

REVIEWS

Wörterbuch zu den griechisch-arabischen Übersetzungen des 9. Jahrhunderts, Supplement, Band I: Á-Ī. By MANFRED ULLMANN. Wiesbaden: Otto Harrassowitz Verlag, 2006. 826 pp. ISBN 3 447 05390 9 / 978 3 447 05390 7. — *Wörterbuch zu den griechisch-arabischen Übersetzungen des 9. Jahrhunderts, Supplement, Band II: Ð-Û.* By MANFRED ULLMANN. Wiesbaden: Otto Harrassowitz Verlag, 2007. 972 pp. ISBN 978 3 447 05609 0.

Ullmann's *Wörterbuch zu den griechisch-arabischen Übersetzungen des 9. Jahrhunderts (WGAÜ)* appeared in 2002¹. It is not a comprehensive dictionary, nor is it possible to compile one at the present state of our art. However, it contains a rich collection of Greek words and their Arabic equivalents, both in their respective contexts, mainly from the Greek original and the Arabic version of Galen's *De simplicium medicamentorum temperamentis ac facultatibus*, but the author also drew important material from a considerable number of related works. The Arabic version of Galen's aforementioned work has not been published yet thus the author primarily relies on various manuscripts. As a corollary to the results of his work in the field of lexicography, in the extensive foreword (pp. 15-63) Ullmann publishes the significant insights he won concerning the history and relationship of the Arabic translations of this important work of Galen's. Having finished work on the basic volume of the dictionary he gradually got access to works, both printed and in manuscript form, in medicine and pharmacology as well as in other areas of secular learning such as agriculture and science, but he also extended the sphere of his investigations to include works from the fields of religion and humanities too, e.g. the *Septuagint (Jesus Sirach)*, the *New Testament*, speeches by Gregory of Nazianzus, works by Nemesius of Emesa, etc. Thus the author managed to collect a considerable amount of vocabulary of primary importance which is not contained in the works of Arabic national lexicographers, whose vocabulary more or less covers the habitat of the Bedouins while they basically disregard the diverse and important fields of urban life. With his magisterial opus the author has set the course for future research too: he himself admits that "notwithstanding the richness of the material contained in these volumes one has to admit that it was not possible to offer more than bare sketches and sidelights" (*Suppl. I*, p. 47). On the basis of the rich material amassed in the present work the author stresses once again how important it is to include the

¹ See our review on the pages of the present journal in *Proceedings of the 20th Congress of the Union Européenne des Arabisants et Islamisants*, Budapest 2000. Ed. by ALEXANDER FODOR. Part Two. *The Arabist, Budapest Studies in Arabic* 2003, 26-27.317-318.

vocabulary of all these fields in a comprehensive dictionary of Arabic, like the *Wörterbuch der klassischen arabischen Sprache (WKAS)*, a view with which one cannot but wholly agree: it is absolutely unacceptable to reserve the vocabulary of these fields for specialized dictionaries, one might even say “banish” it to them, as has been suggested repeatedly. Of course, this means also that this dictionary is meant not only for the specialist in translations from the Greek and in the history of sciences in Islam but that the average Arabist can also derive great benefit from its perusal and that henceforth it will become a basic reference work in the field of lexicography along with Lane, Dozy, *WKAS*, the *Greek and Arabic Lexicon (GALex)* by Endress and Gutas, and Joshua Blau’s recent *Dictionary of Mediaeval Judaeo-Arabic Texts*. As a corollary to the rich yields of his efforts in the field of lexicography, Ullmann’s work abounds in significant new insights into the various aspects of the history of the translation movement: in addition to new insights into the development of the vocabulary of Hellenistic sciences, many interesting and important details concerning the history of some translations, such as Dioscorides, can be found in the pages of the present work under review. The elucidation of the history of the translated texts will enable us to identify the translators with more precision and important contributions in this field can already be found in the forewords to this work. The two volumes are beautifully produced and the present reviewer has to admit that in the meantime he has also accustomed himself to the circumstance that instead of having been set in type the work has been reproduced from a holograph manuscript in the author’s own handwriting, which after all, is very clear, pleasant and easy to read. Everybody working in the field of Arabic and Islamic studies is greatly in the author’s debt for the magisterial *WKAS* alone; with the present work Ullmann has considerably increased our debt to him. We can only wish that his stunning industry and energy will not abate and that he will surprise us with similar works – perhaps further *Supplementa* to the present work?

