

## Sadana Island Shipwreck Excavations in 1995

by Cheryl Haldane

The first excavation undertaken by the Institute of Nautical Archaeology-Egypt focused on an Ottoman-period shipwreck near Sadana Island, just north of Safaga on the Egyptian coast of the Red Sea. The goals of this first season were to begin documenting the wreck's rich collection of Chinese porcelain and other ceramic artifacts, to prepare the site for further study, and to protect the ship and its cargo from casual visitors. The 165-foot-long ship lies along the base of a coral reef. Stacked grapnel anchors mark the bow, and layers of earthenware water vessels (*qulal*, sing. *qilla*) cover the stern. Clusters of large storage and transport jars (*zilā'*, sing. *zal'a*) covered much of the central portion of the

ship. Some *zilā'* contained copperwares, glazed bowls, a nearly complete glass "case" bottle, earthenware pipes, *qulal*, stacks of porcelain bowls concreted together, and a ceramic teapot.

The porcelain cargo in the Sadana Island shipwreck is unique among excavated or salvaged materials from other wreck sites, because it is a cargo intended for the Middle Eastern market. A number of Dutch and other European ships have been excavated in the Pacific Ocean, and the porcelain they carried imitates shapes and designs specifically intended to appeal to a western market. For example, images of human figures are common on western-oriented wares. In contrast, all of the deco-

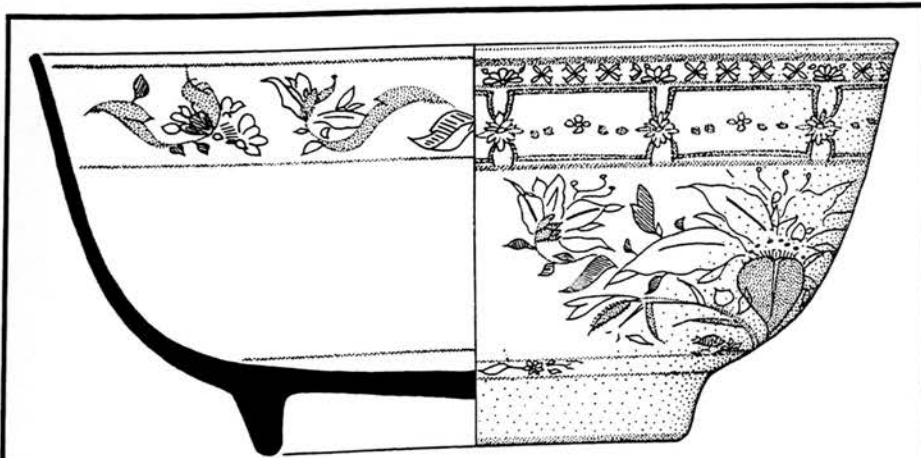
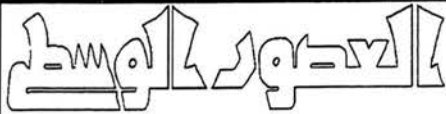


Fig. 1. Daylilies in red and gold once decorated this porcelain bowl, but sea water eroded the enamel, leaving only "ghosts", shown here as solid lines.

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### Al-'Usur al-Wustā

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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 Matthew S. Gordon, Secretary-Treasurer of MEM, Department of History, 254 Upham Hall, Miami University, Oxford, OH 45056, 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 at the MESA Annual Meetings to be held Nov. 21-24, 1996 in Providence, R.I. The Board of Directors for 1996 consists of the following members:

President: R. Stephen Humphreys, Department of History, University of California, Santa Barbara, CA 93106-9410, U.S.A. (term expires December 31, 1997)

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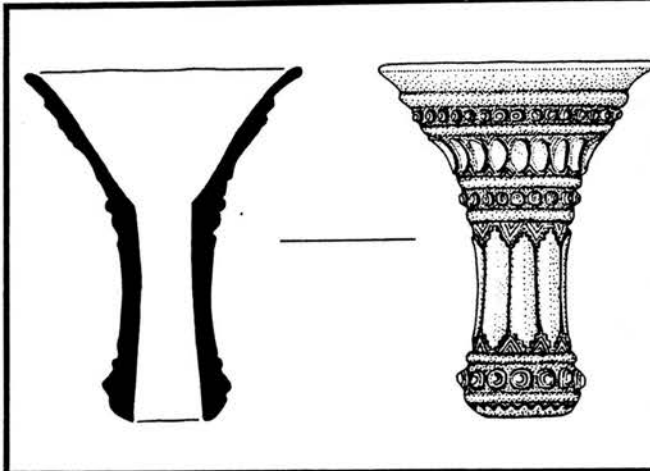


Fig. 2. A polished red slip decorates this intricately carved charcoal holder for a water pipe.

rated pieces of porcelain from Sadana rely solely on floral motifs. No animal or human figures are present, and this is typical of styles intended for sale in India and the Middle East. Tracing porcelain trade networks from Istanbul to China leads directly to Egypt and the Red Sea. Porcelain typically was carried from China to southern India, and transshipped at ports there. Although the Ottoman Empire made a political withdrawal from the Indian Ocean in 1635, merchants and ship owners from Arabic-speaking parts of the Ottoman Empire continued to trade in the Red Sea and the Indian Ocean.

The primary porcelain cargo was a type of dish, in two standardized sizes, decorated with a peony scroll on the interior. More than 140 of these dishes were excavated from the wreck in 1995, many concreted together in coral-covered stacks of up to 20 dishes that weighed more than 100 pounds. The ship also included a number of Chinese Imari wares, a polychrome imitation of Japanese porcelain. While the rich cobalt blue glazes are applied before firing (underglaze), additional colors, including scarlet, green, yellow

and gold, were applied separately as overglaze. This overglaze is difficult to record due to marine corrosion. One porcelain bowl (2-65) has been recovered which has a virtually identical example of the type in the Topkapi Saray collections [Fig. 1]. Nearly 300 different porcelain artifacts were recorded and raised in 1995. About 20 different object types are dated to the middle to

late 17th century AD. Some porcelain bowls are almost identical to examples in the Topkapi Saray where they are dated about

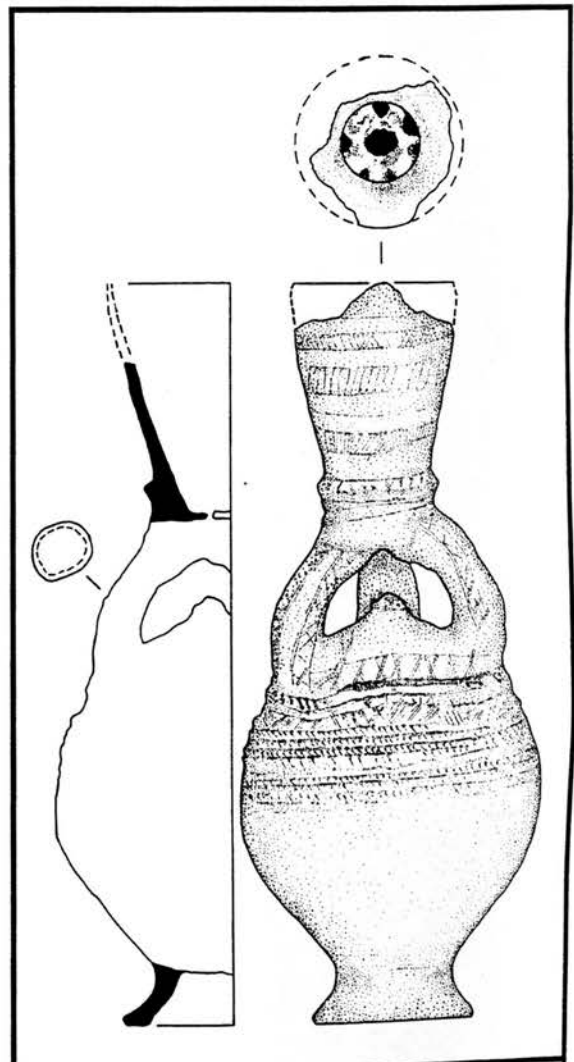


Fig. 3. Gray-brown, porous fabric and incised decoration are typical of *qulal* from the site.

50 years later. Establishing the date for the porcelain cargo will be an exciting aspect of future research.

In addition, nearly 160 other ceramic artifacts were excavated this season, including tobacco pipes, a *kursi* (charcoal holder for a water pipe) with bright red slip and elaborate decoration [Fig. 2], glazed and unglazed bowls, spouted containers with small mouths, transport amphoras, bottles, pitchers, and *qulal* will provide an interesting corpus of material for future study. The juglets are defined by the presence of a filter at the junction between the neck and body and by the incised designs on a fine brownish-gray ware [fig. 3]. The *qulal* from Sadana Island bear strong similarities to those excavated more than 20 years ago from a shipwreck at Sharm el Sheikh.

Most of the glass artifacts from the Sadana Island Shipwreck were bottles, almost entirely "case" bottles, a European design intended for transporting liquor. At least 21 case bottle bases have been excavated so far, though the thin vessel walls has resulted in tremendous breakage. Copper artifacts included cooking pots and lids, dishes, a coffee pot, kettle, ewers, and two portable grills. Copper objects from the surface of the wreck have suffered from exposure to the sea, and many are extremely fragile and broken. A copper plate from the wreck bears an inscription, Sidi Ibrahim Khoderi, which may be the name of its owner.

The ship contains a rich variety of waterlogged organic remains, including rope, bottle stoppers, and a wooden jar lid as well as a substantial amount of wood charcoal. Bucket flotation was used to recover smaller organic bits. These included seeds and other plant fragments which showed that the ship carried coffee beans, incense, coriander, pepper, and coconuts. These products are among the most frequently cited spices in Ottoman archival documents. Alexandria was the major port for re-export of Yemeni coffee in the late seventeenth and early eighteenth centuries, and coffee was a high value cargo. Aromatic gums and resins such as frankincense, myrrh and storax are native to India, the Far East and the Red Sea

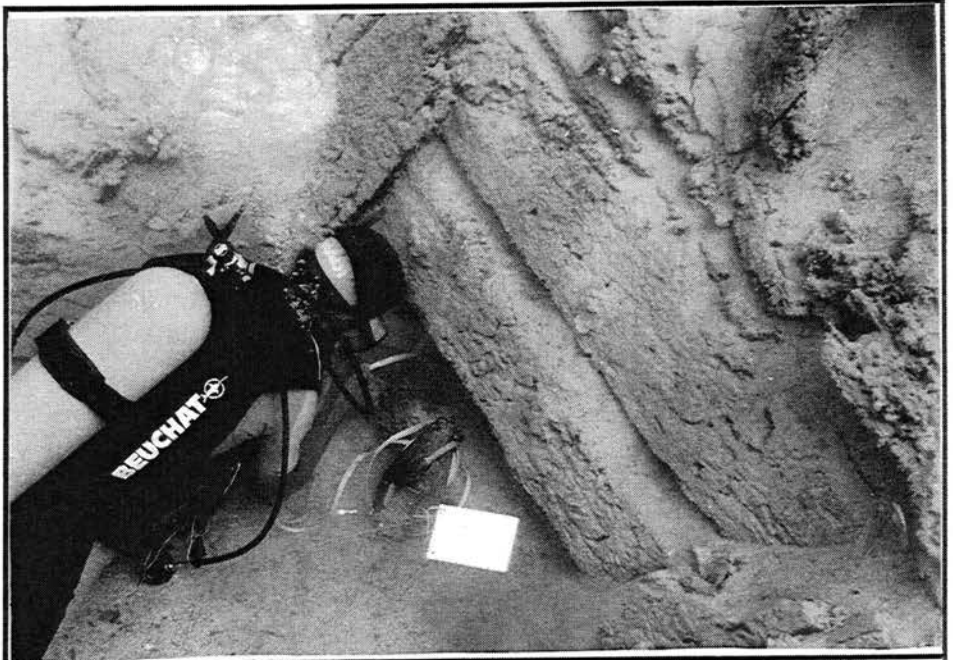


Fig. 4. Photograph of a portion of the ship's hull, a puzzling type that is non-European and non-Mediterranean in origin.

shores and the samples from the shipwreck, which have a strong and rich odor, will be identified through gas chromatography. Pepper has long been considered as the most precious of spices, important as a flavoring agent and preservative.

Finally, the structure of the ship itself was investigated in two trial trenches. These provided basic details of ship construction and revealed that the hull was not built according to standard European (Dutch, English, or Portuguese) design [Fig. 4]. While major hull components were fastened with iron bolts and nails, its construction method has not been previously recorded. The design and wood types employed may provide a clue to the ship's origin. The cargo originated from as far as China but, like the Yemeni coffee, could have been loaded at any major emporium such as Jidda. Personal items of the crew, such as the inscribed plate, smoking paraphernalia [Fig. 5] and possibly incense burners, might suggest a regional affiliation and origin for this merchantman.

The recovery of this ship of the Ottoman period in the Red Sea has provided an immense amount of data on the maritime trade of the Indian Ocean region. The more than 600 objects raised in the 1995 excavations

have been transported to Alexandria's Maritime Museum where a new laboratory for wet objects is being prepared by INA-Egypt with the assistance of the Supreme Council for Antiquities and the Egyptian Antiquities Project. Further excavations are planned for this site in the summer of 1996.

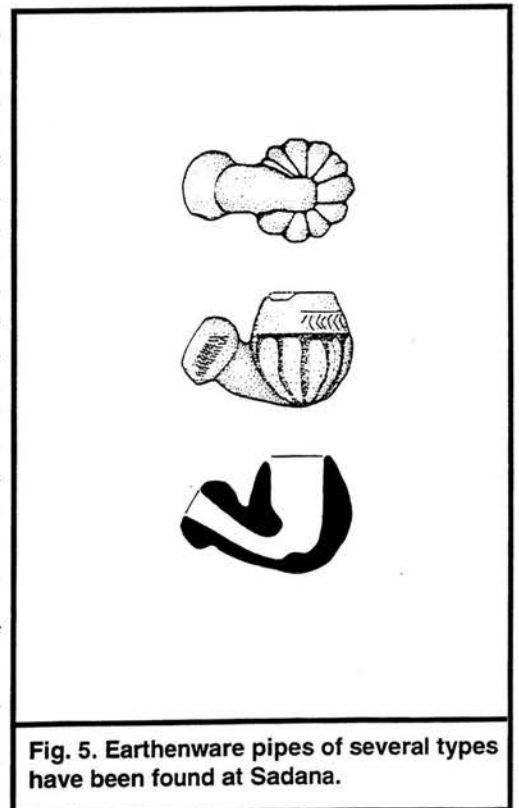


Fig. 5. Earthenware pipes of several types have been found at Sadana.

# Ferdowsi and the Rewriting of National Myth

by Dick Davis

The *Shahnameh* (completed ca. 1010) presents essentially the Sasanian version of Iranian pre-Islamic history, as it perforce had to since all of Ferdowsi's sources, written or oral, must have had either a Sasanian origin or have been handed down through the Sasanian era and undergone reshaping in the process. The Sasanian determination to rewrite Iranian history so that it served their purposes is well known (in the *Cambridge History of Iran*, for example, Ehsan Yarshater refers to their *damnatio memoriae* treatment of the Parthians, from whose era they managed to lop off several centuries) and this determination is, I believe, also evident in the *Shahnameh*. Not all the material has proved wholly malleable to their purposes, however, and in this brief paper I want to draw attention to at least two factors that survive in the *Shahnameh* that probably indicate some (occasionally only partially successful) massaging of the national myth in order to make it fit Sasanian presuppositions.

