Suq ‘Ukaz in al-Ta’if:
Archaeological Survey of an Islamic Site
by Khaleel Ibrahim Al-Muaike
(translated by Ghaida El-Osman)

Suq ‘Ukaz (the “market of ‘Ukaz”) is located forty kilometers east of al-Ta’if, on the right side of the paved road that leads to Riyadh. ‘Ukaz is considered one of the most important archaeological sites in al-Ta’if. The site includes a large main mound surrounded by a stone wall (Fig. 1) and twelve smaller mounds spread around it. Before discussing the prominent archaeological ruins and as their historical implications, we should consider Suq ‘Ukaz in the pre-Islamic and Islamic periods.

‘Ukaz was a great Arab market in the pre-Islamic period, indeed it was the largest market for all the people of the Arabian peninsula, who used to transport to it from every commercial city their trade and manufactures, as well as their literature and poetry.

The ‘Ukaz market was held from the first until the twentieth days of the month of Dhu l-Qa’da, when the market of Mijnah began and people journeyed to it. The latter is closer to the city of Mekka. Then, in the month of Dhu l-Hijja, the pilgrims journeyed to Majaz, a town near ‘Arafa, where they used to stay until the...

SEE ‘UKAZ, PAGE 2.
Middle East Medievalists

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

Regular membership in MEM is open to scholars and students of all nationalities interested in any aspect of the history and civilization of the Middle East in the medieval period. (See the membership application form on the last page of this issue.) Annual membership dues for members with addresses in Canada, Mexico, or the United States are US $12.00. Members with addresses outside Canada, Mexico, or the United States are required to pay a postal surcharge of $3.50 in addition to their dues, for a total annual rate of US $15.00. See the membership application form on the last page of this issue for multi-year membership and payment options. Payment should be made by check or money order in the appropriate amount, in US dollars payable on a U.S. bank or in British pounds only, and made out to "Middle East Medievalists." Send membership applications and dues payments to Matthew S. Gordon, Secretary-Treasurer, Department of History, 254 Upham Hall, Miami University, Oxford, OH 45056, U.S.A.

The Board of Directors of MEM is elected annually at the general business meeting, normally held in the fall at the annual meeting of the Middle East Studies Association. (For information, see "Annual Meetings" section in this issue.) The next business meeting will take place at the MESA Annual Meetings to be held Dec. 6-10, 1995 at the Washington Hilton and Towers in Washington, D.C. The Board of Directors for 1995 consists of the following members:

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

Vice-President: Peter H. Heath, Department of Asian and Near Eastern Languages, Washington University, Box 1111, 1 Brookings Drive, St. Louis, MO 63130 (term expires Dec. 31, 1997)


Member: Michael G. Moroney, Department of History, University of California, 405 Hilgard Avenue, Los Angeles, CA 90024, U.S.A. (term expires December 31, 1995)

Member: Maria Eva Stults, Department of Middle East and Islamic Studies, University of Toronto, Toronto, Ontario M5S 1A1, Canada. (term expires December 31, 1995)
palace on a level plain one can find the remains of a cemetery which goes back to the period of early settlement. The most important remark one can make on the cemetery is to note the direction of the tombs; a number of them do not follow the proper Muslim orientation.

The Palace of ‘Ukaz:

The palace is located on the northwestern section of the site, on a mound which is approximately 6 meters above the plain around it. The palace is nearly destroyed and dilapidated. Heaps of stone cover large spaces of the building, but some of its outer walls are still standing and in some cases reach an elevation of 3 meters. In addition, one of the arches of the largest room in the main wing of the palace is still standing (Fig. 3).

Stone walls enclose the palace from the north, south and east. The area of the enclosure surrounding the structure is very large, especially the part located to the south. The presence of this enclosure points to either an area of agricultural activity or to gardens that once surrounded the palace. A block of stone is attached to the northern section of the wall. This block may represent one of the wall’s main gates.

In plan, the palace consists of two separate wings that once were linked to each other by a passageway, now collapsed (Fig. 4). The main wing of the palace is located on top of the elevated part of the hill. The area of this wing encompasses the greater part of the area of the whole palace. The dimensions of the main wing are 12.6 X 29 meters, in the middle of which is a large rectangular hall whose dimensions are 5.7 X 10.7 meters. One can note the existence of two arches in the center of this hall. One of the arches is still standing, but the other is destroyed and only parts of its shoulders appear. Three entrances open onto this large hall. The first entrance is located in the southwestern corner and leads to the collapsed passage that connects the main wing to the southern one. The second entrance is adjacent to the first one and opens onto a room adjacent to and south of the great hall. The area of this room is 5.5 X 3.5 meters; three niches which look like mihrabs cut though the walls of this room from three sides. Each niche is topped by two pointed arches, bringing the total number of arches to six. Two of these niches are found in the southern wall of the rectangular hall. The earliest arched niches of this kind so far known in early Islamic architecture are found in the outer wall of the Dome of the Rock.

The room located on the south of the rectangular hall opens on its southern side onto an elongated area covered with quantities of stones. This elongated room may have been a tower located in the southern corner of the wing. Such a conclusion would help to explain the large quantity of fallen rocks found there.

To the north of the large hall in the main wing, one finds two rooms, a large one whose area is 5.2 X 7.9 meters, and a smaller one measuring 8 X 2.8 meters. The small room is divided into two by a median wall.

The southern wing is located in an area which is on a lower level than the main wing. It was linked to the latter by the collapsed passage, which precedes the units of this wing. In the southern side of the passage is an entrance that opens onto a small room measuring 2 X 3.5 meters. This room leads through a large opening in its eastern wall to a hall medium in size (3.5 X 5 meters). In the center of this hall, one can clearly see the remains of the springing of two arches. In the eastern section of this wing of the palace are the remains of construction units whose function and plan are not clear; perhaps they were extensions of the other units of this wing.

The plan of the palace appears to be of two parts: a formal one, represented by the main wing, which was probably used for reception of visitors; and a private wing represented by the southern wing.

SEE ‘UKAZ, PAGE 16.
Is "Medieval" Evil?
by Michael G. Morony

What can we possibly mean by "medieval" in reference to western Asia or Islamic history? When this term is used in Islamic historiography it is borrowed from European historiography. In chronological terms it only refers to the same time period as that which is considered "medieval" in European history. What are the advantages or disadvantages of applying this term outside of Europe? The most obvious advantage, of course, is the immediate recognition value that this term has for modern, western audiences who would identify it as coterminous with the roughly millennium of European history between the fall of the Roman Empire and the European renaissance. "Middle ages" has even been translated into Arabic (al-usur al-wusta) and Persian (gurun-i-wusta) with the presumption that literate, westernized Arabs and Iranians would have the same chronological understanding.

