his return. Like other accomplished Andover graduates, Torrey's Greek and Latin were excellent; he had a good knowledge of Hebrew, Aramaic, and Syriac, and had studied some Arabic.

In 1889, Torrey set sail for Europe. Strassburg (now Strasbourg), then part of Germany since the Franco-Prussian war, was mecca for a Semitist, with Theodor Noeldeke (1836-1930), the greatest Semitist of his day, perhaps of any day, as professor, ably seconded by Julius Euting in Semitic epigraphy and Peter Jensen in Arabic and Assyriology. Torrey's diaries and letters to his family give a lively, vivid picture of a traditional New England

scholar's growth under the aegis of the *Altmeister*, and of the vital friendship that grew up between them. These are in the possession of his daughter, Anne Torrey Frueh, through whose generosity I am privileged to tell this story.

Torrey's first task was to gain a practical knowledge of German, a language not often part of an American liberal arts education of the time. To this end, he settled in Göttingen in September, 1889 and embarked on a proceeding familiar to generations of American and English students in the German university system (more than ten thousand Americans studied in Germany prior to 1914). Engaging a room in the home of a professor's widow who took student boarders, Torrey set out to learn the language as quickly as possible. His mornings were spent with *Kinder* and *Hausmärchen* (children's stories) as good starter texts. Four or five evenings a week he had a session of an hour and a half with a German university student. They would converse and read aloud to each other, generally from the *Märchen*, then Torrey would give an "impromptu abridgment" of the stories he had read the previous time. This method worked well and quickly. In the afternoons he practiced German with English-speaking friends, taking prolonged walks through the delightful old town and picturesque surrounding countryside, returning to an evening collation of eggs, boiled rice, black bread, and cocoa at the boarders' table. As for

bedtime, "you are expected to sleep on one feather-bed with another one over you. The one that goes over you is thicker than the ordinary pillow and generally not long enough for any but short people ... My experiences with these beds has not been one of unmixed pleasure ..."

The course announcements from Strassburg held exciting promise, so Torrey arrived in blithe spirits in October, accompanied by a Harvard Arabist, George Jewett. "We found the great N. at home, and he was exceedingly cordial and pleasant. He is a little withered up man with thin grey hair and beard, and a very bright eye ... careless of his personal appearance, and nervous in his movements ... He had just been celebrating his silver wedding, and four of his Semitic friends (Professors in other universities [among them Socin and Prym, BRF]) had sent him as a present a very fine Oriental rug or carpet, which he exhibited to us with a good deal of pride. He had a good many questions to ask of me naturally, and advised me as to my work. All of his readings this semester are in advanced work, of considerable difficulty. He very kindly invited me to come in to the reading of the 'Durra' of Hariri, saying that I could see how it went ... Lector Jensen's reading in Baladuri is better suited to my state of progress ... As for Syriac, he advised me to carry on some readings by myself, under his direction of course ..."

Torrey boarded at Strassburg with a French-speaking family who spoke German with him. His New England boiled palate was not dismayed by a constant diet of sausages, potatoes, and cauliflower: "Variety in cooking is practically unknown to the ordinary German table ... I sometimes think I would give a large part of my letter of credit for a hunk of johnny cake or a plate of beans or an "undone doughnut". A cloak and *Steppdecke*, or quilt, made sleeping at least tolerable, though sometimes fleas made for a desperate battle ("50 or 60 bites on my right leg alone"). His daily regime was daunting: "I get up at 7 o'clock, have coffee at 7.30-7.45, and then study Arabic till 1 o'clock, with one or two pauses for exercise with a pair of iron dumb bells. On Wednesday I have a reading in the Koran at 8 A.M., & on Friday at 9. My readings with Prof. Nöldeke come at 12 o'clock, on Monday, Wednesday and

Friday. Dinner at 1.30, and plenty of it, too, I am glad to say. In the afternoon, more Arabic, with an admixture of Syriac. Koran reading on Monday at 5 o'clock. I generally try to go out and take a walk somewhere, between 5 and 6 P.M. Supper at 7.30, very much the same as dinner. In the evening, more Syriac, sometimes Arabic, also an occasional dab at German grammar or reading. I go to bed at 11 o'clock, and sleep soundly all night ..."

Within a few weeks Torrey had settled in and was "enjoying my work more and more. I sometimes fancy that Prof. Nöldeke's hair has turned a shade whiter since he has heard my 'German' renderings of the fine points of Hariri, but perhaps it is my imagination. I tell you, that man is a marvel! One's ideas of scholarship receive a great addition. I stand off and look at him as I would at the Sphinx of Egypt. Such a little fellow, too; - I could eat him in three bites; - but when he illustrates points in the reading by reeling off all languages ancient and modern, with an air of proprietorship, as if he had invented them himself, I can only sit and look at him in open-mouthed terror ..." Hariri was intimidating fare, especially since the only other student in the class was one Carl Brockelmann, but Noeldeke encouraged the young Yankee to stay with it.

Part of Noeldeke's teaching technique was to advise the student to read rapidly in texts outside of class at odd moments of the day, denying oneself "the pleasure of looking up doubtful words in the Lexicon, and of straightening out each sentence as you go along ..." Torrey used this method in Arabic, Syriac, and German, and spoke enthusiastically of the results. He found Freytag's Lexicon "in usum Tironum excerptum" helpful at first but at last splurged on "the big Freytag ... It made a 100 mark bill look awfully sick though." Tuition was cheap compared to an American college: the "Collegiengeld" for two courses with Noeldeke and one with Jensen was twelve marks each. Complete living expenses, including room, board, and extras, was about eighty-two marks a month. For his part, Noeldeke confided to Torrey's mentor, the Andover biblical scholar George Foot Moore, "Ihr Schüler, Herr Torrey, gefällt mir ausserordentlich" - praise from Caesar indeed.

In the second semester of 1890, Torrey signed up for advanced Syriac and Arabic with Noeldeke (Ibn Hisham and Syriac and Arabic poetry), all classes meeting from 7 to 8 A.M. He started Akkadian with Jensen, who proved to be eager to learn the game of poker. In due course Torrey would take up Egyptian as well with W. Spiegelberg.

A memorable occasion was provided by an invitation to dinner at the professor's home. "Managed to avoid shipwreck in my German, by dint of avoiding long sentences. Prof. N. has a jolly family. Besides his wife there is a daughter, of about my own age; three sons in the University, two of them youngsters who have just entered; a still younger son; and a 5-year old little girl, - 'die Kleine.' They are a fine-looking lot, and as bright and sociable as the old Professor himself, which is saying a good deal. I should think the Germans would get used to the fact that some Americans are non-drinkers of wine and beer, but they don't seem to. 'What kind of wine does Herr Torrey prefer?' (and there were perhaps eight or ten choice bottles on the table). 'Many thanks; but I don't drink wine.' (Blank astonishment, followed by lively cross-questioning.) 'Then perhaps Herr Torrey will take some beer; 'No'. (More astonishment and questions). 'Has Herr T. tried the beer and wine; does he know how they taste?' 'Oh, yes; but he prefers not to drink them.' A happy thought strikes Frau N., and she suggests that the servant bring in some 'Schnapps' (whiskey!) for Herr Torrey. (Generally believed to be the favorite American drink). When this has been refused, then the question comes, 'what does Herr T. drink? milk?' and the young ones open eyes and ears in expectation. 'Water'. 'Oh!' and a cry of surprise goes round. Nobody had thought of that." Nor did Herr Torrey take cognac or kirsch with his coffee ('dear me, how remarkable!'), and when cigars were passed around, everyone but the ladies puffed away: 'Doesn't Herr Torrey smoke?' 'Not ever' 'Um Gottes Willen' (all the Germans swear) 'what remarkable people some of these Americans are!'. Thus New England orthodoxy spurned continental pleasures -- a generation before, the German theologian Tholuck had looked in vain for an opera house at Andover,

Massachusetts.

The small American community at Strassburg celebrated Thanksgiving, of course, at no small effort in locating a turkey. There were also weekly English-language church services, many opportunities for travel, and a fourth of July celebration. At Torrey's instigation, and with the permission of "seine Durchlaucht, Hoheit and Grossartigkeit, the hochwohlgeborene oberstkaiserliche majestätische &&&&&& &c &c-liche Lieutenant Gouverneur of Strassburg," a baseball diamond was laid out on the parade ground.