Some of these presuppositions concern the nature of kingship. The Sasanians, perhaps in part precisely because of the rather dubious nature of the way in which their founder Ardashir gained power, placed great emphasis on the importance of legitimacy of succession. They claimed descent from the Achaemenids (they hailed from the ancient Achaemenid heartland of Fars) and in so doing they bought into the myth of the ancient hereditary sacral kingship of Iran blessed by the bestowal of the mandate of heaven sym-

bolized by the royal *farr* or kingly glory. The various agendas of the irredentist forces at work in the eastern reaches of the Abbasid caliphate during Ferdowsi's own lifetime tended to increase rather than diminish the importance of such notions of legitimacy, bound up as they were with notions of the sacred and of the hereditary right to rule the land of Iran. The historian J.H. Plumb has remarked on a similar phenomenon at various stages of European history: ". . . it is interesting . . . that outbreaks of genealogical fever occur most frequently when new classes are emerging into status, a new faction pushing its way into the ancient aristocracy, or when the established ruling classes feel threatened by the *nouveaux riches* . . . where the service of the past has been urgently needed, truth has ever been at a discount". (*The Death of the Past*, pp. 31-32). This was precisely the situation during the poet's lifetime; various eastern Iranian dynasties were busily manufacturing genealogies that linked them to the country's pre-Islamic past, much as the Sasanians themselves had linked themselves to the Achaemenids. Both the Sasanians, through whom his material reached Ferdowsi, and the circumstances of Ferdowsi's own time, would therefore tend to increase the importance of legitimacy as a factor in his poem.

And in fact the notion of legitimacy is a major preoccupation of the poem. This can most clearly be seen in the poet's treatment of the Alexander myth, where the poet has to resort to some fairly transparent mythologizing in order to give Alexander an Iranian royal lineage. Its

importance is unequivocally stated in the exordium to the reign of the most admired of Iran's legendary kings, Khosrow, where the relative merits of *nezhad* (lineage) and *honar* (ability) are discussed. Further on in the poem the same problem is the subject of passionate debate between the would-be usurper Bahram Chubineh (who naturally supports *honar*) and his sister Gordyeh (the partisan of *nezhad*). The truth of the matter, according to the Sasanians and Ferdowsi, is indicated by the fact that Bahram fails in his attempts to gain the throne; *nezhad*, legitimacy of lineage, is apparently vindicated by history. It is all the more remarkable, therefore, that much of the poem's material has remained resistant to the myth of legitimacy. This can be seen most clearly when we look at the relatively frequent number of times that kings abdicate in the poem.

The ostensible reasons for abdication in the *Shahnameh* are virtually always ethical and/or personal. The *locus classicus* of this is the abdication of Khosrow, who abandons the throne because he fears the corrupting influence on his own soul of the enjoyment of absolute power. Kavus, Lohrasp and Goshtasp resign the throne out of remorse for the way they have treated their sons; Feridun also resigns the throne in his sons' favor. But the transition to the new generation is rarely simple and untroubled. Iran's nobles vehemently object to Khosrow's abdication, and the moment marks the final break between the Iranian royal family and the family of Rostam, who have hitherto served them; it paves the way for the tragedy of the

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crown prince Esfandiyar's confrontation with Rostam. Feridun's abdication precipitates civil war and the murder of Iraj. Whether Kavus actually does abdicate or not is a moot point; what is certain is that as with Goshtasp's removal of himself from power, his retreat from center stage marks the emergence of a new prince able to unite the country and drive out a foe who had threatened to overwhelm it. The abdications in fact occur at times of national crisis in which a new force emerges from relatively chaotic circumstances to control the country. This indicates, I would suggest, that they were not originally the result of ethical choice at all, but the result of power struggles, the (probably violent) transfer of power from one war lord to another. The orderly transfer of power, conducted in an atmosphere of elevated ethical sentiment, is almost certainly a Sasanian reworking of much more rebarbative material, in the interests of the Sasanian myth of an unbroken, harmonious royal succession stretching back into the mists of primordial myth.

The situation is even starker when a king is killed. When Nozar is murdered by Afrasyab, a council of nobles chooses a new king, and the legitimate heir (Tus) is passed over as incompetent. The council is headed by members of Rostam's family and here we see the aptness of Rostam's epithet *tājbakhsh* (crown-bestower). What we witness here is in fact a means of choosing a king that is supposed to have entered Iran only much later, in the Islamic period, with the advent of Turkish peoples such as the Ghaznavids and Seljuks, and, most spectacularly, the Mongols (what Ann Lambton has referred to as "the practice of the steppe"). This central Asian method of electing a king is clearly at odds with the notion of sacral kingship (ostensibly celebrated in the *Shahnameh* and almost certainly deriving from pre-Achaemenid Mesopotamian notions of monarchy), the transmission of which was based solely on

legitimacy of descent, and which was validated by heaven, not by one's peers. In the always uneasy relations between Rostam's family and that of the reigning family it is possible to see, submerged beneath Sasanian propaganda, the struggle between these two notions of authority, the sacral and Mesopotamian, and the quasi-elective and central Asian. This "central Asian" notion of kinship could well have existed within Iranian culture since the Achaemenids themselves (who ultimately, of course, had

But one has only to look at the parentage of the poem's chief heroes to see how doubtful such claims are. To list the chief heroic figures of the legendary section of the work; Rostam, Sohrab, Seyavash, Khosrow, Esfandiyar--all have foreign, non-Iranian, mothers. In fact the existence of the ancient Iranian empire, with all the cultural syncretism empires entail, never mind the racial confusion which had preceded this period, had ensured that Iran was anything but a "pure" ethnic entity. In fact, the national myth clearly included more examples of such ethnic syncretism than even Ferdowsi (under the guise of his heroes' maternal ancestry) allows into his poem. Mas'udi records virtually identical stories about both the mother of Cyrus, the founder of the Achaemenid empire, and Sasan, the progenitor of the Sasanian dynasty; he gives them both Jewish mothers.

Though overtly the poem celebrates a distinctive Iranian ethnic identity, the evidence of its heroic genealogies directly contradicts this. What is perhaps of even more interest is that all the above-mentioned heroes die as a result of the machinations of members of their own families (with the exception of Khosrow, who does not die at all, but disappears, King Arthur-like, as a once and future king). Thus not only do these heroic figures owe their origin to extraneous non-Iranian foci, but they are destroyed by internal Iranian forces. Again, the actual details of Ferdowsi's poem give the lie to the poem's overt Sasanian message; that the people of Iran were or had been a uniquely

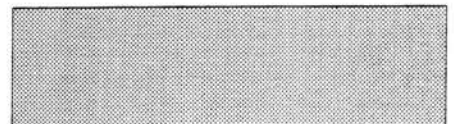
heroic ethnic grouping united against outside forces and ruled over by a succession of legitimately descended kings whose reigns were sanctioned by divine favor.



Ferdowsi, *Shahnameh* of Shah Tahmasp (1527-28): Tahnuraz defeats the Divs.

central Asian origins), but it is perhaps most likely to have become a force in the culture with the Parthians whose central Asian ties were strong and recent.

The notion of legitimacy is in the poem also strongly bound up with ideas of ethnic/racial identity, with the Persians seen as a people apart from their neighbors with whom they are in conflict. This is of course a standard *topos* in epic literature.



## MEM BULLETIN BOARD

## NOTICE

The Bulletin Board posts short notices by MEM members seeking specific information for research, or brief announcements or information of interest to MEM's membership.

-Ed.

## AIYS

## FELLOWSHIPS

The American Institute for Yemeni Studies will offer fellowships at all levels for research in Yemen. Application deadlines are in March and September. See *Yemen Update* for details, or contact:

Dr. Maria Ellis, Executive Director  
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P.O. Box 311,  
Ardmore, PA 19003-0311, USA.  
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FAX (610) 896-9049.

MEDIEVAL  
ENCOUNTERS

*Medieval Encounters*, A Journal of Jewish, Christian and Muslim Culture in Confluence and Dialogue, is a new journal published by E. J. Brill. The editors are seeking articles in all fields of medieval inquiry. *Medieval Encounters* is intended as a cross-cultural, cross-disciplinary forum for discussion of the intersections and interactions of Jewish, Christian and Muslim culture in the period from the fourth through the fifteenth centuries C.E. The journal covers all aspects of culture, including History, Languages, Medicine, Music, Philosophy, Religion, Science, and Art.

PLEASE SEND MANUSCRIPT INQUIRIES TO: Gordon D. Newby, Near Eastern and Judaic Languages and Literatures, Trimble Hall 123, Emory University, Atlanta GA 30322.

Tel. 404 727-2916. Internet: gdnwby@emoryu1.cc.emory.edu.

## DISPUTATIO

*Disputatio* is a new international transdisciplinary journal of the late Middle Ages (ca. 1300-1550), including the Middle East. Each issue will provide exhaustive and diverse treatments of one significant aspect of late medieval culture by scholars from a variety of nations, approaches, and disciplines. We will feature scholarly articles (4,000-12,000 words), research notes (under 3,000 words), review essays, and a comprehensive bibliography on the topic of each issue. *Disputatio* is published by Northwestern University Press.

1997 ISSUE: Constructions of Time in the Late Middle Ages  
Submission Deadline: November 1, 1996

Contact: Carol Poster and Richard J. Utz, Editors, *Disputatio*, English Department, University of Northern Iowa, Cedar Falls, IA 50614-0502, USA.

E-Mail: [disputatio@cobra.uni.edu](mailto:disputatio@cobra.uni.edu)

Computerized Database of  
Ottoman Court Registers

Cemal Kafadar reports that the Ottoman court records of Istanbul are now being entered into a computerized data base by a group of scholars. Eleven defters had been completed at the time of his report in early 1996.

## Research in Tehran

The Institute for Cultural Studies and Research, Tehran, conducts an exchange scholars program.

Qualified scholars interested in participating should inquire by writing to The Institute for Cultural Studies and Research, 64th Street, Jamal ad-Din Asadabadi Avenue, Tehran 14374, Iran.

## Topkapi Renovations

The Topkapı Library in Istanbul will be undergoing renovations, probably beginning in the summer of 1996, although timing depends on securing the necessary funding. During the renovations manuscripts held by the library will be unavailable, and microfilms may also be difficult to acquire. Those planning to do research at the Topkapı Library in the near future should contact the Library's Director, Dr. Filiz Çağman, with questions about availability of materials they may wish to use.

## MEM Scholar Profile

**Mohamed El Hawary**

PROFESSOR OF JUDAISM AND COMPARATIVE RELIGIONS

AIN SHAMS UNIVERSITY

**P**rofessor Mohamed El Hawary (Muḥammad al-Ḥawārī) was born in Asyūt, Egypt in 1949, and lived there until completing his secondary education, when he entered Cairo University's Department of Oriental Languages. One of ten students in the entire department, he was the only student in the Ancient Semitic languages branch, which has since been joined to Modern Semitic languages to form a single Semitic Languages branch. His studies included Ge'ez, Aramaic, Syriac, Biblical Hebrew, and comparative Semitic grammar.

Dr. El Hawary obtained his *Licence* (equivalent to the B.A.) in 1971 from Cairo University. After completing military service, he was Reader in the Dept. of Oriental Languages (Hebrew branch), and received his M.A. from that department in 1978. He continued his studies for the PhD in the same department, and obtained his Doctorate in 1983 with a dissertation entitled *Al-Ulūhīya 'anda banī isrā' il mundhu zuhūr Mūsa 'alayhi al-salām, ḥattā al-'awda min al-saby al-Bābīlī (Divinity among the Children of Israel from the period of Moses until the Babylonian Exile)*, written under the direction of Professor Muḥammad Baḥr 'Abd al-Majid.

From 1983 until 1989, he held positions as Assistant Professor at Ain Shams University, Abdel Kader Islamic University in Constantine, Algeria, and al-Azhar University. In 1989, he was appointed Associate Professor of Hebrew Studies at Ain Shams University, where he was promoted to Professor in 1995. In 1991-92, Dr. el-Hawary was the first Egyptian and first Muslim to be appointed as Visiting Fellow at the Oxford Centre for Postgraduate Hebrew Studies (now the Oxford Centre for Hebrew and Jewish Studies). In 1994, he was Visiting Researcher at The Jewish Theological Seminary in New York.

Although his graduate work concentrated on Biblical studies, Dr. El Hawary began to conduct research in comparative religions soon after completing his Ph.D., and has published numerous books and articles in that field, including *Al-Khitān fī l-yahūdīya wa l-masīḥīya wa al-islām (Circumcision in Judaism, Christianity, and Islam)* [Cairo: Dār al-Hānī, 1987]; *Al-Sabt wa al-jum'a fī l-yahūdīya wa al-islām (Sabbath and Friday in Judaism and Islam)* [Cairo: Dār al-hānī, 1988], and *Al-Ṣawm fī l-yahūdīya,*

*dirāsa muqārana (Fasting in Judaism, a comparative study)* [Cairo: Dār al-hānī, 1988]; as well as studies on Aramaic papyri concerning the Jews of Elephantine.

During his stay in Oxford, Dr. El Hawary began his study of the Cairo Geniza, a project that combines his interests in manuscripts and comparative religions. He has published a number of Geniza studies, including: *Tafsīr al-waṣāyā al-'ashar fī al-makḥūṣāt al-'arabīya al-yahūdīya, taḥqīq wa-ta'liq wa-dirāsa (The Commentary on the Ten Commandments in Judeo-Arabic manuscripts: edition, commentary, and study)* [Cairo: Dār al-zahrā', 1993]; *Al-Ikhtilāfāt bayna al-qarā'iyin wa al-rabbāniyīn fī daw' awrāq al-janīzaa, qirā'a fī makḥūṣa Bodl. MS Heb. F18, fols. 1-33a (The Differences between the Karaites and the Rabbanites in the light of the Geniza)* [Cairo: Dār al-zahrā', 1994]; *Al-Jadal al-yahūdī didd al-masīḥīya fī daw' al-janīza (Jewish Polemics against Christianity in the light of the Cairo Geniza, Bodl. MS Heb e32, fols. 18-25)* [Cairo: Dār al-zahrā', 1994], as well as studies on the Islamic influence on Geniza mss., Jesus in the Geniza mss., and medical vocabulary in the Geniza.

In addition to his Geniza research, Prof. El Hawary is also writing a six-volume encyclopaedic study of Jewish religion.

**Professor Mohamed El Hawary can be reached at P.O. Box 75, Hadayek el-Qubba 11331, Cairo, Egypt.**

The Editor is grateful to Professor Paula Sanders for contributing this Scholar Profile.

