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Published in: Bibliotheca Orientalis

Citation for published version (APA):

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in Jerusalem, Armenian Cathedral of St James, Jacob’s Well in Nablus a.o.); (4) single-nave churches (St George in Famagusta, Atlit); and (5) polygonal churches (church of the Ascension on the Mount of Olives, castle chapel at Atlit). The chapter is concluded with a short survey of convents and monasteries. Crafts and minor arts are presented in chapter 6: ceramics (local and imported from Egypt, Syria, Byzantium and the Christian West); glass (bottles, bowls, beakers and goblets, jars, lamps, window glass and stained glass, glass manufacture); metalwork which ranges from important to minor works of art and then to souvenirs for pilgrims (grille from the Templum Domini, i.e. the Dome of the Rock, iron candelabra from the same place and from St Nicholas, pricket candlesticks and brass bowls from Bethlehem, brass bowl of Hugh IV of Cyprus, brass plates from Bellapais Abbey [probably made in Flanders], organ pipes and bells from Bethlehem, ampuelae for pilgrims, reliquaries, pendant crosses, processional crosses and crosiers, horse shoes and tools); stone vessels and objects; inscriptions and heraldry; wood, e.g. wood carving in the Church of Nativity in Bethlehem; board games; arms and armour (haubekks, plate armour, helmets, maces, bows, etc.); Greek fire; leather working; ivories, objects of bone and mother-of-pearl; Crusader coins (minging, gold coins, cut gold, silver and copper coins, lead tokens, European coins in the Latin East); Crusader seals. Chapter 7 deals with the fine arts, i.e. figurative sculpture (the lintels of the Church of the Holy Sepulchre; the Nazareth finds, such as capitals and a couple of torsos, and other sculptural finds in the kingdom of Jerusalem; the Larnaca tynpanum); non-figurative ornamentation of structures with capitals, rosettes, friezes, corbels and other embellishments, combining Western influences with indigenous Middle Eastern elements (e.g. facades and portals of the Church of the Holy Sepulchre); wall painting: four major and several lesser examples of wall painting survive, largely the work of Byzantine artists (on the columns in the Church of Nativity in Bethlehem, St. Jeremiah in Abu Gosh, Theoctistus Monastery in the Judean Desert, Chapel of St John the Baptist in Sebaste, a.o.); mosaics: only two examples, viz. in the Church of the Holy Sepulchre and the Church of the Nativity in Bethlehem; manuscript illumination from the scriptorium of the Holy Sepulchre in Jerusalem (Psalter of Queen Melisende, the Sacramentary and the Missal of the Holy Sepulchre, a.o.) and from the scriptorium at Akko (the Arsenal Bible in Paris, the Egerton Missal in the British Museum, copies of the Histoire universelle, etc.); icons, mainly in the monastery of St Catherine in Sinai. In Chapter 8 we find a short but neat presentation of building techniques and materials: mortar and plaster, wood, stone (treatment of the stone, mason’s marks), construction. Finally, the subject of Chapter 9 is “Burials”. It deals with burial customs and anthropological research on skeletal remains. “Unfortunately, in recent years religious sentiments have brought anthropological research in Israel to an almost complete standstill” (p. 226). Studied further are cemeteries, tombs (chamber tombs, niche tombs, carved slab tomb markers, sarcophagi, painted tombs, communal burial). In his Postscript the author repeats that Crusader archaeology and art-historical research dealing with the material culture of the Latin East has made major strides in recent years. He also underlines, however, that there are still many areas that remain untouched.

This is a fine piece of work, in which the author offers in a compact space an instructive, reliable and readable survey of the material culture in the Levant during the Crusader period. He could rely on his own research in the field for some of the information and for the rest he carefully searched the extant literature with a good feeling for the essential and with a balanced judgment.

There are some minor shortcomings, which in a later edition could easily be emended in order to improve the readability. Thus it is advisable to offer more translations of Latin terms, the knowledge of Latin no longer being what it used to be. The plans, which are of good quality, lack an orientation. Although the book is well illustrated, there are still some descriptions which are hard to follow without an illustration, e.g. the markets in Jerusalem. But these little faults do not detract from the high quality of the book, which can be recommended to everybody — beginner or advanced — who is interested in Crusader archaeology.

