

BOOK REVIEWS

Cuadernos de Madīnat al-Zahra': Revista de difusión científica del Conjunto Arqueológico Madīnat al-Zahra' 5, 2004. Minutes of the Fourth Conference on Madīnat al-Zahra', *New research into the Caliphate of Cordoba* (Cordoba, 2003).

If *beauty is in the eye of the beholder*, as the saying goes, then its concept is subject to the weaknesses and inclinations of human reason, and can never be considered objective, even impartial. However, partial as it may be, there is a strong consensus among researchers and admirers of Andalusī culture all together that the old caliphal city of Madīnat al-Zahra' is one of the most beautiful remains of classical Islamic civilization. Starting with the legendary feminine beauty that, tradition has it, allegedly inspired its foundation, the caliphal city of 'Abd al-Rahman III was as splendid as its name, and, in its monumental ensemble of palatine, civil and religious buildings, the best architects and artists of its time gave form to Cordoba's *grandeur*, an immortal display of power never equalled by any of its numerous emulators.

Conscious of the archaeological and artistic value of its remains, the Junta de Andalucía (Andalusia's Regional Government) has given a tremendous impulse to the restoration, conservation, promotion and study of Madīnat al-Zahra'. When the Junta took up the protection of the site in 1985 as one of the consequences of the decentralization process of the newly born Spanish democracy, the Archaeological Ensemble had been the object of many studies and surveys for over seventy years, with irregular achievements that resulted in a state of neglect and abandon in the final years of Franco's dictatorship. The first years of the Junta's tutelage had to face enormous difficulties, such as the illegal and uncontrolled building of residential houses near the site that often caused the destruction of archaeological materials and damaged the site's landscape. After more than 20 years of uninterrupted work, we can now see its most important buildings reconstructed, and especially the gardens, in what has been a monumental work of the team of the great botanist and agronomist Dr. Esteban Hernández Bermejo, also responsible for the Botanical Garden of Cordoba, and for the project of historical reconstruction of an Andalusī garden, which the Botanical Garden of the Region of Castilla La Mancha will soon host. Notwithstanding, the most important achievement of the Archaeological Ensemble of Madīnat al-Zahra' which will take place in the near future, is the opening of its Institutional Seat, which will also include a Museum, with the positive effects that this implies for the preservation of the finds, which will now be available to the public without the disadvantages of their disintegration in other museums or their exposure outdoors in the site's different areas. The new Museum will also have conference and teaching facilities, in order to assure the scientific and popular promotion of the Ensemble, which have already had their pilot project consisting of a course at *Corduba* Summer University, that involved many of the

renowned specialists whose contribution we find in this issue of *Cuadernos de Madīna al-Zahra*. The above-mentioned lines of action are complemented by the Junta's ceaseless efforts to take the Andalusī heritage to the classrooms of Primary and Secondary Schools in the region, and by successful exhibitions that constitute an excellent opportunity to bring Andalusī culture to a larger audience and to promote its knowledge at an international level. Besides the exhibitions in Madrid, Barcelona and Strasbourg,¹ the most remarkable of the efforts undertaken was the exhibition installed in the archaeological site itself under the title *The Splendor of the Cordoban Umayyads*,² which displayed many of the pieces of the exhibition *Les Andalousies, de Damas à Cordoue*³ of the Institut du Monde Arabe in Paris. On that occasion, the various parts of the exhibition were integrated in the Great Basilica building, and in the Drawing Room of 'Abd al-Raḥman III, thus blending into the architectural landscape of the Ensemble, an extraordinary chance to "relive" the Umayyad past in Madinat al-Zahra' for its more than 250,000 visitors.

Back in 1991, the second volume of *Cuadernos de Madīnat al-Zahra* and the first of its monograph numbers, focused in the formation of al-Andalus and the establishment of Umayyad authority, especially in the southernmost territories. More than a decade later, the fifth volume of the publication, and second monograph number, deals with the new research being done on the Caliphate of Cordoba from different scientific approaches. Although the history of this period of Andalusī history has been by far the most thoroughly explored by Arabists of all times, this does not mean that the possibilities of this field have all been exhausted, and this is rightly shown by the present publication, which under the subtitle *New research into the Caliphate of Cordoba* sheds new light on its political and social history, with a special emphasis on its artistic and architectural tradition. Studies regarding the Caliphate's political history have their start with Eduardo Manzano's contribution, "El círculo de poder de los califas omeyas", which explains the hierarchical relationships of the caliphs' closest servants, the families that form the nucleus of the Umayyad state and that were very tightly linked to each other. Close to the highest spheres of political power, the 'ulama' of Cordoba also play a fundamental role in them, for the most renowned and prestigious among them are a symbol of the (*maliki*) orthodoxy of the Umayyad dynasty and legitimate it *vis-à-vis* the 'amma. This is very clearly stated in Manuela Marín's contribution, "Altos funcionarios para el califa: jueces y otros cargos de la administración de

¹ The exhibition *The Drawing Room of Abd al-Raḥman III* was also hosted by the Maison des Associations of the city of Strasbourg, during the *Strasbourg-Méditerranée* Festival in November 1999.

² This exhibition was organized by the Junta de Andalucía, in partnership with El Legado Andalusí Foundation, and took place in the caliphal city of Madinat al-Zahra' from 3 May until 30 September 2001.

³ The exhibition was organized by the Institut du Monde Arabe, from 28 November 2000 until 15 April 2001.

‘Abd al-Raḥman III’, where she points to the political relevance of the post of *qaḍī l-jama‘a* of Cordoba, which only a few families of recognized religious prestige could have access to.

The religious legitimacy of the Umayyads is also discussed by Bruna Soravia, who states that the most important account of the history of the Caliphate of Cordoba, and that of the First Taifa period, Ibn Ḥayyan’s *al-Muqtabis*, is based on the concept of *fitna*, for this is the criterion used by the author to judge the rulers of his time, who were unable to avoid intestine power struggles and hence to guarantee the umma being well governed, and those of the past, the Marwanid amirs and caliphs, under whose reign freedom and justice were preserved (for the longest period of time).

Chronicles like Ibn Ḥayyan’s and other contemporary sources are the focus of study in Mohamed Meouak’s contribution, “Madinat al-Zahra’ en las fuentes del occidente islámico”. The caliphal city’s portrait in texts from the West of Medieval Islam, such as Andalusi and Maghribi biographical dictionaries and chronicles (Ibn Juljul, Ibn al-Faraḍī, Ibn Ḥazm, Ibn Ḥayyan, al-Idrisi, Ibn al-Kardabus, Ibn al-Harrat, al-Ḍabbi, Ibn Sa‘id, al-Marrakusi, al-Ḥimiyari, Ibn Ḥaqan, al-Bunnahi, Ibn ‘Idari, Ibn Maqdis, or the anonymous *Dīkr bilad al-Andalus*), are presented by Mohamed Meouak as a working tool for other disciplines, such as archaeology or epigraphy, underlining Madinat al-Zahra’’s emblematic character as a symbol of Umayyad authority and power.

Contributions like Patrice Cressier’s and Mourad Rammah’s help the reader contextualize Cordoba’s magnificence, comparing it to the other great Islamic powers of the time, and more precisely with the North African, and later Egyptian, Fatimid dynasty. Their caliphal city of Sabra, also called al-Mansuriyya because it was founded next to Qayrawan by the second caliph, al-Mansur, to commemorate his victorious battle against the rebel Abu Yazid, is brought to the reader’s attention, pointing to the archaeological and textual knowledge obtained by the yet preliminary research conducted in the field. Marianne Barrucand, in her turn, focuses on a much more developed research area, that of Fatimid art and architecture, whose general features she describes and differentiates from the Tulunid and Ifriqi traditions.

Further away in time and space, but much closer in the hearts and souls of the Marwanid amirs and caliphs of Cordoba, is the art and architecture of their own family, the last Umayyads of the Orient, in Syria. Thilo Ulbert’s contribution presents the achievements of over thirty years of research on the Syrian *Ruṣafa*, the palatine residence of caliph Ḥiṣām b. ‘Abd al-Malik. His grandson, the first Umayyad amir of al-Andalus, ‘Abd al-Raḥman I *al-Daḥil*, who had spent part of his childhood in Ḥiṣām’s *Ruṣafa*, made a clear statement of his attachment to it when he gave the same name to his residence in Cordoba, and it could be inferred that the architectural techniques of both complexes may have had something (or

a lot) in common. On the other hand, Jean-Pierre Van Staëvel's article, "Prévoir, juguler, bâtir: droit de la construction et institutions judiciaires à Cordoue durant le 4^e/10^e siècle", shows general architecture in caliphal Cordoba as it was regulated by contemporary jurisprudence, and how the rules that affected problems motivated by the building of houses and the immediate neighbourhood had very few means to be enforced by the judges. This was more the case in the provinces, where Cordoba's authority had a less firm grip, although it was effective, as stated in Vicente Salvatierra's contribution, "La instauración del califato en el Alto Guadalquivir".

The construction systems of the Caliphate are the object of Pedro Gurriarán's article, "Hacia una construcción del poder. Prácticas edilicias en la periferia andalusí", and also of Patrice Cressier's "Historias de capiteles. Hubo talleres califales provinciales?", which suggests that capitals used in Umayyad Andalusí architecture were tightly controlled by Cordoba, and not produced near the construction sites where they would be employed. The case of Madinat al-Zahra' is studied by Sabine Noack-Haley in her contribution "Los capiteles de la mezquita aljama de Madinat al-Zahra'", where she presents a group of column capitals from the Palace Mosque that stand out for their perfection of style.

The rest of the contributions in the volume focus on archaeological research, epigraphy, and numismatics. Epigraphy makes its way into the volume with three different contributions, headed by María Antonia Martínez Núñez and Manuel Ación Almansa, who give a general overview of Madinat al-Zahra' 's epigraphic materials according to the origin of the fragments: the Friday Mosque, the *Dar al-mulk*, and the *Patio de los Pilares*. Solange Ory complements this portrait of Umayyad epigraphy with official inscriptions coming from the *al-Šam* region: Damascus, Jerusalem, and the recent finds at Bosra, and Carmen Barceló presents the epigraphy of the Cordoban Umayyads in the different provinces of al-Andalus, focusing on the inscriptions in Kufic style. Alberto Canto and Carolina Doménech share the responsibility in the numismatic field, and contribute respectively with studies on the use of gold *dinars* in caliphal al-Andalus, and in the finds of Fatimid coins on the Iberian peninsula, and their possible meaning. Antonio Vallejo, director of the Archaeological Ensemble of Madinat al-Zahra', together with Alberto Montejo and Andrés García Cortés, heads the archaeological studies included in the volume with a description of the latest digs carried out in two of the most impressive buildings of Madinat al-Zahra', the house of 'Abd al-Raḥman III's hajib, the *fatā* Ja'far, and the *Patio de los Pilares*. María Teresa Casal García, Juan Francisco Castro Redondo, and Elena Castro del Río explain the transformations in urban design and development experienced by the city of Cordoba from Late Antiquity to the caliphal period, thus clarifying the process of formation of the Islamic city from an archaeological point of view, supported by the light that texts shed on the matter.

Finally, one of the most impressive contributions is that of Valero Herrera and Bernabé Cabañón, which focuses on the polychromy of the coffered ceiling of al-

Ḥakam II's addition to the Great Mosque of Cordoba, the design of which is very similar to the one found in 'Abd al-Raḥman III's Drawing Room in Madinat al-Zahra'. Herrera and Cabañón affirm that both ceilings were painted with a large number of colours bound with linseed oil, a technique that was thought to have been introduced in the West by the brothers Hubert and Jan van Eyck.

The fifth volume of *Cuadernos de Madīnat al-Zahra'* compiles some of the newest top research being done on caliphal Cordoba, provided by many of the most renowned specialists of Andalusī history, art and architecture, whose views on the Umayyads of the West contribute to redefining some long-established ideas about the matter. The overwhelming amount of data that can be found in the different articles present in the volume makes this collective work an essential reference on the brightest moment of the Muslim presence in the Iberian peninsula. It is also great news that these efforts for the preservation and popularization of Andalusī heritage are supported by public administrations, in what is up to the present day a paradigmatic example of commitment to the richness of the Andalusian past.

MARTA GARCÍA NOVO

Juan Abellán Pérez, *La ciudad de Jerez de la Frontera y el Reino de Granada*. Humaniora 345. Helsinki: Academia Scientiarum Fennica, 2006. 215 pp. €25. ISSN 1239-6982, ISBN 951-41-1007-2.

The *Muy Noble y Muy Leal*¹ town of Jerez de la Frontera bears in its name the very essence of its mission in the Late Middle Ages: the defence of the Castilian frontier with the Nasrid Kingdom of Granada, and the *avant-garde* of Castile in the *Reconquista*. Located a few miles to the east of the city of Cádiz, head of the homonymous region nowadays, it had a greater relevance in Islamic times, when it was named *Saris* and was the head of the *kura* of *Saduna* (today Medina Sidonia), one of the administrative divisions of the Emirate and later Caliphate of Córdoba.

The history of Jerez de la Frontera has in Juan Abellán Pérez one of its greatest contributors. With a vast knowledge of the sources for the history of Andalusia, both in Islamic times and after the Christian conquest, he is the author of reference studies on the Arabic and Romance toponymy of the Spanish South, the history of the Kingdom of Granada, and that of the region of Cádiz under Muslim and Christian rule. This last geographical area has absorbed most of Abellán's attention and efforts, and has a special meaning in the present book, which underlines its fundamental role in the defence of the south-western frontier of Castile and the conquest of Granada.

¹ 'Most Noble and Most Loyal': this was the title granted to the town by Enrique IV of Castile in recognition of Jerez's aid in the defence of Gibraltar.

La ciudad de Jerez de la Frontera y el Reino de Granada is Abellán's third book on this city,² a compilation of some of his published and unpublished articles and relating to the history of Jerez, and its strategic relevance as one of the main spearheads of Castile's hostilities against the last Muslim kingdom in the Iberian peninsula. With a clear common thread throughout the ten articles/chapters included in the book, Abellán clearly shows the eloquence of the documentary sources on which he bases his research, which are mainly the capitular *acta* of Jerez de la Frontera's City Council, and the diplomatic correspondence between this institution and the king of Castile, Juan II, and after him his son and heir, Enrique IV. The first part of the book, its first five chapters, refers to the geographical distribution of the town and the material conditions of its daily life: how were the farmlands that surrounded it given to the new inhabitants or *re pobladores* after the Christian conquest, what public works were undertaken by them in order to exploit the natural resources in the area and, what is most important, who was responsible for these public or communal works. After this, the second part of the book centres its attention on the services rendered by the city of Jerez to the king of Castile, according to its mission of frontier defence and attack, on the numerous occasions in which it had to set to arms against the neighbouring Muslims of Granada. These five articles confront the reader with the immense costs of war, both economic and in human lives and suffering, and with the durability of feudal political structures in Castile on the Eve of the Modern Ages, for even if it is the city council who assumes these costs, it acts as a servant of its lord, the king.

The rural landscape of Jerez de la Frontera is the scenery of the first three chapters of the book. Two of them deal with the presence of a Jewish population in the area, and of the continuous efforts of this community to preserve its properties, especially that of the cemetery, that were being coveted by the new Christian landowners. The existence of a small village called Margalihad, whose Arabic name was, according to Abellán *Marj al-yahud*, the Fields of the Jews, should also indicate the property of laboured lands by the Jewish *aljama*. Just as interesting is the article dedicated to the well and village of Alhoçen: this place-name, which could derive from two different Arabic names, *al-ḥusayn* (the small fortress) or al-Ḥusayn, a proper name, was intensely discussed in a lawsuit dating to the 16th century, long after the Christian conquest of the region. What is most striking about this chapter is that it shows how little knowledge the new inhabitants of Jerez had about the lands they were living in, for in this lawsuit none of the parties seems to be able to provide any proof of the origin of the well, and hence, of its legal possessor. Their arguments, provided by Abellán, often mention that the well must

² Abellán's previous books focusing on the history of Jerez de la Frontera are *El concejo de Jerez de la Frontera en la primera mitad del siglo XV: composición, sistemas de elección y funcionamiento del cabildo* (Jerez de la Frontera, 1990), and *La industria textil en Jerez de la Frontera de finales del siglo XIV a mediados del XV* (Jerez de la Frontera, 1993).

have been built *en tiempo de moros* (in the time of the Moors), an expression that turns this lack of knowledge into a mystery.