István Ormos

Alltagsleben und materielle Kultur in der arabischen Sprache und Literatur. Festschrift für Heinz Grotzfeld. Hrsg. von THOMAS BAUER und ULRIKE STEHLI-WERBECK u. Mitarb. von THORSTEN GERALD SCHNEIDERS. (*Abhandlungen für die Kunde des Morgenlandes*, hrsg. von Florian C. Reiter, LV, 1.) Wiesbaden: Harrassowitz, 2005. 457 pp. ISBN 3-447-05009-8.

The present volume dedicated to Heinz Grotzfeld on his 70th birthday, besides properly honouring a great German scholar, provides the scholarly public with an immensely useful and very special collection of papers in a field which interests many nowadays but was neglected in the past: the everyday life and material culture of the Arab world (mainly, but not exclusively) in the Middle Ages. Most of the contribut-

ors took the burden on themselves of remaining within the framework of the topic indicated by the title. This resulted in an uncommonly homogeneous volume which is the merit of the editors.

This topic was one that perhaps interested most the celebrated scholar. In the Congress of the U.E.A.I., Salamanca 1992, he read a paper on a biographical work which, unlike the other pieces of the well known *tabaqāt* literature and the annals of different townships, concentrates not on the middle and upper classes of the society but on the lower strata of artisans and craftsmen. It was an engaging and noteworthy lecture which has aroused my interest towards this theme and I feel sorry for the lack of the edition of this invaluable MS until now.

There are 24 papers in the volume under review, published in alphabetic order, which is far the least appropriate way of ordering from the point of view of the future readers. These articles could be ordered in two ways: (i) from the point of view of the materials used in them or their subject matters, (ii) or considering their topics.

(i) There are 9 papers based on Arabic language and linguistics (grammar, lexicography, Arabic script and dialects). (a) Grammar (1): Ramzi Baalbaki's paper "Theoretical Coherency Versus Pedagogical Attainability. The Conscious Bias of Arab Grammarians". The author points to the specific position of Arabic grammar between science and educational purposes. (b) Lexicography (2): Werner Diem "Das Bāb aš-Šarī'a der Alhambra und seine Inschrift", and Stefan Reichmuth "Nachricht von den Inseln der Seligen. Mythos und Wissenschaft im *Tağ al-arūs* von Murtaḍā az-Zabīdī (gest. 1205/1791)" Reichmuth investigates in this article how the commentators worked. (c) Script: Ewald Wagner "Schrift, Schreiben und Schreiber bei Abū Nuwās". (d) Dialects: Heikki Palva "A Traditional Narrative from al-Balqā', Jordan". Manfred Woidich "Kindersprache in ilBašandi. Ein Text aus der Oase Dakhla"; Mohand Tilmatine "Das Lautarchiv von Berlin. Bemerkungen zu einer unbekanntenen Quelle für arabische und masirische (berberische) Sprachen". (e) Jewish-Arabic: Otto Jastrow "Linsen mit Reis – und doch keine *mẓaddara!* Jüdisch arabische Kochrezepte aus Mossul". (f) One paper deals with languages other than Arabic: Kerstin Eksell's "The Verb *wǧm* in Safaitic Inscription".

(ii) There are 9 papers dealing with Arabic literature: (a) In the field of classical literature there are seven papers: Thomas Bauer "Das Nilzağal des Ibrāhīm al-Mi'mār. Ein Lied zur Feier des Nilschwellenfestes"; Sabine Dorpmüller "'Und Er goß aus das Wasser in Strömen ...' Eine Nilpredigt von Ibn Nubāta al-Ḥatīb?" (d. 984-5); Wolfdietrich Fischer "Der Schleier der Frau in der altarabischen Stammesgesellschaft"; Jaakko Hämeen-Anttila "Ibn Wahšiyya on Substitute Foods"; Anke Osigus "'Ich schade nur und nütze nicht.' Zum Bild des Skorpions in arabischen Quellen"; Otfried Weintritt "an-Našīr al-Ḥammāmī (gest. 712/1312): Dichter und Bademeister in Kairo"; Hinrich Biesterfeldt "Ein Philosoph trinkt Wein". (On Sahl al-Balhī d. 934). (b) Modern literary themes stand in the centre of two articles: Abdallah Abu Hasha