When Noeldeke asked him about taking the doctorate, Torrey was negative: "I told him that I didn't expect to; in the first place because this degree isn't indispensable in America, as it is in Germany, and in the second place because, in order to make it, one must waste six months or more in working up the thesis of an "Arbeit," which is more or less laborious and hair-splitting discussion of some obscure point in which nobody could ever be interested. In fact, the chief use of the 'Arbeit' seems to me to be to test the ingenuity of the student in unearthing some 'subject' which no one before him has ever thought interesting or important enough to write about. Prof. N. seemed a little surprised ..." Fortunately for scholarship, Torrey's mentor, Moore, urged him to reconsider and to seek Noeldeke's advice. Noeldeke advised Torrey to edit an Arabic manuscript for the degree and to prepare for his doctoral exams, which included a principal subject (*Hauptfach*) and two subsidiary subjects (*Nebenfächer*). The main subject was Semitic languages, including Arabic, Syriac, and Hebrew ("Assyrian and Aethiopic not being required for the exam, but counted as extras"). His first *Nebenfach* was Oriental History, and for the second he wavered between Church History and Latin Literature, finally deciding on the former. Torrey noted with pride that the Strassburg requirements were severe, as in most other German universities Arabic alone could be the principal subject (at Leipzig, for example, Arabic could be the *Hauptfach* and Hebrew and Syriac counted as the two *Nebenfächer*): "Berlin is the only University I know of that stands up as stiff and severe as Strassburg." As for a reading list

in Oriental History, Noeldeke assigned him the Chronicle of Ibn Athir. "I think I must have turned pale when he said this, for the Chronicle in question is in *Arabic* (no translation exists), in twelve volumes(!), but I shut my teeth together and told him I thought that would be just the thing for me. I tell you, Nöldeke is nobody's pet chicken. I ordered the book at the library this afternoon, and shall begin work on it tomorrow."

As a dissertation topic, Noeldeke proposed that Torrey edit part of an adab-work recently acquired by the Strassburg library. "I accepted at once, of course, and can get the ms. tomorrow." This turned out to be an Egyptian manuscript, acquired by the German scholar Reinhardt at Zanzibar, of 'Alā' al-Dīn al-Ghuzūlī's *Kitāb maṭāli' al-budūr fī manāzil al-surūr*. According to a manuscript note by Noeldeke, "Das Buch scheint manches zu enthalten was d. Übersetzung lohnt." "My chapter was XX ... and I set to work at once to see if I could make anything out of it. Prof. N. had told me that the ms wd not be a very easy one to decipher, and it went terribly hard at first. A large part of the diacritical points were wanting, and everything looked painfully unfamiliar. At last, after several false starts, I made out the first few sentences, with the exception of a word or two, here and there. The writing is very fine and so hard on the eyes - 25 lines to a page of 4 x 6 inches ..." But Torrey set to work with a will and gradually the manuscript yielded to his persistence.

Torrey's friends and classmates of those days included, besides Carl Brockelmann, Bruno Meissner, later Professor of Assyriology at Berlin, and Adam Mez, best remembered today for his book *Die Renaissance des Islams*. Mez passed his doctoral exams on May 9, 1891 "in first rate shape, too; getting a 'bene'. Accordingly, a small company consisting of Metz, a friend of his named S.-, Dr. Jensen, Spiegelberg, Glahn and I, met at 9 o'clock at the 'Stadt Basel'. A great pewter bowl, in which Herr S.- made the 'Mai-Bowle', - white wine with 'Waldmeister' and sugar. At it till 2 o'clock in the morning. It grew rather uproarious. Postal cards written to send to Meissner and Hjelt. The latter bore the address 'Herrn A. Hjelt, verlorene Schaf vom Hause Israel (then followed the

Paris address),' while the other side bore simply the message 'Wo sind Sie??', surrounded by a few meaningless scrawls. The card to Herr Meissner was an awful looking scrawl, written almost wholly in Latin(?) by Dr. J. It was such a disgraceful production by the time some of the others had made their additions to it, that Herr Glahn took possession of it secretly and tore it up, though the others, being too tight to see what had become of it, made a great hue and cry in search of it later on. A pretty rickety assemblage, by this time: Herr Metz has to make several tries before he can pick up a postal card from the table, and Dr. J. has similar difficulty in making the pen go into the mouth of the inkstand. A terrible racket on the way home. Glahn and I had rather played the part of spectators, but the others, especially Metz and Dr. J., were very much the worse for wear. G. left us at the Schlossbrücke. Opposite the University we made such a noise that I was afraid we should bring the police on us. Here, while Spiegelberg and Dr. J. engaged in a fierce 'Schläger-duel' with canes, Herr S. and I acting as seconds, Metz takes the following easy position against the lamppost and is accordingly accused of being a 'Bierleiche.' He makes a spirited speech (one of the queerest things I ever heard) in refutation of this charge. He then organizes us as a military company, and marches us twice before Dr. J., pounding with our feet in a style that would have satisfied any general. After paying the Dr. this honor, we separate ... shrieking and howling the whole way. Shouldn't care to do it a second time."

Over a period of five months, Torrey made excellent progress with his manuscript, receiving a duplicate from Vienna with diacritical points, most of which, he was happy to see, agreed with his reconstruction of the Strassburg text. But disaster awaited him, to which he reacted with characteristic Yankee understatement: "Prof. Nöldeke meets me with a very crest-fallen mien and says he has made 'a very disagreeable discovery,' namely that my Arabic ms. has already been published, and that my whole 'Arbeit' is accordingly gone up! ... Hard lines."

In the fall of 1891, Torrey took a term at Berlin, attending the lectures of Schrader ("rather poor stuff"), Sachau, and

Winckler, carrying on work with his new dissertation topic, the commercial vocabulary of the Koran. He went to one of Dieterici's classes on Arabic poetry: "Once is enough! Prof. D. is a fat, red-faced, decrepit, white-haired old man, with a voice like a steam whistle, and (apparently) no ear for music, eye for beauty, or appreciation of the historical setting of the fragments we read. Made the acquaintance of Mr. Breasted, ex-Yale, whose 'specialty is Egyptology.' He seems to be in some degree acting as Pres. Harper's agent, in the matter of the books bought for the library of the new Chicago University - Calvary's whole (antiq.) stock, 200,000 volumes for 180,000 M."

Torrey finally handed in his dissertation to the dean of the faculty, with his "Gesuch" (degree petition) and Latin vita, on February 14, 1892. His exam took place May 7, with Euting examining him in Hebrew, Noeldeke in Syriac, Arabic, and Oriental History, and Lucius on Church History. "Got through in very good shape, was given the 2d degree, 'bene'." The young American seminarian had become a Semitist trained to the most exacting standards.

At Leiden in May 1892, the Dutch Arabist De Goeje received him kindly, allowed him to work in "his ideal study," and recommended that his dissertation be published by E. J. Brill (it appeared as *The Commercial-Theological Terms in the Koran* [1892]).

Torrey's drive and industry, coupled with his clear, exact, and well-organized patterns of thinking and research, made him superbly qualified to respond to the challenge of first-rate scholarship. A raw American was to become one of Noeldeke's most distinguished students. Among the fifty scholars to whom Torrey sent his first book, *Ezra-Nehemiah* (1896), were Noeldeke, De Goeje, Derenbourg, Wellhausen, Mez, Jensen, Euting, Socin, Kautzsch, Brockelmann, and Haupt. His early articles went to the likes of Clermont-Ganneau, Lidzbarski, Winckler, Sachau, Sayce, Edward Meyer, Schröder, Barth, and Bevan. Torrey could take his place confidently in that company.

In 1900 Torrey was appointed Professor of Semitic Languages and Literatures at Yale (Sterling Professor 1931), as successor to William Rainey Harper. He

took the first year of his appointment in Jerusalem to found the American School of Oriental Research there as its first professor and as director of its first excavation, a Phoenician necropolis near Sidon. Among his further contributions to Arabic and Islamic studies was the first text edition of a major Arabic work published in the United States, *The Futūh Misr of Ibn Abd al-Hakam* (1922, reprinted Cairo, 1991). His other contributions to Arabic and Islamic studies included *Selections from the Sahih of Buhari* (1906), *The Jewish Foundation of Islam* (1933, reprinted New York, 1967), *Al-Kindi's History of the Qadis of Egypt* (1910), and, among his many articles, studies of al-'Abbās ibn al-Aḥnaf (1893), Ibn Barri (1906), al-Aṣma'ī (1911), Islamic Mysticism (1919), al-Kindi (1927), difficult passages in the Koran (1922, 1948 [submitted 1911!]), and an Arabic papyrus (1936). Yet these were but a fraction of his seventeen books, well over 120 scholarly articles, and uncounted reviews and encyclopedia articles on Semitic, biblical, and numismatic subjects published over an active career of sixty years. Like Noeldeke, Torrey was one of the leading teachers of his time, directing over forty doctoral dissertations in the Department of Semitic Languages and Literatures at Yale during a period of thirty years.

During the mad carnage and brutality of the First World War, when the call was all for "relevance" and "serving the cause," Torrey, as president of the American Oriental Society (1918), reflected on the mission of American Oriental Studies. He saw that the United States could no longer set the Near East and Islam aside as an "old world" problem: "Our country is already confronted with new responsibilities, some only half comprehended, while others are yet to arise. No one can predict what, or when, or how much; but this is certain, that we shall take a more active part than we have ever taken before in preserving the equilibrium of the world through real fellowship and cooperation with the nations of the east ... We have also learned that whether our own remoteness from it all was justified or not, it will neither be justified nor possible in the future ..." Torrey went against the general American shibboleth of "bigger and better" when he proposed: "We should not expect, and perhaps should not desire, any

large expansion of oriental studies in the United States; what we should aim at is greater vigor, better quality, and more carefully coordinated effort."