How appropriate is this usage? Obviously it would be ridiculous to speak of "medieval" China or meso-America (the latter is pre-Columbian from a European point of view). But might it be useful or appropriate to extend it to regions contiguous with western Europe that interacted with medieval Europeans? Could it be applied to the Slavic lands of eastern Europe where the Roman Empire never existed, to the Byzantine Empire where the Roman Empire lasted until 1453, or to the Islamic lands of western Asia, north Africa, and Iberia? Would this work in the other direction—could one, for example, speak of an Abbasi period in English history?

One of the disadvantages of such a usage has been that it has encouraged misleading analogies, as a result of which "medieval" may be understood not only in a chronological but also in a cultural sense. In terms they can understand, and also sometimes to identify Muslim contributions to European civilization. But it carries with it the baggage of secondary analogies that raise false issues. For instance, if merchants in the Muslim world constituted a "bourgeoisie," one is then tempted to ask why did they not develop representative forms of government. Analogy also contributes to the use of "renaissance" in an Islamic context with reference to the transmission (not recovery) of the Hellenic philosophical tradition. Since the "Renaissance of Islam" (to use Adam Mez's famous phrase) happened in the ninth and tenth centuries C.E., however, such usage can raise the false issue of why Muslims failed to become "modern" as Europeans did after their renaissance. Both issues are, of course, related to questionable causative arguments in European history.

Another drawback of using the term "medieval" for the Islamic world is that for the latter, "medieval" has tended to be open ended. That is, some Islamic or Near Eastern institutions and cultural patterns that were formed contemporary with the European middle ages have lasted well into recent times. It is common for traditional or "backward" societies to be called "medieval" pejoratively. One need only recall the now-famous journalistic description of Yemen in the 1950's as "rushing madly from the thirteenth into the fourteenth century."

But, are there viable alternatives to the term "medieval"? One of the realities of current Islamic historiography is that it tends to be organized according to
dynasties, and that "medieval" seems to be the only convenient blanket term to cover everything between the rise of Islam and the Ottoman Empire. The identification of an historical period that would be meaningful for the Islamic world in general between the breakup of the Abbasi Empire and the rise of the Ottomans is made more difficult by the fact that the beginning and end of dynasties do not generally mesh well with each other from one region to another. "Premodern" is not a very satisfactory alternative for at least three reasons. It is an extension of European historiography just as "medieval" is; moreover, it remains unclear when "modernity" begins. "Premodern" is also open-ended in the opposite direction—logically would include everything back to ancient history. We need something that escapes the dynastic framework, perhaps like Whitcomb's use of early, middle, and late Islamic periods for historical archaeology, except that logically "late Islamic" would come down to the present. "Early," "middle," and "late" are also nondescriptive terms; they do not contain anything that would enable anyone to recognize immediately when they begin or end. Various scholars using such terms would, therefore, have to reach a consensus about what they meant chronologically. Indeed, an example of the kind of confusion that can arise in the absence of such a consensus can already be seen in the varying uses of the phrase "early Islamic". Most scholars who study the rise of Islam use this phrase to refer to the seventh and eighth centuries, and think of it as applying to the lands of the early caliphate; but students of the Seljuks, Anatolian beyliks, and early Ottomans sometimes refer to the 11th-12th centuries in Anatolia as the "early Islamic period"—a usage that, in terms of the history of Anatolia's Islamization, perfectly reasonable, but that generates some perplexity when encountered by a student of the early caliphate.

One could also resort to a completely chronological framework and talk about the Islamic world from the seventh to the fifteenth centuries C. E (which would be both cumbersome and non-descriptive), and divide it internally according to centuries. Conditions across the Islamic world clearly changed from one century to the next, but a framework based on centuries is admittedly entirely artificial and arbitrary. Significant changes rarely coincided with the first or last year of any century.

It seems more productive to look for internal changes to provide themes that have existed with the solidity implied by their vision, even in such a way as to define a whole epoch. The classic example is that of the "feudal system", discussed in a now-classic essay by Elizabeth A. R. Brown over twenty years ago ("The Tyranny of a Construct: Feudalism and Historians of Medieval Europe," American Historical Review 79 [1974]). For that matter, we might remind ourselves that no person in the European "Middle Ages" realized that he or she was living in the "medieval world", since those terms were retrospective—invented in the Renaissance to describe the "dark ages" between the original heyday of classical culture and its "rebirth" in the sixteenth century.

In spite of important continuities, it seems reasonable to regard the rise of Islam as an important break with Late Antiquity in the history of western Asia and North Africa, not only retrospectively, but actually. The problem lies at the other end of the "medieval" phase, with the rise of the Safavids and Ottomans. Those developments conveniently coincided with the end of the European middle ages, but historians trained to use Arabic have tended to lose interest when the most important source materials begin to be Persian or Turkish. Are we merely the prisoners of our texts and the languages needed to master them? Is our attempt to construct historical periods a reflection of our academic fields and the languages we use for research? Is periodization only a conceptual way of identifying ourselves professionally? If the study of western Asia and north Africa from the rise of Islam to the Ottomans constitutes a viable field, why is there no satisfactory designation for it? Does there need to be?
NOTICE

The Bulletin Board posts short notices by MEM members seeking specific information for research. Notices must be brief enough to fit in one of the boxes. Repetition of notices in subsequent issues will depend upon demand.

-Ed.

POVERTY

I have become interested in the problem of poverty in the early Islamic world. I am currently working through hadith works and chronicles for information on this theme. I would appreciate hearing from anyone who encounters interesting information on this theme in sources of whatever kind.

-Michael Bonner, Department of Near Eastern Studies, The University of Michigan, 4076 Frieze Building, Ann Arbor, MI 48109, USA.

RESEARCH IN TEHRAN

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

CALL FOR MANUSCRIPTS

Medieval Encounters, A Journal of Jewish, Christian and Muslim Culture in Confluence and Dialogue, is a new journal published by E. J. Brill. The editors are seeking articles in all fields of medieval inquiry. Medieval Encounters is intended as a cross-cultural, cross-disciplinary forum for discussion of the intersections and interactions of Jewish, Christian and Muslim culture in the period from the fourth through the fifteenth centuries C.E. Articles cover all aspects of culture, including History, Languages, Medicine, Music, Philosophy, Religion, Science, and Art. PLEASE SEND MANUSCRIPT INQUIRIES TO: Gordon D. Newby, Near Eastern and Judaic Languages and Literatures, Trimble Hall 123, Emory University, Atlanta GA 30322, Telephone: 404 727-2916, Internet: gdnnewby@emoryu1.cc. emory.edu.