The internal functioning of the town and the way in which it was administrated is evidenced in the next two chapters, which concentrate on the local dynamics and different ways of decision-making as shown in two specific issues: how the responsibility for the undertaking and maintenance of public works was established, and how the different private households contributed to the urban landscape of Jerez, embellishing *façades* and building small squares in front of them. The protagonism of the city council becomes even more evident here than in the previous articles, in that it is this institution that determines who should be responsible for the maintenance of the different roads and paths that lead from the town to the farmlands. This decision was made on the basis of who would take profit of these roads, and the council (or the whole town, then) assumed its responsibility when the roads were transited by all inhabitants. The matter dealt with in the fifth chapter also sheds some light on the cultural influences that arrived to Jerez from the neighbouring, and Muslim, east: the *ajimeces*, a special kind of wooden celosia balcony, was a quickly spread fashion among Jerez's richest. This building technique originated in Alexandria and made its way through the Mediterranean; Christians on its westernmost end did not hesitate to adopt it. It seems that, when it came to art, the enemy was not a bad model.

The city council was also responsible for the organization and support of the troops that the town of Jerez provided to the king of Castile in the numerous campaigns against Granada. The proximity of Jerez to the frontier conditioned its economic and human resources, and chapter six points to the heavy burden that this war of attrition put on its inhabitants, who often had to pay with their lives, as well as with their taxes, the price of the ultimate defeat of the last Muslims on Iberian soil. It was the city council that provided for the needs and salaries of Jerez's knights and infantry, but these expenses came out of the town's treasury, and hence out of the taxes paid by the soldiers. This raises the question of the economic growth of the southern regions of Castile, and of whose money supported the kingdom's conquests. It is true that the *repobladores* of Jerez owed their properties to their king, who had graciously given them the land and houses that they owned in order to increase the population of the deserted no man's land into which the *mudéjar* rebellion had turned most of the conquered lands in Andalusia.³ The Crown had also given many privileges to the town, and its diplomatic exchanges prove how dear the *jerezanos* were to both Juan II and Enrique IV. Nevertheless, the continuous

³ The *mudéjares*, the Muslims who stayed on their lands after the Christian conquest, had rebelled against their new rulers almost simultaneously in all of Castile's new territories after the fall of Islamic rule. In Jerez de la Frontera, the *mudéjares* revolted against Alfonso X of Castile, who had conquered the region in 1264 or 1266, and were either expelled or massacred.

outflow of enormous sums of money and human lives was quite unbalanced, to the detriment of the town of Jerez.

Jerez de la Frontera was Castile's logistic and victualling base on the western front, and the defence of newly conquered strategic places like Estepona or Jimena de la Frontera, both on the border of Granada, was organized and sustained by the council of Jerez. But this defensive and offensive role was not always at its highest level of alert: whenever any of the parties, either Castile or the Nasrids, needed a truce, which was mostly due to internal power struggles, the frontier ceased to be an imaginary line between enemies, who sometimes even turned into allies and helped each other against their own companions of faith. This issue is portrayed by Abellán in chapter eight, which deals with the different civil wars that took place in Castile and Granada and how the local interests of the nobility were of capital importance in the resolution of these conflicts. More precisely, Abellán provides documentary evidence of the long-discussed *Treguas* (truces) of 1450 between Castile and Granada by means of the letters addressed to the council of Jerez by Juan II of Castile and his high-ranking officers, which contained the king's decree of the truce and also certified that the neighbouring enemy had agreed to it. It is easy to infer the evident positive effects that the ceasefire had on the economies of both parties, as Abellán points out in chapter nine; indeed, commercial exchanges flourished in this period, and probably continued even after it in a way that made it necessary for the Catholic rulers, Isabella and Ferdinand, to seriously ban the trade with the Muslims of Granada and North Africa in the final stages of the *Reconquista*. Even after the last dominions of Granada had fallen under Castile's rule, the town of Jerez de la Frontera kept providing military power to the Crown in its fight against the *mudéjar* rebellions of the Alpujarras and of the *serranías* of Ronda and Villaluenga (in present day Málaga). The last two chapters of the book focus on these uprisings, which took place less than a decade after the conquest of Granada, in 1500 and 1501 respectively. As it had been in the previous campaigns, the magnitude of Jerez's services to the king and queen is very high, both in men and supplies. However, the town would soon see better times, and profit from the economic growth of Seville due to the expansion of Spain's dominions across the Atlantic Ocean.

Finally, the appendices that appear after chapters three, seven and eight are one of the greatest features of *La ciudad de Jerez de la Frontera y el Reino de Granada*. They include a variable amount of correspondence, from three or four letters in the first mentioned chapters, and up to fifteen in chapter eight, most of them addressed to the City Council of Jerez on behalf of the king or his high-ranking officers in Andalusia, although some of the letters consist of the replies and petitions of Jerez regarding the king's orders. All of these documents, whose origin is in most cases Jerez de la Frontera's Municipal Archive, but also come from the Archive of the "Real Chancillería" of Granada, or the Archives of Cádiz Cathedral, have remained unpublished up to the present day, hence

almost unavailable to researchers outside Andalusia.⁴ These pieces of correspondence, together with the very well-integrated compilation of Abellán's previous articles on the history of Jerez in the context of Castile's conquest of the last Muslim dominions in the Iberian peninsula, make *La ciudad de Jerez de la Frontera y el Reino de Granada* a fundamental contribution for the understanding of the social and economic dynamics of the repopulation of the Spanish South and its organization, now much more accessible to the Academic public.

MARTA GARCÍA NOVO

Virginie Prevost, *L'aventure ibādīte dans le Sud tunisien (VIII^e-XIII^e siècle). Effervescence d'une région méconnue*. Humaniora 350. Helsinki: Academia Scientiarum Fennica, 2008. 479 pp. €30. ISSN 1239-6982, ISBN 978-951-41-1019-1.

The history of Islam in North Africa has a new and very interesting contribution in *L'aventure ibādīte dans le Sud tunisien*, Virginie Prevost's updated doctoral dissertation, a deep and meticulous study of the *ibādī* communities in Ifriqiya, a branch of moderate *ḥarījī* Muslims, whose ideas originated in 7th-century Basra. The presence of the Ibadiyya sect in North Africa, which continues up to the present day in the Algerian Mزاب and the Libyan Jebel Nafusa, as well as on the island of Jerba off the southern coast of Tunisia, was very extensive in the first centuries of Islamic rule, and contrasts with the present-day preponderance of Sunni doctrines, and with the massive adherence to the *maliki* law school. The study is divided into two parts, the first devoted to an extended analysis of the history of the southern cities and oases of *Ifriqiya* (the south of present day Tunisia and the west of Libya's Tripolitania) from Roman times until the middle of the 13th century; the second part focuses on the *ibādī* commerce routes departing from these regions. *Effervescence d'une région méconnue*, the words chosen by the author for the subtitle, are the best possible description of the political and social upheavals of a region of which very little is known and that has seen the clashes of the Berber tribes living in it with numerous invaders time and again.

The first chapter of the book explains the most important geographical and historical facts about Tunisia before the Arab conquest in the 8th century: the changing relations of Romans and Berbers at the different stages of Tunisia as a colony of the Empire, the great irrigational and agricultural works made by

⁴ Two letters in the first appendix (Chapter 3) were published in the 19th century in Jerez de la Frontera's local newspaper, *El Guadalete* (March 1888, supplement issue), by Fidel Fita. The same author included one of the two letters regarding the Jews of Jerez in his article "La judería de Jerez de la Frontera. Datos históricos", *Boletín de la Real Academia de la Historia* (Madrid), XII, 1888: 61–86.

Rome that enormously increased the fertile lands of the region, the decadence of the Vandal invasions, the coastal dominions of the Byzantine Empire and its missionaries who successfully spread the Christian faith among the nomad and sedentary populations. After this introduction to the social and economic landscape of the Tunisian South, the second chapter focuses on the Arab conquest of Ifriqiya, one of the most difficult and arduous undertaken by the Muslim armies, which had to be interrupted on several occasions due to the resistance of the Berber tribes. The richness of the region, however, proved by the great amount of booty and slaves obtained in the many *razzias* that were made during the conquest, finally led to its conquest, and by the middle of the 8th century Muslim rule was at last established in Ifriqiya. As chapter three describes, soon after this began the abuses of the Arab elites over the Berber population, which was forced to pay non-canonical taxes or even enslaved, despite having converted to Islam. This sets the stage for the numerous revolts against the new rulers, uprisings under the decisive influence of *hariji* doctrines, the presence of which in Ifriqiya under *sufri* and *ibaḍi* forms is attested already at the beginning of the 8th century with the arrival in Qayrawan of the first missionaries, ‘Ikrima and Salama b. Sa‘id. Many of these revolts were successful due to the massive support of the population, and a number of *ibaḍi* political organizations of variable size come to life in the Tripolitania and the *bilad al-jarid* (present-day Djérid) regions. A completely different uprising takes place in the north, where the Warfajuma *sufri* tribe attacks and robs sedentary populations, reaching their highest level of atrocities in their occupation of Qayrawan in 758.

The establishment in the 9th century of Aḡlabi rule in Ifriqiya relegates *ibaḍi* presence to the South, namely Tripolitania, the *bilad al-jarid* and also parts of the Nafzawa, as shown in Chapter four. In these regions, *ibaḍi* communities can live according to their beliefs, although they must show their allegiance to the Sunni authorities of Qayrawan by paying the *ḥaraj* and by accepting the governors (*ummāl*) sent by them. The 9th century is also the time when the *ibaḍi* imamate of Tahart flourishes in the west as a stage in the route leading from Fes and Tlemcen to Tozeur. Famous for a climate of political and social justice, and for the intellectual splendour reached by the city that they founded, the Rustumids of Tahart mark the brightest period in the history of the Ibadiyya community, not only in the Maghreb, but also in the Orient, where they were also considered *imams*. Several schisms occurred over the century and a half of the Rustumid state, those of al-Nukkar, Ibn Massala or the Ḥalafīyya, which, together with the military threat that from the middle of the 9th century was exerted by the Fatimids, undermined the foundations of Tahart, which was finally defeated in the battle of Manu (896). This is also the beginning of the end of the *ibaḍi* presence in the Tunisian South, for after the disaster of Manu the vast majority of the *ibaḍi* communities adopted the *kitman* or “secret”: they hide their beliefs, which they only practise secretly, and renounce the establishment of the social and political order that emanate from them.

Along with this, the rising influence of the *maliki* madhab adds to the decadence of *ibadi* thought, especially after the prohibition of *ibadi* jurists and theologians from teaching at Qayrawan by the reputed scholar Sahnun.

Chapter five shows how, for all these reasons, the 10th century sees the beginning of the decline of the *ibadi* presence in Ifriqiya, where Hafsid rule tends to follow them, and where they are only contested by the revolt of Abu Yazid (943–948) and the revolt of the Banu Wisyan twenty years later. The political and military upheavals that followed in the brief reign of the Zirids, regents of the Fatimids, and the disasters caused by their struggles with the Arabs of the Banu Hilal, brought ruin and calamities to the whole of Ifriqiya, although the author highlights how their effects were less dramatic in the southern regions, where the populations soon surrendered and spared themselves more destruction, as shown in chapters seven and eight. Chapter nine, however, shows that this was not so with the Almohad conquest and their struggle with the Banu Ganiya. Their fights, later joined by the uprising of Qaraqus, who recruited the Banu Sulaym to his armies, formed mainly of Turkish Mamluks, erased the last signs of prosperity from the Tunisian South, and the remaining *ibadi* communities moved farther South to the oasis of Ouragla.

The first section of the book contains two chapters that compile the geographical sources that include information about the Tunisian South, such as Ibn Hawqal's *Kitab surat al-arḍ*, al-Muqaddasi's *Aḥsan al-taqasim fi ma 'rifat al-aqalim*, al-Bakri's *Kitab al-masalik wa l-mamalik*, and Ishaq b. Abi l-Ḥasan al-Zayyat's *Dikr al-aqalim*. Later geographical sources such as the *Kitab al-istibṣar* are also examined, together with al-Marrakusi's *Kitab al-mu 'jib fi talḥis aḥbar al-Maḡrib* and Yaqt's *Mu 'jam al-buldan*.

There is also a chapter that compiles the information that both the geographical and historical sources contain about the two religious minorities with a presence in the southern Tunisian oases and cities: the Christians of Roman and Byzantine times, called *afariqa* in Arabic sources, and the Jews, who had a fundamental role in the economy of the region, due mostly to the trade networks that their communities established all along North Africa. This subject is given in more detail in the second part of the book, devoted to the commercial routes of the *ibadis* in the Tunisian South, which focuses mainly on the period of the 10th century and the first half of the 11th, for which *ibadi* sources add original information not found in the Sunni sources.

Starting with a study of the various goods produced in the different regions of the Tunisian South (*bilad al-jarid*, the island of Jerba, Nafzawa, Tozeur and Gafsa) and of the products that they imported, the author explains the different commercial itineraries departing from or passing through the south of Tunisia. On the east-west axis, the south of Tunisia is one of the stages connecting the *Maḡrib al-Aqṣā* (present day Morocco) to Libya and Egypt, the route Fes-Tlemcen-Tahart-Qayrawan-Tozeur-Gabes-Jebel Nafusa-Tripoli, and then to Egypt. As it can be clearly seen, the middle stages in this route, Tozeur-Gabes-Jebel Nafusa, were at

this point strongholds of the *ibaḍīs*, and these optimal geographic locations were enhanced by the fact that travelling between these communities was one of the bases of the *ibaḍī* system of learning: the students (‘*azzaba*) formed small groups or *halqas*, which followed one master and visited other groups in order to profit from their knowledge as well. The contacts made by the different moving *halqas* were also essential for the development of trading among *ibaḍī* communities. On the north-south axis, Tozeur was also a fundamental stage on the route to the oasis of Ouragla, where a large number of the inhabitants were *ibaḍīs* and which was one of the gateways to the gold of the *bilad al-sudan*, premodern West Africa. An alternative route was also heavily frequented by *ibaḍī* caravans: the one leading from Ouragla to Sijilmasa, and from there to Awdagust and Gana, *the land of gold* in medieval Arabic chronicles. This route was longer and more difficult, but it led *ibaḍī* traders directly to the sources of gold, where it was easier and cheaper to obtain. The intellectual and religious activities of the *ibaḍīs* in the *bilad al-sudan* are also described in *ibaḍī* historical sources that mention how members of this community converted the people of Gana, Tadmekka and Zafun to Islam as early as the 8th century.¹ The word “conversion”, however, should be carefully examined, for even if the presence of Islam in West Africa before the Almoravid conquest (11th century) is undeniable, the scope of the adherence to Islam must be questioned.²

Two interesting features add to the value of *L’aventure ibaḍite dans le Sud tunisien*: the maps that help the reader gain a geographical understanding of each section, and the annexes that detail the chronology of the rulers of the different dynasties of Sijilmasa, Gafsa or Gabes, and the dates of the most important historical events in the region, a useful tool in the sometimes confusing sequence of tribal clashes and foreign invasions. The pictures taken in the south of Tunisia by the author herself are a beautiful final touch to the book that, as a whole, displays Prevost’s deep knowledge of the chronicles (both Sunni and *ḥarijī*) and the geographical sources in a way that connects to the great works of Tadeusz Lewicki, the great specialist on the Ibadīyya in the east and the west of Islam, and to the classical works of Raymond Mauny and the French *Africanistes*, and that also updates their contributions to the field with the information found in the *ibaḍī* sources relating to the south of Tunisia.