Torrey saw a need for declaration of independence from German scholarship: "We have always been very dependent on European scholars and publications, and especially on the Germans, who have supplied us with a large part of our text-books and technical treatises ... It made possible what otherwise would have been beyond our reach, but had of necessity its detrimental influence. We were deprived of the stimulus to production which comes from the necessity of making our own working tools. We needed only to take what was provided, and to give to original research the amount of time proportioned to our taste and opportunity. Something of independent judgment was also sacrificed ... " No one knew this better than Torrey himself, but even he could not have predicted Germany's new role, this time in the form of emigrants to revitalize American scholarship in the decades before the next World War.

Noeldeke was embittered by the outcome of the First World War, when Strasbourg was returned to France, but finally acceded to Torrey's persuasion to maintain his connections with American scholarship. Through the terrible inflation in Germany in the aftermath of the war, Torrey sent him postage so they could maintain their correspondence. They did not meet again but maintained cordial contacts until Noeldeke's death, well into his ninth decade, in 1930.

Bibliographical Note:

- The author is writing a history of American scholarship on the Near East, 1650-1950.
- W. F. Albright, "Edward Robinson and Charles Cutler Torrey," *Bulletin of the American Schools of Oriental Research* 120 (1950), 27-8.
 - M. Burrows, "A Sketch of Charles Cutler Torrey's Career," *Bulletin of the American Schools of Oriental Research* 132 (1953), 6-8.
 - F. Rosenthal, Introduction to Torrey's *The Jewish Foundation of Islam* (Reprint, 1967), v-xxiii.
 - C. C. Torrey, "The Outlook for Oriental Studies," *Journal of the American Oriental Society* 38 (1918), 107-120.

Call for Papers**International Medieval Congress 2000****University of Leeds
10-13 July 2000**

The International Medieval Congress '99, will be held in Leeds from 12-15 July 1999. The special thematic strand for IMC'99 will be *Saints*, with a second special strand on *Encyclopaedias and Storytelling*.

Keynote speeches will this year be given by Peter Brown, on *Enjoying the Saints in Late Antiquity*, and by Kenneth Varty, on *Telling Stories with Pictures and Pictures Telling Stories: Some Examples, Problems, Reflexions*.

The *IMC'99 Programme* is available on the following web-page: <http://www.leeds.ac.uk/imi/imc/imc99/imc99.htm/>.

The International Medieval Congress 2000 will be held at the University of Leeds on 10-13 July 2000. The estimated costs for the four-day IMC 2000 vary from £160 to £390 depending on the arrangements chosen. The IMC 2000 welcomes sessions and papers on any topic relating to the European Middle Ages (c.450-1500). Speakers may participate in the Congress regardless of their origin and status. Each speaker may present only one paper at the IMC. Speakers are welcome to present their paper in their preferred language, although it is recommended that submissions be presented in English, French or German to ensure that the sessions remain broadly accessible. Scholars are to offer a 20-minute paper within a general session. The deadline for submissions for individual paper proposals is **31 August 1999**.

Organisers of sessions are invited to submit between one and five proposals. Three individuals must present 20-minute papers on a related topic in each session. The deadline for submission of organised sessions is **30 September 1999**.

For more information contact: Marianne O'Doherty or Josine Opmeer, 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. Additional information can be obtained from the web-page: <http://www.leeds.ac.uk/imi/imc/imc.htm>.

Call for Papers**2nd International Congress on the
Archeology of the Ancient Near East****Near Eastern Archaeology at the Beginning of the 3rd Millenium AD****Copenhagen, 23-27 May 2000**

The 2nd International Congress on the Archaeology of the Ancient Near East (ICAANE) will be held in Copenhagen, Denmark, from May 23rd through May 27th 2000. It will be hosted by the Carsten Niebuhr Institute and the University of Copenhagen.

The congress aims at giving Near Eastern archaeologists an opportunity to meet and exchange the results of their work in line with the tradition established at the 1st ICAANE in Rome and to promote interest and research into Near Eastern Archaeology. The geographic area concerned stretches from Iran to the Mediterranean Sea and from Anatolia to Arabia, during the time span from the Palaeolithic to Alexander the Great. As a special feature, the Copenhagen Congress will host a section on Islamic Archaeology in order to promote archaeological research into this important aspect of the cultural history of the Near East. One of the themes proposed by the scientific committee of the Congress is on "The State of Islamic Archaeology." A pre-organized symposium on "Strategies for Islamic Archaeology in Bilâd al-Shâm & the Jazīrah" is also scheduled. Those interested in presenting papers for this symposium should contact:

Alan Walmsley, Department of Semitic Studies, Main Building, A14, University of Sydney, NSW 2006, Australia. Tel.: (+61 2) 9351 6755. Fax: (+61 2) 9351 6684. Email: alan.walmsley@semitic.usyd.edu.au.

(Papers for this symposium are encouraged to address interdisciplinary issues (texts, geography, numismatics, science-based analysis of materials, archaeoecology)).

For more information on the congress contact:

Secretary of the 2ICAANE, Carsten Niebuhr Institute, Snorresgade 17-19, DK-2300 Copenhagen S., Denmark. Tel.: +45 35 32 89 00. Fax: +45 35 32 89 26. Email: 2icaane@coco.ihl.ku.dk. Web: www.hum.ku.dk/2icaane.

Call for Papers**III International Conference on
Islamic Legal Studies****“The Madhhab”****Deadline November 1, 1999**

The Third International Conference on Islamic Legal Studies (formerly I and II Schacht Conference on the Theory and Practice of Islamic Law) will be held at Harvard Law School in Cambridge, Massachusetts on May 4-6, 2000. The conference will be sponsored by the Harvard Islamic Legal Studies Program.

The theme of the conference will be the madhhab. Preference will be given to papers that treat the madhhab as a distinct entity, addressing, for example, questions relating to madhhab formation, consolidation, defining characteristics, membership and affiliation, relationship to the state, relationship to the role and jurisdiction of the qadi, role in politics, boundaries between and across, structure and organization, social and ethical aspects of, and contemporary manifestations. Proposals from scholars working with a wide range of disciplines, including legal studies, history, politics, and history of religion are sought.

The deadline for submission of abstracts is November 1, 1999. Abstracts should include a clear definition of the thesis to be presented, nature of the source material, relevance of the topic to the theme of the conference, and discipline. Abstracts should be e-mailed to <pbearman@law.harvard.edu>. All oral presentations at the conference should not exceed 20 minutes.

**The Mamluk Sultanate:
Cities, Societies, Economics****December 3, 1998
DePaul Center**

A conference on “The Mamluk Sultanate: Cities, Societies, Economics” sponsored by *Mamlūk Studies Review* and DePaul University was held on December 3, 1998 at the DePaul Center, Chicago.

The following papers were presented:

Anne Falby Broadbridge (University of Chicago), “Mamluk Legitimizing Ideology and the Mongols: al-Zāhir Baybars to al-Nāṣir Muḥammad;” Amina Elbendary (American University in Cairo), “The Sultan, the Tyrant and the Hero: Changing Medieval Perceptions of al-Zāhir Baybars;” Stuart J. Borsch (Columbia University), “Nile Floods and the Irrigation System;” Nasser Rabbat (Massachusetts Institute of Technology), “Remembering Cairo: The Purpose of al-Maqrīzī’s *Khiṭaṭ*;” Vlad Atanasiu (École Pratique des Hautes Études), “Sex, Calligraphy, and Mamluks;” Linda Northrup (University of Toronto), “Ghosts from the Fatimid Past, Medicine on the Mamluk Present: Ibn Buṭlān vs. ‘Alī ibn Riḍwān and the Appointment of Ibn Abi Ḥulayqah to the Chair of Qalāwūn’s Hospital in Cairo.”

The Keynote address was given by Robert Irwin (University of London), “Under Western Eyes: A History of Mamluk Studies.”

The Medieval Academy of America

The Medieval Academy held a conference on 8-10 April 1999 at Washington, D.C. One of the panels, organized by Irfan Shahid, was entitled "Muhammad and Charlemagne Revisited: The Origins of the Early Mediterranean Economy." The papers presented at this panel were: Olivia Remie Constable (Univ. of Notre Dame), "Pirenne and the Islamic West;" Speros Vryonis, Jr. (Speros Basil Vryonis Cntr. for the Study of Hellenism), "Pirenne and Byzantium;" Michael McCormick (Harvard University), "Communications and Commerce, A.D. 700-900: A New Approach to a Old Problem." Other papers included: Roxanne D. Marcotte (McGill Univ.), "The New Status of Imaginal Forms: Suhrawardi's (d.1191) Departure from Avicennan Psychology;" Suzanne Conklin Akbari (Univ. of Toronto), "Locating Islam in *The Book of John Mandeville*;" Karen R. Mathews (Univ. of Colorado, Denver), "The Construction of a Mediterranean Past: The Use of *Spolia* in Mamluk Architecture of Cairo."