ARABS IN MEDIEVAL ITALY

I am interested in the Arab occupation of Central Italy during the 9th and 10th centuries C.E.—specifically, the area of Molise and any possible Arab settlements in this area. If you know of sources of information on this area, or if you are or know of a scholar with a special interest or expertise in this area, I would appreciate hearing from you.

-Frank Licameli
Valeria Historical Research
P.O. Box 505
Westchester Sta., NY 10461
or email: licameli@aeom.yu.edu

IBN WASIF'S SOURCES

One of the sources used by Alfonso el Sabio, King of Castile and Leon (1252-1284), in writing his General Estoria (History of the World) was the Kitab jawahir al-buhr of the Egyptian historian Ibn Wasif. We are interested in the way Alfonso used this source to describe Nebuchadnezzar's supposed invasion of Egypt. Unfortunately, all the manuscripts available to us which are cited by that name in QAL (S) are late abridgments, and do not contain the relevant passages.

We would very much like to hear from anyone who has further information about Ibn Wasif and his sources.

John Hayes (Dept. of Near Eastern Studies) or Jerry Craddock (Dept. of Spanish & Portuguese), University of California, Berkeley CA 94720

NOTE ON IDRISI

In response to Fred Donner's query (UW 6.2) about out-of-print fascicles of the Italian edition of the Nuzhat al-mushtaq of al-Idrisi, I can report that while there seems to be no immediate plan to reprint these fascicles at Brill, this entire edition was reprinted photographically in two volumes (1132 pp.) in Beirut by the firm of 'Alam al-kutub in 1989. The Italian title page is redone in Arabic, the Italian *Prefazione* is dropped, the page numbering and Latin section headings are redone in Arabic, and a summary Arabic introduction on the author has been added; but otherwise everything — the text and apparatus — is identical for line, as, indeed, the Introduction clearly states. The work is of good quality and reasonably priced. It seems to be readily available, and those interested in al-Idrisi's great work should not find this printing difficult to locate.

Lawrence I. Conrad
MEM Scholar Profile

Saleh K. Hamarneh
HISTORIAN, UNIVERSITY OF JORDAN

Professor Saleh K. Hamarneh was born in Madaba, Jordan, in 1929. After receiving his elementary and secondary education in Jordan, he went to Cracow, Poland, where he enrolled in the famed Jagiellonian University to study Arab and Islamic history. He received his M.A. in Arab-Islamic history in 1962, and from that time served as a lecturer in that subject while he worked on his Ph.D. in the same field. He was awarded the doctorate from Jagiellonian University in Arab and Islamic history in 1966. He was then promoted to senior lecturer at Jagiellonian, a post which he held until 1971. During this time, he continued his studies there, receiving in 1971 a second M.A., in Mediterranean archaeology. In 1973, he took a position in Amman as associate professor with the Department of History, University of Jordan, and in 1982 he was promoted to full professor. Several times during his academic career in Amman he has been called upon to serve as chairman of the Department of History, a position which he currently holds (since 1989).

Professor Hamarneh’s research interests are wide and varied, including topics as diverse as historical topography and archaeology, economic history, many aspects of early Islamic political and social history, the Crusades, and medieval literature, as well as contemporary and modern subjects. On all of these subjects he has published extensively in Arabic, English, and Polish. Several of his earlier publications fall in the area of historical topography, notably “The description of Damascus in the ar-Rawd al-Mi’tar by al-Himyan,” *Folia Orientalia* 9 (1968), and “An unpublished description of Jerusalem in the Middle Ages,” *Folia Orientalia* 11 (1970). His interest in this theme continues unabated, and he is currently preparing a study on towns and cities in southern Syria and their role in the early Abbasid period. He has also written a number of articles on topics in economic history. Noteworthy among these are “Sugar Cane Cultivation and Refining by Arab Muslims in the Middle Ages, with special reference to its cultivation in the Jordan valley,” *Hamard Islamicus* 4 (1988); “Al-unmela al-arabiyya al-islamiyya fi bilad shimal wa sharqi urubba wa dalalatuna al-tijariyya,” “Arab-Islamic coins in northeastern Europe and their commercial significance” *Dirasat* 2/1 (1975); “Dawr al-Ubulla fi tijarat al-khalij,” “The role of al-Ubulla in the commerce of the Gulf” *Al-Mu’arrikh al-‘arabi 4* (1977); and “Al-Marakiz al-tijariyya fi l’ard al-Urduniyya wa alaqtaha ma’ a’janiha qubayl al-islam,” “Commercial centers in Jordan and their connection with neighboring areas on the eve of Islam” in *The History and Archaeology of Jordan*, 3 (Oxford, 1987).


Professor Hamarneh’s publications on Islamic intellectual history include “Al-Farabi wa I-manhaj al-‘ilm,” “[Al-Farabi and scientific method]” *Al-Mu’arrikh al-‘arabi 21* (1982); “Al-Urf al-qalabi bayn Ibn Khaldun wa qanun al-‘asha’ir,” “Tribal custom between Ibn Khaldun and the law of the tribes” (Algiers, 1978). He has also published extensively in Polish on modern Arabic literature and culture, and in Arabic on Polish literature.

Professor Hamarneh has pursued research at Universities in Edinburgh, London, Germany, Chicago and Berkeley. His achievements in translating Polish literature into Arabic were recognized in 1985 by the Ministry of Culture of Poland, and he received an award from the Union of Arab Historians in 1988 for his contributions to Arab history.