# ANNUAL MEETINGS

Organization	When and Where	Information	Telephone No.
<b>Middle East Studies Association</b> (1996 Meeting)	Nov. 19-24, 1996 Providence, RI [Paper Deadline: Past]	MESA Secretariat University of Arizona 1643 E. Helen St. Tucson, AZ 85721	(602) 621-5850 mesa@ccit.arizona.edu
<b>Middle East Studies Association</b> (1997 Meeting)	Nov. 22-25, 1997 San Francisco, CA [Abstract Deadline: Feb. 15, 1997]	see preceding	see preceding
<b>American Oriental Society</b> (1997 Meeting)	March 22-26, 1997 Miami, FL [Abstract Deadline: Oct. 15, 1997]	American Oriental Society Hatcher Graduate Library University of Michigan Ann Arbor, MI 48109-1205	(313) 747-4760 Jonathan_Rodgers @ub.cc.umich.edu
<b>American Oriental Society— Midwest Branch</b> (1997 Meeting)	Feb. 16-18, 1997 Wheaton, IL [Paper deadline: early Jan. 1997]	Richard Averbeck Trinity Evangelical Divinity School Deerfield, IL 60015	(708) 945-8800
<b>The Medieval Institute</b> (1996 Meeting)	May 9-12, 1996 Kalamazoo, MI [Panel Deadline: Past]	The Medieval Institute Western Michigan Univ. Kalamazoo, MI 49008-3851	(616) 387-8745 FAX: (616) 387-8750
<b>The Medieval Institute</b> (1997 Meeting)	May 7-11, 1997 Kalamazoo, MI [Panel Deadline: May 15 '96]	see preceding	see preceding
<b>American Historical Association</b> (1997 Meeting)	Jan. 2-5, 1997 New York, NY [Paper Deadline: Past]	American Historical Assn. 400 A Street, S.E. Washington, D.C. 20003	(202) 544-2422
<b>American Historical Association</b> (1998 Meeting)	Jan. 8-11, 1998 Seattle WA [Paper Deadline: Feb. 15, 1997]	see preceding	see preceding
<b>College Art Association</b> (1997 Meeting)	Feb. 12-15, 1997 New York, NY [Paper Deadline: Past]	Suzanne Schanzer 275 Seventh Ave. New York, NY 10001	(212) 691-1051 ext. 14 FAX: (212) 627-2381
<b>College Art Association</b> (1998 Meeting)	Feb. 25-28, 1998 Toronto, Ontario, Canada [Paper Deadline: April '97]	see preceding	see preceding
<b>American Academy of Religion</b> (1996 Meeting)	Nov. 23-26, 1996 New Orleans, LA [Paper Deadline: Past]	American Academy of Religion 1703 Clifton Rd, Ste. G-5 Atlanta, GA 30329-4075	(404) 727-7920



# ANNUAL MEETINGS

Organization	When and Where	Information	Telephone No.
<b>American Academy of Religion</b> (1997 Meeting)	Nov. 22-25, 1997 San Francisco, CA [Paper Deadline: March 1, 1997]	see preceding	see preceding
<b>Byzantine Studies Conference</b> (1996 Meeting)	Oct. 24-27, 1996 Chapel Hill, NC [Paper Deadline: Past]	Ralph Mathisen Dept. of History Univ. of South Carolina Columbia, SC 29208	(803) 777-5195 FAX: (803) 777-4494
<b>Byzantine Studies Conference</b> (1997 Meeting)	Fall, 1997 Madison, WI [Paper Deadline: early Jan. 1997]	see preceding	see preceding
<b>Dumbarton Oaks Conference</b> (1996 Meeting) "Aesthetics and Presentation in Byzantine Literature, Art, & Music"	May 3-5, 1996 Washington, DC [Papers: invitation only]	Dumbarton Oaks 1703 32nd St, NW Washington, D.C.	(202) 342-3245
<b>Dumbarton Oaks Conference</b> (1997 Meeting) "The Crusades from the Perspective of Byzantium and the Muslim World".	May 2-4, 1997 Washington, DC [Papers: invitation only]	see preceding	see preceding
<b>International Congress of Byzantine Studies (19th)</b>	August 18-24, 1996 Copenhagen, Denmark [Paper Deadline: past]	Karsten Fledelius University of Copenhagen Njals Gade 80 DK-2300 Copenhagen S Denmark	FAX: (45)-3142-3139 or (45)-3532-8110 e-mail: karsten@coco.ih.ku.dk
<b>International Congress of Asian and North African Studies (ICANAS), 25th (1997). General subject: "Oriental Studies in the 20th century: The State of the Art"</b>	July 7-12, 1997 Budapest, Hungary [Proposal deadline: June 1, 1996]	Tamá Iványi Körösi Csoma Társaság/ ICANAS H-1088 Budapest Múzeum krt. 4/B Hungary	FAX: 361-266-5699 e-mail: ivanyi@osiris.elte.hu

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# NEWS OF MEM

## NEW MEM OFFICERS

At the last MEM Business meeting, held in Washington, D.C. in December, two new members of the MEM Board of Directors were selected to replace Prof. Michael G. Morony (UCLA) and Prof. Maria Eva Subtelny (University of Toronto), whose terms of service expired December 31, 1995. The new Board members are Prof. **Irene A. Bierman**, an art and architectural historian at UCLA, and Prof. **Wael B. Hallaq**, a specialist in Islamic law at McGill University. Their three-year terms will expire December 31, 1998.

**Irene Bierman** received her B.A. degree from Harvard University. She then attended the University of Chicago, where she received her Ph.D. in the Department of Near Eastern Languages and Civilizations in 1980, writing a dissertation on "Art and Politics: the impact of Fātimid uses of *ṭirāz* fabrics." She then joined the Department of Art History at UCLA. In September, 1994, she was appointed Director of UCLA's G. E. von Grunbaum Center for Near Eastern Studies. Professor Bierman has co-edited two

volumes and written a third. She and Jere A. Bacharach edited *The Warp and Weft of Islam. Oriental Carpets and Weavings from the Pacific Northwest* (Seattle: Henry Art Gallery, University of Washington, 1978). With Rifaat A. Abou-El-Haj and Donald Preziosi, she co-edited *The Ottoman City and its parts: urban structure and social order* (New Rochelle, N.Y.: Caratzas, 1991). Her monograph *Writing Signs: The Fatimid Public Text* is due to appear shortly.

**Wael Hallaq** received his B.A. in Political Science and History of the Middle East from the University of Haifa in 1978. He received his Ph.D. in Near Eastern Studies from the University of Washington in 1983, writing a dissertation entitled "The Gate of Ijtihad: A Study in Islamic Legal History." He has written numerous articles on Islamic law and legal history, a number of which were recently collected and reprinted in a volume entitled *Law and Legal Theory in Classical and Mediaeval Islam* (Variorum, 1995). He is an editorial member of the Islamic Law Society.

## MEM Graduate Student Prize

The Board of Directors of MEM will again be offering a prize of \$250 for the best graduate student paper on a medieval topic at the 1996 Middle East Studies Association meeting. The winner will be announced at the annual business meeting of MEM. Although modest in amount, it is hoped that this award will encourage graduate students with an interest in the medieval period to attend the conference.

The Board is pleased to announce that the winner of last year's prize was **Paul M. Cobb** of the University of Chi-

cago, for his paper entitled "Al-Mutawakkil in Damascus, 244/858."

Students who are scheduled to present a paper on a medieval topic at MESA-1996 and who wish to have their contributions considered for this year's prize should submit a copy of their paper to MEM's Secretary-Treasurer, Matthew Gordon, by **October 1, 1996**. Send papers to: Matthew Gordon, Department of History, 254 Upham Hall, Miami University, Oxford, Ohio 45056, USA.

## MEMBER NEWS

**Stephen Album** (Santa Rosa, California) is preparing a monograph entitled *The End of the Muzaffarid Dynasty: A Numismatic Study*.

**Terry Allen** (Sebastopol, California) is preparing a monograph on the Ayyubid architecture of Syria.

**Abdallah al-Askar** (King Saud University) is preparing monographs on the periodization of Islamic history as well as on rare books on Arabia and Saudi Arabia.

**Khalil Athamina** (Beir Zeit University) is preparing a socio-economic and political study of Muslim Palestine from the Muslim conquest to the Crusades.

**Marianne Barrucand** (Université de Paris-Sorbonne IV) has recently published: "I giardini di Meknes e le loro origini," in *Il giardino islamico: Architettura, natura, paesaggio*. (Milan, 1994), 155-68; "L'art du moyen-âge islamique," in *l'Art du Moyen-Age: Occident, Byzance, Islam* (Paris, 1995), 399-543; "Observaciones sobre las iluminaciones de Coranes hispano-magrebies," in *Arte islamico en Granada: Propuesta para un Museo de la Alhambra* (Granada, 1995), 164-71, 194-95; "Considérations sur les miniatures séfévides de la Bibliothèque nationale," in *Etudes Safavides* (Paris-Tehran: IFRI, 1995), 17-30; "Les fonctions de l'image dans les sociétés islamiques du Moyen Age," in *L'image dans le monde arabe* (Etudes de l'Annuaire de l'Afrique du Nord, 1995), 59-67; and two entries § "Islam. Les expressions de l'islam. H. L'art et l'architecture" and Mosquée," in *Encyclopaedia Universalis* (1994). She also has several articles in press: "Le rayonnement de l'architecture marocaine en Espagne à l'époque almohade," in *Proceedings of the International Colloquium*

of Marrakesh on *La Koutoubiya. Art. Archéologie. Histoire*; "Mashreq-Maghreb. Archives photographiques du monde islamique," un programme franco-allemand," in *Actes du Colloque Européen Archéologie et Informatique*, 1996; "Kopie: Nachempfindung oder Umgestaltung, am Beispiel mittelalterlicher arabischer Bilderhandschriften und ihrer osmanischen Kopien," in *Proceedings of the Symposium: Rezeption in der islamischen Kunst*, Bamberg, 1992.

**James A. Bellamy** (University of Michigan) has recently published "Some Proposed Emendations to the Text of the Koran," *JAOS* 113:4 (1993), 562-73. He is continuing his work in the textual criticism of the Koran as well as preparing a translation of the *Diwān al-khansa*.

**Graziella Berti** (Pisa, Italy) is continuing her research on the production and trade of medieval ceramics in the Mediterranean area and has published several papers originally read at international meetings. These include "Le ceramiche a "cuerda seca" utilizzate come "bacini" in Toscana e in Corsica," in *Actes des Colloques sur la céramique médiévale en Méditerranée* (Rabat, 1995), 400-404; "Ceramica Andalusica in "verde y manganese" fra i "bacini" di Pisa della fine del X secolo," (in press); "La ceramica bizantina nell'architettura dell'Italia medievale," in *Atti del Seminario "La ceramica del Mondo Bizantino tra X e XV secolo e i suoi rapporti con l'Italia,"* (Siena, 1993), 125-99; "Introduzione di nuove tecniche ceramiche nell'Italia centro-settentrionale," in *Atti del Convegno Italo-Spagnolo di Archeologia Medievale* (Siena, 1995), 263-95; Exhibit, "Le vert et le brun de Kairouan à Avignon, céramiques du Xe au XVe siècle," will appear in the catalog *Mille chemins ouverts en Italie* (1995), pp. 129-63; Exhibit, "Arte islamica. Presenze di Cultura Islamica nella Toscana esterna," Museo Nazionale di S. Matteo, Pisa, published in the catalog, *Le ceramiche* (1995), pp. 83-101. She anticipates early publication of her monograph entitled *Pisa. Le "maioliche archaiche," Secc. XIII-XV*.

**Carel Bertram** (UCLA) is currently preparing her doctoral dissertation, "The Imagined City: Emblemizing Urbanism in Otto-

man Bosnia and Anatolia." She will be presenting "The Ottoman House in the Turkish Imagination," at the International Symposium on the Ottoman House in Amasya, Turkey, September 24-27, 1996.

**Thierry Bianquis** (Université Lumière-Lyon 2) has recently published "Sayf al-Dawla" in *EI2*; "Ou Passe la frontière entre la méditerranée arabe et l'asie musulmane," *CEMOTI*; and a chapter in *Monde Musulman Médiéval Xe-XVe* (Paris, 1995). He is preparing "Egypt: Tūlūnids and Ikhshīdids" for the Cambridge History of Egypt as well as a French translation of excerpts from Ibn al-Qalānisi's *Dhayl ta'rikh Dimashq*; al-Musabihī's *Ta'rikh Miṣr*; and Ibn al-Jawzi's *Kitāb al-muntaẓam*.

**Clifford E. Bosworth** (Manchester University) has published *The Arabs, Byzantium and Iran: Studies in Early Islamic History and Culture* (Aldershot, 1996) and *The New Islamic Dynasties: A Chronological and Genealogical Manual* (Edinburgh, 1996). He is currently preparing a translation of *The History of al-Ṭabarī, Vol. V: The Sasanid Empire and the Arabs*, commentary by R.N. Frye and C.E. Bosworth (SUNY Press).

**J. Christoph Bürgel** (University of Bern) has recently published "Ambiguity in the poetry of Hāfiẓ" in Glünz-Bürgel, *Intoxication Earthly and Divine*. He has recently completed a book on Arabic literature to be published by C.H. Beck, München, and a translation of Niẓāmī's *Haft paykar*, to be published by the same publisher. He has revised for publication his 1969 Habilitationsschrift (Göttingen), *Medical life and thought in the Islamic Middle Ages*. He advises readers that he has retired as of September 30, 1995, and should be contacted via his private address: CH 3013 Bern, Rabbentalstr. 72.

**Robert I. Burns** (UCLA) has recently published *Els fonaments del regne croat de Valencia* (Valencia: Tres i Quatre, 195); "The *Guidaticum* Safe-Conduct in Medieval Arago-Catalonia: A Mini-Institution for Muslims, Christians, and Jews," *Medieval Encounters* 1 (1995): 51-113. He has a book on Jewish and Muslim scribes and wills in press with the University of Cali-

fornia Press as well as a chapter on paper in Islam and Europe during the Middle Ages in press in Germany. He spent October and November in the royal archives in Barcelona, transcribing for the next volume of *Diplomatarium* of the Crusader Kingdom of Valencia. He and Paul Cheveddin are preparing the last stages of a book on Arabic-Latin bilingual treatises in Spain.

**Nadia Maria El-Cheikh** (American University of Beirut) has completed her Ph.D. dissertation, "Byzantium Viewed by the Arabs," (Harvard University, 1992) and recently published "Rūm in Arabic Literature," in *EI2*.

**Leonard C. Chiarelli** (University of Utah) has completed *History of Muslim Sicily, 827-1090 A.D.* (Leiden, 1996).

**Vassilios Christides** (University of Ioannina, Greece) has recently published "Raid and Trade in the Eastern Mediterranean," *Graeco-Arabica* 5 (1993); and "The Beginning of Graeco-Nabatean Religious Syncretism," *Graeco-Arabica* 6 (1995). His monograph, *The Conquest of Libya by the Arabs and the Spread of Islam into the Maghreb* is forthcoming. He is currently organizing the 6th International Conference on Greek, Oriental and African Studies which will be held in Nicosia, Cyprus (April 30-May 5, 1996).

**Paul M. Cobb** (University of Chicago) has recently published "Scholars and Society in Early Islamic Ayla," *JESHO* 38 (1995): 417-28. He is currently completing his Ph.D. dissertation on rebellion in 'Abbasid Syria (University of Chicago).

**Mark Cohen** (Princeton University) has recently published *Under Crescent and Cross: The Jews in the Middle Ages* (Princeton, 1994). He is preparing a study on poverty and charity in the Jewish community of medieval Egypt.

**Eleanor A. Congdon** (University of Cambridge) has recently published "Venetian Merchant Activity within Mamluk Syria (886-893/1481-1487)," *Al-Masāq: Studia Arabo Islamica Mediterranea* 7 (1994): 1-33. She has conducted research in the Datini Archive in Prato, Italy and the

Archivio di Stato Venezia for her Ph.D. dissertation, "Venetian Merchant Presence in the Western Mediterranean, 1398-1405."

**Olivia R. Constable** (University of Notre Dame) has recently edited *Text and Commentary in Medieval Iberia: Readings from Christian, Jewish, and Muslim Sources* (University of Pennsylvania Press, forthcoming). She is currently working on a monograph devoted to the institution of the *funduq*.