The ISLAW Catalogue

The Oriental Institute at the University of Leipzig (OIL) has set up a new Internet Site, beginning 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 the 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) (e-mail: oil@rz.uni-leipzig.de).

The Third International Institute on Medievalism

The Third International Institute on Medievalism will take place 5 July - August 1999 at the University of York in England.

Sponsored by *Studies in Medievalism*, this is the only summer program to address the construction of the Middle Ages as an idea in postmedieval western culture since 1500.

Participants are housed in a residential college at the University of York; classes take place in the historic King's Manor near York Minster. Costs are set at \$2500, which covers everything but transportation.

Applications are invited from professional and independent scholars, graduate students, and highly qualified undergraduates.

For more information, contact:

Leslie J. Workman, Director, Institute on Medievalism, Department of English, Hope College, Holland, Michigan 49422-9000, U.S.A. Tel. 616-395-7626 or 7609; Fax 616-395-7134; Email: workman@hope.edu.

H-MidEast Medieval

Middle East Medievalists has launched 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, please contact MEM's Secretary-Treasurer, James Lindsay, at jlindsay@h-net.msu.edu. He will inform you of the necessary procedures for joining H-MIDEAST MEDIEVAL.

ARAM Society for Syro-Mesopotamian Studies

"Beirut: History and Archaeology"

ARAM Twelfth International Conference
American University of Beirut, 13-16 April 1999

ARAM Society for Syro-Mesopotamian Studies held its Twelfth International Conference in collaboration with the Institut Français d'Archéologie du Proche Orient (IFAPO) on the subject of *Beirut: History and Archaeology*, at the American University of Beirut (Lebanon), on 13-16 April 1999.

The lectures delivered included: Paul Reynolds, "Pottery in Beirut: Economic trends in the 6th-7th centuries AD;" Monette Saade and Tom Roby, "Byzantine mosaics from Beirut: An overview;" John Meloy, "Beirut's political and economic status in the Islamic periods;" Margreet Steiner, "The excavations at BEY 011;" Donald Whitcomb, "Islamic pottery production and trade;" Sami al-Masri, "Fatimid ceramics from Beirut;" Hussein Sayegh, "Medieval pottery production;" Stefan Weber, "Beirut-Damascus: Ottoman buildings;" Eveline van der Steen, "Mamluk and Ottoman pottery."

For more information look up the website: <http://users.ox.ac.uk/~aram/> or email: aram@ermine.ox.ac.uk.

Seventh International Congress of Coptic Studies

27 August-2 September 2000
Leiden, The Netherlands

The Seventh International Congress of Coptic Studies will take place in Leiden, The Netherlands, from August 27 to September 2, 2000. The five working days of the congress will be devoted to plenary sessions, lectures, and workshops devoted to special themes. All sessions will take place in the central building of the Faculty of Arts of Leiden University.

For more information, contact Jacques van der Vliet, IACS Congress Secretary, TCNO, sectie Egyptologie & Koptologie, Postbus 9515, NL-2300 RA, Leiden, The Netherlands or write to the following email address: copt2000@rullet.leidenuniv.nl.

Societas Iranologica Europaea Fourth European Conference of Iranian Studies

6 to 10 September 1999
Paris, France

The Fourth European Conference of Iranian Studies will be held at Paris, from Monday 6 to Friday 10, September 1999. The conference will be held at the "Cité universitaire internationale de Paris" where a student-type accommodation will be available. Further details will be given in the registration documents.

Registration fees: Members of the Societas Iranologica Europaea: 300 FFR/45 EUR/60 USD; Non-members: 600 FFR/90 EUR/ 120 USD; Students: 100 FFR/15 EUR/20 USD. This fee does not include travel and accommodation costs.

Deadline for registrations (title and abstract of paper): past.

Deadline for payment: 15 June 1999.

Subscription after this date will be surcharged by 200 FFR/30 EUR/ 40 USD.

Registration documents can be obtained from the conference organiser:

4e Conférence européenne d'études iraniennes, CNRS, Monde iranien, 27, rue Paul Bert, 94 204 IVRY, France. Tel. 33 (0) 1 49 60 40 05, Fax 33 (0) 1 45 21 94 19. Email: iran@dr1.cnrs.fr.

Organising committee: Bernard Hourcade, Philip Huyse, Rika Gyselen.

Monde iranien (CNRS - Sorbonne Nouvelle - Institut National des Langues et Civilisations Orientales - Ecole Pratique des Hautes Etudes).

Redefining Christian Identity: Christian Cultural Strategies since the Rise of Islam

Symposium organised by the Universities of Groningen and Leiden. Groningen, The Netherlands, April 7-10 1999

The rise of Islam thoroughly changed the life of Christians in the Middle East. Although in the early Islamic period changes in the daily life and in the writings of these Christians may not seem radical, in hindsight the arrival of Islam initiated a new period in the history of Christianity. This symposium aimed to discuss the various ways in which Christians in the Middle East defined and redefined their identity from the early Islamic period until the beginning of the 19th century. Speakers at the symposium are working in the fields of Armenian, Christian-Arabic and Syriac/Neo-Aramaic Studies. Four different strands were followed:

- Christians Apologetics vis-à-vis Islam
- Christian Perception of History
- Common Elements in Christian and Islamic Literature and Art
- Language, Literature, and Identity

Papers included:

Sidney H. Griffith (CUA, Washington), "Answering the Call of the Minaret: Christian Apologetics in the World of Islam;" David Thomas (CSIC, Birmingham), "Explanations of the Incarnation in early 'Abbasid Islam;" Han J.W. Drijvers (RUG, Groningen), "Jacob of Edessa's Cultural Strategy towards Nascent Islam;" Robert W. Thomson (Oriental Institute Oxford), "Christian Perception of History -- The Armenian Perspective;" Michael G. Morony (UCLA, Los Angeles), "History and Identity in the Syrian Churches;" Dr. Gerrit Reinink (RUG, Groningen), "East Syrian Historiography in Response to the Rise of Islam: the Case of John bar Penkaye's *Ktāb d-rēš mellē*;" Amir Harrak (University of Toronto), " 'Ah! The Assyrian is the rod of my hand!': Syriac View of History after the Advent of Islam;" Jan J. van Ginkel (RUG, Groningen), "History and Community: Jacob of Edessa's Letter on the Divine Economy of our Lord;" James R. Russell (Harvard University), "The Doxological Poem of St. Nerses the Graceful;" Seta B. Dadoyan (AUB, Beirut), "The Nasiri Futuwwa Literature and the Brotherhood Poetry of Hovhannes and Kostantin of Yerzenka - Texts and Contexts;" S. Peter Cowe (UCLA, Los Angeles), "Islamic influence on Armenian verse;" John Watt (Cardiff University), "The Strategy of the Baghdad Philosophers: The Aristotelian Tradition as a Common Motif in Christian and Islamic Thought;" Theo M. van Lint (Universiteit Leiden), "Sayat Nova (1712-1795) and the Persian Poetical Tradition: the Fruits of Half a Millennium of Nutrition?" Fabrizio A. Pennacchietti (University of Turin), "The Christian and Islamic legend of the skull restored to life;" Herman Teule (KUN, Nijmegen), "Barhebraeus' Syriac Translation of b. Sina's *Kitab al-isharat wa-tanbihat*;" H.L. Murre-van den Berg (Universiteit Leiden), "The Church of the East in the seventeenth and eighteenth centuries: World Church or Ethnic Community?" Barbara H. Roggema (RUG, Groningen), "Making sense of a vision. The Christian legend of Sergius-Bahira and messianic movements in early Islam;" Alessandro Mengozzi (Universiteit Leiden), "Readings in Early Neo-Syriac Literature: the Poem 'On Revealed Truth' by Joseph of Telkepe (17th century)."

For more information visit the website: <http://odur.let.rug.nl/events> or send an email to Dr. H.L. Murre-van den Berg (hlmurre@rullet.LeidenUniv.nl) or Dr. J.J. van Ginkel (J.J.van.Ginkel@let.rug.nl).

Byzantine Eschatology: Views on the Last Things

Dumbarton Oaks Byzantine
Symposium
April 30-May 2, 1999

The Annual Byzantine Symposium at Dumbarton Oaks was devoted to **Byzantine Eschatology: Views on the Last Things**. Under the direction of Professors George Dennis and Ioli Kalavrezou, an international group of seventeen scholars investigated the beliefs and practices of the inhabitants of the Byzantine Empire concerning death and what follows death on both the individual and the cosmic scales. The speakers addressed the liturgical, legal, popular, and artistic aspects of funerals and burial, as well as the remembrance of the departed in homilies and letters of consolation. Further topics discussed included what the Byzantines believed happened to the soul after death, its journey and judgment, and its ability to intercede for the living. The theology of death, resurrection, apocalyptic elements, and the notion of final restoration concluded the program.