MARTA GARCÍA NOVO

¹ The author provides very useful bibliography of the early *ibaḍī* religious influence in the *bilad al-sudan*, such as the works of Raymond Mauny, Joseph Cuq, Tadeusz Lewicki, Olivier Meunier and B. Marie Pernimbam.

² Whereas the leaders of these peoples may have adopted Islam to gain prestige, or even for piety, their subjects remained mostly pagan, which is attested by 16th-century sources such as Aḥmad Baba’s *Mi ‘raj al-Su ‘ud*, where this author, one of West Africa’s most renowned Muslim scholars, clarifies which tribes and peoples remain pagan or adhere to Islam. See Ahmad Baba al-Tinbukti, *Mi ‘raj al-Su ‘ud: ajwibat Aḥmad Baba ḥawla l-istirqaq*. Ed. & tr. John O. Hunwick and Fatima al-Harraq. Rabat: Mansurat Ma ‘had al-Dirasat al-Ifriqiyya, 2000.

Beate Wiesmüller, *Islamische Handschriften 4: Handschriften der Max Freiherr von Oppenheim Stiftung (Köln)*. Verzeichniss der orientalischen Handschriften in Deutschland XXXVII. Stuttgart: Franz Steiner Verlag, 2005. xx + 430 pp. + 15 plates. ISBN 3-515-07364-7.

This volume of the VOHD lists the Arabic and Persian manuscripts of the Max Freiherr von Oppenheim Stiftung in Cologne, where Arabic manuscripts form the majority of texts. The collection of the Foundation falls into two parts. The old collection consists of manuscripts acquired by Max von Oppenheim (Hs. Or. 1–217 and manuscripts without sigla). These were bought by him mainly during his travels in the Near East. Unfortunately, few of the acquisitions are documented.

The old collection consists of 142 Arabic manuscripts, ten of which contain several texts. With the exception of two fragments of a papyrus from 414/1024 (no. 5), all the dated manuscripts are from between 674/1275 and 1344/1925, the majority coming from the 18th and 19th centuries. Most of the manuscripts are well-known texts which can also be found in other Western libraries. The rarer manuscripts are mainly texts of secondary importance.

The new collection consists of manuscripts acquired by the Oppenheim Foundation during the 1960s and 1970s from the Iranian-born Cologne professor, Dr. Abdoljavad Falaturi (d. 1997). The new collection consists of 93 manuscripts (Hs. Or. 220–655), 28 of which contain several texts, and all dating from between 843/1439 and 1333/1915. Most of these manuscripts originate from Iran and the majority are of Twelver Shiite content. Many of the texts are common in Iranian libraries but rare in Western collections.

The Cologne collection contains a wide selection of Qur'āns (nos. 8–63). Of the more interesting manuscripts one might pick out the eight texts by two leading Shaykhīs, Aḥmad al-Aḥṣā'ī and Muḥammad Karīm Khān al-Kirmānī (nos. 103–104, 111, 124, 229–230, 306, and 329), the four texts by Usuman Dan Fodio (nos. 112–113, 257, and 333), and the numerous manuscripts related to the Sanūsī brotherhood. There are also interesting individual manuscripts, such as al-Dawānī's commentary on Suhrawardī's *Hayākil al-nūr* (*Sharḥ risālat Hayākil al-nūr*, no. 127), a collection of Druze poems and educational prose, *Kitāb Durar al-nuḥūr fī l-tawba ilā l-malik al-ghafūr* by Jamāladdīn al-Kafarqūqī (no. 315), and two texts on the history of Mārdīn, 'Abdassalām al-Mārdīnī's *Tārīkh Mārdīn* (no. 323) and an anonymous Christian *Tārīkh Mārdīn wa-jihātihā min sana 589 ilā 1694* (no. 342).

In the area of *adab*, there are two very short Maghribi texts of some interest. The first (no. 255) is a *muzdawija* by an otherwise unknown Ibn Amīn *al-faqīr* Aḥmad on the preparation and use of tea and its various sorts. The other (no. 256) is *Naghmat al-nāy fī ni'mat al-shāy* by Ibn 'Abdalḥaq al-Qūṣī (d. 1294/1877), a *qaṣīda* on the *manāqib* of tea and the pleasures of drinking it. Finally, there is an

anonymous historical story, *qiṣṣa*, about Wālī Pāshā Da‘‘ās, based on real events which took place in the 1860s.

In all, the collection contains some items of interest but not many. Its main importance lies in the Shiite manuscripts which, though not rare in Iran, are not always easily accessible and thus the Cologne manuscripts may be of use to scholars outside of Iran. Dr. Wiesmüller’s manuscript descriptions are accurate, well informed and reliable, as some sample checks showed. Little by little, the minor collections in German libraries, universities and museums are becoming more manageable through the valuable series of the VOHD. Each new volume in the series is welcome and the high standards have been admirably maintained throughout the series.

JAAKKO HÄMEEN-ANTTILA

Ineke Wellens, *The Nubi Language of Uganda. An Arabic Creole in Africa*. Studies in Semitic Languages and Linguistics 45. Leiden: Brill, 2005. xiii + 443 pp. ISBN 90-04-14518-4.

During the past three decades, the Arabic creoles of Africa and other mixed languages have begun receiving some deserved attention. Especially Jonathan Owens and Alan S. Kaye have done much to clarify the phenomenon of African Arabic since the 1970s, but much still remains to be done.

In *The Nubi Language of Uganda*, Ineke Wellens gives a thorough description of Nubi creole or pidgin – the author leaves the exact status of the language undefined (p. xv) and does not opine whether, in the final analysis, we should call the Nubi language a creole or not. The Nubi, 25,000 people in Uganda and Kenya, speak a language in which 90% of the vocabulary derives from Arabic.

The material for the book was collected during two periods of field research in Uganda, in 1993 and 1997–1998. The book is divided into seven chapters. The first chapter gives the historical and linguistic background of the Nubi and their language, and the final chapter analyses the language from a diachronic and comparative perspective. The chapters in between give a synchronic description of phonology, the noun phrase, the verb phrase, other word classes and clause structure in the Ugandan Nubi language, with constant reference to Turku and Juba Arabic pidgins, as well as Egyptian and Sudanese dialects of Arabic.

The descriptive chapters map the main phenomena of the language quite adequately. The most interesting part of the book, though, is the long (pp. 284–379) final chapter where the author discusses the emergence and mutual relations in the 19th century of Nubi Arabic and other pidgins or creoles, on the one hand, and

Arabic dialects on the other, favouring a pan-Sudanese theory for the origin of the Nubi language.

In addition to the description and the analysis, there are some sample texts (pp. 381–429) which give the reader the opportunity to acquaint himself with the language directly.

Wellens's monograph is a welcome addition to our still rather imperfect knowledge of Arabic pidgins and creoles in Africa. It will also make interesting reading for linguists who wish to study the phenomenon of creolization in a situation where neither of the languages that have come into contact with each other is Indo-European.

JAAKKO HÄMEEN-ANTTILA

Geoffrey Khan (ed.), *Semitic Studies in Honour of Edward Ullendorff*. Studies in Semitic Languages and Linguistics 47. Leiden: Brill, 2005. vi + 367 pp. ISBN 90-04-14834-5.

The contributions of this Festschrift nicely mirror the interests of the 85-year-old recipient. Ethiopic studies is the largest single group (7 of the 26 articles), but Semitistics and West Semitic studies follow closely, and Modern Hebrew literature, Islamic history and Judaistics also have their share.

The main emphasis of the book is on historical linguistics and philology. Among the contributors there are illustrious names, many of them old friends and colleagues of Professor Ullendorff. This may partly explain why several of the articles are rather short notes. The more substantial articles include Simon Hopkins's "Is Neo-Aramaic a Semitic Language?" (pp. 62–83), the editor Geoffrey Khan's "Some Parallels in Linguistic Development between Biblical Hebrew and Neo-Aramaic" (pp. 84–108), Judith Olszowy-Schlanger's "A Christian Tradition of Hebrew Vocalisation in Medieval England" (pp. 126–146), and Richard Pankhurst's "Innovation and Misoneism during the Reign of Emperor Yohannes IV of Ethiopia (1872–1889)" (pp. 276–298). This selection also gives an idea of the diverse nature of the contributions.

Some of the shorter articles are also very interesting. From among these, one might mention John Huehnergard's "Reflexes of **Qatl* Forms in Gə'əz" (pp. 26–36), David L. Appleyard's "Definite Markers in Modern Ethiopian Semitic Languages" (pp. 51–61), Clive Holes's "Form X of the Verb in the Arabic Dialects of Eastern Arabia" (pp. 115–125) and Giovanni Garbini's "The Script of Taiman" (pp. 147–152). Also those articles, long and short, that are not listed here, bear the marks of solid scholarship.

In all, the present volume is a valuable collection of articles in the philological tradition and, although by no means the first to be offered to Edward Ullendorff, a suitable monument to a great scholar.

JAAKKO HÄMEEN-ANTTILA

Everhard Ditters & Harald Motzki (eds): *Approaches to Arabic Linguistics Presented to Kees Versteegh on the Occasion of his Sixtieth Birthday*. Studies in Semitic Languages and Linguistics 49. Leiden: Brill, 2007. xxxii + 757 pp. ISBN 978-90-04-16015-6.

Kees Versteegh began his career with a monograph *Greek Elements in Arabic Linguistic Thinking*, published in 1977 in the series Studies in Semitic Languages and Linguistics (vol. 7). Hence it is highly appropriate that thirty years later the 49th volume of the same series is presented to him as his Festschrift.

Versteegh's career has been most fruitful. He is well known for his broad interest in Arab linguistics, covering both its history and theory. This broad interest is seen in his general editorship of the *Encyclopedia of Arabic Language and Linguistics* (2006–2009), whereas his interest in dialectology is reflected in his numerous reviews and in his lucid monograph *The Arabic Language* (2001).

In accordance with the recipient's manifold interests, the volume is divided into three roughly equal sections, "History" (of the Arabic grammatical theory, pp. 3–244), "Linguistics" (pp. 247–523) and "Dialects" (pp. 527–700) – the rest of the book (pp. 701–757) is given over to a detailed index. Many of the contributors to these sections are among the leading scholars in the field. The topics of the 27 contributions range from legends, nationalistically inspired or not, concerning the "first" speakers of Arabic (Stefan Wild), a topic which is still controversial, to Nigerian (Jonathan Owens) and Juba Arabic (Catherine Miller), from Sībawayhi (Aryeh Levin) to popular poetry in Jordan (Clive Holes). Likewise, both philological studies and modern linguistics can be found among the articles of this Festschrift.

JAAKKO HÄMEEN-ANTTILA

Clive Holes, *Dialect, Culture, and Society in Eastern Arabia 2: Ethnographic Texts*. Handbook of Oriental Studies. Section One, vol 51. Leiden: Brill, 2005. lxi + 347 pp. ISBN 90-04-14494-3.

The first volume of Clive Holes's *Dialect, Culture, and Society in Eastern Arabia*, published in 2001, contained a glossary of pre-oil Bahraini dialects and the forthcoming third volume will contain a dialect description of the material.

The second volume, now under review, contains a selection of Bahraini texts recorded by Holes in 1977–1978. The texts are of ethnographic interest and especially the first chapter “Pearl Diving” (pp. 1–46) is an important contribution in a little-known field. The remaining chapters are dedicated to “Agriculture”, “Communal Relations”, “Marriage”, “Domestic Life”, “Childhood”, “Work” and “*Sawālif*”. In addition, the book contains an Introduction, with Language Notes, and three appendices related to pearl diving and boats (pp. 331–333), where the nautical vocabulary is explained with drawings of the boats used by Bahraini pearl divers.

Holes's superb knowledge of the language and culture of Eastern Arabia is put to good use in this book. The texts are well chosen, the translations accurate (except in the case of poetry where Holes uses, to quote his own term, “liberal” translations in which precision gives way to rather felicitous verse translations) and the notes and comments adequate. Several texts and word-lists deserve special mention. Thus, e.g. the brief list of boat-builders' jargon (pp. 34–35) is an interesting contribution to a still understudied field, and the *munāzara* between pearl diving and oil wells (pp. 38–46) is a further example of the lively Eastern Arabic *munāzara* tradition, specimens of which have been published and studied by Holes in his previous articles. Likewise, the sixth chapter, on “Childhood” (pp. 242–278), adds considerably to our knowledge of the theme.

It is to be hoped that the linguistic context of Holes's monograph does not frighten away folklorists, ethnologists and others who would find ample materials in the book. In many ways, *Dialect, Culture, and Society in Eastern Arabia* is an exemplary monograph, combining linguistic accuracy with ethnographic interest in a way few have been able to surpass.

JAAKKO HÄMEEN-ANTTILA

Arthur Jeffery, *The Foreign Vocabulary of the Qur'ān with a Foreword by Gerhard Böwering and Jane Dammen McAuliffe*. Texts and Studies on the Qur'ān 3. Leiden: Brill, 2007. xx + 311 pp. ISBN 978-90-04-15352-3.

The new edition of Jeffery's by now classic *Vocabulary* is a reprint of the original (Baroda 1937) without any corrections or comments. The editors' four-page *Preface*¹ merely situates Arthur Jeffery and his monograph in the history of Qur'ānic scholarship.

As the original edition is difficult to find and there have been no reprints of this *Vocabulary*, the present volume is most welcome to all scholars. The fact that there is no newer etymological dictionary, or vocabulary, of the Qur'ān, or Arabic for that matter, is sad and may be surprising for the non-Arabist. In a sense, the need for a reprint of Jeffery's *Foreign Vocabulary* is an unsatisfactory sign of the state of the art of Arabic etymological studies.

There have, of course, been new contributions in the field since the 1930s, but these have been rather few and no new synthesis of the material has been attempted. The vocabulary of the Qur'ān has received some attention in monographs published over the last few years,² but none of the resulting books is entirely satisfactory and, especially from an etymological point of view, add disappointingly little.

Even though one does welcome the new reprint,³ it is still somewhat unfortunate that no effort has been made to update the volume which in its time was a considerable step forward but which is now clearly outdated. Even a quick reference to the more modern dictionaries of the other Semitic languages would have yielded scores of marginal notes, many of which are not in accordance with Jeffery's explanations. This would not have taken much time from the editors but it would have saved enormously the time of users of the dictionaries – the standard procedure of using this *Vocabulary* should be to crosscheck the Aramaic, Syriac, Hebrew, Akkadian and other etymons from the respective dictionaries and to see what they have to say about the place of Arabic in the word's history.

On the other hand, one is grateful to the editors and the publisher that they have given everybody access to a book that has for decades been a rarity, and at a rather

¹ The alternation between "Foreword" and the "Preface" is not due to the reviewer's negligence. The title page speaks of the editors' *Foreword*, but the text has a *Preface* by them.

² Martin R. Zammit, *A Comparative Lexical Study of Qur'ānic Arabic*. Handbook of Oriental Studies 1:61. Leiden: Brill, 2002; Arne A. Ambros (with Stephan Procházka), *A Concise Dictionary of Koranic Arabic*. Wiesbaden: Reichert, 2004; Elsaid M. Badawi & Muhammad Abdel Haleem, *Arabic-English Dictionary of Qur'anic Usage*. Handbook of Oriental Studies 1:85. Leiden: Brill, 2008. The last mentioned should be used with care or, better, should not be used at all (see my review, forthcoming in the ZDMG).

³ My copy of Jeffery's original edition was photocopied from a library copy and I suppose a similar situation is not unusual among my colleagues.