Professor Saleh Hamarneh can be reached at the Department of History, University of Jordan, Amman, Jordan.
## ANNUAL MEETINGS

<table>
<thead>
<tr>
<th>Organization</th>
<th>When and Where</th>
<th>Information</th>
<th>Telephone No.</th>
</tr>
</thead>
<tbody>
<tr>
<td>Middle East Studies Association</td>
<td>Dec. 6-10, 1995</td>
<td>MESA Secretariat</td>
<td>(602)-621-5850</td>
</tr>
<tr>
<td></td>
<td></td>
<td>Tucson, AZ 85721</td>
<td></td>
</tr>
<tr>
<td>Middle East Studies Association</td>
<td>Nov. 19-24, 1996</td>
<td>see preceding</td>
<td>see preceding</td>
</tr>
<tr>
<td>(1996 Meeting)</td>
<td>Providence, RI</td>
<td></td>
<td></td>
</tr>
<tr>
<td></td>
<td>[Abstract Deadline: Feb. 15 '96]</td>
<td></td>
<td></td>
</tr>
<tr>
<td>(Midwest Branch)</td>
<td>Philadelphia, PA</td>
<td>Hatcher Graduate Library</td>
<td>Jonathan_Rodgers@</td>
</tr>
<tr>
<td>(1996 Meeting)</td>
<td></td>
<td>University of Michigan</td>
<td>ub.cc.umich.edu</td>
</tr>
<tr>
<td></td>
<td>[Abstract Deadline: Oct. 15 '96]</td>
<td></td>
<td></td>
</tr>
<tr>
<td>American Historical Association</td>
<td>Feb. 11-13, 1996</td>
<td>Mark W. Chavalas</td>
<td>(608)-785-8360</td>
</tr>
<tr>
<td>(Midwest Branch)</td>
<td>La Grange, IL</td>
<td>Dept. of History</td>
<td></td>
</tr>
<tr>
<td>(1996 Meeting)</td>
<td>[Paper Deadline: Unknown]</td>
<td>Univ. of Wisconsin-LaCrosse</td>
<td></td>
</tr>
<tr>
<td></td>
<td></td>
<td>LaCrosse, WI 54061</td>
<td></td>
</tr>
<tr>
<td>American Oriental Society</td>
<td>Feb. 16-18, 1997</td>
<td>Richard Averbeck</td>
<td>(708) 945-8800</td>
</tr>
<tr>
<td>(Midwest Branch)</td>
<td>Wheaton, IL</td>
<td>Trinity Evangelical Divinity School</td>
<td></td>
</tr>
<tr>
<td>(1997 Meeting)</td>
<td>[Paper Deadline: Unknown]</td>
<td>Deerfield, IL 60015</td>
<td></td>
</tr>
<tr>
<td>American Historical Association</td>
<td>Jan. 4-7, 1996</td>
<td>American Historical Assn.</td>
<td>(202)-544-2422</td>
</tr>
<tr>
<td>(1996 Meeting)</td>
<td>Atlanta, Georgia</td>
<td>400 A Street, S. E.</td>
<td></td>
</tr>
<tr>
<td>American Historical Association</td>
<td>Jan. 2-6, 1997</td>
<td>see preceding</td>
<td>see preceding</td>
</tr>
<tr>
<td>(1997 Meeting)</td>
<td>New York, NY</td>
<td></td>
<td></td>
</tr>
<tr>
<td></td>
<td>[Paper Deadline: mid-May '96]</td>
<td></td>
<td></td>
</tr>
<tr>
<td>The Medieval Institute</td>
<td>May 6-9, 1995</td>
<td>The Medieval Institute</td>
<td>(616)-387-4145</td>
</tr>
<tr>
<td>(1995 Meeting)</td>
<td>Kalamazoo, MI</td>
<td>Western Michigan Univ.</td>
<td></td>
</tr>
<tr>
<td>College Art Association</td>
<td>Feb. 21-24, 1996</td>
<td>Suzanne Schanzer</td>
<td>(212) 691-1051</td>
</tr>
<tr>
<td></td>
<td>Boston, MA</td>
<td>275 Seventh Ave.</td>
<td></td>
</tr>
<tr>
<td></td>
<td>[Paper Deadline: May 18 '95]</td>
<td></td>
<td></td>
</tr>
<tr>
<td>American Academy of Religion</td>
<td>Nov. 18-21, 1995</td>
<td>American Academy of Religion</td>
<td>(404) 727-7920</td>
</tr>
<tr>
<td>American Academy of Religion</td>
<td>Nov. 23-26, 1996</td>
<td>see preceding</td>
<td>see preceding</td>
</tr>
<tr>
<td>(1996 Meeting)</td>
<td>New Orleans, LA</td>
<td></td>
<td></td>
</tr>
<tr>
<td></td>
<td>[Paper Deadline: March 1 '96]</td>
<td></td>
<td></td>
</tr>
</tbody>
</table>
ANNUAL MEETINGS

<table>
<thead>
<tr>
<th>Organization</th>
<th>When and Where</th>
<th>Information</th>
<th>Telephone No.</th>
</tr>
</thead>
<tbody>
<tr>
<td>Byzantine Studies Conference</td>
<td>Nov. 9-12, 1995</td>
<td>Ralph Mathisen, Program Chair History Department University of South Carolina Columbia, S.C. 29208</td>
<td>(803) 777-5195</td>
</tr>
<tr>
<td></td>
<td>NYU-Metropolitan Museum</td>
<td></td>
<td></td>
</tr>
<tr>
<td></td>
<td>New York, N.Y.</td>
<td></td>
<td></td>
</tr>
<tr>
<td></td>
<td>[Paper Deadline: Past]</td>
<td></td>
<td></td>
</tr>
<tr>
<td>&quot;Palestine and Transjordan</td>
<td>[Papers: Invitation only]</td>
<td></td>
<td></td>
</tr>
<tr>
<td>before Islam.</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Dumbarton Oaks Conference:</td>
<td>May 3-5, 1996</td>
<td>see preceding</td>
<td>see preceding</td>
</tr>
<tr>
<td>(1996 Meeting)</td>
<td>Washington, DC</td>
<td></td>
<td></td>
</tr>
<tr>
<td>(Topic to be announced)</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Texas Association</td>
<td>Dec. 6-10, 1995</td>
<td>M.-R. Ghanoomparvar Ctr. for Middle Eastern Studies FAX:(512)-471-7834</td>
<td>(512)-471-3881</td>
</tr>
<tr>
<td>of Middle East Scholars</td>
<td>Providence, RI</td>
<td>Univ. of Texas-Austin Austin, TX 78712</td>
<td></td>
</tr>
<tr>
<td>(TAMES)</td>
<td>[Paper Deadline: Check MESA]</td>
<td></td>
<td></td>
</tr>
</tbody>
</table>

LEILA BOOKS.

ARABIC BOOKS & PERIODICALS

We sell New and Old books published in Egypt, Jordan, Lebanon, and other Arab states.