Leuven, February 2002

Antoon Schoors

ARABICA


This book comprises re-publications and translations of published articles on the formative period of Islam (i.e. 600-950 CE). It is the first of the two volumes constituting The Formation of al-Andalus, that is, Part 1 ‘History and Society’ and Part 2 ‘Language, Religion, Culture and the Sciences’. Many articles originally written in Spanish, French or German are now available in English.

In her introduction to Part 1, Manuela Marín briefly surveys Spanish historiography and how al-Andalus is dealt with. She notes the various attitudes historians have held in the past, ranging from Hispanicocentric to a more neutral one in which al-Andalus is simply a geographical expression, one even more neutral than ‘Muslim Spain’.

The first chapters deal with the early history of the Muslims in Spain and their relationship with the autochthonous population. In his article ‘The Itineraries of the Muslim Conquest of al-Andalus in the Light of a New Source: Ibn al-Shabbât’ (p. 1), Emilio de Santiago Simon describes how the conquest of the Muslims is represented in the Arabic chronicles. The article by Maria Jesus Viguera Molins — ‘The Muslim Settlement of Spain / al-Andalus’ (p. 13) — presents a survey of early sources and information about the first pacts between Muslims and local Christians, and mentions early sources which still need to be published. In his article ‘Al-Andalus and Gothica Sors’ (p. 39), Heinz Halm presents his thesis that the name ‘al-Andalus’ is derived from the Gothic ‘landa lauts’ (‘land lots’), which refers to the Vandals and the Suevians who made peace by dividing the regions of the provinces among themselves for settlement by drawing lots. Miguel Cruz Hernandez also deals with early Andalusi history in his ‘The Social Structure of al-Andalus during the Muslim Occupation (711-55) and the Founding of the Umayyad Monarchy’ (p. 51), as does Eduardo Manzano Moreno in his ‘The Settlement and Organisation of the Syrian Junds in al-Andalus’ (p. 85), Luis Molina’s article ‘An Arab among Muwallads: Muhammad
Ibn ‘Abd al-Salām al-Khushānī (p. 115) concerns a teacher of prophetic traditions and lexicography who lived from 836 to 899, and whose enmity towards māwallads and māwālī was evident, although this did not affect his attitude towards the mawla Baqi ibn Makhlad in the case of the accusations of heresy directed to the latter by the fiqhāh of Córdoba in 866. Pierre Guichard — the well-known specialist on the Valencian region — focuses on ‘The Population of the Region of Valencia during the First Two Centuries of Muslim Domination’ (p. 129), and evaluates the composition of that population for instance in view of the relatively large presence of Berbers in this region.

Mikel de Epalza’s article ‘Mozarabs: an Emblematic Christian Minority in Islamic al-Andalus’ (p. 138) appeared in Salma Jayyusi’s Legacy of Muslim Spain (Leiden, Brill: 1992). There follow three articles on the development of cities in al-Andalus: Alfonso Carmona González’s ‘From the Roman to the Arab: the Rise of the City of Murcia’ (p. 205), Sonia Gutierrez Lloret’s ‘From Civitas to Madina: Destruction and Formation of the City in South-East al-Andalus: the Archaeological Debate’ (p. 217), and Leopoldo Torres Balbas’s ‘Cities Founded by the Muslims in al-Andalus’ (p. 265). The theme of continuity between late Roman and Islamic urban structures, and whether there was a break between the two, crops up more than once.