⁴ Recently, the American Gorgias Press has announced its reprint of the same book, to be published in 2009.

affordable price, too.⁴ The margins of hundreds of copies will start accumulating notes on Qur'ānic etymologies. Perhaps one of these will become the basis of a new etymological dictionary of the Qur'ān, which would be desperately needed.

JAAKKO HÄMEEN-ANTTILA

Kees Versteegh (general ed.): *Encyclopedia of Arabic Language and Linguistics*. Leiden: Brill, 2006–2009. xiii + 671 pp.; vii + 716 pp.; vii + 742 pp.; vii + 767 pp., numerous plates. ISBN 978-04-14973-1 (set).

The lack of an encyclopaedia of Arabic linguistics has long been felt. These volumes fill in this empty place in a very satisfactory way.

Most (but unfortunately not quite all) of the articles in the *EALL* are well written and informative and will be a suitable basis for further research and give an up-to-date state of the art response to questions related to the lemma. Yet no major project is without its problems. The main problem of the *EALL* lies in the fact that it aims to cover two basically different fields, namely Modern Arabic linguistics and a more traditional, philological study of Classical Arabic. This has in some cases led to a certain lack of balance when the writer of an individual article has taken a one-sided approach. As an example, one might mention the article “Metathesis” (by Elizabeth Hume), which discusses the general linguistic theory of metathesis, taking examples from modern dialects (and, for some reason, even more amply from Modern Hebrew), but completely ignores the phenomenon in Classical Arabic. Even the bibliography ignores Classical Arabic, though references are given to books discussing metathesis in English, French and Modern Hebrew. The very next article (“Meter” by Dmitry Frolov), on the other hand, ignores modern Arabic poetry and remains solely within the frame work of the Khalilian system.

In most articles, there is an equal balance between the various aspects of Arabic linguistics. In some cases, the lemmata have been divided so that each aspect receives a separate discussion, as in the case of lexicography which is divided into four separate lemmata, each concentrating on one aspect. If there is any slight lack of balance in the work, it may be in favour of Arabic dialectology and the modern language. One does have a feeling that especially Comparative Semitistics could have had more to contribute and the Semitic, and Afro-Asiatic, background could have been more often taken into account.

In spite of the generally high level, there are some disappointing articles. “Persian loanwords” (by Asya Asbaghi) gives a confused, and confusing, hodgepodge of etymologies, some of them wrong ones, and a bibliography consisting of two of the

author's (equally disappointing) books and two irrelevant references. Luckily, this does not reflect the state of the art in this field.

Misguided articles, however, are fortunately few and far between. The majority are well informed and well written and the wide spectrum of the *EALL* gives a handy overview to a large area of linguistic phenomena. The book is certain to contain much information any user will have been completely ignorant of previously. The Arabic script is not used, which is a rather sensible solution, since there will be non-Arabist linguists among the users of the *EALL*.

In general, the editors have left considerable freedom to the writers of individual articles. This has probably been a good policy, since a too prescriptive format often leads to constrained articles in which the form limits the content. On the other hand, the articles on Arabic dialects have been written according to a predetermined format (I: vii) in order to facilitate the comparison of the dialects with each other, which in this case seems to work well.

In the last analysis, a book should be judged according to the aims its writers or editors have set themselves. In the case of the *EALL*, one may say that these aims have been fulfilled. It is "a new comprehensive reference tool" and it does cover "all relevant aspects of the study of Arabic [...] dealing with all levels of the language [...], both synchronically and diachronically" (I: vi). These aims have been achieved and, one might add, the result is a must for any Arabist and linguist interested in Arabic, and a handbook that will be in active use among students. The inevitably high price of the set will limit the number of private buyers, but every decent library should have a copy.

JAAKKO HÄMEEN-ANTTILA

Esther Peskes, *Al-‘Aidarūs und seine Erben. Eine Untersuchung zu Geschichte und Sufismus einer ḥaḍramitischen Sāda-Gruppe vom fünfzehnten bis zum achtzehnten Jahrhundert*. Freiburger Islamstudien XXIII. Stuttgart: Franz Steiner Verlag, 2005. 321 pp. ISBN 3-515-08444-4.

Despite their importance, the *sayyids* of Ḥaḍramawt have received relatively little scholarly attention. The short study by R.B. Serjeant (*The Saiyids of Ḥaḍramawt*. London 1957) long held the place of a classic, despite its rather uncritical attitude towards the *sāda*, whose viewpoint Serjeant more or less adopted in his monograph, accepting as historically true many things that were obviously legendary.

Yet Serjeant's book held its place until a highly critical article by Alexander Knysh ("The *Sāda* in History. A Critical Essay on Ḥaḍramī Historiography." *JRAS* 1999: 215–222) appeared. Although bringing sound criticism into the discussion,

Knysh was perhaps somewhat too sceptical as a reaction to Serjeant's uncritical attitude. While everything had historical value for Serjeant, nothing seems to have had it for Knysh.

Esther Peskes's new monograph takes the middle way between the two extremities. While acknowledging the obvious source-critical problems, Peskes does not despair about being unable to squeeze historically relevant information from her sources. Her point of departure is "dass die Quellen trotz ihrer Beschränktheit in Umfang und Perspektive doch die Möglichkeit zu einer zumindest partiellen Rekonstruktion historischer Entwicklungen eröffnen."

Peskes's study concentrates on one specific group of the Bā 'Alawī, namely the 'Aydarūs, following their partly legendary history from the eponymous 'Abdallāh al-'Aydarūs (811–865/1409–1461) until the 18th century. She also studies the diffusion of the group in Ḥaḍramawt and Gujarat. The second part of the book discusses the Sufi dimensions of the group and situates their Sufism within a contemporary framework.

All this is done on the basis of wide source material, including many unpublished manuscripts. Peskes works methodically and meticulously, analysing and collating the sources and taking into full account the secondary literature on a variety of topics. In many ways, her book is exemplary for historical studies. It will remain a standard work on Ḥaḍramawtī *sādas* for a long time to come.

JAAKKO HÄMEEN-ANTTILA

Yair Huri, *The Poetry of Sa' dī Yūsuf between Homeland and Exile*.
Brighton: Sussex Academic Press, 2006. 352 pp. ISBN 1-84519-148-X.

Without doubt, Sa' dī Yūsuf (b. 1934) is one of the major Arab modern poets. The life of the Iraqi-born poet has been a constant series of changed places, a movement between the homeland and various exiles, the first exile occurring in the 1950s due to his Marxist opinions and the last, still ongoing one directly after Saddam Hussein's 1968 coup. In his exile, Sa' dī Yūsuf has almost fatally been drawn to countries which have become the scene of wars, external or internal: Algeria, Yemen and Lebanon have been among his temporary homes.

Yair Huri's book on Sa' dī Yūsuf is the result of a long interest in his poetry. The focus of the book lies in the poems, not in the biography, which is brief and largely relies on Yūsuf's own testimonies. It is sketched in the first chapter (pp. 57–69), which does not raise anything new but is instead restricted to summarizing older sources.

The emphasis is on the poems. More than a hundred of these are discussed and analysed, largely in the order of their date of publication from the 1950s onward,

so that the reader is able to follow the development of Yūsuf's poetry. The main influences, both Western and Arabic (prominently including 'Abdalwahhāb al-Bayātī and Badr Shākīr al-Sayyāb), are briefly mentioned, thus placing him in literary history among the exponents of *al-shi'r al-hurr*. Incidentally, one would also have welcomed even a short discussion of his influence on contemporary and younger Arab poets, but this is not covered.

In consonance with his politically active life, the poetry of Yūsuf often takes up political themes. Yet Huri is able to show that the political is almost always linked with the personal, so that it would mean simplifying a complex poet to read him as a merely political activist. Sa'dī Yūsuf's personal experiences also shine through in the grotesque and sometimes macabre imagery of war and bloodshed, all too familiar to him from the various countries he has lived in.

The main theme of Huri's book is that of exile. The longest chapter ("Exile, Homecoming, Exile: The Aesthetics of Displacement", pp. 134–247) is dedicated to the middle part of his life and production where exile remains the central theme. Huri shows how he is able in several poems to mesh his personal biography with the epic of the Banū Hilāl, the famous migrating tribe that upset the whole of North Africa, and to spice this up with allusions to the Qur'ānic story of Joseph, which may also be read as a story of migration.

The theme of exile keeps returning in the other chapters. Huri analyses this main theme in Yūsuf's poetry by carefully reading the poems in their context but also by drawing from modern literary studies on exile and its role in literature.

In short, the book provides its reader with a well-thought and well-expressed analysis of Sa'dī Yūsuf's poetry read in context but also with an eye on literary theory. As such it is well balanced and it will remain a cornerstone of all further studies on the poet and on Iraqi and modern Arabic poetry in general.

JAAKKO HÄMEEN-ANTTILA

Barbara Michalak-Pikulska, *Modern Poetry and Prose of Bahrain*. Kraków: Wydawnictwo Uniwersytetu Jagiellońskiego, 2006. 303 pp. + 16 (unnumbered) plates. ISBN 83-233-2142-6.

During the last decades, the Jagiellonian Professor Barbara Michalak-Pikulska has been actively studying Gulf literature. Her monographs on Kuwaiti and Omani literature¹ completed, she has now turned her attention to Bahrain.

The material for the book under review has been collected by the author during her stays in Bahrain in 2002 and 2004. As in the work for her earlier volumes, she has again diligently collected printed materials, interviewed poets and prosaists and even taken an active part in literary discussions.

The results of these studies have been condensed into the three-hundred-page monograph now under review. The book falls into two parts. The first (pp. 11–189) gives an extensive study of Bahraini poetry, divided into three chapters (“Classical Poetry”, “The Flowering of Poetry”, “Modern Times – Modern Poetry”), the second discusses prose, again divided into three chapters (“The Beginnings of Prose Writing”, “The Period of Development”, “The Young Generation of Writers”).

Michalak-Pikulska’s style is lucid, and she gives a clear outline of poetry and prose in these chapters. She goes through the material, author by author, especially in the part dedicated to poetry, and provides ample examples of the poems and the poets’ style through translated excerpts. One might have wished, though, that especially in the part discussing poetry the longer quotations could also have been given in the original language to enable the reader to acquaint him- or herself with the original text.

The chapters on prose contain fewer translated excerpts. Instead, the author summarises the plots of novels and short stories, thus giving the reader easy access to Bahraini literature and an overview of developments in this field over the last few decades.

The book also gives the necessary biographical background for the authors, ending in a thorough Bibliography (pp. 281–288) and short biographies on Bahraini authors (pp. 289–299).

In short, Michalak-Pikulska’s book, as well as her two earlier volumes, is a major step forward in our knowledge of Gulf literature, an area all too little studied by Western scholars. Barbara Michalak-Pikulska is to be warmly thanked for her studies, which provide us with a useful means of entry into a less easily accessible literature.

JAAKKO HÄMEEN-ANTTILA

¹ *The Contemporary Kuwaiti Short Story in Peace Time and War 1929–1995*. Kraków: The Enigma Press, 1998; *Modern Poetry and Prose of Oman 1970–2000*. Kraków: The Enigma Press, 2000.

Hans T. Bakker (ed.), *The Vākāṭaka Heritage. Indian Culture at the Crossroads*. Illustrated. Gonda Indological Studies XIII. Groningen: Egbert Forsten, 2004. viii + 196 pp.

This is a collection of 13 papers originally presented in a colloquium on the Vākāṭakas held in Groningen in 2002. In Indian history, the Vākāṭaka dynasty often tends to be left in the shadow of their northern neighbours, the famous imperial Guptas, although there have recently been some important exceptions, such as the present editor's monograph *The Vākāṭakas. An Essay in Hindu Iconology* (Gonda Indological Series V. Groningen 1997) and the late Ajay Mitra Shastri's *Vākāṭakas: sources and history* (New Delhi 1997). In the present volume, the Vākāṭaka period is discussed from a number of different viewpoints.

In the beginning, Hermann Kulke's "Some Thoughts on State and State Formation under the Eastern Vākāṭakas" (1–9) offers a historical account of Vākāṭaka state formation, while Derek Kennet, "The Transition from Early Historic to Early Medieval in the Vākāṭaka Realm" (11–17), concentrates on the archaeological evidence and its interpretation.

The numismatist Ellen M. Raven, "Kings in Copper" (19–31), takes up the problem of the apparent absence of any Vākāṭaka coinage. While this absence holds true with gold (so prominent in Gupta coinage), she shows that a number of copper issues are probably connected with them.

Michael Willis, "The Archaeology and Politics of Time" (33–58), concentrates on the Gupta remains on the Udayagiri Hill in Central India and their Vākāṭaka connections, while Robert L. Brown discusses four types of "Vākāṭaka-Period Hindu Sculpture" (59–69).

The editor's own contribution, "Mansar" (71–85), is devoted to a site in Nagpur district with remains of a town, temples and a Buddhist monastery, with sculpture and a few fragments of inscriptions.

Walter M. Spink, "The Innocent Evolution of Ajanta's Technology" (86–105), attempts to form a relative chronology based on the Ajanta doorways, and is immediately commented on by Heinrich von Stietencron, "Questions Addressed to Walter Spink" (107–108).

Leela Aditi Wood discusses the interpretation and purpose of a praśaṣṭi, "The Ajanta Cave 17 Inscription as a Preface to the Local King's Vihāra. History, Religious Story and Homology" (109–131).

Joanna Williams, "On the Edge of What? Reconsidering the Place of Mandasor in the Fifth and Sixth Centuries" (133–141) analyses the Vākāṭaka sculpture of the site. This is followed by two other contributions concentrating on sculpture, namely L.S. Nigam, "Impact and Extension of Vākāṭaka Art in Chhattisgarh (Dakṣiṇa Kosala)" (143–156) and Donald M. Stadter, "Vidarbha and Kosala" (157–165).

Finally there is Yuko Yokochi, “The Maḥiṣāsuramardinī Icon. With special reference to the images made in the Vākāṭaka realm” (167–178).

The book concludes with a bibliography, a list of plates and an index. It is illustrated with numerous black and white plates.

KLAUS KARTTUNEN

Harry Falk, *Asokan Sites and Artefacts: a source-book with bibliography*. Farb- und 117 Schwarzweissabb. Monographien zur indischen Archäologie, Kunst und Philologie 18. Mainz: Philipp von Zabern, 2006. 295 pp. €49.90. ISBN 3-8053-3712-4/978-3-8053-3712-0.

Aśoka is without doubt one of the most important and most fascinating figures in ancient Indian history. With Aśoka, as the name is established in different kinds of literary traditions, although the king called himself Devānāmpīya Piyadassi, is connected the beginning, not only of Indian epigraphy, but probably of the very art of writing in India (as was shown by the present author in an earlier study: Harry Falk, *Schrift im alten Indien. Ein Forschungsbericht mit Anmerkungen*. ScriptOralia 56. Tübingen, Gunter Narr 1993). In Aśoka’s edicts or royal proclamations, the very first empire of Indian history speaks to us in its own voice (as his grandfather, Candragupta Maurya, is only known from foreign accounts and late legends). Aśoka himself also became the source of legends and his name is well preserved in the Buddhist tradition.

The present volume is an exceptionally important contribution to Aśokan studies. Preparing it, Professor Falk visited almost every known Aśokan site (with the obvious exception of those in Afghanistan), examined the original inscriptions himself, and added a number of his own photos. All sites are described in detail and three maps indicate the location of each in all South Asia, by region and by locality. Further, we get the exact coordinates for each site.

The book is arranged according to the sites of different types of Aśokan edicts and other remains: The Minor Rock Edict Sites, Diverse Edict Sites, The Rock Edict Sites, The Pillar Sites, Non-Aśokan Pillars and Capitals, Greek and Aramaic Edict Sites, The Cave Sites, Diverse Artefact Sites, Fakes, and Curiosa. For each site, the number of subheadings varies according to need, but usually the access of the site, the history of its discovery, the state of preservation, measurements and orientation, the presentation of the text and site, editions and literature, the importance of the site in antiquity (and occasionally in the present) are explained. An explanation of the site name, notes on the text and on the particulars of the script are added when needed.