We publish a quarterly Romanized Catalogue, "Leila News", as well as a bimonthly Arabic one, beside our Periodical list of old and rare journals, as well as current ones.

We will search for any book(s) you wish to acquire.

To receive our Catalogues and for all inquiries, please contact:

LEILA BOOKS

P.O. Box 31 Daher, 11271 Cairo, Egypt. Located at 39 Kasr El Nil St., Office 12.

UPCOMING SYMPOSIA AND CONFERENCES

SYRIAC SYMPOSIUM II:
Syria at the Crossroads: Cultural Interchange in Late Antiquity
AND
FIRST FORUM ON SYRIAC COMPUTING

JOINT CONFERENCE

The Catholic University of America will host Syriac Symposium II in Washington, D.C. from June 8-10, 1995. The theme of the conference is Syria at the Crossroads: Cultural Interchange in Late Antiquity, it will treat such topics as Syria in late antiquity, Syria and Armenia, Syria and Egypt, the history of art and architecture, Syriac Christianity and Early Islam, or the history of Syriac Studies.

For information, contact the Institute of Christian Oriental Research, 18 Mullen Library, The Catholic University of America, Washington, D.C. 20064 (FAX: 202-319-5579).

The First Forum on Syriac Computing will be held June 8, 1995 at The Catholic University of America in Washington, D.C., in conjunction with Syriac Symposium II. The Forum seeks to provide an opportunity for scholars working on computational projects to meet and share their work, and to provide Syriac scholars and computer users with presentations designed to help in user-oriented applications, such as word-processing, fonts, desktop publishing, and computer aided learning/teaching. For information, contact George A. Kiraz (SyrCOM), St. John’s College, Cambridge CB2 1TP, U.K.; e-mail: george.kiraz@cl.cam.ac.uk.

6th International Symposium on the History of Arabic Science

Call for Papers

The sixth International Symposium on the history of Arabic science will be held in Ra’s al-Khaimah, United Arab Emirates, in December, 1996. The conference will be organized by the Institute for the History of Arabic Science, University of Aleppo, Syria, and the Center for Studies and Texts in Ra’s al-Khaimah, U.A.E.

For further information, contact Professor Kh. Maghout, Director, Institute for the History of Arabic Science, University of Aleppo, Syria; or Ms. Amal al-Rifa’i, Fax (in Syria, country code 963): 21-229184.

History and Archaeology of the Kurds

Call for Papers

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

Papers on all aspects of Kurdish history and culture up to the nineteenth century are invited. Abstracts of papers must be received by August 31, 1995, in order to be included on the conference program. For registration and further information, write to: SAKS-400, Kurdish Library and Museum, 345 Park Place, Brooklyn, N.Y. 11238, USA, or SAKS Coordinator Dr. Mehrdad Izady, 157 West 79th Street, #5B, New York, N.Y. 10024, USA.
UPCOMING SYMPOSIA AND CONFERENCES

7th Symposium Syriacum

and

5th Conference on Christian Arabic Studies

CALL FOR PAPERS

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

7th Symposium Syriacum will be held in Uppsala 12-14th August, 1996
5th Conference on Christian Arabic Studies will be held in Lund 15-18 August, 1996.

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

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

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

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

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

Conference on Muhammad b. Jarir al-Tabari

Institute for Middle East Studies, University of St. Andrews, Scotland
30 August-2 September 1995


For further information, contact Dr. Hugh Kennedy, Department of Mediaeval History, University of St. Andrews, Fife KY 16 9AL, U.K. Tel. 0334-476161. Internet: hnk@st-andrews.ac.uk.
NEWS OF MEM

MEM's New President and Vice-President

At the annual MEM business meeting, held in November, 1994, in Phoenix, Arizona, in conjunction with the Middle East Studies Association's annual conference, attending members chose Professor Stephen Humphreys of the University of California, Santa Barbara, to be MEM's new president. He will serve a three-year term extending from January 1, 1995 until December 31, 1997. He replaces outgoing president Fred M. Donner, whose term has expired. Professor Humphreys had been nominated by MEM's nominating committee, headed by Board member Prof. Maria Eva Subtelny of the University of Toronto.

Professor Humphreys took his B.A. cum laude from Amherst College in 1964 and received his Ph.D. in Near Eastern Studies from the University of Michigan in 1969. He is widely known for his many publications on medieval Islamic history, especially his books From Saladin to the Mongols: The Ayyubids of Damascus, 1193-1260 (Albany, 1977); Tradition and Innovation in Late Antiquity (ed., with Frank M. Clover: Madison and London, 1989); and Islamic History, A Framework for Inquiry (Princeton, London, and Cairo, 1991). He is the translator of volume 15 in the History of al-Tabari, entitled The Crisis of the Early Caliphate: The Reign of 'Uthman, A.D. 644-656/A.H. 24-35 (Albany, 1990). He has published more than twenty-five scholarly articles on a variety of subjects, particularly on Ayyubid and Mamluk history and architecture, Arabic-Islamic historiography, and political values in the modern Islamic world. He is also widely published as a reviewer of scholarly books and as an essayist on contemporary issues relating to the Middle East.

Since receiving his Ph.D. Professor Humphreys has taught Middle Eastern history at the State University of New York at Buffalo, The University of Chicago, The University of Wisconsin, and (since 1990) at the University of California at Santa Barbara, where he is Professor of History and King Abdul Aziz Al Saud Professor of Islamic Studies. Over the years he has conducted scholarly research in London, Oxford, Vienna, Princeton, Lebanon, and Syria, as well as at his home institutions. He has been an active contributor of service to the profession, most recently in his role as editor of the International Journal of Middle Eastern Studies.

At the same meeting, the MEM membership also approved the selection of Professor Peter Heath of Washington University, St. Louis, Missouri, as MEM's new Vice-President, as recommended by Maria Subtelny and the nominating committee. He replaces Professor Humphreys, who had become President. His term will also extend from January 1, 1995, until December 31, 1997.