Maribel Fierro’s ‘Four Questions in Connection with Ibn Hafsun’ (p. 291) deals with the rebellion of Ibn Hafsūn, which was considered by Manuel Acién Almansa as an expression of the resistance of the Visigothic feudal lords to Muslim administration, and deals with questions of feudalism and ethnicity. Alberto Canto Garcia’s article ‘From the Sikkat al-Andalus to the Mint of Madinat al-Zahra’ (p. 329) deals with numismatics and currencies. Then there are two articles on frontier strongholds and fortifications: Manuel Acien Almansa’s ‘Settlement and Fortification in Southern al-Andalus: the Formation of a Land of Husun’ (p. 347) and the late Jacinto Bosch Vilà’s ‘Considerations with Respect to “al-Thaghr in al-Andalus” and the Political-Administrative Division of Muslim Spain’ (p. 377), which originally appeared in 1962 in Paris and was translated from the Spanish. The remaining articles are devoted to various administrative-bureaucratic institutions, the Caliphate and the family: Joaquín Vallvé Bermejo’s ‘The Zalmédina of Cordoba’ (p. 389), Miquel Barcelo’s ‘The Manifest Caliph: Umayyad Ceremony in Cordoba, or the Staging of Power’ (p. 425), Juan Zozaya’s ‘Eastern Influences in al-Andalus’ (p. 457), and María Luisa Avila’s ‘The Structure of the Family in al-Andalus’ (p. 469). There is also an index (p. 485).

The nineteen articles in Part I provide valuable information on the history and society of al-Andalus without being exhaustive. The introduction by Manuela Marín is useful since she places the scientific activity in the field of history and society of the last decades against the methodological and historical background to the research. Since the book’s constituent articles were difficult to find, I am glad to be afforded the opportunity to become more acquainted with the results of scholarship in the field.

Amsterdam, November 2002

Arie SCHIPPERS


Ramón Llull (1232-1316) was one of the greatest medieval Catalan personalities, as amply demonstrated by, for example, the article by Gregory B. Stone in Menocal’s Literature of al-Andalus (Cambridge 2000, pp. 345-357). He wrote in Latin, Catalan and Arabic (his lost Arabic works have been translated into Catalan). Llull can be seen as a bridge between Arabic and Romance civilization, since he was born on Majorca just three years after James I of Aragon captured the island from the Arabs who had held it for three hundred years. During that time the majority of the population remained Muslim. The cultural diversity of which he was testimony in his time is the main element of Llull’s work. He wished that — just as there is one God, Father and Creator — all peoples could unite and form one people. At the age of eighty, he wrote to Frederick III of Sicily in his Liber de participatione christianorum et saracenorum, that ‘well-educated Christians familiar with the Arabic language should go to Tunis to let Muslims see the truth of their faith, and that well-educated Muslims come to the kingdom of Sicily to discuss their faith with wise Christians and Muslims ... and they would not try to destroy each other.’ His treatise Llubre d'amic e amat (Book of Lover and Beloved) is a mystical work consisting of 366 short verses written in lyric prose about the relation of a human being — the Lover — with God (or Christ), the Beloved.

Galmes de Fuentes’ book discusses the Arabic influence on Ramon Llull’s Llibre d'amic e amat. His introduction (I; pp. 9-29) is about the person Ramon Llull, the cultural significance of the Arabic world, and an evaluation of Arabic science in medieval Europe, which brought into existence a ‘novel saber’ (‘new knowledge’). The chapter also notes some possible antecedents of Llull’s thoughts and oeuvre. Chapter 2 (pp. 30-32) focuses on the meaning, structure and date of composition of Llibre d'Amic e Amat. Chapter 3 (pp. 33-42) deals with the Arabic tradition that has influenced the book, and tries to explain the origin of Sufism (mysticism) and its sociocultural reality. Chapter 4 (pp. 43-94) — ‘Metaphysics of the Divine Love’ — tells us about mystical elaboration of human love, lover and beloved, and that the mystical stage attained by insight requires the lover’s will and abandonment. This has a parallel with the Sufis, who assert that happiness is acquired not by study but by total abandonment. There is also another similarity between Arabic mystic love and Ramon Llull’s concept: the Arabic ‘nazar al-qalb’ (speculation of the heart), which expresses the idea that the beginning of mystical thought starts with a certain intuition founded in memory, Memory is related to the expression dhikr (memory and mentioning, recording the name of God) in Sufi mysticism.

After that, a variety of characteristics of love are reviewed, such as the concept of love as a synthesis of oppositions; the signs of love, the feelings of possession and oblivion, which are connected with the vexation engendered in the lover by both the presence and the absence of the beloved. Then the identity of lover and beloved is dealt with: the lover mirrors the beloved, and vice versa. Another subject is the paradox of love: it gives death and life, which is the martyrdom of love expressed by the Arabic author Ibn Dawud al-Isfahānī