**Michael Cook** (Princeton University) is preparing a monograph on *al-Amr bi'l-ma'nif*.

**Bruce D. Craig** (University of Chicago) has recently become editor of *Mamluk Studies Review*.

**Douglas S. Crow** (McGill University) is scheduled to complete his Ph.D. dissertation, "The Role of al-'Aql in early Islamic Wisdom, with Reference to Imām Ja'far al-Šādiq," in spring, 1996. His book *When God Created Wisdom: The Islamic 'Aql-Creation Narratives* will appear among publications of the Society for the Study of Islamic Philosophy and Science (series ed. H. Landolt, SUNY Press), and should appear in 1997. His article "Islamic Decalogues in Sapiential Perspective" is currently under review, and he is engaged in research on the *Kitāb al-'Aql* of Dāwūd ibn al-Muḥabbar.

**Hans Daiber** (University of Frankfurt) has recently published *Neuplatonische Pythagorica in arabischem Gewande. Der Kommentar des Iamblichus zu den Carmina aurea* (Amsterdam, 1995); *The Islamic Concept of Belief in the 4th/10th Century: Abū-Laiṭ as-Samarqandī's Commentary on Abū Hanīfa (d. 150/767), al-Fiqh al-absaṭ* (Tokyo, 1995); "Literarischer Prozess zwischen Fiktion und Wirklichkeit. Ein Beispiel aus der klassisch-arabischen Erzählliteratur," *Annals of Japan Association for Middle East Studies* 10 (1995): 27-67; "The Reception of Islamic Philosophy at Oxford in the 17th Century: The Pococks' (Father and Son) Contribution to the Understanding of Islamic Philosophy in Europe," in *The Introduction of Arabic Philosophy into Europe* (Köln, 1994), 65-82; Hellenistisch-kaiserzeitliche Doxographie

und philosophischer Synkretismus in islamischer Zeit," *Aufstieg und Niedergang der römischen Welt II* 36.7 (1994): 4974-92; "The Qur'ān as a 'Shibboleth' of Varying Conceptions of the Godhead: A 12th-Century Ḥanbalite-Ash'arite Discussion and its Theological Sequel in the Protocol of Ibn Qudāma al-Maqdisī," *Israel Oriental Studies* 19 (1994): 180-95; "Science and Technology Versus Islam: A Controversy from Renan and Afghāni to Nasr and Needham and its Historical Background," *Journal for the History of Arabic Science* 10/1-2 (1992-93-94): 119-33; New Manuscript Material Relevant to the History of Arabic Literature," *Manuscripts of the Middle East* 6 (1994): 101-19; and with W. Raven, "Recent Islamic and Arabic Studies in the Netherlands," *Asian Research Trends* 4 (1994): 1-24.

**Ahmad S. Dallal** (Yale University) has recently published *An Islamic Response to Greek Astronomy: Kitāb ta'dil hay'at al-aflāk of Šadr al-Shari'a* (Leiden, 1995); "Ibn al-Haytham's Universal Solution for Finding the Direction of the Qibla," *Arabic Science and Philosophy* 5 (1995): 145-93; and "Yemeni Debates on the Status of Non-Muslims in Islamic Law," *Islam and Christian-Muslim Relations* (forthcoming). He is currently preparing a monograph on 18th-century Islamic thought.

**Fred Diba** (University of Oxford) has recently published *Mossadegh: A Political Biography*.

**Amikam Elad** (Hebrew University of Jerusalem) is preparing a monograph on the rebellion of Muḥammad al-Nafs al-Zakiyya. He has recently completed "Aspects of Transition from the Umayyad to the 'Abbāsīd Caliphate" *Jerusalem Studies in Arabic and Islam* (forthcoming); and "Pilgrims and Pilgrimage to Hebron (al-Khalīl) during the Early Muslim Period," *Proceedings of the Conference on Pilgrims and Pilgrimage to the Holy Land, October 1995* (Creighton University Press, forthcoming).

**Mohammad Fadel** (University of Virginia) defended his University of Chicago Ph.D. dissertation, "Adjudication in the Mālikī madhhab: A Study in Legal Process in Medieval Islamic Law." He has

two forthcoming articles, "The Social Logic of Taqlid and the Rise of the Mukhtaṣar," *Islamic Law and Society*; and "Rules, Judicial Discretion and the Rule of Law in 8th-9th/14th-15th-Century Granada," in the proceedings of the "Islamic Law: Theory and Practice" conference held at the University of Manchester, June 1995 (I.B. Tauris).

**Maribel Fierro** (Instituto de Filología-CSIC, Madrid) recently published: "On an Alleged Tenth-Century *Muwašṣaha*," *Journal of Arabic Literature* 25 (1994): 220-22; "Spanish Scholarship on Islamic Law," *Islamic Law and Society* 2/1 (1995): 43-70; "Cuatro preguntas en torno a Ibn Ḥafṣūn," *Al-Qanṭara* 16 (1995): 221-57; "La falsificación de la historia: al-Yasa' b. Ḥazm y su *Kitāb al-mughrib*," *Al-Qanṭara* 16 (1995): 15-38. She is preparing several articles which deal with al-Andalus in the Middle Ages.

**John Fink, Jr.** (Princeton, NJ) is preparing a study on *waqf* endowments and the interrelationship of the religious (sufi) class to the political hierarchy during the Timurid period.

**Michael Fishbein** (UCLA) anticipates the publication of his translation, *The History of al-Ṭabarī, Vol. VIII: The Victory of Islam* (SUNY Press), in October 1996.

**Madeleine Fletcher** (Tufts University) is preparing a monograph on 12th-century Syria.

**Robert Fulton** (University of Michigan) is preparing his M.A. thesis, "'Umar b. al-Khaṭṭāb as a Messianic Figure in Early Islam."

**Sam I. Gellens** (Horace Mann School, Bronx, NY) is currently researching scholarly networks in medieval Yemen.

**Avner Giladi** (University of Haifa) has recently published "Islamic Consolation Treatises for Bereaved Parents: Some Bibliographical Notes," *Studia Islamica* 81 (1995): 197-202; "Gender Differences in Child Rearing and Education: Some Preliminary Observations with Reference to Medieval Muslim Thought," *al-Qanṭara* 16 (1995): 291-308; and "Ṣaghīr" in *EL2*.

He is currently preparing a monograph, *Infants, Mothers and Wetnurses: Medieval Muslim Views on Breastfeeding and Their Social Implications*.

**Matthew S. Gordon** (Miami University, Ohio) has written "The Samarran Turkish Community in the *Ta'rikh* of al-Ṭabarī," which will appear in *Al-Ṭabarī: A Medieval Muslim Historian and his Work* (Princeton, forthcoming). He is currently revising his Ph.D. dissertation on the Samarran Turkish community.

**Oleg Grabar** (Institute for Advanced Study, Princeton) has recently published *The Shape of the Holy: Jerusalem, 600-1050* (Princeton, 1995).

**William A. Graham** (Harvard University) has recently published "The Winds to Herald His Mercy" and other 'Signs for those of Certain Faith': Nature as Token of God's Sovereignty and Grace in the Qur'ān," in *Faithful Imagining: Essays in Honor of Richard R. Niebuhr* (Scholars Press, 1995), 19-38; and "Sharīf," in *EI2*. He is currently preparing a book of interpretive essays on Islam.

**Jo-Ann Gross** (Trenton State College) undertook fieldwork in Tashkent and Uzbekistan in December 1995 in affiliation with Institut Bostokobedeniia. Her article, "Historical Memory, Cultural Identity and Change: 'Abd al-'Aziz Sami Bustani's Representation of Nineteenth Century Bukhara," will appear in *The Russian Orient: Imperial Strategies and Oriental Encounters* (Bloomington, 1997). She is currently preparing with Asam Urumbaev a monograph entitled *The Letters of Khwaja 'Ubaidullah Ahrar and His Associates*.

**Li Guo** (University of Chicago) is presently revising his Ph.D. dissertation (Yale, 1994) on al-Yūnūnī (d. 1326) and his *Dhayl Mir'at al-Zamān*. He is also preparing a handbook-type monograph on medieval Arabic paleography.

**Besim Hakim** (Albuquerque, New Mexico) has two articles in press: "Missing Elements for a Theory of Urban Form in Traditional Islamic Cultures," forthcoming in *Architecture and Behavior*; and "Is-

lamic Law," forthcoming in *Encyclopaedia of Vernacular Architecture of the World*. He is currently preparing two studies: an analysis of a treatise on building rules by Julian of Ascalon (6th century C.E.), and a study of customary law in the traditional architecture and urbanism of the Cyclades Islands in Greece.

**Wael B. Hallaq** (McGill University) published *Law and Legal Theory in Classical and Medieval Islam* (Aldershot, 1995). His monograph, *Islamic Legal Theories: An Introduction to Uṣūl al-Fiqh*, is forthcoming. He is presently working on a study of legal development from the 5th/11th to the 8th/14th centuries.

**Abbas Hamdani** (University of Wisconsin-Milwaukee) is preparing a monograph entitled *The Quest for the Brethren of Purity*. His "A Critique of Casanova's Dating of the *Rasā'il Ikhwān al-Ṣafā'*" is scheduled to appear in *Essays in Medieval Ismā'īlī Thought*.

**Sumaya Hamdani** (University of North Carolina at Wilmington) has written two articles: "Sunnī-Shī'ī polemics in 10th-century North Africa;" and "Gender and the Politics of Succession in Islam" which are scheduled to appear in the proceedings of a conference on discourse on women (Mohammed V University, Rabat). She is currently revising her Princeton Ph.D. dissertation, "From Da'wa to Dawla: Qāḍī al-Nu'mān and the Zāhīrī Construction of Fatimid legitimacy."

**Gerald Hawting** (SOAS) has recently published *The History of al-Ṭabarī, Vol. XVII: The First Civil War* (SUNY Press, 1996). He is currently preparing a monograph on Arab idolotry and the beginning of Islam. He will be participating on a panel discussing the work of John Wansbrough at the American Oriental Society meeting in Philadelphia (March 1996).

**John Hayes** (University of California-Berkeley) is preparing a 2nd edition of *Manual of Sumerian Grammar and Texts* (Udenna Publications, forthcoming).

**Stefan Heidemann** (Friedrich-Schiller-Universität Jena) is working on his Habilitation-project, "Money-Economy as So-

cial System in Syria and Northern Mesopotamia during the 12th-13th Century." Since 1994 he has been working on the reconstruction of the Oriental Coin Cabinet at Jena (ca. 8,500 Oriental coins), which during the 19th century was a unique center for numismatic research, but has suffered from neglect since WWI.

**Wolfhart Heinrichs** (Harvard University) has two forthcoming articles, "The Etymology of *Muqarnas*: Some Observations," and "Obscurity in Classical Arabic Poetry." He also has written a fair number of entries for *Encyclopaedia of Arabic Literature* (Routledge).

**Brian M. Hauglid** (West Bountiful, Utah) is currently preparing his Ph.D. dissertation on al-Tha'labī's *Qīṣaṣ al-anbiyā'*.

**Peter M. Holt** (SOAS) published *Early Mamluk Diplomacy (1260-1290): Treatises of Baybars and Qalāwūn with Christian Rulers* (Leiden, 1995).

**R. Stephen Humphreys** (University of California-Santa Barbara) will soon begin his third year as Editor of the *International Journal of Middle East Studies*. He has recently published "Women as Patrons of Religious Architecture in Ayyubid Damascus," *Muqarnas* 11 (1994): 35-54; "Modern Arabic Historians and the Challenge of the Islamic Past," *Middle East Lectures, No. 1* (Tel Aviv University, 1995): 119-31; "Historiography," in *The Oxford Encyclopaedia of the Modern Islamic World* (Oxford, 1995), 2:114-20. His article "Gli avversari musulmani dell'imperatore: gli eserciti della confederazione Ajujbid," is scheduled to appear in a volume of studies on the Emperor Frederick II (Palermo: Sellerio, for the Ecole Française de Rome). In 1995, he participated in planning, design, and selection of section editors; and had general oversight responsibility for Sections 8, 9, 17 (Richard Bulliet, editor), and 18 for the *American Historical Association Guide to Historical Literature*.

**Cemal Kafadar** (Harvard University) has recently published *Between Two Worlds: The Construction of the Ottoman State* (University of California Press, 1995). He is currently preparing a comparison of

Ottoman family politics and medieval Turco-Islamic dynasties and a monograph on revolts in Istanbul, 1589-1730.

**Ahmet Karamustafa** (Washington University, St. Louis) published *God's Unruly Friends: Dervish Groups in the Islamic Later Middle Period, 1200-1550* (Salt Lake City: University of Utah Press, 1994); *Vāhidī's "Menākib-i Hvoca-i Cihān ve Netice-i Cihān: Critical Edition and Analysis* (Cambridge: Harvard University Press, 1993); "Early Sufism in Eastern Anatolia," in *Persian Sufism: From its Origins to Rumi* (London, 1994), 175-98; "Antinomian Dervish as Model Saint," in *Modes de transmission de la culture religieuse en Islam* (Cairo: IFAO, 1993), 241-60; "The Historical Veiled Prophet, al-Muqanna," *Gateway Heritage* (Missouri Historical Society), Fall 1993, 6-7; "Kalenders, Abdāls, Hayderis: The Formation of the *Bektāšīye* in the Sixteenth Century," in *Süleymān the Second and his Time* (Istanbul, 1993), 121-29; "Introduction to Islamic Maps;" "Cosmographical Diagrams;" "Introduction to Ottoman Cartography;" and "Military, Administrative, and Scholarly Maps and Plans," in *The History of Cartography*. In addition, he has recently been appointed Islamic Studies Book Review Editor for the *International Journal of Middle East Studies*.

**Jonathan G. Katz's** (Oregon State University) *Dreams, Sufism and Sainthood: The Visionary Career of Muhammad al-Zawawi* is scheduled to be published by E. J. Brill.

**James G. Keenan** (Loyola University, Chicago) is preparing an article on Abū Nabulsi's 13th-century "Survey" of Fayoum, Egypt.

**Nuha N. N. Khoury** (University of California-Santa Barbara) has returned to UCSB after a year and a half of leave as Getty Fellow and University of California President's Fellow in the Humanities. In February 1996 she was invited Orion guest speaker at the University of Victoria, British Columbia, where she delivered lectures on architectural iconography and the semiological dimensions of the Great Mosque of Cordoba, and on the epistemology of the Prophet's Mosque.

**Dickran Kouymjian** (California State University-Fresno) has recently published "Armenian Manuscript Illuminations in the Formative Period: Text Groups, Eusebian Apparatus, Evangelists' Portraits," *Acts of the 43rd Annual conference of the Centro italiano di studi sull'alto medioevo* (Spoleto, Italy, 1996), 401-60; "Armenian Iconography: A New Approach," *Journal of the Society for Armenian Studies* 6 (1995): 171-92; "The Album of Armenian paleography: A Progress Report," *Revue des Études Arméniennes* 225 (1995): 301-11; "Armenian Gospel Illumination and the Classical Tradition," in *Text and Context: Studies in the Armenian New Testament* (Atlanta: Scholars Press, 1995), 59-73. He has numerous forthcoming articles on Armenian history and art. And is preparing with H. Lehmann and M. Stone, *Album of Armenian Palaeography* (Aarhus University Press, Denmark).