After receiving his Ph.D., Professor Heath taught for five years at Birzeit University in the West Bank (1981-1986). Since 1986 he has been Associate Professor of Asian and Near Eastern Languages and Literatures at Washington University in St. Louis, and currently serves as chairman of that department.
Help Needed with Al-‘Usur al-Wusta

As Editor of Al-‘Usur al-Wusta, I am seeking interested members of MEM who would like to assist in the production of the two annual numbers of UW. Ideally, I envision an editorial group or board consisting of four (or more) people, each concerned with a specific aspect of UW. Assisting me (and my eventual successor) as Editor would be three (or more) Associate Editors, one of whom would be mainly responsible for production of each number, i.e., design, layout, printing, and (probably) mailing. The Associate Editor for Production should have some experience using computer layout programs, preferably the Macintosh®-based Aldus PageMaker® program on which UW is currently produced; specific knowledge of the medieval Middle East is not required. The other Associate Editors would divide, with the Editor, the work of planning content for future issues of UW, soliciting contributions, follow-up and problem-solving related to particular articles, evaluation of contributions, and helping to ensure that a suitable quota of material is on hand at the beginning of each production phase. The exact division of labor among us can be decided by negotiation and can be flexible, but tentatively I envision each editor as taking primary responsibility for one or two of the main “departments” or sections of UW (book reviews, “Ideas, Methods, Issues” articles, Scholar Profiles, Pioneers articles, archaeology articles, Conferences/Symposia/Meetings, Member News, etc.). These Associate Editors should be scholars or advanced students interested in some aspect of the history and civilization of the medieval Middle East. For reasons of communication, all members of the editorial board should be situated in the U.S.A. or Canada, and preferably be connected to the Internet.

I have found production of UW to be a very satisfying undertaking over the past four years, but the labor involved is too much for me to continue to handle it alone: it is still light enough, however, to be handled relatively easily by several editors working as a team. It is very interesting and rewarding work, particularly if taken in light doses, and is a wonderful way to keep in touch with other scholars in our field. Moreover, by serving UW in this way you will be making a significant and highly valued contribution to MEM and to our field of study. I therefore invite anyone interested in serving on UW’s editorial board to contact me at once.

Fred M. Donner, Editor
The Oriental Institute
1155 East 58th Street
Chicago, IL 60637
U.S.A.
Internet: f-donner@uchicago.edu
Tel. (312) 702-9544
Fax (312) 702-9853

MEMBER NEWS

Camilla P. Adang (Tel Aviv University) has recently published Islam frente a Judaismo. La polémica de Ibn Hazm de Córdoba (Madrid, 1994), and “Éléments karaites dans la polémique antijudiaque d’Ibn Hazm,” in Horacio Santiago-Otero (ed.), Diálogo filosófico-religioso entre cristianismo, judaísmo e islamismo durante la Edad Media en la Península Ibérica (Turnhout: Brepols, 1994), 419-41.

Ahmed Alami is researching Mu’tazili theology and has finished two articles, including “Jihad and Mujahada: a study in fundamentalism.”

Khalil Athamina (Birzeit University) is currently engaged in research and writing for a volume entitled “Palestine under the Umayyads and the Abbasids: a socio-economic and political study.”

John W. Baker (Rice University) is working on his Ph. D. dissertation in linguistics on “Determinacy and Participant Formation: De Marmore Angelis.” He is researching the semantics of Arabic verb “forms.”

M. A. J. Beg has recently written two articles on Sa‘īgh and Sa‘kka for the Encyclopaedia of Islam (forthcoming 1995). His completed book on The Middle East in the Twentieth Century: a chronology of events (1900-1993) is under consideration by publishers. Beg delivered a lecture on The limits of current scholarship on the Prophet’s Companions (Sahabah), at the Islamic Foundation, Leicester, U.K.

Thierry Bianquis (Université de Lyon) has prepared articles for the Encyclopaedia of Islam (2nd ed.) on “Ruzayk b. Tal‘a” and “Sayf al-Dawla.” He is currently researching kingly rights in medieval Arabic states.

Dar L. Brooks Hedstrom (Miami University of Ohio) is currently doing research on Coptic Egypt and the Arabization of Egypt.

Vassilios Christides (University of Ioannina) is preparing the sixth volume of Graeco-Arabica, of which he is editor, for publication in April, 1995. He has written articles about the Arab navy to appear in Tropis (1995) and Byzantino-slavica (1996). His book The Conquest of North Africa by the Arabs and articles on Sbeitla and Tripolis of Libya are forthcoming.

Paul M. Cobb (University of Chicago) has written an article entitled, “A Note on ‘Umar’s visit to Ayla in 17/638,” Der Islam: 71 (1994), 285-290, and another article, “Scholars and Society at Early Islamic Ayla,” to be published in the forthcoming JESHO. He is also doing research for his doctoral dissertation “Syrian Responses to ‘Abbasid Rule, 750-880.”

Ahmad S. Dallas (Yale University) has recently written *An Islamic Response to Greek Astronomy: Sadr al-Shari‘a‘s Kitab Ta‘dil Hay‘at al-Aflak,* to be published this year by E. J. Brill.

Elton L. Daniel (University of Hawaii at Mānoa) is researching culture and politics at the Samanid Court; the Caliphs and the Caucasus. He is a Ben Ladin Fellow at Oxford Centre for Islamic Studies, Spring 1995.

Fred M. Donner (University of Chicago) presented a paper entitled “From Believers to Muslims: Confessional Self-Identity in the Early Islamic Community” at the fourth workshop of the Late Antiquity and Early Islam Project at the Wellcome Institute, London, in May, 1994; it will be published with the proceeding of that workshop. He has completed the article “Sayf b. Umar” for EI and “Dolafid” for *Encyclopaedia Iranica,* and continues to work on the beginnings of Islamic historical writing.

David J. Duncan (University of Arizona) completed his Master’s Thesis for University of Virginia on the first uses of paper in medieval England (1200-1600).

Dr. Nadia Maria El-Cheikh (American University of Beirut) has recently written the article “Rum in Arabic Literature,” to appear in the second edition of the *Encyclopaedia of Islam.*

Mohammad H. Fadel (University of Virginia) is currently completing his dissertation for the University of Chicago, entitled “Adjudication in the Maliki Madhhab.” His article “Ibn Hajar’s Hady al-Sari: a Medieval Theory of the Structure of Sahih al-Bukhari, introduction and translation” will appear shortly in *Journal of Near Eastern Studies.*

Michael Fishbein (UCLA) expects appearance by fall, 1995, of his translation of volume 8 of *The History of al-Tabari* (SUNY Press), entitled *The Victory of Islam.*

Avner Giladi (University of Haifa) has published “The child was small...not so the grief for him:” Sources, Structure and Content of al-Sakhawi’s Consolation Treatise for Bereaved Parents,” *Poetics Today* 14 (1993), 367-86. He anticipates publication of “Islamic Consolation Treatises for Bereaved Parents: Some Bibliographical Notes,” *Studia Islamica* (forthcoming), and the entry “Saghur” for *Encyclopaedia of Islam* (2nd ed.).