On pages 13–54, there is a very exhaustive bibliography of all the studies on Aśoka and his inscriptions published since James Prinsep's decipherment in the 1830s. The work is a mine of information and will long be used as a handbook.

KLAUS KARTTUNEN

Otto Böhlingk, *Briefe zum Petersburger Wörterbuch 1852–1885*. Hrsg. von Heidrun Brückner und Gabriele Zeller, bearbeitet von Agnes Stache-Weiske. Helmuth von Glasenapp-Stiftung 45. Wiesbaden: Harrassowitz, 2007. xxi + 870 pp. ISBN 978-3-447-05641-0.

Otto Nikolaus von Böhlingk (1815–1904) was one of the most important Indologists of the 19th century, still well remembered for his Pāṇini edition, the *Indische Sprüche*, his numerous articles and notes and, of course, the two great dictionaries, the *PW* and the *pw*. His *Kleine Schriften* in five volumes were announced a century ago, but apparently never published (perhaps a task for the Glasenapp-Stiftung?). What is less known to Indologists is that his *Über die Sprache der Jakuten* (1851), based on materials collected by A.F. Middendorf, has given him a permanent place in the history of Altaic studies, too.

As the number of German Indologists or Indologists writing in German and being important enough to deserve *Kleine Schriften* is not endless, the present volume represents an entirely new approach in the Glasenapp-Stiftung Series. The letters written by Böhlingk to Roth hail from the rather distant period of 1852–1885 and thus their main interest is naturally historical. But as we still use both dictionaries, it is very interesting to see how the great work was achieved and what kind of discussion it involved. A great number of details of semantics and textual criticism are dealt with by Böhlingk in these letters. In addition, we learn much of the history of Indology, and the editors have tried to identify every person mentioned in the letters in their footnotes.

In the pages of the *Studia Orientalia*, it is proper to note that these letters also give some very interesting side-lights on the history of Oriental Studies in Finland. Böhlingk knew Finland well. St Petersburg was close to the Finnish border, and a number of letters were actually written in Finland, where he often spent his summer holidays. In the 1850s his regular summer address was Chudleigh on the Estonian coast, but in 1861 we meet him in Jollas, now part of Helsinki. The next summer was spent in Wendelä, the summers of 1863, 1864, and 1865 in Leppälä and 1867 in Juustila – all close to Viborg near the outlet of the Saimaa Canal.

We now learn that the copies of the *Mānavadharmasāstra* and its commentaries, prepared by Kellgren for his planned edition, were given to Stenzler after his death (pp. 205 & 208). Unfortunately, the editors have here made a mistake. In a note, they

present the 18th century Swedish poet Johan Henrik Kellgren (1751–1795) instead of the Finnish Orientalist and Indologist Herman Kellgren (1822–1856). The elder Kellgren knew no Sanskrit and, of course, Böhlingk was referring to the younger, whose unrealised plan to edit *Manu* together with all available commentaries is well known (see, e.g. Aalto, *Oriental Studies in Finland 1828–1918. The History of Learning and Science in Finland 1828–1918*. Helsinki 1971: 72, and my paper on Kellgren in R. Sternemann (ed.), *Bopp-Symposium 1992 der Humboldt-Universität zu Berlin*. Indogermanische Bibliothek, dritte Reihe. Heidelberg 1994: 105–132). It is also well known that Böhlingk gave his deservedly negative assessment of Donner's *Sītāharaṇa*, and this is reflected here (p. 552 “die Donnersche Arbeit war auch vielleicht schwächer als schwach”). We meet Donner occasionally in later letters, too. There are two brief references to Castrén and the news of Sjögren's death. The Academician Schiefner, who had many contacts with Finns, is often mentioned. Among Indologists, the most common names are Benfey, Goldstücker, Kern, Max Müller, Weber and Whitney.

KLAUS KARTTUNEN

A.A. Vigasin, *Drevnjaja Indija. Ot istočnika k istorii*. Moscow: Moskovskij gosudarstvennyj universitet im. M.V. Lomonosova, Institut stran Azii i Afriki, 2007. 390 pp. ISBN 978-5-02-018554-8.

Russica non leguntur is a too common rule in Western Indology and this collection of Vigasin's articles is a good example for showing, how much can be missed this way. The volume is divided into three parts: I Aśokan Edicts and Maurya State; II Historical Geography of India in the Light of Classical Sources; III Śāstras and Social Reality. The first part opens with a new translation of the Edicts, the rest of the book consists of papers mainly reprinted from various Russian periodicals. It is thus a sort of *Kleine Schriften*. To give an idea of the collection, I list the titles in English.

I King Piyadasi devānāpiya (2003); Administration and justice (1998); Protection of nature in Ancient India (1995); Time in Aśokan Edicts (2002); On the interpretation of Aśokan inscriptions: *agabhutisūsā* (1999); Repentance of the king (2002); The great embassy to the West and the chronology of the Maurya Dynasty (2000); Graeco-Indian dialogue in the mid-3rd century BC (1999); On the interpretation of Aśokan inscriptions: *pariṣad* (1998); Dharmamahāmātras in Aśokan inscriptions (new); Royal servants (2005); Aśoka: Magadhan king and universal ruler (2004); “Here was born the Buddha Śākyamuni” (2002).

II The king of Mountain Indians (2004); The map of India in the “Natural History” of Pliny the Elder (1998); Pliny the Elder, “Natural History” Book VI.

Fragments (2002); “The Periplus of the Erythraean Sea” and the political map of India” (2001); India in the “Geography” of Claudius Ptolemy (new).

III The Dharmasāstra of Nārada and medieval commentary (1987 in English); “Mixed castes” in Manu’s Laws (1995); Classical authors on Indian castes (2004); “Regulations on slaves” in the “Arthasāstra of Kauṭilya” (1976); “Regulations on slaves” (“Arthasāstra” III.13.1–25) (1976); Testimonies on “free” and “slaves” (1976); Society and state according to the “Arthasāstra” (1984); “Arthasāstra” and ritualistics (two chapters from the “Study of Politics”) (1999); Dialogue about death (on the Sāvitrī episode of the Mahābhārata, 2000).

KLAUS KARTTUNEN

Hermann Berger, *Beiträge zur historischen Laut- und Formenlehre des Burushaski*. Neuindische Studien 15. Wiesbaden: Harrassowitz Verlag, 2008. xvi + 186 pp. €48.00. ISSN 0340-6386, ISBN 978-3-447-05674-8.

This is a posthumous publication. Hermann Berger died 31 January 2005. Thus, what we have is a sort of testament of his Burushaski studies, started as early as 1959 with his first visit to Hunza and including such major contributions as *Das Yasin-Burushaski (Werchikwar)*. *Grammatik, Texte, Wörterbuch* (Wiesbaden 1974) and *Die Burushaski-Sprache von Hunza und Nager* (1–3. Wiesbaden 1998).

This book has a long history. In the beginning of the Einleitung, Berger informs us that it was originally meant to be a preliminary study for an attempt to establish a relationship between Burushaski and Basque. But with his further Burushaski studies, he realised that such a relationship must remain a conjecture. However, we can only be grateful for his decision to revise this study for publication.

The text was already almost finished at the time of Berger’s death. It has been edited by his widow and son. It contains an attempt at the historical development of Burushaski, based on comparison of the three dialects, Hunza, Nageri and Yasin (Ys. is missing in the list of abbreviations) and related material derived from neighbouring languages. Another missing abbreviation is sh. for Shina. After a short introduction, the three chapters deal respectively with phonology, morphology and etymology. All is concluded with a word index.

KLAUS KARTTUNEN

Virgilio Martínez Enamorado, *Al-Andalus desde la periferia. La formación de una sociedad musulmana en tierras malagueñas (siglos VIII–X)*. Málaga: Diputación Provincial, 2003. Colección “Monografías” n° 22. 782 pp. EUR 26.80. ISBN: 84-7785-553-6.

Le livre de Virgilio Martínez Enamorado (désormais V.M.E.), objet du compte-rendu, est à l’origine une thèse de Doctorat rédigée sous la direction de M^a Isabel Calero Secall et soutenue à l’Université de Málaga en février 2000. L’aire géographique de référence correspond à l’actuelle province de Málaga et l’espace chronologique est compris entre le VIII^e et le X^e siècle. Mais comme nous aurons l’occasion de le voir, il faut savoir que cet ouvrage embrasse plus de questions qu’il n’y paraît. Malgré une délimitation territoriale concrète et limitée, l’auteur part d’un modèle ample et large à partir duquel il procède à une révision des apports les plus importants ayant un rapport avec l’axe du livre. En outre, il intègre son analyse dans un champ théorique plus vaste et opère une véritable discussion de fond sur des questions centrales relatives à la société andalouse surtout à partir du processus de développement et de transformation de celle-ci à travers les âges. Avant d’entrer dans le fond de notre compte-rendu, il est nécessaire de signaler que l’auteur a mis en place une batterie impressionnante de moyens pour arriver à ses objectifs : intelligence et cohérence du discours et maîtrise du répertoire des ressources scientifiques (registres textuels, registres matériels, registres méthodologiques). Grâce à un tel effort, V.M.E. ne tombe pas dans le cercle contraignant d’une histoire locale limitée dans le temps et l’espace. Mais bien au contraire, nous pouvons dire d’ores et déjà que ce livre ouvre de nombreuses perspectives de recherche qui vont bien au-delà de la seule région de Málaga.

En guise de prolégomènes à son ouvrage (pp. 13–23), V.M.E. signale, à juste raison, le hiatus historiographique quant aux études relatives à d’autres territoires d’al-Andalus (sauf pour le cas du *Šarq al-Andalus*), et de dire que “Sorprendentemente, mientras que en el Levante de al-Andalus los estudios tomaban estos derroteros, en el extremo sur, y particularmente en Málaga, apenas si se han producido avances en la dirección deseada. Se puede decir que brillan por su ausencia los trabajos sobre arqueología espacial en nuestra provincia” (p. 21). Mais n’oublions pas que cette dernière réflexion invite aussi le lecteur à ne pas perdre de vue les objectifs à atteindre et qui sont ceux de la rédaction d’une histoire, la plus exhaustive possible d’al-Andalus. D’un autre côté, l’ouvrage est marqué par une attention spéciale faite à l’examen du monde rural tant dans sa composition humaine que ses structures. Il n’est pas exagéré de dire que l’étude des milieux ruraux a été la grande absente des objets de la recherche sur al-Andalus. Ce dernier point est repris par V.M.E. comme axe central de son livre et on ne peut que se féliciter d’un tel choix car les matériaux sont nombreux et ils n’attendent que l’intervention de l’historien pour être exhumés puis mis en discussion.

Le livre est divisé en huit chapitres. Dans le premier mouvement (pp. 25–100), il est question de la reconstruction de la géographie du territoire de Málaga pendant la période qui va de l’émirat jusqu’au califat. Nous trouvons une approche originale pour décrire le paysage et cela à partir d’une paléogéographie du territoire mise au service de l’historien des sociétés : mouvements des fronts de mer, franges fluviales, zones montagneuses, paléoclimat, ressources minérales et écologie du milieu. Le deuxième chapitre est consacré aux infrastructures agro-pastorales avec une analyse détaillée de la transformation des paysages naturelles (pp. 101–139). On y trouve de nombreuses informations et éléments d’analyse relatifs au panorama rural andalousien, à la zone de Málaga ainsi qu’aux activités pastorales. La troisième partie est dédiée à la formation d’al-Andalus considérée à partir de l’archéologie analysant de manière stricte et sérieuse les apports de Pierre Guichard, Miquel Barceló Perelló et Manuel Ación Almansa notamment (pp. 141–235). C’est sans doute un des chapitres les plus remarquables car il est question du débat entamé, il y a trois décennies, sur les sociétés tributaires et le rôle de l’archéologie extensive dans la compréhension de tels phénomènes. D’ailleurs, il y est souligné, entre autres faits majeurs, l’importance du rôle des fortifications rurales et des espaces hydrauliques. Le quatrième chapitre est celui consacré à la terminologie castrale utilisée dans les *kūra*-s de Rayya et de Tākurrūnā (pp. 237–298). Le lecteur y trouvera de nombreuses informations sur le vocabulaire de la fortification : (*ḥiṣn*, *qal ‘a*, *qaṣr*, *ma ‘qil*, *ḥaḍra*, *burġ*, *turrūš*, etc.). Le cinquième chapitre aborde l’étude du vocabulaire des unités territoriales de peuplement en relation avec l’intervention fiscale de l’État et l’installation des groupes tribaux arabes et berbères (pp. 299–338). On y trouve des données de choix sur les types d’occupation des espaces : *iqḷīm/qaḳāḷīm*, *ġuz ‘aġzā’*, *qarya/qurā*, *ḥawz/aḥwāz*, *faḥṣ/fuḥūs*, etc. Dans la sixième partie (pp. 339–420), il est question d’une revue des renseignements relatifs à la toponymie et au peuplement dans les *kūra*-s de Rayya et de Tākurrūnā. Dans le septième chapitre (pp. 421–497), il est fait une large part à la géographie tribale étudiée en grande partie dans la ligne des travaux pionniers de Pierre Guichard. V.M.E. établit une distinction très claire entre les aires de peuplement arabe comme ceux des anciens *ġund*-s et les espaces occupés par les tribus berbères mettant ainsi en valeur une abondante toponymie en “bena”. Dans la huitième et dernière partie (pp. 499–628), on perçoit avec acuité toute la logique du livre qui met en relief la proposition initiale sur la formation d’al-Andalus. Dans ce dernier mouvement, l’auteur revient sur les divers processus sociaux qui ont joué un rôle dans la mise en place de la dynamique des fortifications et des districts castraux en relation étroite avec les *ḥuṣūn*. Le livre se termine par une chronologie comparée, un glossaire, une bibliographie générale, trois index thématiques et une table des matières.

Outre la richesse méthodologique et l’analyse profonde de la documentation étudiée, il serait tout à fait honnête d’insister sur l’apport considérable réalisé par V.M.E. dans le domaine des idées et des réflexions théoriques. Dans ce sens, on

mentionnera ici le refus des concepts de paléoandalousien et aussi celui relatif à la “transition” pour deux motifs clairement expliqués (pp. 149–150) : caractère particulièrement générique et vague, et du fait de son application à l’époque émirale, se mettant ainsi en totale opposition aux thèses proposées jadis par l’historien et archéologue Manuel Acién Almansa. Certes la critique de V.M.E. a alimenté certains débats mais indiquons qu’il ne se contente pas de mettre en doute des idées. En effet, il propose de manière explicite un autre modèle explicatif basé sur le concept de “formation” (p. 151) qui avait déjà été utilisé en son temps par Miquel Barceló Perelló mais sans grand succès semble-t-il. Et c’est bien en cela que réside l’un des aspects les plus riches de l’ouvrage de V.M.E. : définir clairement et de manière argumentée un concept central aidant à une meilleure compréhension de l’histoire d’al-Andalus. Il est donc bien établi que le lecteur se trouve face à deux concepts opposés quant à la problématique de la formation d’al-Andalus. Le modèle de cette formation établi par V.M.E. serait principalement centré sur le monde rural alors que la proposition défendue par Manuel Acién Almansa est surtout dominée par le phénomène urbain arabo-musulman (pp. 205 et 226).