**Edouard Lagro** (Netherlands Historical and Archaeological Institute) is preparing a study on the pottery found at Tell Abū Sarbut (Jordan) during the Ayyubid and Mamluk periods.

**William Lancaster** (Lyness, Orkney, UK) has recently published "Land Use and Population in the Area North of Kerak (Jordan)," *Levant* 27 (1995): 103-24; "Mahafir: A Water Harvesting System in the Eastern Jordan (Badia) Desert," *Geojournal* 37 (1995): 69-80; and "Traditional Systems of Water Conversation in the Eastern Badia of Jordan," *Studies in the History and Archaeology of Jordan* 5 (1995): 767-70. He is preparing a monograph entitled *Land, Water, and People in the Bilād al-Shām*.

**Katherine Howe Lang** (University of Chicago) is completing her Ph.D. dissertation, "Firsts' in Arabic Historiography: Beginnings and Identity in the Middle Abbasid Empire."

**Gary Leiser** (Vacaville, California) recently translated and edited *Vetluga Memoir: A Turkish Prisoner of War in Russia, 1916-18* (Gainesville: University Press of Florida, 1995). He also published "Saltuk Oghullari," "Salur," and "Sari Saltuk Dede" in *EI2*. His "Bombs and Leaflets: Allied

Propaganda and the Tunisians during the Winter Campaign of 1942-43," is scheduled to be published in *Maghreb Review*. He is currently preparing a translation and edition of 'Abd al-'Aziz al-Sulamī's (d. 604/1208) medical examination, *Imtiḥān al-alibbā' li-kāffat al-aṭibbā'*.

**Bernard Lewis** (Princeton University) has recently published *The Middle East: Two Thousand Years of History from the Rise of Christianity to the Present Day* (New York: Simon and Schuster, 1996). He is presently preparing a monograph on the multiple identities of the Middle East.

**Samuel N.C. Lieu** (Macquarie University, Australia) has recently published *Manichaeism in Mesopotamia and the Roman East* (Leiden, 1994); and *From Constantine to Julian* (London, 1996). He is currently working on a dictionary of Manichaean texts and serving as an editor in the *Corpus Fontium Manichaeorum* project.

**James E. Lindsay** (University of California-Santa Barbara) has recently published "'Ali Ibn 'Asākir as a Preserver of *Qiṣāṣ al-Anbiyā'*: The Case of David b. Jesse," *Studia Islamica* 82/2 (1995), 45-82; and "Damascene Scholars During the Fatimid Period: An Examination of 'Ali Ibn 'Asākir's *Ta'rikh madīnat Dimashq*," *Al-Masāq: Studia Arabo Islamica Mediterranea* 7 (1994), 35-75. His article, "Caliphal and Moral Exemplar? 'Ali Ibn 'Asākir's Portrait of Yazid b. Mu'āwiya," is scheduled to appear in *Der Islam*. He is currently preparing an article on Ibn 'Asākir's treatment of Sarah, Hagar, and Mary as well as book-length study of Ibn 'Asākir's treatment of the first three Israelite/Syrian prophet/kings Ṣ Saul, David, and Solomon. In March 1996, he was invited to speak on his Ibn 'Asākir research at the Hebrew University in Jerusalem. He is in his second year as Assistant Editor of the *International Journal of Middle East Studies* and has recently been appointed Assistant Professor of History at Colorado State University, Fort Collins, CO (effective fall 1996).

**M.C.A. Macdonald** (University of Oxford) has recently published "Nomads and the Ḥawrān in the Late Hellenistic and

Roman Periods: A Reassessment of the Epigraphic Evidence," *Syria* 70 (1993): 303-413; and "Safaitic," in *EI2*. He has participated in the first two seasons (1995, 1996) in the Safaitic Epigraphic Survey Programme, recording thousands of Safaitic inscriptions (graffiti written by pre-Islamic nomads) in southern Syria. He is currently preparing an edition of these survey results as well as a long article, "The Evolution of Bedouin Life: A Reassessment."

**Avril M. Makhlof** (Richmond, Virginia) is preparing for publication her Ph.D. dissertation on "Trinity and Incarnation in Representative Christian Arab Medieval Scholars." She has completed an article entitled "Hindiyyah Ajaymi and the Sacred Heart: an occasion for a comparison of cosmologies."

**Louise Marlow** (Wellesley College) has recently published *Hierarchy and Egalitarianism in Islamic Thought* (Cambridge, 1996).

**Ingrid Mattson** (University of Chicago) is preparing her Ph.D. dissertation, "'A Believing Slave is Better than an Unbeliever': Class and Community in Early Islamic Society."

**Julie Scott Meisami** (University of Oxford) has recently published an annotated verse translation of Nizami Ganjavi's *Haft Paykar: A Medieval Persian Romance*. She is preparing a monograph entitled *Persian Historiography to the End of the 12th Century* and translations of Nizami Ganjavi, Khusraw, and Shirin. She has been awarded an NEH translation grant to translate Khusraw and Shirin.

**John Meloy** (University of Chicago) is preparing his Ph.D. dissertation on Mamluk commercial policy and practice in the Red Sea during the 9th/15th century.

**Charles P. Melville** (University of Cambridge) recently edited *Safavid Persia* (I.B. Tauris, 1996); and published "From Qars to Qandahar: The Itineraries of Shah 'Abbās I," *Études Safavides* (Paris-Tehran, 1995), 195-224. He is presently preparing an article on Öljeitü's Gilan campaign.

**Vera B. Moreen** (Swarthmore College) recently presented "In Queen Esther's Garden: Judaeo-Persian Miniature Paintings" at the J. Paul Getty Museum (January 4, 1996) and "Self-Perception and Perception of Muslims in Judeo Persian Chronicles" (January 10, 1996) as part of the symposium, "The Market Place of Identities: Cross-Cultural Themes in Seventeenth Century Isfahan" (UCLA). She has recently published "Moses in Muhammad's Light: Muslim Topoi and Anti-Muslim Polemics in Judaeo-Persian Panegyrics" *Annemarie Schimmel Festschrift: Journal of Turkish Studies* 18 (1994): 185-200; and "A Supplementary List of Judaeo-Persian Manuscripts," *The British Library Journal* 21 (1995): 71-80. She is continuing her work on an anthology of Judaeo-Persian literature.

**David Morray** (University College, Dublin) has recently published "Silifke;" and "Softa" in *EI2*. He is currently preparing a survey of the Arabic manuscripts in the Chester Beatty Library, Dublin, with a view to a future detailed catalogue which will expand Arberry's *Handlist*.

**John A. Nawas** (Noordhorn, The Netherlands) presented the intriguingly titled "A Psychological Interpretation of Puzzling Peculiarities in the Conduct of the Abbasid Caliph al-Ma'mūn: A Case of an Unresolved Oedipal Conflict" at the International Psychohistorical Association Convention (New York, June 1995). His "The Quest for Historical Reliability: A Test of Two Hypotheses Relating to the Use of Numbers in al-Ṭabarī's History" will appear in *Al-Ṭabarī: A Medieval Muslim Historian and his Work* (Princeton, forthcoming). He is currently preparing a monograph on the rise of the 'ulamā' in early Islam with emphasis on the role of *mawālī*.

**Gulru Necipoglu-Kafadar** (Cambridge, MA) has recently published *The Topkapi Scroll: Geometry and Ornament in Islamic Architecture* (Getty Foundation in the History of Art and the Humanities, 1994). He is preparing a monograph on the Ottoman architect Sinan and his patrons. He has also recently become the editor of *Muqarnas: An Annual in Islamic Art and Architecture* (Leiden).

**Ian R. Netton** (University of Leeds) has recently published *Text and Trauma: An East-West Primer* (Richmond: Curzon, 1996); and *Seek Knowledge: Thought and Travel in the House of Islam* (Richmond: Curzon, 1996). He is currently preparing a monograph on Sufism in the modern age.

**Linda Northrup** (University of Toronto) has completed a monograph, entitled *From Slave to Sultan*, on the Mamlūk Sulṭān Qalāwūn, which has been accepted for publication.

**Lawrence G. Potter** (Columbia University) has recently published "Sufis and Sultans in Post-Mongol Iran," *Iranian Studies* 27 (1994): 77-102. He also attended and presented a paper at the "Conference of the Institute for Political and International Studies," Tehran, Iran, December 17-18, 1995.

**David S. Powers** (Cornell University) has recently edited with M. Khalid Masud and Brinkley Messick, *Islamic Legal Interpretation: Muftis and their Fatwas* (Harvard, 1996). He is currently organizing a conference on "Qadis and their Courts: Theory and Practice" to be held in Granada, Spain in December 1997. Contact him for details.

**Daan van Reenen** (Vrije Universiteit, Amsterdam) is completing his Ph.D. dissertation, "Studying Early Islamic Traditions: Texts, Computers and History."

**Dwight F. Reynolds** (University of California-Santa Barbara) has recently completed *Heroic Poets, Poetic Heroes: The Ethnography of Performance in an Arabic Oral Epic Tradition* (Cornell University Press, 1995). During summer 1995 he spent four months in Egypt conducting fieldwork for *The Epic of the Bani Hilal*, Arabic text, translation, and annotations of a 54-hour-long performance (approximately 17,000 verses) of Sirat Bani Hilal as sung by Shaykh Taha Abu Zayd (recorded June-July 1987). In addition, he is editing with Devin Stewart a co-authored book on the history of Arabic autobiography from the 9th to the 19th centuries C.E., which includes information on 80 pre-modern autobiographies and translated selections from 16 texts.

**Karen C. Ryding** (Georgetown University) has recently published "Alchemical Phonology: Science, Sound and Mysticism in the Arab Middle Ages," in *History of Linguistics, 1993* (Benjamins, 1995); "Islamic Alchemy According to al-Khwarizmi," *Ambix* 41/3 (1994): 121-34. Her "Tarot as Text: Amplification and Imaginal Discourse," *Aries* 20; and "The Heritage of Arabic Alchemy: The Multicultural Matrix," in *Proceedings of the 1993 Colloquium: Perspectives arabes et Médiévales sur la tradition arabe scientifique et philosophique greque* are in press. She is currently working on a festschrift for al-Khalil ibn Aḥmad (d. 791) and a critical translation of al-Khalil ibn Aḥmad's *al-Jumal fī al-Nawh*.

**A. I. Sabra** (Harvard University) has recently published "Science and Philosophy in Medieval Islamic Theology: The Evidence of the Fourteenth Century," *Zeitschrift Geschichte der Arabisch-Islamischen Wissenschaften* 9 (1994): 1-42; and "On Seeing the Stars, II," *ZGAIW* 10 (forthcoming). He is preparing an edition and translation of Ibn al-Hatham's *Optics (Kitāb al-Manāẓim)*, Books 4-7, on Reflection and Refraction.

**Paula Sanders** (Rice University) has written a chapter on the Fatimid state for the *Cambridge History of Egypt* (Cambridge, forthcoming). She is currently conducting research on the historiography of the Fatimid dynasty.

**Warren C. Schultz** (DePaul University) recently completed his Ph.D. dissertation, "Mamluk Money from Baybars to Barquq: A Study Based on the Literary Sources and the Numismatic Evidence" (University of Chicago, 1995). He is continuing his research on the Mamluk monetary system.

**Wolfgang Schwaigert** (Pädagogische Hochschule Schwäbisch Gmünd) has recently published eight entries in *Biographisch-Bibliographisches Kirchenlexikon* and is preparing a monograph entitled *History of the Syrian-Orthodox Church in Europe*.

**Stuart D. Sears** (University of Chicago) conducted research in India, Yemen, Jor-

dan, and Israel on Yemen's late medieval long-distance trade as a 1995 CAORC Multi-Country Research Fellow. He has recently published "A Late Umayyad Hoard from Nippur," *Numismatic Chronicle* (1994): 133-46; "The Sassanian Style Coins of 'Muhammad' and Some Related Coins," *Yarmouk Numismatics* (1995): 7-20; and "A New Ruler on Muslim Sasanian Style Coinage," *Yarmouk Numismatics* (1996). He is currently preparing his Ph.D. dissertation, "A Monetary History of Iraq and Iran, 6th-8th Centuries C.E." (University of Chicago).

**Maya Shatzmiller** (University of Western Ontario) has recently published *Labour in the Medieval Islamic World* (Leiden, 1994); and "Women and Property Rights in al-Andalus and the Maghrib: Social Patterns and Legal Discourse," *Law and Society* 2/3 (1995): 219-57; and "Marriage, Family and the Faith: Women's Conversion to Islam," *Journal of Family History* (1996). She is currently preparing monographs on women's property rights in Islamic law and society, and on Berbers and the Islamic state.

**Graham Speake** (Christ Church, University of Oxford) has recently edited the *Penguin Dictionary of Ancient History* (Harmondsworth, 1995). He is presently editing the *Encyclopaedia of Archaeology*.

**Devin Stewart** (Emory University) has recently published "Taqiyyah as Performance: The Travels of Bahā' al-Dīn al-'Amīlī in the Ottoman Empire, 991-93/1583-85," *Princeton Papers in Near Eastern Studies*; "Popular Shī'ism in Medieval Egypt: Vestiges of Islamic Sectarian Polemics in Egyptian Arabic," *Studia Islamica*; "The First Shaykh al-Islām of the Safavid Capital Qazvin," *JAOS*. He is preparing two monographs *The Maqāmāt of al-Hamadhānī* and *Speech Genres in Egyptian Arabic*. In addition, he is editing with Dwight Reynolds a co-authored book on the history of Arabic autobiography from the 9th to the 19th centuries C.E., which includes information on 80 pre-modern autobiographies and translated selections from 16 texts.

**Lennart Sundelin's** (University of Utah) "The Stamped Jar Plugs" is scheduled to be

published in the preliminary report of the 1995 Leiden University/University of Delaware excavations at Berenice, Egypt, in which he participated.

**Yasser Tabaa** (University of Michigan) has completed *Constructions of Power and Piety in Medieval Aleppo* (Penn State University Press, forthcoming). He is currently working on a study of the medieval Islamic hospital.

**William F. Tucker** (University of Arkansas) is preparing a monograph, *Mahdis and Millenarians* as well as an annotated catalogue of natural disasters in the medieval Islamic world. He chaired the panel, "The Mamluks: Sources for Historical Analysis," MESA, December 8, 1995.

**Daniel M. Varisco** (Westbury, NY) has recently published "The Tribal Paradigm and the Genealogy of Muhammad," *Anthropological Quarterly* 68/3: 139-56; "Indigenous Plant Production Methods in Yemen," *GeoJournal* 37/1: 27-38; and "The Prophet's Medicine," *The World and I* (Dec. 1994): 262-71; (Jan. 1995): 263-71. He is preparing with G. Rex Smith a facsimile edition of a manuscript owned by the 14th-century Yemeni Sultan, al-Malik al-Afḍal, which is to be published by the Gibb Memorial Trust (1997).

**Gilbert P. Verbit** (Cambridge, England) is currently researching the question of whether the *waqf* inspired the English trust.

**Paul E. Walker** (Chicago, IL) has recently completed with Wilferd Madelung an edition of Abū Tammām's heresiographical chapter "Bābal-Shayṭān" from the *Kitāb al-shajara*, a preliminary report of which will appear shortly in *Medieval Ismā'īlī History and Thought* (Cambridge University Press). He is currently editing al-Sijistānī's *Kitāb al-maqalid* and preparing a study with Paul Fenton of passages in it that parallel the *Longer Theologica*. Also he has begun an edition and study of Abū Abdallāh Ja'far b. al-Aswad's *Kitāb al-munazarat* on the Fatimid take over of Qayrawān and the reaction of the local Shī'ī, Ḥanafī, and Mālikī fuqahā'.