Jo-Ann Gross (Trenton State College) has been awarded membership in the Institute for Advanced Study, Faculty of the School of Historical Studies, Princeton, N. J., for the period January-August, 1996, to work on a book on the Naghibandiyya Sufi order in the late Timurid period.


P. M. Holt is currently researching the Mamluk Sultanate. His book on *Early Mamluk Diplomacy* is scheduled to appear in 1995 (Leiden; E. J. Brill).

Anke von Kugelgen (Ruhr-Universität, Bochum) recently published *Avveroes and die arabische Moderne. Ansätze zu einer Neubegründung des Rationalismus im Islam* (Leiden: E. J. Brill, 1994). She is currently engaged in research on the emirate of Bukhara (1785-1826) and on Ibn Taymiyya’s commentary on Ibn Rushd.

Edouard Lagro (Netherlands Archaeological Institute) will be publishing an article on cane sugar production in the Jordan Valley in *Aguia, Trabajo, Azucar: Proceedings of the 6th International Seminar, Motral, Spain* (in press). He is currently researching Ayyubid and Mamluk pottery from Tell Abu Sarbut, Jordan.

William O. Lancaster anticipates publication (with F. Lancaster) of “Land, Population and Settlement in Northern Karak (Jordan),” *Levant* (forthcoming), and (with F. Lancaster) “Some Thoughts on Arab tribal migrations,” *Journal of the Royal Asiatic Society* (forthcoming). He is currently researching indigenous perspectives on land use and management, including trade, in Jordan, southern Syria, and Oman.

Timothy J. M. Lynch will publish, in July 1995, a work on the theological and philosophical impact of Latin and Greek Patristic authors of New Testament exegesis on early Islamic theological interpretations of the Qur’an.

M.A.C. Macdonald recently wrote “Nomads and the Hawran in the late Hellenistic and Roman Periods: A Reassessment of the Epigraphic Evidence,” *Syria* 70, 1993, 303-413; “Safa‘iti,” in *Encyclopaedia of Islam.* He is also researching north Ara-
bian epigraphy and nomads of northeastern Arabia in the pre-Islamic period.


Julie Scott Meisami (Oxford) has translated Nizami Ganjavi’s Haft Paykar (translated from the Persian), which will appear spring 1995 from Oxford University Press (World’s Classics Series). She is currently researching Arabo-Persian Poetics and Persian Hagiography to end of 12th Century.

Christopher Melchert (Southwest Missouri State) is currently researching early Sufism and related movements in Baghdad and Khurasan.


Hasan al-Naboodah (University of Al-Ain, U.A.E.) is currently researching the Kalb tribe of al-Sham at the rise of Islam.


Ian R. Netton (Exeter University) is researching Sufism in the 20th Century in the West.

Norman D. Nicol is currently engaged in a study of Fatimid coinage and economic history. He expects publication of his Corpus of Fatimid Coinage in 1996.


Daniel C. Peterson (Brigham Young University) is currently researching Isma’ili philosophical theology and Qur’anic studies.


‘Abd Rachman (UCLA) is writing his dissertation on “The 19th century Javanese ulama and their transmission of knowledge.”


Graham Speake (Oxford Centre for Islamic Studies) has two forthcoming works: The Penguin Dictionary of Ancient History (Harmondsworth, 1995) and “Janus Lascaris’s Visit to Mount Athos in 1491”, Greek, Roman, and Byzantine Studies (forthcoming).

Brian Spooner (University of Pennsylvania) has compiled, with William L. Hanaway, Reading Nasta’liq: Persian and Urdu Hands from 1500 to the present (Costa Mesa, CA: Mazda Publications, 1994). He
is now doing research on Persian 
diplomats.

Devin J. Stewart (Emory University) is 
researching Sunni-Shi’i polemics in medi-
eval Egypt, Islamic legal education, and 
the Maqamat of al-Hamadhan.

Yasser Tabbaa (University of Michigan) 
has recently written an article entitled, “The 
Transformation of Arabic Writing, part 2: 
The Public Text,” in Ars Orientalis 24 
of Power and Piety in Medieval Aleppo 
is forthcoming from the Penn State Press. 
Tabbaa is currently doing research on the 
Medieval Islamic Hospital.

Marina Tolmacheva (University of Wash-
ington) is working on a collection of essays 
to be published in the Encyclopedia of the 
History of Science, Technology and Medi-
cine in Non-western Countries (Garland 
Publishing). Recently, her review of E. 
Zerubavel’s Terra Cognita: The Mental 
Discovery of America (Rutgers, 1992) ap-
appeared in Isis 85/2 (1994).

William F. Tucker (University of Arkan-
sas) is researching extremist Shi’ism and 
natural disasters in the medieval Near East.

Mark H. Tulloss (New York University) 
is pursuing dissertation research on the 
impact of Mongol political practices on the 
development of political thought and prac-
tice in Iran.

Maria Vaiou (Queen’s College, Oxford) 
is currently engaged in research toward her 
D. Phil. in Byzantine Studies.

Daniel M. Varisco (Hofstra University) 
has published Medieval Agriculture and 
Islamic Science: the Almanac of Yemeni 
Sultan (University of Washington Press, 
1994). He is indexing the 14th century 
Yemeni manuscript of al-Malik al-Afdal 
for publication in the Gibb Memorial Se-
ries.

Paul E. Walker has recently published 
“Platonisms in Islamic Philosophy,” Studia 
Islamica 79 (1994), 5-25, and “Alfarabi on 
Religion and Practical Reason,” in Reli-
gion and Practical Reason (Albany: SUNY 
Press, 1994), 89-120. His “Succession to 
Rule in the Shiite Caliphate” will appear in 
the Journal of the American Research 
Center in Egypt (1995), and his “Abu Tammam 
and his Kitab al-Shajara: a new Isma’ili treatise 
from tenth century Khurasan,” appeared in JAOS 114 (1994). In addition to 
continuing research on the Fatimids, he is 
currently translating Imam al-Harayn al-
Juwayni’s al-Irshad.

Neguin Yavari (Institute for Cultural Stud-
ies and Research, Tehran) has written “A 
Genealogy of the City of Balkh,” to appear 
in the Journal of Islamic Studies (Spring, 
1995), published by the Islamic 
Encyclopaedia Foundation, Tehran.