En marge à ces brèves observations, il est évident que nous nous trouvons en face d’un ouvrage qui fera date dans les annales de la recherche sur l’histoire des hommes et des espaces d’al-Andalus. D’un point de vue méthodologique, il est certain que V.M.E. a su mettre en relation étroite, et cela malgré de nombreuses difficultés, l’analyse textuelle et matérielle tout en intégrant les résultats de la recherche historiographique et conceptuelle. Le fruit de ce long et dur travail est là, comme une espèce de preuve objective ... Ce livre constitue sans nul doute l’un des apports les plus prometteurs pour le renouveau des études d’histoire sur la société andalousienne, et une pièce désormais indispensable pour alimenter les discussions historiographiques relatives à l’essence même d’al-Andalus.

MOHAMED MEOUAK

Studi Berberi e Mediterranei. Miscellanea offerta in onore di LUIGI SERRA, a cura di Anna Maria Di Tolla, 2 voll. In *Studi Magrebini*, vol. III (2005) & vol. IV (2006). Napoli: Università degli studi di Napoli “L’Orientale”/Centro di studi magrebini. xx + 319 pp. & 287 pp. ISSN: 0585-4954.

Un groupe de berbérissants réunis par la revue napolitaine *Studi magrebini* vient de rendre un intéressant hommage au grand savant italien Luigi Serra, à l’occasion de ses 70 ans (Avigliano, 1936). Cet hommage a été publié par les soins du *Centro di studi magrebini* de la *Università degli studi di Napoli “L’Orientale”* en deux volumes contenant un total de quarante-huit contributions traitant de thèmes divers et variés. Il est aussi utile de rappeler au lecteur que la publication de la nouvelle série des *Studi magrebini*, sous la direction avisée du professeur Agostino Cilardo, a entrepris récemment un périple marqué par la variété des sujets abordés et la qualité des recherches qui y sont publiées.

Après quelques pages dédiées à la description de la trajectoire scientifique du professeur Luigi Serra, et dans lesquelles on appréciera à la fois son *curriculum vitae* académique et ses publications, le premier volume commence par une partie consacrée d’une part à “Antichità, Archeologia, Storia del Arte” et aux “Studi linguistici” d’autre part. Dans ce groupe de textes, nous avons par exemple quelques études de grand intérêt comme ceux de S. Chaker sur les inscriptions lybiques de Massinissa (pp. 5–18), J. Desanges sur les problèmes de phonétique dans la toponymie ancienne de l’Afrique du Nord (pp. 19–27), M. Ghaki à propos des significations de termes aussi connotés que “lybien”, “lybique”, etc. (pp. 35–42), S. Baldi et les emprunts berbères dans les langues d’Afrique occidentale (pp. 103–118), J. Drouin au sujet de la création lexicale en touareg au Mali et au Niger (pp. 159–168), L. Galand sur les principaux traits linguistiques du parler berbère de Zouara en Lybie (pp. 187–195) et d’autres études dont l’intérêt est indiscutable, couvrant en outre des zones géographiques contrastées : Tchad, Cameroun, Maroc, Algérie, Niger, Mali, etc. Les principales caractéristiques que l’on peut dégager de ce premier volume sont surtout la mise en valeur de recherches de linguistique et d’archéologie sur des époques anciennes et modernes. Ces textes constituent en outre un excellent moyen de mesurer la vitalité des travaux faits, en cours et en perspective sur le domaine berbère dans un sens très général.

Le deuxième volume est consacré à “Letteratura, Oralità” et “Storia, Antropologia, Etno-Sociologia” avec une série de textes de qualité touchant des domaines aussi différents que la poésie religieuse, la littérature berbère contemporaine, l’histoire du Maghreb médiéval ou encore les questions d’identité nationale. À titre d’exemple, on signalera les contributions de M. Aghali-Zakaria sur quelques poèmes religieux en touareg (pp. 3–14), A.M. Di Tolla sur une histoire relative à Siġilmāsa en berbère (pp. 27–40), A. Mettouchi sur le conte kabyle (pp. 105–120), G. Canova sur

l'origine du nom Ifrīqiya dans les sources arabes (pp. 180–195) et d'autres études de haut niveau scientifique. Ce deuxième tome couvre aussi des aires géographiques très diversifiées comme par exemple le Maghreb oriental, l'Algérie, le Maroc, le Nigéria, etc.

Au total, il s'agit d'un ensemble contenant une structure interne cohérente d'un point de vue thématique et scientifique. Ces contributions sont également susceptibles de nous introduire dans les méandres des études berbères. Ces mêmes études, dont la vitalité n'est plus à démontrer, sont en plein renouveau et il est agréable de constater, à la lecture de cet hommage, qu'elles ont su se renouveler d'un point de vue des thématiques et s'adapter aux nouveaux instruments de recherche. Il est donc tout à fait recommander de s'atteler sans plus tarder à la lecture de l'hommage amical et scientifique rendu au professeur Luigi Serra afin d'initier un voyage au centre du monde berbère mais toujours en contact avec d'autres civilisations.

MOHAMED MEOUAK

Dirāsāt wa-buḥūṭ maġribiyya. A 'māl muhdāt ilā l-ustād al-duktūr Mūsā Laqbāl, i' dād wa-tansīq d. Ismā'īl Sāmi'ī & d. 'Allāwa 'Amāra, iṣrāf u.d. Būba Maġānī. Qusanṭīna [Constantine], Manšūrāt maḥbar al-buḥūṭ wa-l-dirāsāt fī ḥaḍārat al-Maġrib al-islāmī, Ğāmi'at Mantūrī Qusanṭīna: Dār Bahā' al-Dīn li-l-naṣr wa-l-tawzī', 2007, 293 pp. ISBN: 978-9961-948-24-8 [en arabe].

Le volume offert en hommage à l'oeuvre de l'historien algérien Mūsā Laqbāl, spécialiste reconnu du Moyen Âge maghrébin, constitue selon nous un fait sans précédent dans l'histoire de la recherche en sciences historiques en Algérie. Pourquoi poser une telle réflexion en guise de prolégomènes à notre compte-rendu ? La réponse est loin d'être simple mais elle est teintée d'un certain sentiment de bonheur pour la publication de l'ouvrage et de sympathie pour la recherche en histoire faite en Algérie et par des Algériens. Il faut bien reconnaître que le genre "hommage" est loin d'être une pratique courante dans les milieux universitaires algériens même si il y a, çà-et-là, quelques exceptions. Alors, il nous faut saluer dès maintenant cette initiative prise par quelques historiens réunis sous la direction de Būba Maġānī et en collaboration étroite avec Ismā'īl Sāmi'ī et 'Allāwa 'Amāra qui ont pris le parti de manifester leur reconnaissance "humaniste" et leur dette scientifique envers un historien de la taille du professeur Mūsā Laqbāl. Le livre est divisé en quatre parties bien distinctes qui prétendent rendre compte de que ce fut la trajectoire personnelle, universitaire et scientifique de Mūsā Laqbāl, son héritage en matière de thèmes de

recherche et les travaux réalisées par des chercheurs algériens, tous ou en partie, tributaires de son oeuvre.

Avant d'entrer dans le détail des chapitres qui conforment cet hommage, signalons d'abord que le propre Mūsā Laqbāl nous invite à partager un moment inoubliable en nous introduisant dans sa vie. Le texte qu'il offre au lecteur s'intitule : *kalima li-masīra sab 'īn sana*, et il est rempli de détails biographiques, académiques et scientifiques. Né en 1934, à Barīka (actuelle *wilāya* de Bātna), Mūsā Laqbāl est issu d'une famille très modeste mais cela en l'a pas empêché d'exercer par la suite de nombreuses responsabilités académiques et animer des activités scientifiques diverses et variées. Sur le plan de la recherche historique, il est connu pour avoir écrit plusieurs articles, des ouvrages et des éditions de textes arabes relatifs au Maghreb médiéval en général mais aussi sur l'Algérie au Moyen Âge comme aux époques moderne et contemporaine.

La première partie (*al-miḥwar al-awwal : taḥiyya wa-taqdīr* / "Premier axe : salutation et considération") est centrée sur une espèce de reconnaissance faite par des universitaires algériens à l'oeuvre de Mūsā Laqbāl. Dans les quelques pages qui constituent ce premier mouvement, nous trouvons trois textes au caractère hautement biographico-curriculaire et avec quelques évocations personnelles en relation étroite avec la personnalité scientifique qu'a été Mūsā Laqbāl tout au long de sa carrière.

Dans le deuxième mouvement, nous pouvons lire six contributions relatives aux influences de l'oeuvre Mūsā Laqbāl (*al-miḥwar al-tānī : qira'āt fī ātār al-ustād al-duktūr Mūsā Laqbāl* / "Deuxième axe : lectures sur les influences du professeur docteur Mūsā Laqbāl"). Cette partie est très instructive car elle fait le point de manière précise sur les champs de la recherche historique dans lesquels Mūsā Laqbāl eut une influence certaine. Ces textes sont principalement basés sur la lecture de travaux rédigés par Mūsā Laqbāl comme par exemple celui consacré par Š. Sa' dī sur les sources et l'écriture de l'histoire médiévale (pp. 55–62) ; M. Ibn 'Amīra au sujet du fameux conquérant du Maghreb, 'Uqba b. Nāfi' (pp. 63–76) ; M. Hīšām sur l'importance du règne des Fātimides et la place de la branche *ismā'īliyya* au Maghreb (pp. 77–95) ; I. Sāmi'ī sur le rôle politico-social fondamental joué par les Kutāma au Maghreb (pp. 97–108) ; I. Bakīr Biḥāz résumant la pensée de Mūsā Laqbāl quant aux questions relatives aux *maḍāhib* et à l'islam dans l'histoire du Maghreb (pp. 109–116), mais également l'énorme travail pédagogique et didactique réalisé par Mūsā Laqbāl pour la formation d'historiens-médiévistes algériens en dirigeant l'élaboration de nombreuses thèses ('A.Q. Bū' uqāda, pp. 117–129).

Dans la troisième section de cet hommage, nous découvrons avec grande satisfaction quelques détails sur la vitalité des recherches historiques en Algérie, couvrant même des périodes allant de l'histoire ancienne jusqu'à l'époque contemporaine. Comme nous l'avons déjà souligné plus haut, ces études sont en partie redevables à l'apport scientifique réalisé par Mūsā Laqbāl tout au long de

son “magistère”. Cette partie, intitulée *al-miḥwar al-tāliṭ : aṭar al-maḡāriba fī l-tafā‘ul al-ḥaḍārī* / “Troisième axe : influences maghrébines dans l’interaction civilisationnelle”, est un moment idéal pour le lecteur intéressé par les différents champs scientifiques de l’investigation historique qui sont actuellement étudiés en Algérie. Le premier texte, signé par Būba Maḡānī, est consacré au rôle des Maghrébins dans la libération de Jérusalem aux mains des Croisés au XIIe siècle (pp. 133–143) ; ‘A. ‘A. Fīlālī étudie l’influence spirituelle et religieuse des *ṣuyūḥ* de la *zāwiya mu(i/a)lāriyya* (située dans le village de Tisdān, actuelle *wilāya* de Mīla) sur l’État et la société (pp. 145–160) ; M.A. Balḡayt propose une étude consacrée aux Andalouisiens et à leur influence dans la Mittīḡa et les plaines algéroises au XVIe siècle (pp. 161–175) ; ‘A. ‘Amāra nous introduit magistralement dans le domaine complexe du droit musulman mālikite en Occident musulman à la lumière de nouvelles études (pp. 177–192) ; M.Ş. Ġānim examine la période du roi Sifax et l’entité militaire chez les Numides (pp. 193–206) ; ‘A. Qam‘ūn traite d’un sujet intéressant relatif au rôle intellectuel et scientifique du savant Aḥmad al-‘Abīdī né dans la zone de Awlād Aḥmad (actuelle *wilāya* d’al-Wādī) en 1888 et mort en 1977 (pp. 207–245) ; enfin, dans un dernier travail, R. Bāqa offre une synthèse sur l’importance de la mer Méditerranée dans la stratégie des antagonismes entre l’Orient et l’Occident de l’époque antique à la fin du Moyen Âge (pp. 247–275).

Finalement, dans un chapitre, concluant en quelque sorte le volume (*masīrat al-ustād al-duktūr Mūsā Laqbāl bi-l-ṣuwar* / “Parcours en photos du professeur docteur Mūsā Laqbāl”), on découvre avec plaisir une série de photos illustrant, dans une certaine mesure, quelques étapes de la vie du professeur Mūsā Laqbāl. Celles-ci rendent compte des instants de jeunesse, de formation universitaire et de pleine maturité scientifique. Elles ont le mérite de rendre encore plus agréable la lecture de ce volume de textes. Au total, il s’agit d’un livre de grand intérêt contenant une part non négligeable d’informations sur la situation actuelle des études historiques en Algérie. La qualité indiscutable des études présentées pourrait, selon nous, renforcer l’idée que certains se font du niveau de la recherche historique algérienne qui a longtemps souffert de lacunes dues souvent à des causes structurelles et méthodologiques plus qu’à des motifs liés aux compétences. Les capacités et les aptitudes existent bien et elles ne demandent qu’à s’exprimer encore plus dans les forums, les revues et les ouvrages collectifs publiés en Algérie et à l’extérieur. Saluons donc l’effort déployé par B. Maḡānī, I. Sāmi‘ī et ‘A. ‘Amāra, professeurs d’histoire dans les deux universités constantinoises, et tous les contributeurs enseignants dans d’autres centres universitaires algériens pour nous offrir cet hommage bien mérité au professeur Mūsā Laqbāl.

MOHAMED MEOUAK

Leslie McLoughlin, *In a Sea of Knowledge. British Arabists in the Twentieth Century*. Reading: Ithaca Press, 2002. 288 pp. ISBN 0-86372-288-1.

Arabist [...] A professed student of the language, or follower of the medical system, of the Arabs. (OED)

[T]he word ‘Arabist’ is used in this book for anyone with a knowledge of Arabic which is relevant to his or her principal activities and which, to a greater or lesser extent, defines that individual’s identity. (McLoughlin)

Arabist, one of the most loaded words in America’s political vocabulary. In the Middle Ages an Arabist was only a physician who had studied Arab medicine [...] In the late nineteenth and twentieth centuries an Arabist was merely a student of Arabic, like a Hellenist or a Latinist. But with the birth of Israel in 1948, the term *Arabist* quickly gathered another meaning [...] a pejorative for *he who intellectually sleeps with Arabs*, [...] someone, that is, assumed to be politically naive, elitist, and too deferential to exotic cultures. The word almost *presumes* guilt.¹

Pace Mr McLoughlin quoted above from his Introduction to the study now under review, one would almost be tempted to concur with Lewis Carroll’s Humpty-Dumpty, for whom a word “means just what I choose it to mean.” The study reviewed takes its apposite title from an Arab saying: *al-lugha al-‘arabīya baḥr min al-‘ilm* (“the Arabic language is a sea of knowledge”) and the contents of the book responds to this title.

Unfortunately this is a very much belated review of an important and interesting contribution to Arabic studies in Britain and also an enjoyable read, at least for one, as the present reviewer, who, intellectually, sleeps with the Arabs. Whereas the title is most telling, the subtitle is, perhaps, all too inclusive, as will be explained below. The author, who began his studies in Arabic in 1960, has made an impressive career as a teacher of modern Arabic, as the official interpreter for the Queen and several British prime ministers, and as the author in 1993 of a biography of Saudi Arabia’s first King, ‘Abd al-‘Azīz ibn Saud.

The aim of the study is to tell us how it came about that presently no country on earth can match the United Kingdom for the concentration of Arab-world expertise and for opportunities to study the Arabs and the Arabic language. A pivotal rôle was played by the Middle East Centre for Arab Studies (MECAS), set up originally by the army and the Foreign Office in Jerusalem in 1944 but moved to Lebanon in 1948. This explains why the dramatis personae of Mr McLoughlin’s book are

¹ Robert D. Kaplan, *The Arabists. The romance of an American elite*. (New York: The Free Press 1993), pp. 6–7. Italics in the original. The expression used by the medical scholars interested in Arab-Islamic medicine of themselves was *arabizantes*.

mostly diplomats and military men, reinforced with the odd academic.² The author was director of studies at MECAS in 1965–1968 and 1970–1975.