“Monologisches Dasein im kollektiven Geschwätz. Kritik von Ideologie und Tradition in Christoph Heins *Der fremde Freund*, *Drachenblut* und Yūsuf Idrīs’ *al-Baydā*” and Wiebke Walther “Komik als Kontrast. Schwänke, Ränke und Rollenspiele in der schiitisch-irakischen Stadtkultur zwischen 1890 und 1950”. (c) One article deals not with Arabic but Sumatran literature: Edwin Wieringa “Punning in Hamzah Pansuri’s Poetry”.

(iii) Popular religious beliefs are treated in 2 articles: Alexander Flores “Unter dem Grabstein schaut niemand nach. Gelebte Religion im Palästinakonflikt” and Stefan Wild “Alle Tage ist kein Freitag. Bemerkungen zu Freitag, Feiertag und Alltag in der islamischen Welt”.

(iv) Cultural history, not based on a text, is the subject of three papers: (a) There are two articles on the Middle Ages: Barbara Freyer Stowasser “Time Sticks” and Stefan Leder “Damaskus: Entwicklung einer islamischen Metropole (12-14. Jh.) und ihre Grundlagen”. (b) Finally, there is an article on a sociological topic in our age: Thorsten Gerald Schneiders “Die *zabbālīn* in ‘Izbat an-Nahl, Ägypten. Modernes Alltagsleben am Rande der Gesellschaft”.

Now, if we want to arrange the material of the volume according to the topics dealt with in them we receive the following picture:

(1) Two papers relate to architecture: Werner Diem’s on the Alhambra and Stefan Leder’s on Damascus.

(2) Geography is dealt with in Stefan Reichmuth’s paper on the commentary of the 18th century lexicographical work *Tāğ al-‘arūs*.

(3) The description of an animal, the scorpion, which plays an important but dangerous role in the everyday life of the rural parts of the Arab world is investigated by Anke Osigus.

(4) Arabic script is the theme (but not the material) of Ewald Wagner’s literary research.

(5) Heikki Palva examines how to tell a tale in popular narratives.

(6) Children’s talk is what Manfred Woidich’s paper is about.

(7) Food, cooking and drinking stand in the centre of the articles written by Otto Jastrow, Jaakko Hämeen-Anttila and Hinrich Biesterfeldt.

(8) Kerstin Eksell tries to disentangle the cultural context of a text.

(9) Social life in a narrower sense is the theme of 11 papers. (a) Sociographical questions interest Abdallah Abu Hasha, Wiebke Walther and Thorsten Gerald Schneiders. (b) Ramzi Baalbaki’s paper concentrates on education. (c) Wolfdietrich Fischer’s article is on Arab women. (d) The following authors are interested in different festivities: Thomas Bauer and Sabine Dorpmüller write on the Nile festivals, Stefan Wild speaks about the relationship between festivities and everyday life, while Alexander Flores’ interest lies in the cult of saints. (e) Otfried Weintritt writes about the public bath. (f) Last but not least folk astronomy is the theme of Barbara Freyer Stowasser’s paper.

Grammar as a Window onto Arabic Humanism. A Collection of Articles in Honour of Michael G. Carter. Ed. by LUTZ EDZARD & JANET WATSON. Wiesbaden: Harrassowitz, 2006. 264 p. ISBN 978-3-447-05444-7

Michael G. Carter is one of the most significant Western scholars in the field of the historiography of Arabic linguistics whose two outstanding works, the translation and commentary of Širbīnī's commentary of the *Āğurrūmiyya* grammar and his article on Sībawayhi in the *Encyclopaedia of Islam* (one of the few really 'precious pearls' of the second edition of), can be considered landmarks in this very important, and earlier much neglected, field of Arabic studies. On the occasion of his retirement from his chair at Oslo University some of his colleagues from the regular colloquia of Arabic grammar and some other academics of the new generation offered their papers in his honour.