Conference on Shifting Frontiers in Late Antiquity Urban and Rural in Late Antiquity (ca.200-600)

The Third Conference on Shifting Frontiers in Late Antiquity, "Urban and Rural in Late Antiquity, (ca.200-600)," was held at Emory University, Atlanta, on 11-14 March 1999.

Some of the read papers included: Christopher Haas (Villanova University), "Alexandria and the Mareotis Region;" Linda Jones Hall (St. Mary's College of Maryland), "The Case of Late Antique Berytus: Urban Wealth and Rural Sustenance: A Different Economic Dynamic;" Joseph Patrich (University of Haifa), "Urban Space in Caesarea Maritima;" John Drinkwater (University of Nottingham), "Women and Horses and Power and War;" Erguen Laflı (Univeristät Tübingen), "Studies on the Topography of Pompeiopolis and its Surroundings (Cilicia/Southern Turkey) in Late Antiquity: Results of a Survey;" Zbigniew Fiema (Dumbarton Oaks), "Byzantine Urbanism at Petra: Decline or Transformation?" Florin Curta (Cornell University), "Peasants as 'makeshift soldiers for the occasion': Sixth-century Settlement Patterns in the Balkans;" David Graf (University of Miami), "Town and Countryside in Roman Arabia during Late Antiquity;" Hagith Sivan (University of Kansas), "Rabbinic Landscapes: Roman, Urban and Rural Relations in Late Antique Palestine;" Luis Garcia-Moreno (Universidad de Alcalá), "From Colonate to Slavery: A History of the Peasantry in Visigothic Spain;" Michael Kulikowski (Washington and Lee University), "The Interdependence of Town and Country in Late Antique Spain;" Kate da Costa (University of Sydney), "Rural and Urban Pottery Production in Byzantine Palestine: A Discussion of Relationships;" Marcus Rautman (University of Missouri, Columbia), "Rural Society and Economy in Late Roman Cyprus;" Kenneth Harl (Tulane University), "From Pagan to Christian in Cities of Roman Anatolia;" Mark Graham (Michigan State University), "Christianizing the Rural Empire: The Case of the Anatolian and Iberian Peninsulas;" Frank Kidner (San Francisco State University), "Christianizing the Syrian Countryside: An Archaeological and Architectural Approach;" David Riggs (Christ Church, Oxford University), "The Continuity of Paganism in the Cities and Countryside of Late Roman Africa."

For more information check the website: <http://wcw.emory.edu/worldclasses/rome/frontiers.html>.

Jerusalem in the Eschatological Thought of Judaism, Christianity and Islam

December 21-23, 1998

A conference on "Jerusalem in the Eschatological Thought of Judaism, Christianity and Islam," sponsored by the Hebrew University of Jerusalem, Konrad Adenauer Foundation, and B'nai B'rith World Center, was held on December 21-23, 1998. Some of the papers presented were:

Zvi Werblowsky, "From Sacred Centre to Sacred Future;" Yair Zakovitch, "The Eschatological Jerusalem in Biblical Prophecy;" Justin Taylor, "Jesus' Ascension and Parousia in Jerusalem, With Special Reference to Acts 1:6-12;" Umar Badriyyeh, "When the Caller Calls from a Near Place": the Meaning of a Qur'anic Verse Concerning Jerusalem;" Marcel Dubois, "The Eschatological Significance of Jerusalem in Catholic Traditional Liturgy;" Ora Limor, "Jerusalem and the Mount of Olives - an Eschatological Geography;" Moshe Idel, "Jerusalem in Kabbalah;" Hagai Ben-Shammai, "The Names of Jerusalem in Early Judeo-Arabic Sources: Geography;" Khalil 'Athamina, "The Hadith on the End of the Days and Jerusalem;" Uri Rubin, "Ka'b al-Ahbar and 'Umar: an Examination of Judeo-Islamic Traditions about Jerusalem;" Richard Landes, "One Person's Messiah is Another's Antichrist: Jerusalem and the Jews in Apocalyptic Outbreaks of AD 1000 and 400 AH;" Guy Stroumsa, "Athens or Jerusalem? From Eschatological Hopes to Cultural Memory;" Albert Baumgarten, "The Temple of Ezekiel in Patristic Interpretation (Ez 40-48);" Mehmet Laurence Vianes, "Jerusalem in the Second Temple Period;" Isiah Gafni, "Jerusalem in Rabbinic Eschatological Thought;" Lawrence Conrad, "Jerusalem in Muslim Apocalypticism;" Maria Leppakari, "Contemporary Milleniarism in Jerusalem - The Case of the Christian Embassy and the Temple Mount Faithful;" Bezael Narkiss, "Round is Perfect: Jerusalem as a Circle;" Bianca Kuhnel, "Ascension and the Temple Mount Faithful;" Rachel Milstein, "Jerusalem of End of Days in Islamic Art;" Aviezer Ravitsky, "Awe and Fear of the Holy City in the Jewish Tradition;" Brenda Brasher, "When Symbols Dance: Jerusalem and the End Times Beliefs of Contemporary American Christian Fundamentalists."

34th International Congress on Medieval Studies

Kalamazoo, Michigan, 6-9 May 1999

The Thirty-Fourth International Congress on Medieval Studies in Kalamazoo took place Thursday-Sunday, 6-9 May 1999, on the campus of Western Michigan University under the sponsorship of the Medieval Institute. The congress comprised of over 500 sessions. Some of the sessions and papers that will be presented were:

Islamic Spaces in Medieval Iberia I: Zachary Zuwiyya (Auburn Univ.), "The Hero of the Hispano-Arabic Alexander Romance, 'Qissa Dhulqarnayn' Between al-Askand and Dhulqarnayn;" Howard Miller (Yale Univ.), "Mozarabic Documents from the Cathedral of Toledo;" Iuminada Amat (Univ. of North Carolina-Greensboro), "Mpriscos Within the Ideological Spaces of Christian Spain;" Devin Stewart (Emory Univ.), "Blasphemy in Sixteenth-Century Spain and Islamic Theories of Mental Reservation." **From Ibn Hazm (Abenhazam) to Ibn Rushd (Averroes): The Islamic Intellectual Florescence in al-Andalus c.1000-1200:** Scott C. Lucas (Univ. of Chicago), "Some Notes on Ibn Hazm's Articulation of Islamic Theology in al-Muhalla and al-Fisal;" Aaron W. Hughes (Indiana Univ.), "Islamic Philosophy and Jewish Intellectuals in al-Andalus: An Analysis of Ibn Ezra's *Hayy b. Yaqzān*;" Fehrullah Terkan (Univ. of Chicago), "Ibn Rushd's Theory of Double Truth: An Effort to Reconcile Philosophy and Religion." **Knights Errant: Iberian Romance in the Peninsula and Beyond:** Lynne Dahmen (Indiana Univ.-Bloomington), "Women as Sites of Disruption and Salvation: *Tirant lo Blanc* in Africa and the Tradition of the Saracen Princess;" Jennifer Goodman (Texas A&M Univ.), "Chivalry and Human Rights in the Iberian Romance Tradition;" Helen Moore, "The Cultural Translations of *Amadís*." **Crusade Literature and the Construction of the Other:** Gregory Hutcheson (Univ. of Illinois-Chicago), "The Moor Within: Difference and Desire in Reconquest Spain;" Lawrence Warner (Univ. of Pennsylvania), "Troy, Jerusalem, and the Jews in Crusading Rhetoric;" Jason Jacobs (Univ. of California-Santa Cruz), "Gender and Conversion in the Twelfth-Century Chanson de Geste;" Cathy Yu (Univ. of California-Santa Cruz), "Other Knights: Crusading and Competing Notions of Knighthood." **The Medieval Liturgy as Interdisciplinary Enterprise:** Michael S. Driscoll and Susan Guise Sheridan (Univ. of Notre Dame), "Prayer in Our Bones: The Monastic Prayer Life of St. Stephen's Monastery in Jerusalem: An Anthropological and Liturgical Investigation;" Michael Carlin (Catholic Univ. of America), "The Tomb of Alfonso Ansures (d.1094) and the Persistence of the Mozarabic Liturgy in a Leonese Monastery." **Nicholas of Cusa II: Cusanus and Ramon Lull:** Theodor Pindl (Philosophische Impulse, Freiburg), "Ramon Lull - Protagonist of Intercultural Dialogue;" Thomas E. Burman (Univ. of Tennessee), "Lull, Cusanus, and the Qur'an." **Islamic Spaces in Medieval Iberia II:** April Burgos (Boston Univ.), "The Alhambra as an Islamic Palace-City Complex;" Heather Ecker (Oxford Univ.), "The Waqf-Khayri of the Mosques of al-Andalus after the Christian Conquests;" María Angeles Gallego (Emory Univ.), "Languages of al-Andalus;" Carl Jubran (Univ. of California-San Diego), "Nationalizing the Medieval Facts: Spanish Orientalism and the Formation of Spanish Identity." **Arabic, Jewish, and Greek Issues in the Christian Scholasticism Period:** Richard Taylor (Marquette Univ.), "Latin First Averroism and Its Origin;" John Hosheger (Marquette Univ.), "Is God a 'What': Avicenna, Maimonides, and William of Auvergne on the Essence of God;" Ann Giletti (Warburg Inst., Univ. of London), "Inventing a Defense: Differing Approaches to Aristotelian Issues." **Dress and Textiles II: Practical Considerations:** Anne Reaves (Marian College), "Medieval Knitting in the Islamic World and Spain." **Topics in Medieval and Renaissance Philosophy:** David Twetten (Marquette Univ.), "Where Does Averroes Prove God's Existence?" **Cerlestina-500Years: Homage to Joseph T. Snow II:** Montserrat Rabadan (El Colegio de México), "La *al-qawwada*: semejanzas y diferencias entre el personaje de la alcahueta en la *Celestina* y *Las mil y una noches*." **Problems in the Romance Epic I: Iberian Peninsula:** Irene Zaderenko (Boston Univ.), "Historicidad de la conquista del Levante en el *Poema de mio Cid*." **Medieval Iberia: Mozarabic Iberia: Pilgrimage and Power: Janina Safran** (Pennsylvania State Univ.), "Ceremonial Submission in Tenth-Century Cordoba." **Medieval Buildings: Wood II: Timber Building Techniques:** Daniel Miles (Oxford Dendrochronology Lab), "Arabic Assembly Marks: A New Dimension in Early English Carpentry." **Polemic and Exegesis in Medieval Spain:** Jessica Coope (Univ. of Nebraska), "With Heart, Tongue, and Limbs: Ibn Hazm on the Essence of Muslim Faith." **Philosophy East and West:** Daniel J. Sahas (Univ. of Waterloo), "Byzantine Missions to the Arabs and Photius' *Bibliotheca*;" William Roche (Berwyn, Pennsylvania), "Was Ibn Gabirol a Pantheist?" Michael R. Miller (Boston College), "William of Auvergne and Avicenna's Principle: 'Nature Operates in the Manner of a Slave'." **Magic in Cross-Cultural Perspective:** Michelle Brunzie (Western Michigan Univ.), "Magic in the *Siete Partidas* of Alfonso X;" Frank Klaassen (Univ. of Toronto), "The Latin Versions of Arabic and Hebraic Magic: Two Modes of Appropriation;" Michael D. Swartz (Ohio State Univ.), "Between Sacrifice and Magic: Perspectives from Jewish Magic and Mediterranean Esoteric Traditions." **The Crusades in Spain:** James J. Todesca (Armstrong Atlantic State Univ.), "Cortes and Currency: Alfonso VI's Defensive Policy Against the Murabits;" Purificación Martínez (East Carolina Univ.), "La guerra contra los moros como cruzada en la *Gran Crónica de Alfonso XI*;" Maya Shatzmiller (Univ. of Western Ontario), "Society at War: Women and Property in Fifteenth-Century Granada before and after the Conquest." **Medieval Traditions of Irony in Persian, Japanese, and German Literatures:** Soheila Amirssoleimani (Univ. of Utah), "Irony in Tenth-Eleventh-Century Perso-Islamic Historical Texts." **Arabic Literature in the Middle Ages and Transmission to the West:** Jayshree Sethuraman (Windham, New Hampshire), "The Astute Adulteres: From Arabic Literary and Folk Tradition to the Medieval French Fabliau;" Stephen Belcher (Petersburg,