In other words, this is not, strictly speaking, a history-of-learning approach to Arabic studies. For the present reviewer, an Arabist of the academic brand (i.e. one of those, in Sir James Craig's apt phrasing, who is equipped to give a lecture on the use of the adverbial accusative but quite unable to say good morning), this was an initial disappointment but having finished the book and having learned a lot about fascinating people outside academe with a passionate interest in Arabic and the Arabs, the focus chosen became praiseworthy. Even Mr McLoughlin's sometimes quite blunt characterisations of some of his colleagues (as Arabists) have their value; and the emphasis of the book explains why the author considers Harry St John (Abdullah) Philby as "arguably the greatest of British Arabists in the twentieth century" (p. 59). One might add that the inscription on Philby's grave in Beirut reads the "Greatest of Arabian explorers". Now that is also a moot point but he certainly saw more of Arabia during some forty years than most.

The book abounds in anecdotes, charming but at the time of their occurrence perhaps not always so charming, as when, for example, the British Prime Minister Anthony Eden, who had graduated in the 1920s from Oxford studying Arabic and Persian, tried in 1955 to impress President Gamal Abdul Nasser of Egypt during a dinner by citing ancient Arabic poetry. This intended as nice gesture was, unfortunately, interpreted by the President as a slight upon his lack of acquaintance with the subject. And we all know what happened the following year ...

The book ends with an overview of those twelve British universities that offer first degrees in Arabic: Cambridge, Durham, Edinburgh, Exeter, Leeds, Manchester, Oxford, Salford, SOAS in London, St Andrews, Wales (Lampeter), and Westminster. Appendix 1 gives details of all British tertiary institutions that offer courses in subjects related to Arabic and Islam (Semitic studies, Arabic language, Arab history, Arabic philosophy, and so on).

KAJ ÖHRNBERG

² Those interested in the more traditional academic Arabic studies (i.e. by the "dead language" people) are well served by A.J. Arberry's *Oriental Essays* (1960) and the volume edited by C.E. Bosworth *A Century of British Orientalists 1902–2001* (2001).

Cahiers de linguistique de l'Inalco 2003–2005, no 5. Linguistique arabe (éd. Georgine Ayoub et Jérôme Lentin). Paris 2008. ISSN 1298-9851, ISBN 978-2-85831-168-2.

This is the fifth volume in the series *Universaux et variabilité dans les langues* published by the Cercle de Linguistique de l'Inalco. The topics of the previous volumes were negation and dative (1/2, 1999), word order and typology (3, 2000), and discourse words (4, 2001–2003). Unlike these, the fifth volume is dedicated to the study of linguistic issues in one language, but the range of topics is very wide.

In the first article of the volume, “The syntax of Arabic tense”, Elabbas Benmamoun examines the competing theories as to how to ground the dependency between tense and the verb in Arabic. According to the so-called building theory of verb movement, the dependency is morphophonological, whereas according to the so-called checking theory this is not the case. Admittedly, the verb does raise in past tense contexts, but the affixed personal morphemes do not seem to be the reason for this movement because they do not carry tense. There is no morphophonological element that could be singled out as the realization of past tense. Benmamoun provides several arguments to show that the building theory of verb movement cannot explain the contrast between verbs in present and past tense sentences. Rather, the past tense is specified by a verbal feature, [+V], which drives verb movement. One important piece of evidence is the distribution of the verbal copula *kān*, which is obligatory in the past tense but can be absent in the present tense. Benmamoun comes to the conclusion that some version of the checking theory outlined by Chomsky seems to be more plausible.

In his article “Qu'est-ce que l'arabe du Coran? Réflexions d'un linguiste”, Pierre Larcher points out that a linguist should refrain from “classicizing” the Arabic of the Qur'ān and keep an eye on the ductus (*rasm*) and the readings (*qirā'āt*), especially those of Ḥafṣ 'an 'Āṣim (the Cairo Qur'ān) and Warṣ 'an Nāfi' (the Maghreb Qur'ān). To assess the linguistic form of the Qur'ān, it is necessary to examine pausal phenomena along with the complex relations between pause and rhyme, as well as various questions concerning the desinential inflection, among them the uncertainties of visible inflection. Larcher justifiably points out that the three examples (Qur. 2:124, 9:3, and 35:24) given by Fück (1955)¹ as evidence of the pertinence of the *'i'rāb* system in Qur'ānic Arabic cannot be regarded as conclusive. Thus, even in Qur. 9:3 the inflectional vowel in *rasūluh* is in fact redundant: at the beginning of the verse enough information is given to prevent the theologically “incorrect” reading *wa-rasūlihi*. According to Larcher, rather than

¹ Fück, Johann 1955 [1950]. *Arabīya. Recherches sur l'histoire de la langue et du style arabe*. Paris: Didier.

“classical”, i.e. the language form standardized by grammarians in the 8th century, Qur’ānic Arabic could be referred to as “pre-classical”.

Kees Versteegh’s article “Some remarks on verbal serialization in Arabic dialects” examines the question of how to explain the emergence of asyndetic strings, such as *rigi’ katab*, in Arabic dialects. W. Fischer (2002)² traced them back to coordinated structures in which the particle was deleted, whereas Woidich (2002)³ took the construction perfect + imperfect verb as the starting point: *xallētu yimḍi* ‘I made him sign’ could become *xallētu maḍa* when the event had already taken place. Correspondingly, *rigi’ yiktib* could become *rigi’ katab*. This development led to the semantic bleaching of the introductory verb, which eventually could become a particle, and in some cases even lose its inflectional marking. Versteegh believes Woidich’s objection to Fischer’s explanation is correct, but puts forward a third one. According to Woidich, the asyndetic constructions in Arabic dialects cannot be considered as serial, because this would imply desemanticization of the second verb and its becoming serial, whereas in Arabic dialects this is the case with the first verb. Against this view Versteegh produces a number of examples from other languages, in which the first verb is lexically restricted but, in spite of that, the verbal string construction is analyzed as serial. Therefore he concludes that some asyndetic verbal constructions in Arabic can justifiably be analyzed as serial.

In 1944 H. Fleisch made an inventory of the so-called L-forms in Semitic languages (in Arabic, Forms III and VI), trying to pick up all the semantic values associated with the lengthening of the vowel of the first syllable of the verbal stem. The Ḥassāniyya dialect spoken in Mauritania, which was not well known at that time, is one of the few dialects of Arabic in which the L-forms are productive, and therefore Catherine Taine-Cheikh’s article “De la réciprocité à l’extensivité. Pour une approche renouvelée des verbes à 1re voyelle longue (arabe ḥassāniyya)” deserves special attention. Taine-Cheikh analyzes about 300 verbs, defining their uses in different semantic categories. The III forms are almost always active and transitive, and they can take the passive prefix *u-*, whereas the VI forms are essentially medial or reflexive. Thus, the functional distribution of Forms III and VI is strictly complementary. Semantically, the prototypical value of the L-forms seems to be reciprocal. This is true not only of Form VI, but several Form III verbs can also be regarded as “naturally” reciprocal, e.g. *žādāl* ‘to argue, to dispute’, *šāwār* ‘to discuss, to negotiate’, and *šālāḥ* ‘to be reconciled’, alongside the more markedly reciprocal VI forms *žžādāl*, *ššāwār* and *ššālāḥ*. In addition, there are a small number of L-forms that are more difficult to analyze. As a rule, these are forms inherited

² Fischer, Wolfdietrich 2002. Unterordnende und nebenordnende Verbalkomposita in den neu-arabischen Dialekten und im Schriftarabischen. In: Werner Arnold & Hartmut Bobzin (eds), *Sprich doch mit deinen Knechten aramäisch, wir verstehen es! 60 Beiträge zur Semitistik. Festschrift für Otto Jastrow zum 60. Geburtstag*: 147–164. Wiesbaden: O. Harrassowitz.

³ Woidich, Manfred 2002. Verbalphrasen mit asyndetischem Perfekt im Ägyptisch-Arabischen. *Estudios de Dialectología Norteafricana y Andalusí* 6: 121–192.

from Old Arabic, and they have an “iconic” value, i.e. that of extensivity, which according to Taine-Cheikh is probably the original one. Besides an illuminating analysis of the L-forms in the Ḥassāniyya dialect, the article is also an interesting contribution to the study of diathesis and to the lexical semantics of Arabic.

Jérôme Lentin’s article “Datif éthique, datif coréférentiel et voix moyenne dans les dialectes arabes du *Bilād al-Šām* et quelques problèmes connexes” is a major contribution to the study of the so-called “ethical dative” and the middle voice. Lentin starts his careful, well-documented analysis by making a thorough distinction between the “ethical dative” proper and the “coreferential dative”, which are often grouped together. The former is used when the personal pronoun (1st and 2nd persons only) refers neither to the subject of the verb, nor to its object, e.g. *šāret-lak ma ‘na nahfe* ‘an amusing incident happened to us’ and *yəmken-lak raḥ iṣatte* ‘it may start raining’, in which the dative *lak* ‘to you’ is syntactically redundant but stylistically relevant. The “datives of interest”, such as *təfham-li mn-əs-sā ‘iq ‘amrēn* ‘could you find out for me two things from the driver = could you please ask the driver about a couple of things’ and *sakkri-li haš-šəbbāk* ‘shut that window (for me)’ may with good reason be included in this category. On the other hand, the dative is “coreferential” when the personal pronoun suffixed to the preposition *l-* refers to the subject of the verb, e.g. *ma fik təntəzər-lak šwayye?* ‘can’t you wait a bit?’ and *bərki byākəl-lo lə ‘me* ‘perhaps he will eat a bit’. A semantic classification of the various verbs used in this construction indicates that their general value can be included in the sphere of the middle voice. In the modern dialects of Arabic, the coreferential dative has become one of the principal ways to mark the medial voice morphologically. Another distinct way to mark it is by using the derived Form X (*staCCaC*), whereas the contrast of the vowel sequences *CiCiC*, *yiCCaC* vs. *CaCaC*, *yiCCuC* is on its way to losing its productivity.

Aryeh Levin’s article “The ‘*Āmil*’ of the *Ḥabar* in Old Arabic Grammar” discusses the logical relation between the subject and the predicate, which is one of Sībawayhi’s important interests. In nominal sentences where the predicate is a noun, an adjective or a participle, the subject is logically identical with the predicate (e.g. ‘*abdu llāhi axūka*; ‘*abdu llāhi muntaliqun*), but if the predicate is an expression denoting time or place, this is not the case (e.g. *zaydun xalfaka*; *huwa makānan šalīḥan*; *al-qitālu yawma l-jum ‘ati*). According to Sībawayhi, in both cases the subject (*mubtada’*) is the ‘*āmil*’ of the predicate (*xabar*), but in the former type the *xabar* takes the nominative, whereas it in the latter type it takes the accusative. Most later grammarians do not accept this view. Sībawayhi’s contemporaries of the Kūfī school claimed that in the sentences of the latter type, the *mubtada’* cannot be considered as the ‘*āmil*’. Rather, the ‘*āmil*’ is the fact that the *mubtada’* is not logically identical with the *xabar*. Levin also corrects some misinterpretations of Sībawayhi’s analysis. One of these is al-Sīrāfi’s interpretation, according to which the ‘*āmil*’ in this type of sentences is an implicit verb (*istaqarra*, *waqa ‘a*, *ḥadāta*)

intended by the speaker. This is in line with all the grammarians of al-Baṣra but against Sībawayhi's explicit view.

In a short paper “*Sayabān* ou l’anomie au Liban : quelques remarques sur le lexique expressif en arabe” Arkadiusz Płonka discusses expressive lexical items found in a corpus consisting of anti-Arab propaganda material gathered from the revue *Lubnān/Lebnaan* published in Beirut since 1975 by the Guardians of the Cedars, a violent form of Lebanonism, Maronitism and Phoenicianism. In this context, the rhetoric of the political adversary may be characterized as *’ishāl šafahī* ‘oral diarrhoea’, the antagonist may be called *al-bābāzantūno* ‘the small scoundrel’, an agreement may be belittled as being *al-waṭīqantūno* ‘the trifling paper’, and the servile Lebanese politicals may be labelled as *al-zahfaṭūniyyūn* ‘the grovellers’.

In her article “L’inscription de l’énonciateur dans son énoncé en arabe écrit et parlé : Étude de quelques marqueurs (*’an*, *’in*, *’anna*, (*’ə*)*n*, *’annu*)” Georgine Ayoub establishes the morphological similarity of these ‘subordinating markers’ with the first and second persons of the independent personal pronoun in Semitic languages as well as with the suffix of the energetic mood in Arabic. She comes to the conclusion that these particles also have an enunciative value. A comparison between archaic Arabic, Classical Arabic and modern Lebanese Arabic leads her to an intriguing theory concerning the diachronic development of the modes of indirect discourse.

The volume is carefully edited, including good summaries in French and English, and the scholarly quality of the articles is high. With its several fresh approaches, the volume can be recommended as rewarding, thought-provoking reading.

HEIKKI PALVA

Rachid El Hour, *La Administración Judicial Almorávide en al-Andalus: Élités, negociaciones y enfrentamientos*. Humaniora 340. Helsinki: Academia Scientiarum Fennica, 2006. 336 pp. €30. ISSN 1239-6982, ISBN 951-41-0991-0.

In the present volume Rachid El Hour has collected his earlier articles discussing the Andalusian judiciary. The previously published materials are included as Chapters I–VIII and XI–XII. Chapters IX and X are new studies and have not been published before.

Rachid El Hour analyses the judicial administration in the late 11th century in the Ṭā’īfa Kingdoms and in the Almoravid Empire in al-Andalus. The comparison between the legal institutions and professions in the two epochs enables the author to discuss the changes that took place in the 11th century. The comparative material is presented and analysed in Chapters I–VII, each of the chapters focusing

on one of the major cities or zones in al-Andalus. The discussion of evolution is further developed in the final chapter (Ch. XII), which deals with the transition from Almoravid to Almohad rule. The major sources the author uses are the biobibliographical dictionaries of the period. He analyses the biographical material and relates it to the historical details found in chronicles, supplementing the information by presenting relevant *fatwas*.

Chapter X contains a general discussion of the judicial administration in the Almoravid Empire and defines its special characteristics. A typical Andalusian feature of the judiciary was the close connection between the political establishment and the legal scholars. A special Almoravid development was the extension of judicial authority to the whole Empire through the nomination of local *qādīs*. The right to nominate and discharge the local *qādīs* was put in the hands of the *qādīs* functioning in the major cities. This system created a hierarchy of the legal professions that was further strengthened by the establishment of new judicial offices controlled by the major *qādīs*.

Rachid El Hour's studies in the development of the Andalusian judicial administration are very interesting and provide an incentive not only for further studies of al-Andalus but also for studies comparing the administrative practices in the Abbasid Caliphate and in al-Andalus. The evolving of a hierarchic judiciary with close ties to the political establishment seems to have been a special Andalusian development, as nothing similar took place in the Abbasid Caliphate. The reason behind the special developments within the judicial administration may have been the prevalence given to only one law school in al-Andalus. The plurality of schools in the East created a more complex situation and this may have been the factor that prevented the bureaucratization of the judiciary to the degree that was evident in al-Andalus.

It is precisely from this comparative point of view that I wish to make my major point of criticism. As so often is the case with expert studies of specific regions and epochs, the authors tend to write exclusively to their colleagues. This applies to Rachid El Hour's studies as well and while some degree of exclusive expert focus is understandable in research articles, it is less acceptable in monographs. To broaden the prospective audience of the book, the author could have provided a chapter outlining the special characteristics of the Ṭā'ifa Kingdoms and the Almoravid Empire. Further, an inclusion of an appendix presenting the Andalusian administrative terminology would have been a friendly gesture to a reader who is interested in the history of judicial administration but is not an expert of al-Andalus,

In spite of this, the volume forms a valuable contribution by making Rachid El Hour's interesting studies more easily accessible. The publication of the volume has also given the author an opportunity to complete his various local analyses with the more generalizing discussions presented in the previously unpublished chapters.