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## UPCOMING CONFERENCES AND SYMPOSIA

### History and Archaeology of the Kurds

The Society for the Advancement of Kurdish Studies plans a conference on the pre-modern history and archaeology of the Kurds, to mark the 400th anniversary of the writing of the *Sharafnama* of Sharaf al-Din Bitlisi. The conference will be held in the fall of 1996 at the Kurdish Library, Brooklyn, N.Y. A lecture series at the Kurdish Library and exhibits at the Kurdish Museum and other institutions are also planned.

For registration and further information, write to: SAKS-400, Kurdish Library and Museum, 345 Park Place, Brooklyn, N.Y. 11238, USA, or SAKS Coordinator Dr. Mehrdad Izady, 157 West 79th Street, #5B, New York, N.Y. 10024, USA.

### First Annual Graduate Student Conference on Late Antiquity at UCLA May 18, 1996

The Graduate Student Association for the Study of Late Antiquity will be sponsoring its first annual conference, the focus of which will be the wide-ranging transformations and developments of Late Antiquity, particularly in the domains of history, art history, and literature.

For further information, contact:

Cynthia Villagomez  
The UCLA CENTER FOR MEDIEVAL  
AND RENAISSANCE STUDIES  
Box 951485  
Los Angeles, CA 90095-1485  
  
cvillago@ucla.edu

### 7th Symposium Syriacum

and

### 5th Conference on Christian Arabic Studies

#### Call for Papers

These two conferences will be held in August, 1996, at Uppsala University and Lund University, Sweden, respectively. They are coordinated with one another and with the 19th International Congress of Byzantine Studies, which will take place on 18-24 August, 1996, in Copenhagen, Denmark, just 25 km. from Lund.

**7th Symposium Syriacum will be held in Uppsala 12-14th August, 1996**

**5th Conference on Christian Arabic Studies  
will be held in Lund 15-18 August, 1996.**

All scholars and students interested in participating in either conference are kindly requested to notify the organizers (see below). The Organizing Committee invites suggestions of the names of possible participants who may not have received news of the conferences.

Those planning to participate only in the 7th Symposium Syriacum, or in both the Symposium and the 5th Conference on Christian Arabic Studies, please notify by mail or fax:

Symposium Syriacum  
Uppsala University  
Department of Asian and African Languages  
Box 513  
S-751 20 SWEDEN  
Fax: (4618) 181094

Those planning to participate only in the 5th Conference on Christian Arabic Studies please contact:

Professor Bo Holmberg  
Institute of Middle East Languages  
Lund University  
Bredgatan 4  
S-222 21 Lund, SWEDEN  
Fax: +46 46-10 44 28

### Science and Technology in World History

The World History Association is planning its fifth annual conference on the theme of Science and Technology in World History to be held June 21-23, 1996. It will be held at California Polytechnic University in Pomona, California.

Prof. Mahmood Ibrahim of Cal Poly Pomona is interested in forming a panel on science and technology in Islamic history. Those who are interested in submitting a paper should contact Prof. Ibrahim or Prof. David Smith, Program Chair, Dept. of History, Cal Poly Pomona, 3801 West Temple Ave. Pomona, CA 91768 (909) 869-3874. Prof. Smith's e-mail is drsmith@csupomona.edu.

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## UPCOMING CONFERENCES & SYMPOSIA

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### International Congress on Pre-Modern Encyclopedic Texts

1-4 July, 1996

COMERS

(Centre for Classical, Oriental, Medieval and Renaissance Studies)

University of Groningen -- The Netherlands

In July 1996 the research institute COMERS will host its second international congress, on the subject of Pre-Modern Encyclopedic Texts. This project treats Encyclopedic literature as a paradigm, in which texts can participate to a greater or lesser degree, rather than a prescriptively defined genre. This congress, the culmination of the institute's Encyclopedia project, will deal with a wide range of encyclopedic texts, from the lexical lists of the ancient Near East, through Greek mythographical digests, early medieval Syriac compilations, studies of particular medieval encyclopedias, and studies of the "encyclopedic culture" of the later Middle Ages and Renaissance, as embodied in, for example, collections of moralised lore, bestiaries, handbooks, cosmographic treatises, etc. The Encyclopedia Congress follows the COMERS "Centres of Learning" Congress (August 1993; proceedings ed. A.A. MacDonald and J.W. Drijvers, Brill, 1995). This congress will be a splendid opportunity for an interdisciplinary meeting at the crossroads of the Western, Near Eastern, Byzantine and other pre-modern traditions.

### Call for Papers

Scholars engaged in research on any aspect of encyclopedic texts are invited to present a paper. The conference will be structured around five domains, each of which will be the subject of a plenary address.

- 1. Encyclopedia: Definitions and Theoretical Questions.** The problem of defining the encyclopedia as a genre, given the various uses for which encyclopedic works were composed and to which they were put.
- 2. Cultural and Political Uses.** The functions of encyclopedic works in various cultures are more diverse than a narrow view based on modern encyclopedias would encompass. This topic might include the role of encyclopedic knowledge in the service of religion, for example, or the role of encyclopedic activity in bolstering cultural identity.
- 3. Reception and Transmission of Texts.** Problems in the transmission of individual texts, and in the role of the encyclopedia as transmitter of knowledge, within cultures and between cultures. Do encyclopedias move knowledge, or do they store it?
- 4. Epistemology of Encyclopedic Knowledge.** The question of the relation of encyclopedic texts to ideas about the limits (or lack of limits) to human knowledge. Can we know *omne scibile*?
- 5. Organisation of Knowledge.** The widely divergent ways in which encyclopedic knowledge can be organised, and the intellectual and social factors than can affect the organisation of knowledge.

The proceedings of the conference will be published; the organisers reserve the right to select papers for publication.

Scholars who are interested in presenting papers should submit a proposal to the organisers, indicating the title of the paper, a brief abstract (no more than 300 words), and the domain in which they would like it to be included.

For further information, please contact dr. Peter Binkley at COMERS, providing your name, affiliation, address, telephone, and e-mail, and whether you wish to present a paper or simply to attend. Interested persons will be sent information on travel, hotels, registration fees, etc.

COMERS  
International Encyclopedia Congress  
Oude Boteringestraat 23  
9712 GC Groningen  
The Netherlands

fax: (50) 63 72 63. telephone: (50) 63 72 58. e-mail: [binkley@let.rug.nl](mailto:binkley@let.rug.nl)

## UPCOMING CONFERENCES & SYMPOSIA

**Institute for Islamic-Judaic Studies, University of Denver**

**1996 Annual Conference**

### **APPROPRIATING AND RE-APPROPRIATING THE PAST: HISTORY AND HISTORIOGRAPHY IN ISLAMIC AND JUDAIC TRADITIONS**

**October 20-22, 1996 - Denver, Colorado, U.S.A.**

The Conference welcomes proposals for papers dealing with aspects of the perception (and mis-perception) of the past in Islam and Judaism, including universal histories, intraconfessional chronicles, accounts of critical junctures such as early Islamic times, Islamic Spain, Jews of Islamic lands, the Ottoman Empire, Islam and Judaism in Africa, and modern times. Presentations may analyze historians' assumptions and goals, ideas of history and historiography, and contemporary trends in understanding historical events. Papers may reflect on classical texts or historical or contemporary issues, and may examine culturally-determined preconceptions, interpretations, and re-interpretations of history. Keynote addresses will be offered by Lenn E. Goodman and Azim Nanji. Professor Goodman will serve as Program Chair.

Papers may be comparative or contrastive, or focus primarily on one tradition. One page abstracts are due in Denver by July 15, 1995. Abstracts should include presenter's name, address, academic affiliation, E-Mail, telephones and fax. Food and lodging will be provided for those presenting papers.

Abstracts should be sent to: Professor Lenn E. Goodman, Program Chair, c/o Institute for Islamic-Judaic Studies, University of Denver, Denver, CO 80208, USA. Submissions and comments may also be sent via E-Mail to SWARD@DU.EDU (Internet), or Fax, 303-871-3037.

### **Seventh International ARAM Conference**

### **Trade Routes in the Near East: Pre-Islamic and Early Islamic Times**

**15-18 July, 1996**

**Keble College, Oxford**

Seeing that the subject is broad, ARAM would like the conference to focus mainly on the Syro-Mesopotamian area (including Palestine) and all trade routes to that area connecting it with neighboring areas of the Near East, via sea as well as land. For further information, contact:

#### **ARAM Society for Syro-Mesopotamian Studies**

Oxford University  
The Oriental Institute  
Pusey Lane

Oxford OX1 2LE -UK

FAX: (01) 865-516824

e-mail: CompuServe: 100753,3143

Harvard University  
Department of Near Eastern Languages  
and Civilizations  
6 Divinity Avenue

Cambridge, MA 02138, USA

FAX: (617) 496-8904

e-mail: nelc@husc.harvard.edu

### **THE HISTORY OF ISLAMIC ART HISTORY**

**Collectors, Collections, and  
Scholars, 1850-1950**

The conference will be held on October 18-19, 1996 (provisional date), and is sponsored by the Barakat Trust and The Victorial and Albert Museum, London. The aim of the conference is to investigate the evolution of Islamic art history into a serious academic subject, and to focus on the role of collectors, museums, and institutions in that process. Papers will concentrate on the study of Islamic art in various European and Middle Eastern countries, to reveal the development of distinctive traditions of scholarship as well as the interplay between amateur scholars, collectors, archaeologists, museum and university professionals. Papers will be limited to 20 minutes to allow time for discussion.

For further information, contact:

**The Barakat Trust Conference**  
49, Elsworthy Road  
London NW3 3BS England, U.K.

### **Interdisciplinary Approaches to Samarra**

**10-11 May, 1996**

**Wolfson College, Oxford**

Eleven papers will be presented in several sessions to be conducted in the Committee Room, Wolfson College. For further information, contact:

Mrs. C. Hoffmann  
The Oriental Institute  
Pusey Lane

Oxford OX1 2LE, U.K.

FAX: (01) 865-278190

e-mail: orient@vax.ox.ac.uk

## Obituary

# A. F. L. Beeston

## (1911-1995)

by Lawrence I. Conrad

First encounters are sometimes memorable affairs, and mine with A. F. L. Beeston was certainly one of this kind. After delivering a lecture at the Oriental Institute in Oxford, I had just arrived at St. John's College for dinner with my host, who had already wondered at least twice why "Freddie" had not attended. Freddie?, I thought to myself. The mystery was soon cleared up in the most dramatic fashion. We made our way across the Senior Common Room to a large man with long flowing white hair falling over the back of his black academic gown. As he turned to face us, I suddenly found myself before A. F. L. Beeston, puffing contentedly on a cigarette with an ash almost an inch long trembling at its tip; his gown hung open to reveal blue jeans, T-shirt, and beach sandals of some sort. I winced as the subject of absence from my lecture again arose, this time with reference to my topic, "Abraha and Muḥammad." "Abraha and Muḥammad? (ash tumbles) Abraha and Muḥammad!" came the booming response; "the seminar program said 'Abraham and Muḥammad,' so I thought he was one of those Massignon people! Good heavens! Oh well; welcome to St. John's."

"Freddie," as he preferred to be called, was an only child born in London on the eve of the First World War, and from a young age he was attracted to the study of the languages of the Middle East. At fourteen he was elected King's Scholar at Westminster School, and already as a schoolboy he was haunting the galleries of the British Museum, where he could be seen studying and copying ancient South Arabian inscriptions. His early ambition was to become a librarian in the BM's Department of Oriental Manuscripts and

Printed Books, and to this end he set out for Oxford with a Westminster Scholarship. He read Classics moderations at Christ Church for five terms, and then took up the study of Arabic and Persian with D. S. Margoliouth, who had published some South Arabian inscriptions and had made South Arabian epigraphy one of the special subjects available in the Oxford Arabic course. He graduated with First Class honors in 1933, and began work toward his D.Phil. Opportunities at both the BM and the Bodleian Library in Oxford suddenly arose two years later, and in a move that was to be decisive to his later career, he took the Bodleian position; he had already become very attached to the academic scene in Oxford, and remaining there would in any case make it easier to finish his dissertation on Sabaic inscriptions.

Military service during the Second World War took him to the Near East, and--first encouraged in this by Margoliouth--he was a frequent traveller to Arab lands, especially the countries of the Arabian peninsula, at a time when such journeys were still difficult endeavors. Back in Oxford, he worked enthusiastically at the acquisition and cataloguing of non-Western books and manuscripts and on his South Arabian studies (which he always regarded as a kind of hobby). Typical of the demanding standards he set for himself was his eventual dissatisfaction with his unpublished dissertation. "It's absolutely unfair that I should still be held responsible for *that* thesis (a withering rebuke in Freddie's parlance) fifty years after I finished it," he once complained to me; "it's not my fault that I have lived so long."

The departure of H. A. R. Gibb for Harvard in 1955 vacated the Laudian

chair in Arabic at Oxford, and doubts were raised at the appointment of Beeston, "a mere librarian" (as a complaining letter to the *Times* put it), as his successor. But reservations were soon laid to rest, for it quickly proved that the agenda and abilities of the Bodleian's man were very broad indeed. He immediately began to teach, beyond ESA, many of the usual texts and subjects: ancient Arabic poetry, prose literature, the classical historians and geographers, Ibn Khaldūn, and so forth. But whereas Margoliouth and Gibb had taught Arabic through such traditional means as assigning Wright's *Grammar* and Quatremère's edition of the *Muqaddima*, with instructions to "come back after Christmas so we can begin to read," Beeston made it a priority of his academic career to facilitate students' access to the language. His *Written Arabic: an Approach to the Basic Structures* (1968) and its supplement of exercises, *Arabic Historical Phraseology* (1969), were invaluable manuals for students, and his teaching of such texts as the *mu'allāqa* of Labid, the verse of Bashshār ibn Burd, several essays by al-Jāḥiẓ, and al-Bayḍāwī's commentary of Sūrat Yūsuf led to publications that were models of erudition and, again, extremely useful for students.

Nor was this all. Though Gibb had played a pioneering role in the study of modern Arabic literature, "Arabic" at Oxford in 1955 still meant, for the most part, the classical language and literature of the medieval period. Beeston soon changed this, not only through his own studies and formidable command of modern Arabic, but by teaching modern authors with unflinching enthusiasm and actively campaigning for a regular modern position at the University. His *The Arabic Language*

*Today* (1970) was a work that gave him as much satisfaction as the pursuits of his "hobby": *Descriptive Grammar of Epigraphic South Arabian* (1982), the collaborative *Sabaic Dictionary* (1982), and his *Sabaic Grammar* (1984). Indeed, it is difficult to imagine who else could have brought such formidable learning to both ends of this vast range, not to mention everything else in between.

Beeston's character could perhaps best be understood in terms of a boundless fascination with and delight in how language works, and the ways in which this translates into the aesthetic and cultural power of ideas, as expressed in literature. While he was best known for his teaching and publications in Arabic language and literature and South and North Arabian epigraphy, his research, learning, and curiosity ranged over a far broader territory. He also wrote on history, culture, and religion, and near the end of his life even on Welsh literature. Classicists and specialists in Middle English knew him and exchanged insights with him, and Oxford students in Sinology discovered that he knew more than a little Chinese (an area he had once considered as a career option in his youth); a student working on a D.Phil. in Sanskrit grammar soon found himself invited to St. John's when word reached Freddie that Indian philologists had proposed some original and unique ideas in linguistics. Most European languages and literatures were thoroughly familiar to him, and he seemed as much at ease with Italian in Venice as he was with English at home. He was proud of the title of "Orientalist," and often spoke of how useful it was for specialists on the non-Western world to have ready access to each other's expertise and research; he played a key role in ensuring that these various fields were all housed together when Oxford's Oriental Institute opened in 1961.