Pennsylvania), "The Pregnant Jinn, or the Shifting Sense of the *Seven Sages*." **The Iberian Peninsula and Africa in the Late Middle Ages:** Martin M. Elbl (Trent Univ.), "North Africa as a Source of Raw Materials for Italian Manufacturing;" Susannah C. Humble (Johns Hopkins Univ.), "North Africa and the Rise of the Meneses Family in Fifteenth-Century Portugal;" Ivana Elbl, "Crusading Ideology and Peaceful Coexistence: Portugal and Africa in the Fifteenth Century." **The Medieval Mediterranean: Cross-Cultural Interactions:** Tia M. Kolbaba (Princeton Univ.), "Byzantines and Wetserners in the Eleventh Century;" Therisa L. Rogers (Univ. of Michigan), "Jewish Antecedents of Masculinity in the Muwatta';" Helene Robertson, "Frederick II Hohenstaufen in Jerusalem: An Arabic Account." **Early Medieval Military History:** Dana Cushing (Univ. of Toronto), "The Logistics of Richard I's Transportation to Acre." **Between East and West: Genders and Nations in the Middle Ages:** Denise Spellberg (Univ. of Texas-Austin), "Gender and Power: The Perilous Geography of Proximity in Medieval Islam." **Medieval Philosophical Texts in Translation:** Peter Adamson (Univ. of Notre Dame), "Divine Predication in the Arabic Plotinus." **Iberian History:** Susan H. Brody (Univ. of Kentucky), "Christian Castilian Portrayal and Treatment of Jews and Muslims."

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

Syriac Symposium III

The Aramaic Heritage of Syria

University of Notre Dame
June 17-20, 1999

The Third Syriac Symposium will take place on June 17-20, 1999, at the University of Notre Dame. More than forty speakers will be present. Some of the papers delivered will be: Lucas Van Rompay, (University of Leiden), "Past and Present Perceptions of Syriac Literary Tradition;" Robin D. Young (The Catholic Univ. of America), "Syriac Christian Influence on Early Armenian Monasticism and the Evidence of the *Collected Homilies* Ascribed to Gregory the Illuminator;" Matthias Henze (Rice University), "The Syriac Apocalypse of Daniel (Harvard Ms Syriac 42, fols 117a-122b);" Naomi Koltun-Fromm (Haverford College), "The Embodiment of a Christian Vocation: Aphrahat's Conceptualization of Virginity;" Susan Ashbrook Harvey (Brown University), "Why the Perfume Mattered: The Sinful Woman in Syriac Exegetical Tradition;" Hayat Bualuan (Lebanese American University), "Syriac Historical Writing in the Thirteenth Century: The Histories of Ibn al-Ibri (Bar Hebraeus Abul Faraj);" Victoria Erhart (The Catholic University of America), "Two Historical Homilies by Isaac (of Antioch?) on the Arab Destruction of Beth Hur;" Clemens Leonhard (Universität Wien), "Anti-Judaism in the Syriac Cave of Treasures;" Witold Witakowski (University of Uppsala), "The 'Chronicle' of Eusebius: Its Continuation and Type in Syriac Historiography;" Karam Rizk (Université Saint-Esprit, Lebanon), "Les maronites à travers les sources syriaques du VIIe au XIIIe siècle;" Gary Anderson (Harvard Divinity School), "Sin, Death, Satan, and Christ: The Drama of Salvation in Ephrem's *Carmina Nisibena*."

All attendees, including speakers, must register for the conference. Registration fee is \$25. For more information contact: Syriac Symposium, Center for Continuing Education/McKenna Hall, P.O. Box 1008, Notre Dame, IN 46556 USA. Registration questions: (219) 631-6691; program questions: (219) 631-7195.

BYZANTINE MOSAICS

Work in Progress: A Symposium

27 March 1999

University of Illinois at Urbana-Champaign

A symposium on "Byzantine Mosaics: Work in Progress," was held at the University of Illinois at Urbana-Champaign on Saturday, 27 March 1999. It was jointly sponsored by the Program in Architectural History, the Program in Art History, and the Krannert Art Museum, with assistance from the College of Fine and Applied Arts.

Some of the papers delivered were: Ann Terry, "New Observations on the Mosaics at Porec;" Steve Nickerson, "Demonstration of a Computer System for Recording the Mosaics at Porec" [see: <http://nickerson.icomos.org/porec/>]; Christine Zitrides, "Opus Sectile from Bir Ftouha, Carthage;" Irina Andreescu-Treadgold, "Giovanni Moro and the Newest Apostle Head from Torcello;" Henry Maguire, "The Medieval Floors of the Great Palace;" Charles Barber, "Crosses in Iconoclasm;" Warren Woodfin, "A Reconstruction of the Studios Apse Mosaic and Its Significance;" Andrea Kirstein, "Camel Drivers and Other Donors of Floor Mosaics;" Karen Britt, "The Mosaics in the Katholikon at Daphni: The Significance of Location and Ancient Cult Associations;" Robert Ousterhout, "The Opus Sectile Floor of Christ Pantokrator in Constantinople."

For further information contact Robert Ousterhout at rgouster@uiuc.edu.