The editors successfully avoided the usual clumsiness of similar laudatory volumes by arranging the articles thematically instead of the alphabetical order. The first two articles, Ramzi Baalbaki's "Unfamiliar morphological terminology from the early fourth century A.H. Mu'addib's *Daqā'iq al-Taṣrīf*" and Kees Versteegh's "A new treatise about the *'ilal an-nahw: Ibn al-Warrāq on 'inna wa-'axawātuhā*" treat an important question of the traditional Arabic grammar, that of interpreting the ancient grammatical terms in their ever changing context. Arabic grammatical description, and especially the terms used in it, does not possess such a unified theory as it seemed to even half a century ago. Ramzi Baalbaki and Kees Versteegh helped us with their essays in the past in many ways to understand this and they do the same now in the present volume.

Adrian Gully steps in the trace of Ramzi Baalbaki in investigating similarities between the two main branches of Mediaeval language studies, grammar and rhetoric in his article "Two of a kind? Ibn Hišām al-Ansārī on *nahw* and Ibn al-Aṭīr on *balāġa*". It is only to be hoped that he will continue his fruitful research in this direction.

The other excellent studies published in this volume are: Yasir Suleiman "Arabic language reforms, language ideology and the criminalization of Sībawayhi"; Pierre Larcher "Un texte d'al-Fārābī sur la 'langue arabe' réécrit?"; Georges Bohas & Abderrahim Saguer "Sur un point de vue heuristique concernant l'homonymie dans le lexique de l'arabe"; James Dickins "The verb base in Central Urban Sudanese Arabic"; Werner Diem "*lahiqa bi-* 'to join s.o.' and *alḥaqahu bi-* 'to join s.o. with s.o.' as euphemisms paraphrasing death".

The volume closes with the papers of the editors: Ronak Husni & Janet Watson "Arabic as L2: Linguistic and intercultural issues in composition" and Lutz Edzard & Adolf Köhnken "A new look at the Greek, Syriac, and Arabic versions of Aristotle's *Poetics*".

Authority, Privacy and Public Order in Islam. Proceedings of the 22nd Congress of L'Union Européenne des Arabisants et Islamisants. Ed. by B. MICHALAK-PIKULSKA & A. PIKULSKI. (*Orientalia Lovaniensia Analecta*, 148.) Leuven, etc.: Peters, 2006. 484 p. ISBN 9789042917361; 90-429-1736-9

This conference volume contains 37 papers in four sections. Interestingly enough the main theme of the Congress suggested by the organizers, which is the title of this volume as well, was accepted by the authors in a more than usual number. The first section on theology and philosophy comprises ten articles. Carmela Baffioni deals in her paper ("History, Language and Ideology in the Ikhwān al-Ṣafā' View of the Imāmate") with the political visions of the Ikhwān al-Ṣafā' who attributed great importance to the evolution of Arabic language (or rather lexicon which was the exact meaning of the word *luḡa* in the Middle Ages). Baffioni examines some important terms such as *mulk* and *dīn* in the Ikhwān's encyclopaedia and states that they may have been the disguised adversaries of the Imāmate Shī'ite Būyids and may have had ties with the Fāṭimids.

Paolo Branca undertakes the task of clarifying issues which have become in our time even more important than they were in the classical period: the relationship between the representatives of the *ṣarī'a* and the *ashāb al-sultān* ("Pouvoir *de iure* et pouvoir *de facto* dans le pensée politique islamique classique"). Wilferd Madelung dedicated his excellent paper, "Abd Allāh ibn Ibād and the origins of the Ibādiyya", to the living memory of the great Polish scholar, T. Lewicki, a devoted researcher of Ibādite studies. The paper seeks answers to some important questions in connection with the person and role of the supposed founder of the Ibādite sect: When did he live? What did he teach concerning *kufr*? and so on.