All of Beeston's work was characterized by a meticulous concern for accuracy that manifested itself, on the one hand, in an enormous respect for sources, and on the other, in a rigorous philology sustained by formidable learning in modern linguistics. Though an astute textual critic keenly aware of the problems that could arise in a manuscript tradition, especially those relating to oral transmission,

he at the same time esteemed the abilities and accuracy of the medieval scribes, and thus sought first to understand a manuscript as it stood, rather than resolve difficulties by over-hasty conclusion that the text must be wrong. While sympathetic to students' difficulties in learning Arabic, he insisted that the root of these problems was pedagogical, and did not lie in the intrinsic difficulty of the language or literature itself. "Arabic poetry is *not* hard," he once commented during one of our strolls around St. John's; "it just requires a little knowledge of the context." In discussions with him it was never enough to come up with a plausible solution for a problem or a likely translation for a difficult line of verse or passage in prose--*why* one's answer was correct was the key to confirming that it *was* correct. He was also a stickler for correct and elegant English expression, and was fond of citing a piece of advice from A. S. Tritton: "A translation that reads well in English may still be wrong; one that reads badly in English is *always* wrong."

His academic demeanor perhaps accounts for his apparent disengagement from some of the controversies of the times. He had little patience with demagoguery, or work based on what he regarded as ideology or an *idée fixée*; he addressed such controversial topics when he felt he could contribute light as opposed to heat, but otherwise passed over them in silence. He appreciated revisionist scholarship for its fresh insights and ideas, but held a distinctly positivist approach to the past, and so found certain other perspectives faddish, unnecessarily contentious, and ultimately, not very engaging. Shortly before his death we discussed a new book that concluded with the claim that Arab historians had learned nothing new from the West. Freddie shrugged his shoulders and commented, "Muḥammad Kurd 'Alī once told me that the Arabs have learned *everything* about history from the West; but either way, what's the point?"

His meticulous scholarly side found a dramatic counterpoint in his thoroughly unconventional personality and vivacious sociability. His habits of attire were--what can one say?--unpredictable, and the ample repertoire of Oxford anecdotes concerning him includes many re-

markable episodes: unanticipated swims, for example, and students boosted over the college wall in the wee hours of the night. He was an especially jolly dinner host, and thrived in the company of small groups of colleagues, students, and friends. One invariably exulted in his company, but this was perilous in view of his keen eye for an empty glass. Fearful for the consequences of one especially ruinous episode, I rang him up at home the next day only to find that he had been up for hours, was preparing for a day's work at the Bodleian, and could I clarify my comments on epistemological metaphors. His long white hair (fostered since 1963), greatcoat, hacking smoker's cough, and ever-lengthening ash were personal trademarks instantly recognizable in Oxford, and everywhere they evoked affection and esteem. "Freddie stories" had already been appropriated as part of Oxford tradition during his lifetime, and his passing immediately inspired a concerted effort to collect and preserve them.

His eccentric ways were expressive of an honest individuality, and were never pretentious. He bore his immense learning lightly, and seldom had a word to say about the honors and recognition that streamed in his direction. A scholar who owed much to the renowned Oxford Semiticist G. R. Driver, who had been a decisive influence in his appointment to both his Bodleian position and the Laudian chair, he in turn devoted himself with selfless enthusiasm to his students. His remarks in conversation were often punctuated with references to promising acolytes. Though one of the world's premier authorities on Arabic poetry, for example, he would easily suggest that "on this poem we had better consult so-and-so," naming a student with whom he was particularly pleased. He tirelessly encouraged younger colleagues with his advice and friendship, and though he never had children of his own, he was capable of great kindness and understanding where those of others were concerned. My own convulsed him one day by asking if he did "professor rubbish like Daddy;" he rewarded them with sweets for this "profound insight," and chuckled over the episode for months.

Beeston was a man of intense loyalty, particularly when it came to St.

### A. F. L. BEESTON, Cont.

John's, to which the Laudian chair is attached and which elected him as an emeritus fellow after his retirement in 1978. He was Dean of Degrees there for twenty-six years. Any time I came to see him he preferred to meet at St. John's, and upon my arrival he would want to show me yet another part of the college. Had I seen the Laudian Library yet? Had he shown me the new residential wing in the Garden Quad? Was I familiar with the paintings in this or that room? On one such tour I saw a string of portraits of the Laudian professors from which Gibb was conspicuously absent. "Well," he commented dryly in response to my query, "he blotted his copybook and went to America." On another occasion, anxious not to impose so predictably on his hospitality, I suggested that we proceed to a nearby pub rather than stay for tea at St. John's. His crestfallen expression con-

firmed that this had been an awkward mistake, and I was careful not to repeat it.

Freddie was a raconteur's raconteur, and I think he would have approved that my reminiscences of him should both begin and end with an anecdote. My last meeting with him was on 27 September 1995; I had rung up to see if he would be free after I finished some other business in Oxford, and he responded with his usual jovial hospitality. I knew he had been ill, and when we met at the Lodge he seemed frail and weary. But the wit and enthusiasm still burned bright, and within seconds he was asking if I had ever seen the gardens of St. John's. What? I hadn't? Good heavens! Outrageous. Come along, then. It was a glorious autumn day, and we spent the next hour strolling along the college paths and chatting, as usual, about many subjects: poetry, Margoliouth, doublets in the works of the early *udabā'*, historians,

St. John's great willow tree (viewed at length from every angle), the organization of proverb collections, merits of conscientious gardeners, a new David Lodge-style novel on campus life that I had just received from Germany. It was much the same over tea, and we parted in high spirits, with plans to proceed with a long-envisaged collaboration on al-Jāhīz and mutual promises of visits to London and Oxford. Hardly thirty-six hours later, he collapsed at the gates of his beloved St. John's and was gone. On hearing the news my first thought was not of loss, however, but of our garden stroll, of a friend who had lived such a full and vivacious life, and brought so much to so many. I think he would appreciate the proposition that his field, colleagues, students, and community are not so much the poorer for his death, as the richer for his long, learned, and colorful life.

### MEMBER NEWS, FROM PAGE 17.

Colin M. Wells (Trinity University, San Antonio, Texas) is currently involved in excavations at Carthage, Tunisia.

Donald S. Whitcomb (University of Chicago) has published *Ayla: Art and Industry in the Islamic Port of Aqaba* (Chicago: Oriental Institute Museum, 1994). He is currently excavating early Islamic Aqaba.

M. Whittow (Oriel College, Oxford) has recently published *The Making of Orthodox Byzantium, 600-1025* (Macmillan, 1996). He is currently undertaking a survey of medieval castles in Anatolia which will be published in *Anatolian Studies*. He is also preparing a monograph, *Byzantine Castles* as well as an article, "Byzantium and the Zhazars: A Special Relationship Reconsidered."

Mahayudin Haji Yahya (University Kebangsaan Malaysia) is preparing studies on Jawi manuscripts as well as the preaching of Islam in Southeast Asia.

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# R E V I E W S • O F • B O O K S

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.

Sa'd 'Abd al-'Aziz al-Rashid, *Kitābāt islāmīya min Makka al-mukarrama: dirāsa wa-tahqiq [Islamic inscriptions from Mecca: Study and Analysis]*. Riyadh: Maktabat al-Malik Fahd al-Waṭaniya, 1416/1995. 206 pages; map; photographs; line drawings; bibliography.

Both this work and the one reviewed below continue the on-going publication by Saudi scholars of the rich epigraphic remains of the Kingdom of Saudi Arabia. The present volume includes sixty early Arabic rock inscriptions from Mecca and its immediate environs; they mostly consist of short pious Quranic sayings and prayers. For every inscription there is a half-tone photograph, a line drawing, and a detailed commentary (Some of the photographs could be of higher quality). Most of these inscriptions were known to local residents, but had never been published or scientifically studied. The few previously published had been studied from photographs, not examination of the original; Rāshid, however,

personally examined every inscription. The dated texts range from 84 to 189 AH, and the texts without dates can be judged to originate from the same period. This volume thus adds to the corpus of dated Arabic inscriptions from the first and second centuries AH, and will be of great interest to specialists in Arabic palaeography. In addition, Rāshid thoroughly investigates the personal names, trying to match them up with personages mentioned in the standard histories of Mecca.

Several of the texts will be of interest to historians of early Mecca, not merely to specialists in palaeography. Nos. 17, 19, and 28 contain lines of poetry, also preserved by later writers. No. 17, dated to AH 98, is apparently now the oldest dated rock inscription with poetry. No. 19, dated to AH 189, also shows an artistic embellishment of some of the letters. No. 39 is by a woman, a rather uncommon occurrence. Once again, Dr. Rāshid deserves our thanks for bringing these inscriptions to light.

-John L. Hayes

Sulaymān b. 'Abd al-Rahmān al-Dhiyib, *Dirāsa taḥlīliya li-nuqūsh nabaṭīya qadīma min shamāl gharb al-Mamlaka al-Arabīya al-Sa'ūdiya [Analytical Study of Archaic Nabataean Inscriptions from North West Saudi Arabia]*. Riyadh: Maktabat al-Malik Fahd al-Waṭaniya, 1415/1995. 176 pages; map; line drawings; indices; bibliography.

Dhiyib publishes here 95 Nabataean inscriptions in line drawing, with a detailed analysis of each (no photographs are included). Only a few had been published previously. Dhiyib dates some of the texts (doubtfully, in my opinion) to as early as the third century BCE. Although almost all are short graffiti, they will be of much interest to specialists in the history of the Arabic script. There are interesting letter forms, several new personal names, and

possibly occurrences of diacritical dots (Nos. 52 and 77).

-John L. Hayes

Riyād 'Īsā, *Al-Nizā' bayn afrād al-bayt al-Umawī wa dawruhu fī suqūt al-khilāfa al-Umawīya [The strife between the members of the Umayyad family and its role in the fall of the Umayyad caliphate]* (Damascus: Dār Ḥassān li-l-ṭibā'a wa l-nashr, 1985). 288 + ix pp.

Riyād 'Īsā offers a coherent and interesting discussion of the complex web of marriage alliances, personal feuds, and family conflicts that contributed to the demise of the Umayyad caliphate. His discussion proceeds chronologically, beginning in pre-Islamic Mecca and concluding with the 'Abbāsīd revolution, and is based on standard sources, particularly al-Ṭabarī, al-Balādhurī, and Ibn Khayyāt.

'Īsā begins with a description of pre-Islamic Mecca as a major trading post, and continues with details of the antagonism between Banū Hāshim and Banū Umayya. He describes the changing economic status of the two clans and their shifting alliances through Muḥammad's time. While acknowledging the centrality of 'Uthmān's assassination, 'Īsā rejects assertions of 'Uthmān's nepotism, pointing to Abū Bakr's and 'Umar's appointments of Umayyad family members. He also argues that Mu'āwiya was less an Umayyad family leader than a Syrian leader who relied on Thaqafis rather than Umayyads to fill important administrative posts.

In the remaining chapters, 'Īsā meticulously describes the appointments given to Umayyad family members, emphasizing their largely ceremonial roles (leader of the *hajj*, governor of Ḥijāz, etc.) and discusses the implications of important political marriages. His primary focus is the issue of succession, which spurred the major conflicts within the family. He describes the oft-repeated process in which

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a caliph named his sons to succeed him, the first son plotted to remove his brothers from succession and appointed his own sons as successors, causing the process to repeat. He explains the degeneration of family conflicts into open warfare during the third *fitna* as a product of the collapse of family cohesion, the triumph of regionalism and sheer desperation on the part of some family members.

While 'Īsā focuses on Umayyad family politics, he repeatedly cautions that other factors contributed to the Umayyad decline. He presents the 'Abbāsīd revolution as an explosion of regional, economic, and tribal tensions as well as family strife. He expressly rejects the Arab vs. non-Arab theories of Wellhausen and Van Vloten. Throughout the work, he couples criticism of Orientalist scholarship on the Umayyad period with accusations of bias by 'Abbāsīd historians, who, he claims, defamed the Umayyads (especially al-Walid II) for polemical purposes. Ultimately, 'Īsā produces a complex work in which family politics, the object of this study, is but one of many factors leading to Umayyad decline and in which, despite intriguing and occasional assassinations, no Umayyad leader is portrayed unfavorably. 'Īsā offers no ground-breaking theory, but nicely synthesizes a variety of approaches to producing an interesting work.

-Steven C. Judd

**Moḥammad Moḥammadiy-e Malāyerī, *Farhang-e Īrānī peš az eslām wa āthār-e ān dar tamaddon-e eslāmī wa adabiyāt-e 'arabī [Iranian civilization and culture before Islam and its traces and impact on Islamic civilization and Arabic literature]*** (3rd ed., Tehran, Ṭūs Publications Ltd., 1995). 380 pp.

This work attempts to discern the influences of Sasanian culture and its traces in Arabic literature. This is the third reworking of this book, and the author shows his excellent command of the Arabic language and knowledge of the sources. In fact this work is a mine of information,

identifying sources that are rarely mentioned or little-known in western scholarship. In his quest to find sources for his work, he has used many manuscripts, which makes the work invaluable.

In the preface the author starts with the Sasanian period and his emphasis on the importance of that era in Iranian history. The first chapter discusses the fate of Middle Persian literature and sources following the Arab conquest of Iran. It considers the reasons why some Middle Persian literature was lost while other texts survived, the state of Zoroastrians who were the keepers of this legacy, and *mowbeds* who were the learned keepers of this information, the landed gentry (*dehgānān*) and courtiers (*waspūhrgān*) and their role in preserving Sasanian culture and its heritage.

The second chapter touches upon aspects of Sasanian administration and its influence on the caliphate. It begins with an overview of Sasanian *dēwāns* and their influence on the Islamic government. He also draws attention to the much-debated connection between the Sasanian office of prime minister (*wuzurg-framadār*) and the *wazīr* of the Islamic period, and opts for the influence of the former on the latter. The third chapter discusses the role of Persian *dēbīrs* (scribes, Arabic *kuttāb*) in the Sasanian and Islamic periods. The fourth chapter looks at scientific progress in the Abbasid caliphate and the translators of Middle Persian works into Arabic.

The fifth chapter enumerates several books that were translated from Middle Persian into Arabic, and their content. It begins with an overview of Sasanian historical works, specifically the *Xwadāy-nāmag*. It then considers the many *a'yīn nāmags* and *tāj nāmags* and some Iranian folk stories that entered into Islamic folk literature. What is important in this chapter is the affirmation of Christensen's belief that there were perhaps more than one *tāj nāmag*, and convincing evidence for this opinion is given. In the sixth chapter, the same trend of thought is taken up, where stories and legends are shown to have been transmitted into Islamic literature.