The Middle East: Ancient to Modern Times

An interdisciplinary conference

March 27, 1999

Sponsored by the Humanities Research Institute (Irvine), the Institute on Global Conflict and Cooperation (San Diego), the University of California Office of the President's Office of Research, & the Interdisciplinary Humanities Center (University of California, Santa Barbara) and hosted by the Islamic & Near Eastern Studies Program at the University of California, Santa Barbara at the Interdisciplinary Humanities Center (UCSB)

THE MIDDLE EAST: ANCIENT TO MODERN TIMES is an interdisciplinary conference convened with two primary goals:

- (1) To bring together scholars whose research and/or teaching deals with the Middle East but who are often separated within the larger field of Middle Eastern Studies by divisions in historical periodization (Ancient Near East, Late Antiquity, Medieval, Early Modern, Modern) or traditional disciplinary boundaries (Political Science, History, Religious Studies, and so forth).

- (2) To provide a context for faculty/scholars to discuss the potential for collaborative research & funding proposals, coordinating teaching programs among different campuses, sharing research resources and teaching materials, coordinating the training of graduate students, and other issues of mutual concern.

With an eye towards these twin objectives, the conference has been organized into two different types of sessions: "roundtables" for the presentation of research papers and "working groups" convened for open discussion of areas of potential collaboration.

Although the presenters are drawn primarily from the campuses of the University of California and the California State University systems, the conference is open and free of charge to all faculty, students and the general public. Even the parking is free!

Further details about the conference will be posted on the conference website at: <http://www.gisp.ucsb.edu/mideastcon>

Additional queries can be addressed to: Dwight F. Reynolds, Chair, Islamic & Near Eastern Studies, University of California, Santa Barbara, Santa Barbara, CA 93106, U.S.A. Tel. Off.: (805) 893-7143, Tel. Dept.: (805) 893-7136, Fax: (805) 893-2059, Email: dreynold@humanitas.ucsb.edu.

Some of the roundtables and papers include: **Middle Eastern Literatures:** Margaret Larkin (UC Berkeley), "Pre-Modern Vernacular Arabic Poetry: The Voice of the People?" **Religion and Society:** Michael Cooperson (UCLA), "Social Space and Religious Authority in 3rd/9th century Baghdad;" Claudia Rapp (UCLA), "Jews and Muslims in Medieval Constantinople;" Hossein Ziai (UCLA), "Exploring the Idea 'Sameness of Being and Knowing' in Selected Persian and Arabic Texts of Islamic Philosophy." **Middle Eastern Music:** Dwight Reynolds (UCSB), "Towards a Musical History of the Muwashshahat in the Mashriq." **Religion, Law and Social Movements:** Leslie Peirce (UC Berkeley), "A Child Marriage in Trouble: Dispute Resolution in 16th-century Ottoman Aintab;" Stephen Humphreys (UCSB), "The Rise of the Arab Elite in Umayyad Syria."

Some of the workshops presented are:

Undergraduate Curriculum in Islamic Studies—Courses and Materials: Convener Juan Campo (UCSB): An interdisciplinary workshop concerned with the development and role of Islamic Studies in the undergraduate curriculum. Participants will share their knowledge about the history and future prospects of Islamic Studies on their individual campuses, as well as discuss successful and not-so-successful approaches, courses and readings. Among the questions to be raised: What are the key issues that need to be addressed? What changes are occurring? How essential is the Middle East to undergraduate Islamic Studies courses? How are Muslim voices recognized and accommodated? Participants should bring sample syllabi to discuss and distribute to seminar participants.

Andalusian/Medieval Iberian Studies: Convener Dwight Reynolds (UCSB): This session is divided into two parts: First, two 15-minute research presentations, followed by discussion of the papers; then an open discussion on the status of Andalusian/Medieval Iberian Studies in the University of California and CSU systems. Papers include: James Monroe (UC Berkeley), "Doubling and Duplicity in the <Maqamat al-luzumiyya> by al-Saraqusti;" Samuel Armistead (UC Davis), "Near Eastern and Balkan Elements in Judeo-Spanish Narrative Poetry."

Middle East Medievalists: Convener Stephen Humphreys (UCSB): An open discussion of the topics and issues in medieval Middle Eastern Studies and an exploration of potential areas for collaboration in research, coordination of teaching programs, and sharing resources.

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.

Samir al-Durūbī (ed.), *al-Ta'rif bi 'l-muṣṭalah al-sharīf li-Ibn Faḍl Allāh al-'Umari* [Information about the Noble Conventions (of Secretaryship) by Ibn Faḍl Allāh al-'Umari] (Karak: Publications of the Deanship of Research and Graduate Studies, Mu'ta University, 2 vols., 1992). Arabic text 425 pages, English critical introduction and notes 381 pages.

The manuals of secretaryship from the Mamluk period are valuable to the administrative historian for their information on the workings of the various *diwāns* and their personnel, on the administrative geography of the Mamluk lands and on the relations of the Mamluk state with other groups like the Dhimmīs and with outside powers. Ibn Faḍl Allāh (1301-49) came from a prominent secretarial family and was, amongst other things, head of the Mamluk chancery in Damascus. His *Ta'rif* was the first of the Mamluk manuals in this genre; it was the starting-point for subse-

quent works like the author's own *'Urf al-Ta'rif* and Ibn Nāzīr al-Jaysh's *Tathqīf al-Ta'rif*, and was praised for its pre-eminence by al-Qalqashandī in the supreme achievement of the genre, his *Ṣubḥ al-A'shā*.

Al-Durūbī provides an exemplary critical text, having surveyed the thirteen surviving mss. or fragments of mss., none of which are autographs or archetypal copies. He shows that the hitherto existing "yellow paper" printed edition of Cairo 1312/1894 is, as one might have suspected, copied from a single ms., Dār al-Kutub *adab* 57, which has extensive lacunae anyway, but these last are compounded by the introducing into the printed text of numerous errors, distortions and further omissions. The English volume gives a useful discussion of the value of the *Ta'rif* within its genre, compares and elucidates the mss. and provides extensive notes on the names, technical terms, etc. in the edited text. All in all, this is the most significant text on later mediaeval administrative history to have appeared since R. Vesely's edition of the *Tathqīf* (IFAO, Cairo, 1987).

- C. Edmund Bosworth

The Manuscript of al-Malik al-Afḍal al-'Abbās b. 'Alī b. Dā'ūd b. Yūsuf b. 'Umar b. 'Alī Ibn Rasūl (d. 778/1377). A Medieval Arabic Anthology from the Yemen. Edited with an Introduction by Daniel Martin Varisco and G. Rex Smith. Warminster: Aris & Phillips, Ltd., for the E. J. W. Gibb Memorial Trust. 1998. ISBN 0 906094 32 1. 27pp. plus 542pp. facsimile text. U.S. price \$160.00.

Scholars concerned with the medieval Islamic world, or with the history and culture of Yemen in any period, will want to take note of the publication of this important volume. It offers a complete photographic copy of the original manuscript of a massive compilation by the

fourteenth-century Rasūlid sultan al-Malik al-Afḍal, containing detailed information on a dizzying array of subjects (see below). The editors have of course not provided a critical edition of the text, but they have offered a detailed overview of what each of the various sections of the text deals with (pp. 9-23), and have provided brief orientations on the Rasūlids and on al-Malik al-Afḍal to put the manuscript in context. A few parts of the manuscript have been studied in some detail, but most of it has until now been completely unavailable.

Because of the wide range of subjects covered, this work should be of immediate interest to scholars in many sub-fields of medieval Islamic and Middle Eastern studies. An idea of the work's range can perhaps most quickly be grasped by considering the entries in the "subject index" the editors provide on page 27. This includes the following: agriculture, animals, astrolabe, astrology, astronomy, biographies, calendars, chronology, crops, dates [i.e., dating], dreams, *fiqh*, fruits, genealogy, geography, grammar, letters, lexicography, mathematics, measures, medicine, *nisbahs*, prosody, protocol, proverbs, records, religion, route lists, ships, taxes, timekeeping, tribal law, warfare and weapons.

The facsimile pages are clearly printed, but given their rather small size and the fact that the manuscript usually has about 42 lines per page, the writing is small and many readers will probably have to labor through the text with the aid of a magnifying glass. This is particularly true of many of the numerous charts and graphs found in the manuscript, which are sometimes in an even smaller hand. Occasionally, fading of the original manuscript or the shadow of writing on the reverse of a given page poses a special challenge to the reader, but in most places one should be able to work one's way through the text with determination. In short, the facsimile sheets are adequate to provide readers with some of the distinctive pleasures of reading medieval manuscripts, while working in the comfort of their own homes or offices.

The editors, the late R. B. Serjeant

REVIEWS

who first suggested publication of the work in this format and who worked on the project in its early stages, and the trustees of the E.J. W. Gibb Memorial Series, deserve a resounding vote of thanks for having made this precious document available to the scholarly public in convenient form. The work can be purchased directly from Aris & Phillips Ltd., Teddington House, Warminster, Wiltshire BA12 8PQ, U. K., or from the North American Distributor, The David Brown Book Company, P.O. Box 511, Oakville, CT 06779, USA; fax (860) 945-9468;

Email david.brown.bk.co@snet.net.