IRMELI PERHO

Meredith L. Runion, *The History of Afghanistan*. The Greenwood Histories of the Modern Nations. Westport: Greenwood Press, 2007. 155 pp. ISBN 978-0-313-33798-7.

Shaista Wahab & Barry Youngerman, *A Brief History of Afghanistan*. New York: Infobase Publishing, 2007. 308 pp. ISBN 978-0-8160-5761-0.

Since the birth of modern Middle East studies, Afghanistan has been something of a stepchild in the field. Being on the fringes of all the established disciplines such as Indology, Turcology, Iranistics and Islamic studies, the area has attracted relatively little academic attention, scholarly studies being lamentably few and far between. Even the lavish archaeological heritage was not enough to attract interest in the region, accessible only with difficulty and, more often than not, in a state of a political turmoil.

After the Soviet invasion in 1979, Afghanistan turned into the most important theatre of the final stage of the cold war. The struggle against the Red Army, and the civil war that followed brought massive media attention on a global scale but did little to boost serious interest in the history and culture of the country. Afghanistan during the 1980s and 1990s was little more than a tragic failed state, pre-modern, impoverished, socially shattered and firmly linked to the illegal global drug economy. However, for media needs, the old half-romantic clichés of fierce mountain warriors in an unconquerable and unchangeable country were mostly more than enough. During the Taliban regime these clichés fused with other Western stereotypes, namely those of bloodthirsty, misogynic Muslim fanatics.

In the West, the demand for information rose sharply as a result of 9/11 and the “war on terror”, which – for first time since 1919 – led to a direct military involvement in the region. Consequently, publications dealing with (more or less) Afghanistan-related topics, such as the Taliban, Islamic jihadism, etc. mushroomed on the shelves of bookstores. This body of literature responded very well to the commercial demand but hardly helped to bring forth a more multifaceted picture of the history and culture of the country.

Undoubtedly, the most tangible deficiency of the Afghanistan literature was for decades the lack of comprehensive historical works. There were only a handful of books that could provide the general audience with a deeper understanding of the country’s past or serve as reliable source material for journalists and authors. They had to rely on a few existing works, such as Louis Dupree’s *Afghanistan*, which was, up to early 2000s, the only monograph on the region in English. This is still an excellent work, but published already in 1973 and thus outdated in many respects. (One can even find demographic data taken from Dupree’s work uncritically applied in works published in the 1990s or 2000s – after a quarter of a century of devastating war and massive displacement of the population!)

The first author contributing tangibly in filling the gap was Sir Martin Ewan, a former officer of the British Diplomatic Service. Ewan's books, *Afghanistan* (2001) and *Afghanistan: A Short History of Its People and Politics* (2002), had some shortcomings but were generally well-informed and insightful works. For some years these were practically the only books where the history of pre-Taliban Afghanistan was presented with reasonably detail and accuracy.

Much to the delight of those interested in Afghanistan, the year 2007 saw the issuing of two general histories of the region. The first of these, *A Brief History of Afghanistan* by Shaista Wahab and Barry Youngerman, is an especially pleasant encounter, a highly useful, well-presented and fluently written piece of scholarship. The work is not without flaws, but regarding the overall soundness of presentation, it would simply be audacious to dwell on the minor mistakes. There are also some interpretations where this reviewer's views differ from those of the authors, e.g. the role of Islam in the Hindukush region in the early Middle Ages and the Durrani empire as a more or less direct predecessor of the modern Afghanistan. However, differences in opinion are understandable, taking into account that the historiography on the area is still in its infancy. These questions will be settled in future debates. The bottom line is that *The Brief History of Afghanistan* is a sturdy work and will be around years to come.

Regrettably the other work, Meredith L. Runion's *History of Afghanistan* actually falls short in living up to its title. The author is not a professional historian, nor an expert on Afghanistan or Central Asia, but – according to the publisher – a “Program Manager for the Federal Government”. There is no doubt that she has labored hard in an attempt to reach a basic understanding of the history of Afghanistan – but she does not quite make it. The outcome is basically nothing more than a chronology of events in the region of Afghanistan, drawn from curious and often obscure sources and containing omissions and misunderstandings of every kind. In addition, the work contains only 155 pages – only half of the length of Wahab and Youngerman's “brief” history! All said, since more competent works are available, there is no reason to recommend this book.

ANDREI SERGEJEFF

Jamil M. Abun-Nasr, *Muslim Communities of Grace. The Sufi Brotherhoods in Islamic Religious Life*. London: Hurst, 2007. x + 280 pp. ISBN 978-1850658559.

Writing a comprehensive history of Sufism is a challenging project. To my knowledge, Jamil M. Abun-Nasr is the first one to take up the task after the publication of J. Spencer Trimingham's now outdated *The Sufi Orders in Islam* (1971) and Annemarie Schimmel's *Mystische Dimensionen des Islam. Die Geschichte des Sufismus* (1985) that frequently compromises the historical approach in examining the depths of Sufi thought and poetic expression. Accordingly, *Muslim Communities of Grace. The Sufi Brotherhoods in Islamic Religious Life* is a welcome contribution to the scholarship on what is usually termed Islamic mysticism.

Abun-Nasr approaches Sufism from the vantage point of social and political history. He claims that the sustained appeal of Sufism throughout the history of Islam derives from its role as an alternative religious authority. During the formative period of Islam the caliph and the *'ulamā's* in the state administration failed to portray themselves as the legitimate successors of the Prophet Muhammad and the Sufis came forth as an alternative to the state sponsored religious leadership. Upon the collapse of the Abbasid caliphate in the 13th century, the founding figures of the Sufi orders came, in the author's view, to represent the lost religious power previously wielded by the caliph. When colonial rule made its presence felt in the regions populated by a Muslim majority in the 18th century, the orders transformed into brotherhoods that were characterized by a strict and uniform ritual and the revivalist concern for resuscitating the *sunna* of the Prophet as the main governing principle of Islamic societies. In the 19th century many brotherhoods became intimately affiliated with various tribal communities. The multifarious responses of the Sufi brotherhoods to foreign rule are studied in detail and the author closes the study by briefly noting the reasons for the Sufis' capability to avert the criticism of the Salafi movements.

Geographically the scope of Abun-Nasr's study is rather limited. In discussing the Sufi orders he briefly notes the developments in Central Asia in addition to the Middle East and North Africa whereas in studying the Sufi brotherhoods he focuses exclusively on the latter regions. The reader is left to wonder what happened elsewhere during the same period and if Sufism followed similar lines of development everywhere. It is unfortunate that the author fails to note the non-uniform evolution of Sufism in various regions from Morocco to Indonesia. Had the author chosen to select his examples from 18th- and 19th-century South Asia, for example, the picture would have been radically different. Furthermore, in referring to Sufism in this region the author is often inaccurate. His characterization of the Chishtiyya as a Hinduized form of Sufism tolerated by Muslim rulers in order to popularize their regime among the Hindu subjects does not find support

in the primary sources. Nor was Naqshbandiyya as uniformly devoted to legalistic orthodoxy as the author claims. For example, the Abū'l-‘Ūlā’iyya, a sub-branch of the Naqshbandiyya that still attracts wide following in India and Pakistan, includes dance in its *samā’* ritual. Furthermore, reading Abun-Nasr’s study one gets an impression of linear evolution of Sufism from orders to brotherhoods. However, it should be noted that the brotherhoods took their place by the side of the traditional Sufi orders, which have continued to function to the present day and to accommodate practices discouraged in the brotherhoods. Among these is, for example, the multiple initiation into several Sufi orders.

Studying Sufism merely in relation to political and social conditions often leads to losing sight of Islamic intellectual history. This is evident in the present study, as well. For example, the synthesis of *waḥdat al-wujūd* and *waḥdat al-shuhūd* (‘unity of existence’ and ‘unity of witnessing’) promulgated by Shāh Walī Allāh (d. 1762) was a determining factor in the division among the Sufis of the Naqshbandiyya-Mujaddidiyya in the 18th and 19th centuries. The reason for some Naqshbandis to dissociate themselves from Walī Allāh and his followers was the latter’s accommodation of the two viewpoints, not the disagreement with their political ideas as Abun-Nasr suggests.

On the whole, however, *Muslim Communities of Grace* is highly recommendable. The author skilfully entwines Sufism with the development of Islamic societies and, perhaps more importantly, manages to avoid the romantic notions concerning the alleged golden age of Sufism that still prevail in many studies written on the subject.

MIKKO VIITAMÄKI

Nawal Nasrallah, *Annals of the Caliphs’ Kitchens. Ibn Sayyār al-Warrāq’s Tenth-Century Baghdadi Cookbook*. English translation with introduction and glossary. Leiden: Brill, 2007. 867 pp. ISSN 0929-2403, ISBN 978-90-04-158672.

Ibn Sayyār al-Warrāq, le signataire de *Kitāb al-ṭabīkh* qui est le livre arabe de cuisine le plus ancien qui nous soit parvenu, est un auteur presque anonyme. Cet homme qui vécut au X^{ème} siècle était probablement copiste, papetier ou libraire, comme son nom le suggère, son identité demeure un mystère mais ce qui apparaît certain c’est qu’il nourrissait une grande passion aussi bien pour la gastronomie que pour la littérature et la science. Son oeuvre n’est pas un simple livre de recettes de cuisine, c’est une source exceptionnelle sur l’alimentation, l’hygiène alimentaire et la diététique, sur la formation d’une nouvelle cuisine et ses manières de table, sur

la contribution des princes abbasides à la codification des recettes et non seulement à la création de plats.

Nawal Nasrallah a réalisé la traduction intégrale de *Kitâb al-ṭabîkh*. Professeur universitaire d'anglais mais dotée d'une connaissance linguistique et littéraire de l'arabe classique et d'une sensibilité particulière envers la matière en question, elle a retrouvé dans le livre d'Ibn Sayyâr la cuisine de ses ancêtres. En étudiant et en traduisant *Kitâb al-ṭabîkh*, elle a trouvé le moyen de survivre à son éloignement de son pays natal, l'Irak. Cependant, son approche est totalement scientifique et ne souffre d'aucun sentimentalisme. Une telle recherche s'inscrit dans la continuité d'un intérêt à la cuisine arabe qui a vu le jour seulement dans les années 1930, avec l'édition de *Kitâb al-ṭabîkh d'al-Baghdâdî* (13^{ème} siècle) par Daoud Chelebi (Mossoul, 1934) et celle de *Kitâb al-ṭibâkha* de Jamal al-Dîn al-Dimashqî (m. 1503) par Ḥabîb Zayyât (Damas, *Al-Mashriq*, 35, 1937). Les orientalistes A.J. Arberry et Maxime Rodinson ont été les précurseurs des traductions de recettes arabes du moyen âge, respectivement en 1937 et en 1945 et demeurent, encore de nos jours, les deux références principales dans le domaine de l'histoire culinaire arabe. L'arabisant et gastronome Charles Perry a donné une nouvelle version de la traduction de A.J. Arberry laquelle a suscité un débat violent et fructueux qui a mené à de nouvelles découvertes dans le domaine.

Quant au livre d'Ibn Sayyâr, dont l'existence (suite à la découverte du manuscrit d'Oxford) fut très tôt signalée, aussi bien par Ḥabîb Zayyât que par A.J. Arberry, en 1937 et 1939, ce n'est qu'en 1987 que son édition vit le jour par les soins de Kaj Öhrnberg et Sahban Mroueh à partir de la découverte d'un manuscrit à la bibliothèque de l'Université de Helsinki. Son édition en arabe a enfin permis aux chercheurs d'entreprendre sa traduction sans pour autant l'affronter dans son intégralité. David Waines fut probablement le premier à faire connaître quelques-unes des recettes du livre d'Ibn Sayyâr dans son beau livre *The Caliph's Kitchen* (Riad el-Rayyes, Londres, 1989) paru également en français et en arabe. Moi-même j'en ai traduit un certain nombre pour l'édition italienne de mon essai *L'Islam a tavola. Dal Medioevo a oggi* (Laterza, Roma-Bari, 2004) paru également en anglais (*Medieval Cuisine of the Islamic World*, UCP, 2007).

N. Nasrallah a traduit *Kitâb al-ṭabîkh* en entier : les 600 recettes, les nombreuses poésies qui les illustrent, les anecdotes et les nombreuses pages de conseils et recommandations au sujet des bienfaits et des méfaits des aliments, des règles à respecter à table ou pendant les séances de vin, des normes de l'hygiène dans les cuisines, etc. La traduction est précédée d'une longue introduction qui présente une large documentation culinaire arabe médiévale, et en particulier les sources sur lesquelles Ibn Sayyâr al-Warrâq s'est appuyé pour composer *Kitâb al-ṭabîkh*. Une troisième partie de l'ouvrage comporte un index documenté sur les personnes et les lieux et un glossaire anglais-arabe de 250 pages consacré à la terminologie culinaire et médicale extraite de *Kitâb al-ṭabîkh*, et c'est cette dernière partie tout

à fait originale qui représente, à mon avis, le plus grand intérêt de la recherche. 35 tables en couleurs illustrent le livre.

Annals of the Caliphs' Kitchens est un livre qu'on peut aborder de différentes manières (sauf le feuilletter au lit ou le porter avec soi en vacances à cause du poids de ses 867 pages). Je l'ouvre au hasard, je tombe sur la page 539, c'est l'index des noms propres et des lieux. Les deux premiers noms qui apparaissent en gras sur la page sont des noms de femmes : Um al-Faḍl et Um Ḥakīm. La première avait créé un « plat froid » destiné à al-Mahdī, père de Hārūn al-Rachīd. La notice de quatre lignes éclaire sur l'identité de cette femme qui fut l'épouse d'un homme important (dont l'identité est donnée un peu plus loin dans la même page), mère de deux fils dont l'un, Ja'far, fut l'ami du calife Hārūn al-Rachīd avant que ce dernier ne le fit assassiner. D'une recette d'un « plat froid » on aboutit à une histoire tragique qui donne bien froid au dos. Quant à Um Ḥakīm morte en 719, à laquelle Ibn Sayyār attribue la « paternité » d'un plat de friture de viande et d'œufs qui porte son nom : *qaliyyat Um Hakīm*, c'était une femme qui appartenait à la dynastie omeyyade, fille d'un descendant de la tribu de Koreich, mère du calife omeyyade 'Umar bin 'Abd al-'Azīz et épouse de 'Abd al-Azīz bin al-Walīd. Voici donc une recette antérieure au règne des Abbasides et qui remonte à deux siècles ou davantage avant l'entreprise d'Ibn Sayyār de composer son livre de cuisine. N. Nasrallah ajoute que cette femme avait gagné la postérité grâce à *ka's Um Hakīm*, « le verre d'Um Ḥakīm » qui était un verre à vin avec des anses en or et de capacité équivalente à trois quarts de litre « 3-pint wine glass » (ce qui correspond à la capacité d'une carafe !). Il est vrai que les Omeyyades étaient connus pour leur excès dans tous les domaines.

Inutile de présenter les 600 recettes d'Ibn Sayyār, il faut les lire car chacune d'elles réserve une surprise, une découverte, une histoire, une saveur nouvelle qui peut plaire ou déplaire. Il y a des recettes de plats salés, sucrés-salés, aigres-doux, froids et chauds, de pain, de gâteaux et de confitures, de boissons non alcoolisées, sans compter les recettes pour la conservation des légumes dans la saumure ou de la viande et le poisson par le séchage, pour obtenir le vinaigre ou produire du vin de raisin, de dattes ou de miel.

LILIA ZAOUALI