The seventh chapter deals with philosophy and science from the time of

Xosrow I to the early centuries of the Islamic era. The eighth chapter treats medical centers and their part in the transmission of information to the Arabs. The ninth chapter deals with what is called "applied wisdom" and "ethics" in Sasanian Iran and the early Islamic era. Here the author mainly deals with *andarz namags*, *adab* literature and the later mirrors for princes. In the ninth chapter, specimens of *adab* literature are given and a lengthy discussion on the origin of the word *adab* is given. Curiously, the author derives the word from the Old Persian \**dipa*, which is unlikely; Frye had already proposed Old Persian \**dipi-pana* for *dēwān*, not for *adab* (R. N. Frye, *The Golden Age of Persia*, London, 1975, p. 152). Frye had proposed *adab* to be a direct translation of the Middle Persian word *frahang*, meaning culture (*ibid*, p. 20).

While it can be said that Malāyerī's work is excellent in terms of his search for references for the Sasanians and their administration, it has its shortcomings. When he refers to the Sasanians, their history and institutions, he consistently refers to Arthur Christensen's *L'Iran sous les sassanides* (Copenhagen, 1936), now dated. He does not deal with many of the Middle Persian texts directly, nor has he consulted, as he should have, the more recent works of Philippe Gignoux, Rika Gyselen, and Richard N. Frye. One should also note that much of what Malāyerī discusses has been known before; nonetheless, new and interesting discussions are presented in several chapters, and those dealing with this topic must consult the work.

For some time, Philippe Gignoux has stressed the fact that Islamic sources are confused in regards to many points of Sasanian history, and should be viewed with suspicion (P. Gignoux, "Pour une nouvelle histoire de l'Iran sassanide," *Middle Iranian Studies* (Leuven: Peeters, 1984), 256). He has opted for the use of material culture as a corrective. It is true that every piece of Sasanian material culture is of primary importance and must be utilized, but it should be done with utmost care, because without any historical context it can be misleading (see R. N. Frye, "Methodology in Iranian History," in *Neue*



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*Methodologie in der Iranistik* [Wiesbaden: Harrassowitz, 1974], 57). Further, the use of scarce material culture should not dissuade one from using all the sources available for the period, including literary sources. After all, the Muslims had gotten their sources from the Sasanian records, and so are relevant for the study of Sasanian history. Thus, Islamic sources should also be used with care; when possible one should try to find confirmation for them in other sources, and when such confirmation is not found one must resort to educated guesses. Malāyeri's work is an excellent synthesis of the Arabic material on the Sasanian period, which can be found nowhere else. It is an excellent starting-place for those looking at the major Arabic works for this topic.

-Touraj Daryaee

Tharwat 'Ukāsha, *Fann al-Wāsiṭi min khilāl Maqāmāt al-Ḥarīri* (*The Art of al-Wāsiṭi Based on the Maqāmāt of al-Ḥarīri*). Cairo: Dār al-Shurūq, 1992. 160 pages. ISBN 977-09-0110-5.

This book is an art historical study of a manuscript of the *maqāmāt* stories by al-Ḥarīri that the artist al-Wāsiṭi illustrated in 634/1237. This manuscript (the Shefer Ḥarīri -- Bibliothèque Nationale 5848) is one of the most famous illuminated Arabic manuscripts.

The book begins with brief discussions of the literary genre of the *maqāmāt*, the flourishing state of Arab painting in the 13th century and the style of the Baghdad school, the organizational and aesthetic features of al-Wāsiṭi's style and the topics that he depicts -- nature, daily life, religious life, legal practice, and buildings.

The author then turns to a presentation of all the miniature paintings in the manuscript. The author summarizes in two or three paragraphs the plot of each of the 50 stories about the indefatigable Abū Zayd al-Sarūjī, and then in another couple of paragraphs describes each of the 100 min-

iatures that grace the manuscript's 167 pages. Only on occasion does an awkward page layout require the reader to turn the page to match up a given miniature with its description.

This famous manuscript is well served by the high production standards of this hardbound book. Forty-four of the more important miniatures are reproduced in full page size (24.5 x 17 cm). The other, lesser miniatures are reproduced around a quarter of that size (12 x 9 cm or 9.5 x 7 cm). The color reproduction is good. The miniatures speak for themselves and so the book is of value even for those who do not read Arabic.

-Robert Schick

Rāshid Sa'd Rāshid al-Qaḥṭānī, *Awqāf al-sultān al-Ashraf Sha'bān 'alā l-ḥaramayn* [*Pious Endowments of Sultan al-Ashraf Sha'bān for the Holy Cities*] (Riyadh: Maktabat al-malak Fahd al-waṭaniya, 1994.) 259 pp. ISBN 9960-00-014-1.

This attractively produced paperback book is the definitive edition of the text of a *waqf* document of the Mamluk Sultan al-Ashraf Sha'bān in 777/1375, in which he endowed extensive holdings in a number of villages in Syria-Palestine for the benefit of the Islamic Holy Cities of Mecca and Medina. The document is identified as Cairo, Dār al-wathā'iq al-qawmiya 49. The beginning of the document is missing, leaving 1243 preserved lines. Lines 1-51 describe the *waqf* holdings of an unidentified village. Following are the descriptions of the *waqf* holdings in the villages of Adir near Karak (lines 52-169); Sāskūn near Ḥamā (lines 170-262); 'Ayn Jārā near Aleppo (lines 263-341); Armanā near Ma'arrat al-Nu'mān (lines 622-701); Kūrīn near Aleppo (lines 701-763); Ḥilān near Aleppo (lines 763-793); and al-Karak (lines 793-843). Lines 844-1243 of the text include legal formulae and identify the purposes that the *waqf* income was to be used for. The money funded a variety of pious activities in Mecca and Medina, including the salaries of religious functionaries such as Qur'ān readers, imāms,

shaykhs, and muezzins; the salaries of civil officials, such as custodians and water carriers; as well as charitable causes such as clothing and burial for the indigent, and a hospital. The *waqf* funds also provided for water and security for pilgrims on the *hajj* at a number of places in the Ḥijāz, but also including 'Ajrūd and Nakhl in the Sinai Peninsula. In addition to those charitable purposes, a portion of the *waqf* had the sultan's children as beneficiaries.

The edited text of the *waqf* document is found on pages 167-259 and is preceded by an extensive commentary. The author begins with a general discussion of *waqfs*, the charitable activities that the Mamluk sultans before al-Ashraf Sha'bān had undertaken in Mecca and Medina, and the history of al-Ashraf Sha'bān's reign. The author then examines within two or three pages each of the villages recorded in the *waqf* document. The purposes for which the *waqf* funds were spent are also analyzed fully.

The portion of the *waqf* document dealing with the village of Adir was published previously by Yūsuf Ghawānima ("Al-Qarya fi janūb al-Shām [al-Urdunn wa Filastīn] fil-'aṣr al-mamlūki," in Adnan Hadidi (ed.), *Studies in the History and Archaeology of Jordan*, 1 (Amman: Department of Antiquities of Jordan, 1982), 363-71). The remainder of the *waqf* document was hitherto unpublished.

-Robert Schick

Kamāl al-Dīn 'Umar ibn Aḥmad Ibn al-'Adīm, *Bughyat al-ṭalab fi ta'riḫ Ḥalab* [*The Best of the Quest for the History of Aleppo*]. Edited with an introduction and indices by Suhayl Zakkār. (Damascus: Dār al-ba'th, 1988). 5863 pp. in 11 vols.

The seventh/thirteenth century Aleppo notable Ibn al-'Adīm has been best known to modern scholarship for his chronicle of Aleppo and northern Syria, *Zubdat al-ḥalab fi ta'riḫ Ḥalab* [*The Cream of the Milk concerning the History of Aleppo*]. The *Zubda* is our principal source for the events of northern Syria

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during the author's lifetime. Ibn al-'Adim's great work, however, was not his chronicle, but the massive biographical dictionary which he compiled, *Bughyat al-talab fi ta'rikh Halab*.

The *Bughya* is typical of its genre, doing for Aleppo what al-Khaṭīb al-Baghdādī had done for Baghdad, and Ibn 'Asakir for Damascus. A virtually intact gazetteer of northern Syria, distinctively belle-lettrist in emphasis, prefaces a collection of biographical notices of people who lived in, or merely visited, Aleppo and its surrounding territory. The notices are arranged alphabetically, their subjects ranging from pre-Islamic figures to contemporaries of the author. Even though only a quarter of the biographical material appears to have survived, we are still left with over 2000 notices, of greatly varying length.

Suhayl Zakkār's edition of Ibn al-'Adim's tribute to Aleppo has finally given the work the accessibility it deserves. The extant contents of the *Bughya* were for long imprisoned in ten autograph manuscripts in Istanbul, with a later copy of three of these in London, Paris, and Mosul respectively. Starting with a few notices that were edited and translated in the *Recueil des historiens des croisades* at the end of the nineteenth century, a very small portion of the preserved material made it into print. (It did not include, for example, the notice on Usāma ibn Muṣṭafī, nor that on Ḥamdān ibn 'Abd al-Raḥīm al-Athāribī, 6th/12th century author of the lost history entitled *al-Muwaffaq*. Both notices are in the Istanbul collection.) Then, between 1986 and 1990, a facsimile edition of the Istanbul manuscripts appeared, with only a register of the notices, under the editorship of Fuat Sezgin in Frankfurt.

The Damascus printed edition of the *Bughya* is well worth the wait of twenty years between Zakkār's first announcement and the publication of this important resource. In addition to an introduction to the author and his work, the editor provides an entire volume of indices, vital in the case of a compendium of this size. Since the Istanbul manuscripts are autographs, and clearer than the later copies, there is no critical apparatus. But Zakkār does provide references to occurrences of an item in the text in printed editions of works that

Ibn al-'Adim drew on to compile the *Bughya*. None of these efforts is matched by the standard of printing, which is often faint or smudged.

-David Morray

**Rif'at Muḥammad al-Nabrāwī, *Al-Sikka al-islāmīya fī Miṣr: 'aṣr dawlat al-mamālīk al-jarākisa [Islamic Coinage in Egypt: the age of the Circassian Mamluks]* (Cairo: Markaz al-ḥadāra al-'arabiya li-l-'ilm wa l-nashr, 1993). 371 pp, 16 plates.**

As Ḥasan al-Bāsha notes in his foreword, this book addresses an important period in the monetary history of Egypt, that of the reign of the Circassian Mamluk sultans (784-922/1382-1517). Al-Nabrāwī examines this topic by first analyzing the surviving numismatic evidence (section one) and then surveying the exchange rate information found in contemporary literary sources (section two). These extensive discourses are sandwiched between a brief introduction and conclusion.

The chief value of the work lies not in any new interpretation of the Mamluk monetary system, but in the wealth of data packed into these two sections. This is especially true of the numismatic section, in which the author states that he has published 636 new types of Mamluk coins (p. 348). (It should be noted that al-Nabrāwī's exchange rate data has been superseded by that found in Ḥammūd al-Najidī's *Al-Nizām al-naqdī al-mamlūkī*, Alexandria, n.d.) In addition to the many previously published records of Mamluk coins, the author makes good use of his personal detailed examination of four major collections: those of the American Numismatic Society, the Egyptian National Library, the Islamic Art Museum of Cairo, and the personal holdings of the noted collector Dr. Henry Awad (the last two of which are unpublished). Thus the book is a useful and much more detailed supplement to the relevant sections of Paul Balog's *The Coinage of the Mamluk Sultans of Egypt and Syria* (New York: American Numismatic Society, 1964), which in any case has long been out of

print.

Some minor observations on al-Nabrāwī's book are in order. While the claim to have published 636 new coin types is true, it must be noted that quantity does not always equal importance. In classical numismatic terminology, any variation in legend, design, style, or other factors can constitute a new type. While changes of this kind may be extremely important to the economic historian, it may also happen that such differences are insignificant and of interest mainly to the collector. Many of the changes noted here fall in the latter category. For example, a large number of these new types are due to minor variances in the copper coinage of the two reigns of al-Zāhir Barqūq where most but not all of the variations have about as much significance as a change in date on the U.S. quarter-dollar (and may only represent different dies).

The book also contains a glossary of Mamluk monetary terminology (pp. 339-45). While this is a useful aid in keeping track of all those adjectival labels the Mamluks applied to their money, it also contains an unfortunate error: al-Nabrāwī repeats Balog's assertion that the *dirham-fulūs* was a copper coin weighing one *dirham* (2.97 grams), a conclusion not borne out by the numismatic or chronicle evidence.

Finally, there are 16 plates featuring 134 coins. These photographic reproductions are of much better quality than is often encountered in Egyptian publications, but the coins are reproduced at larger than actual size. *Ashrāfi* dinars, for example, are not nearly an inch in diameter as shown here. A minor irritant, perhaps, but an irritant nonetheless.

-Warren C. Schultz

**Ḥasan al-Zayn, *Al-Awdā' al-qānūniya li-l-naṣāra wa l-yahūd fī l-diyār al-islāmīya ḥattā l-faṭḥ al-'uthmānī [The Legal statutes for Christians and Jews in the Islamic Lands up to the Ottoman conquest]*, Beirut: Dār al-fikr al-ḥadīth, 1988.**

This book treads well-charted

# REVIEWS

ground on the juridical status of the members of the protected scriptural religious communities (*ahl al-dhimma*) in the medieval Islamic world. (According to the biographical sketch of the author on the back cover, he has already written an earlier related work entitled *Ahl al-kitāb fi l-mujtama' al-islāmī*, but it is never cited in the notes or listed in the bibliography.) Al-Zayn, a Lebanese legal scholar, educational official, and holder of a French Doctorat d'Etat in jurisprudence, divides his study into two principal parts: the first dealing with the political status of the Christians and Jews in the Islamic polity, and the second with their economic status. Each of these parts is in turn divided into thematic chapters that are subdivided in great detail

topically and historically. In Part One, "political" is taken in the broadest administrative sense to include not only the relation between protected non-Muslims and the Islamic state, but also such topics, for example, as laws pertaining to marriage between Muslims and non-Muslims.

Despite its clear and detailed topical organization and abundant citation of sources, this book suffers from a decidedly apologetic and polemical tone. On the one hand, the author tends to overemphasize time and again the tolerance of Islam, while on the other, he noted that legal differentiation in Islam is the fault of the *dhimmīs* themselves. It was their "malicious opposition" that caused the appearance of the fundamental canonical statutes in the sphere

of early Islamic administration. It was not only the Jews, according to al-Zayn, but the Christians in Medina [sic] who made common cause with the Muslims' pagan enemies in Mecca. Al-Zayn's bibliography includes other modern polemical studies in Arabic, as for example 'Ali Ḥusnī Kharbūṭlī's books *Al-'Alāqāt al-siyāsiya wa l-thiqāfiya bayn al-'arab wa l-yahūd* and *Al-Islām wa ahl al-dhimma* (both published Cairo, 1969).

Though useful, this book does not replace Antoine Fattal's classic study *Le statut légal des non-Musulmans en pays d'Islam* (Beirut, 1958).

-Norman A. Stillman

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### GRAPHICS CREDITS

Page 1, Fig. 1: Porcelain bowl with daylilies. Drawing by N. Piercy.

Page 2, Fig. 2: Charcoal holder for water pipe. Drawing by N. Piercy.

Page 2, Fig. 3: Incised *qulla*. Drawing by K. Burnett.

Page 3, Figure 4: Photo of hull of Sadana Island shipwreck by E. Khalil.

Page 3, Figure 5: Earthenware pipe. Drawing by L. Piercy.

Page 5: Tahmuras defeats the Divs. Scene from copy of Ferdowsi's *Shāhnāmeḥ* made for Shah Tahmasp in 1527-28. Metropolitan Museum, New York, 1970.301.3, fol. 23v. Reproduced from commercial slide produced by Sandak, Inc.

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