- Fred M. Donner

'Adnān Muḥammad Milḥim, *Al-Mu'arrikhūn al-'Arab wa al-Fitna al-Kubrā: Dirāsa Ta'rikhiyya Manhajiyya* [Arab Historians and the First Civil War: An Historical and Methodological Study] (Beirut: Dār al-Ṭalī'a lil-Ṭibā'a wa al-Nashr, 1998). 359 pages.

'Adnān Muḥammad Milḥim examines the developments of the First Civil War (*fitna*) based on the works of al-Balādhurī (d.892), al-Ya'qūbī (d.897), the author of *al-Imāma wa al-Siyāsa* (d.9th century), and al-Ṭabarī (d.923). The author discusses the political, social, and cultural backgrounds of the four historians mentioned above, and examines the sources of their accounts of the *fitna*. Milḥim argues that the traditional thought and political affiliations of these historians affected the way they chose, narrated, criticized, and evaluated their accounts.

Milḥim divides his study of the development of the *fitna* into two parts: first, he discusses the *fitna* in detail in order to know the particulars of each source separately. Second, he examines the positions of these historians on the *fitna*. The first chapter provides a detailed biography of the four historians, and the primary sources of their works. In chapter 2, the author discusses the *fitna* during 'Uthmān ibn 'Affān's rule, and then examines the

circumstances that brought this third caliph to power. The study also deals with the Muslims' reaction to 'Uthmān's appointment to the caliphate and the criticism that he faced.

Chapter 3 discusses the development of the conflict between 'Alī and the alliance of 'Ā'isha, Ṭalḥa ibn 'Ubayd Allāh, and al-Zubayr ibn al-'Awwām, focuses on the allegiance (*bay'a*) to 'Alī and the Muslims' reaction to that *bay'a*, and gives a great deal of attention to the factors that led to the battle of the Camel. Chapter 4 discusses the impact of 'Alī's conflict with Mu'āwiya ibn Abī Sufyān, the role of the Khawārij in the *fitna*, and the reunification of the Islamic *Umma*.

According to Milḥim, al-Balādhurī and al-Ya'qūbī condemned 'Uthmān's policies and criticized the revolts of 'Ā'isha, Ṭalḥa, al-Zubayr, and Mu'āwiya against 'Alī. The author of *al-Imāma wa al-Siyāsa*, on the other hand, defended and approved 'Uthmān's legitimacy for the caliphate, and condemned the revolts of the Khawārij against 'Alī. al-Ṭabarī, like the author of *al-Imāma wa al-Siyāsa*, defended the policies of 'Uthmān, and doubted the authenticity of the sources that criticized the caliph. Unlike al-Balādhurī and al-Ya'qūbī, al-Ṭabarī, however, stressed the Muslims' support for 'Uthmān vis-à-vis 'Alī.

Milḥim argues in his study that the accounts of the *fitna* varied from one historian to another due to different beliefs and ideologies. For instance, he displays al-Balādhurī's pro-'Abbāsīd stance by pointing out that al-Balādhurī referred to the 'Abbāsīd state as the blessed state (*al-dawla al-mubāraka*) and to every 'Abbāsīd caliph as the "Commander of the Faithful" (*Amīr al-Mu'minīn*). Moreover, al-Balādhurī's pro-'Abbāsīd tendency prompted him to criticize the Umayyads in general and 'Uthmān in particular. As for al-Ya'qūbī, Milḥim argues that the later discussed the history of the Islamic state from a Twelver Shī'i point of view, praising 'Alī's contribution to Islam.

Unlike al-Balādhurī and al-Ya'qūbī, the author of *al-Imāma wa al-Siyāsa* did not provide a clear criticism of the events of the *fitna*. Such obscurity kept

his ideological inclinations in question. Milḥim argues that the author of *al-Imāma wa al-Siyāsa*'s main concern was to defend the institution of the caliphate, which led him to support the Umayyads, the Shī'a, and the 'Abbāsīds. al-Ṭabarī, on the other hand, pursued a method of not displaying any opinion on the events of the *fitna*, which prompted modern scholars to accuse this great Muslim historian of lacking the ability to criticize.

Aside from being a well written and organized book, this study serves as a major reference to students who are interested in the sources and historiography of the *fitna*.

- Hussam S. Timani

Zuhayr 'Uthmān 'Alī Nūr, *Ibn 'Adī wa-manhajuhu fī kitāb "al-Kāmil fī du'afā' al-rijāl"* [Ibn 'Adī and His Methodology in His Book "The Complete Book on Weak Authorities"] (Riyadh: Maktabat al-Rushd and Sharikat al-Riyāḍ, 1418/1997). 2 vols: 398, 391 pages.

This was originally a 1990 doctoral dissertation at the University of Umm al-Qurā, Mecca. The introduction speaks of revision, but the notes suggest that it was slight. Nūr uses Ibn 'Adī al-Qaṭṭān (d. Gurgān, 360/970-971?), *al-Kāmil fī du'afā' al-rijāl* (6 vols., Beirut: Dār al-Fikr, 1984), as his window into the field of early *rijāl* criticism, with special stress on aspersion (*jarḥ*).

Like some North American dissertation writers, Nūr (apparently Sudanese) seems to have put down everything he knew. Much seems easy to skip, such as a superficial account of social and religious movements in Ibn 'Adī's time. Unlike most North American dissertation writers, Nūr plainly has not aimed to overturn previous views. He tends to assume that later writers always understood what earlier writers had meant. For example, his discussion of the term *munkar* includes many interesting quotations, but he explains Bukhārī's use of it by quoting some-

REVIEWS

one else from over a century later, not (failing an explanation by Bukhārī himself) by deduction from where Bukhārī applies it. He avoids generalizing about changes over time. For example, he observes that Bukhārī is willing to asperse a few Companions as weak transmitters, Abū Zur'ah not, but he does not address the question of whether there developed any general refusal to asperse Companions over the ninth and earlier tenth centuries.

The heart of the book is a series of systematic comparisons with other published works concerning weak transmitters, where Nūr at least quotes much useful material; for example, each comparison includes a notice of whether women are treated, shaykhs named, actual hadith reports quoted. Nūr takes careful note of the vocabulary of *rijāl* criticism and points out terminology peculiar to various critics. It seems regrettable that Nūr generally omits to consider works not devoted strictly to aspersions; e.g. the collected *rijāl* criticism of Aḥmad ibn Ḥanbal and Abū Dāwūd. I wish I had his statistics for some of them. Still, anyone planning to investigate early

rijāl criticism should find Nūr's work worth at least scanning. Among the appendices are nine biographies (under the letter *s*) extant in manuscript but omitted from the printed edition.

- Christopher Melchert

'Abd al-Razzāq ibn Khalifah al-Shāyajāī and al-Sayyid Muḥammad al-Sayyid Nūḥ, *Manāḥij al-muḥaddithīn fī riwāyat al-ḥadīth bi-al-ma'nā* [The Methodologies of Hadith Scholars in Paraphrasing in Hadith Transmission] (Beirut: Dār Ibn Ḥazm, 1419/1998). 93 pages.

The authors, professors at the University of Kuwait, review in chronological order arguments allowing traditionists to paraphrase hadith reports (*al-riwāyah bi-al-ma'nā*), then in chronological order arguments forbidding paraphrase in favor of verbatim transmission

alone (*al-riwāyah bi-al-lafẓ*). The authors add their own hypothetical rebuttals to the major arguments. Their final conclusion is that the Companions were too careful about exact transmission, too skilled at memorization, for similar but distinct wordings credited to different Companions to reflect anything but hearing from the Prophet on different occasions, so that the differences in wording go back all the way to the Prophet himself. As for the transmission of hadith after the Companions, widespread and early written transmission of hadith must have meant that in practice, only rarely, as for long stories, would traditionists resort to paraphrase - even those traditionists (such as Sufyān al-Thawrī) who argued strongly that paraphrase was permissible.

Arguments for and against paraphrase are here arranged more handily than in the standard handbooks of Rāmahurmuzī, al-Ḥākim al-Naysābūrī, and al-Khaṭīb al-Baghādī. Rarely, however, have the authors looked beyond such handbooks for their examples.

-Christopher Melchert

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Photograph from *Arts of the Islamic Book: The Collection of Prince Sadruddin Aga Khan*, by Anthony Welch and Stuart Cary Welch, (Ithaca and London: Cornell University Press, 1982).

Page 5: Illustration from the Bibliothèque Nationale, Paris, Cat. no. Arabe 5847, Fol.101. Photograph from *Det Islamiske Bogmaleri*, by Hertha Kirketerp-Møller, (København: Nyt Nordisk Forlag Arnold Busck, 1974), p.81.

Page 11: Illustration from the collection of Prince Sadruddin Aga Khan, Cat. no.22(A). Photograph from *Arts of the Islamic Book: The Collection of Prince Sadruddin Aga Khan*, by Anthony Welch and Stuart Cary Welch, (Ithaca and London: Cornell University Press, 1982).

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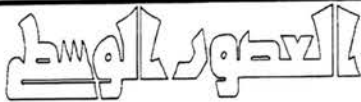
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Bulletin of Middle East Medievalists
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