Christopher Melchert's paper, "Whether to keep Women out of the Mosque: A Survey of Medieval Islamic Law" deals with a theme which has great relevance in our days, while Zoltán Szombathy sheds light on the cultural *milieu* of the high Abbasid age ("On Wit and Elegance: The Arabic Concept of *zarf*"). One of his most interesting assertions is that the famous *adab* work, *al-Muwassā'a*, written by al-Waṣṣā', is far from being a true mirror of the urbanised culture of his age, since he gives a highly idealistic picture of witticism and elegant behaviour and tries to find its source, contrary to all other writers, in the Bedouin culture of the pre-Islamic age. All in all, however, it is not easy to understand why this paper was put into this section instead of that of the literature.

In the literary section there are 11 papers. Krystyna Skarżyńska-Bocheńska examines an old theme from a new angle in her paper entitled "Qays et Lubnā. Victoire de l'amour sur l'autorité du Père et de la tribu". Giuseppe Scattolin, who published the first critical edition of the anthology of the most important Ṣūfī poet of the Arabic language, Ibn al-Fārid, writes about the difficulties encountered by him during his work ("A Critical Edition of Ibn al-Fārid's *Dī wān*. Reading a Sufi Text").

Mirella Cassarino's paper ("Le *tarassul* selon aṣ-Ṣābī: aux origines de la prose arabe") introduces some new ideas into an old topic: Where does Classical Arabic prose literature originate from?

In the section on 'History of State and Society' 14 papers have been published. Maria Arcas Campoy in her paper, "Sur l'autorité (Sultān) dans l'administration de la justice: le juge, le gouvernant et le juriste", deals with the same theme, but from a different aspect, as Paolo Branca. The two put together give evidence of the contemporary relevance of this topic (cf., for example, Christian Lange's interesting book: *Justice, Punishment and the Medieval Muslim Imagination*, published in 2007, on roughly the same theme). Even Svetlana Kirillina's "Muhammad Ali vs. Wahhabis: religion and Power in the Holy Lands of Islam in the First Two Decades of the Nineteenth Century" tackles the same opposition of the two possible sources of authority in Islam.

Although all the other papers in this chapter are very attractive for the possible reader, I personally enjoyed the following two the most: Richard Van Leeuwen's "Social Functions of the waqf Institution" and Paulina B. Lewicka's "When a Shared Meal is Formalized. Observations on Arabic 'Table Manners' Manuals of the Middle Ages".

In the chapter on Arabic philology and linguistics only two papers were published. Michael G. Carter, whose research in the last forty years helped us to a better understanding of the first and greatest Arab linguist, Sībawayhi, now tells us his views concerning Arabic linguistic terms ("Approaches to the Technical Terms of Arabic Grammar"). Pierre Larcher also deals with an important question: the language of the Koran ("Neuf traditions sur la langue coranique rapportées par al-Farrā' et alii").

The editors must be thanked for this uniquely excellent bunch of papers, among which there is not one uninteresting and unworthy, including those left unmentioned by the present reviewer.

Abu l-Husayn al-Baṣrī, Taṣaffuḥ al-adilla. The extant parts introduced and edited by WILFERD MADELUNG and SABINE SCHMIDTKE. (*Abhandlungen für die Kunde des Morgenlandes*, hrsg. von Florian C. Reiter, LVII, 4.) Wiesbaden: Harrassowitz, 2006. xxiii, 145 pp. ISBN 3-447-05392-5.

The book under review is the edition of extensive fragments of a theological work hitherto considered lost. The author, Abū l-Husayn al-Baṣrī (died in 1044), a Mu'tazilī scholar of *kalām* theology, is considered the founder of the Bahṣamiyya school of the Mu'tazilīs. According to the editors' introduction, the *Taṣaffuḥ al-adilla* critically reviewed the proofs and arguments (*adilla*) used in theology. The fragments have been discovered in the Russian National Library in St. Petersburg in three MSS. The first six fragments deal with the divine attribute of knowledge, while the

remaining five fragments are about such questions as God's omnipotence, His living and knowing from eternity, His power over the jinns, His power to do evil (*qabīḥ*), and similar important theological problems. The edition of this fragmentary work signifies an important step towards a better understanding of the theological debates of the 11th century.

Tamás Iványi