The British Institute at Amman for Ar-
cheology and History has a new address: 
P. O. Box 519, Jubaiha, Amman, Jordan.

‘UKAZ, FROM PAGE 3.

which may have been restricted to women, 
in addition to some units for private ser-
ices that are located in its eastern part of 
that wing.

The archaeological mounds:

In addition to the palace and the 
stone walls which enclose it, the site 
includes a number of archaeological mounds 
which surround the palace from the south, 
west and west. These mounds are at 
considerable distances from the palace, not 
attached to it. The area of each of these 
mounds is small, which indicates that they 
were once separate architectural units. The 
mounds vary in size and space. Hence, one 
can note the existence of a small mound 
which represents a single building of small 
size, and another mound medium in size, 
representing a number of connected archi-
tectural units. Fuller information on these 
mounds, as on the rest of the site, must 
await proper excavation.

Archaeological history of the site:

Some historical studies indicate 
that construction in Suq ‘Ukaz did not start 
in the pre-Islamic period, but rather after 
the Arab tribes entered Islam between 9 
and 129 AH. During this period, al-Ta’if 
flourished agriculturally and economically; 
it was directly linked to the Umayyad cal-
iphate, becoming an important center for 
Umayyad power in the Hijaz, especially in 
the early period and during the struggle 
together Ibn al-Zubayr and the Umayyad 
caliphs. The al-Ta’if inscription, dated 58 
A.H., reflects the importance of Mu’awiyah 
and Sufyan to agriculture in al-Ta’if 
through a dam he built there. The archaeo-
logical finds at Suq ‘Ukaz—both architec-
ture and ceramics—confirm the historical 
sources on the early date of the site. The 
architectural evidence uncovered on the 
site, namely the plan of the palace and 
some of its elements, such as the pointed 
arches and the recessed niches, are 
Umayyad in character. The pottery and 
glass found on the surface also reflect the 
early occupation of the site, and can be 
assigned to the first or second century of 
the Hijaz. The ceramics collected by sur-
face survey, however, indicate that the area 
of Suq ‘Ukaz witnessed two periods of 
occupation: the early period just described, 
and a later one, dating to the eighth and ninth 
centuries A.H. (Ottoman period). This 
later period is attested through Ottoman 
ceramics and late Chinese sherds. An 
exact and thorough historical 
understanding of the sequence 
of occupation of this impor-
tant site will have to await 
systematic excavation.
If "chronology is the spinal column of history," then the works of K. A. C. Creswell stand in turn as the spinal column of the history of Islamic architecture. His monumental volumes tracing the development of Muslim building represent the core of this discipline, a basis for continual addition and amendment, and the indispensable starting point for any student in the field.

Born in London in 1879, Keppel Archibald Cameron Creswell was educated at Westminster School, and later studied electrical engineering. This combination provided him with skills in mathematics, architectural drawing, and (with exceptional lucidity) writing, that enabled him to produce the remarkable works for which he is remembered. After some years in various employment, he applied in 1914 for an appointment for an appointment to the Archaeological Service of India. He had, meanwhile, developed a strong interest in Muslim architecture, particularly that of Persia. He never, however, reached either India or Iran, as World War I intervened. Posted to Egypt in the Royal Flying Corps in 1916, he was commissioned Captain in the R. A. F. in 1918. In 1919 he was appointed Inspector of Monuments in Allenby's military administration, first in Syria and then Palestine. After a year of intensive archaeological survey in this area he felt prepared to embark on his major work, a history of the Muslim architecture of Egypt. With the patronage of King Fuad, he began this Herculean task and his residence in Cairo both of which continued, effectively, for the remaining 54 years of his life.

In 1931 he was appointed lecturer and the professor at Fuad (now Cairo) University, a post which he held until 1951. In 1956, as a result of the Suez War, his personal library was threatened with sequestration, and a crisis was averted when the American University in Cairo offered him sanctuary for his books as well as a professorship. He maintained this position until his final return to England in 1973 where he died the following year.

The achievements of Creswell are fundamentally threefold: 1) as architectural historian; 2) as conservationist/preservationist; and 3) as bibliographer/bibliophile.

As a necessary prelude to his work on Egypt, Creswell devoted his first two volumes, Early Muslim Architecture, to Van Berchem, and his detested theoreticians who could not back their claims with rigid chronology and comparable plans and architectural features. While this led to (generally) unexcelled studies of individual buildings, it brought Creswell criticism, much of it predictable if not always justified. His studies were accused of concentrating on chronology and dimensions, while lacking a broader spatial sense in terms of geography, religion, and culture.

While some of this criticism is germane, most of it is ultimately specious. Admittedly Creswell was interested in buildings for their own sake at the expense of human context, and perhaps his studies of Umayyad and early Abbasid architecture would have been enhanced had they concentrated on the history of regional styles rather than insistence on a strict chronological sequence from Iraq through Spain. The point is, however, that it was Creswell who did it. Beginning his fieldwork at the age of 39, for fifty-five years he doggedly pursued his chronology, plans, and analyses of standing buildings and archaeological sites— Surveying, measuring, and photographing, all with professional skill. His chronologies of buildings, based on historical texts and travel literature, were of the best caliber, despite his inability to read Arabic. He was competently assisted by Arabists, however, as evidenced by the many passages translated in his texts. He maintained constant vigilance for new archaeological discoveries in the Islamic Near East and visited them whenever possible, and continually searched for new literature on his subject.

As a member of the Higher Council for the Conservation of Arabic Monu-
ments (1939-1951), Creswell was almost solely responsible for the clearance and repair of the walls and gates of mediaeval Cairo. In addition, he applied continuous pressure upon government authorities for works of conservation and restoration not only in Cairo, but Syria and Palestine as well.

As bibliographer and bibliophile, Creswell demonstrated considerable talent. Even before his introduction to the Middle East, he began on his substantial Bibliography of the Architecture, Arts, and Crafts of Islam (1961), which contained over 12,000 items. His personal library, a virtual museum of chronicles and travelogues, many of folio size and exquisitely bound, remained even after its acquisition by the American University his personal domain—reinforced by his presence. Only with the utmost tact and physical care could the prospective student peruse his tomes without immediate—and severe—admonishment.

Creswell’s personality was difficult. His rigorous professional discipline extended into his personal life and he often expected excellence from those incapable of rendering it. Frequently hypercritical of other scholars, especially theorists who ignored (at least to him) obvious facts, he was himself extremely sensitive to criticism, especially that of Sauvaget, who approached Islamic archaeology from a broad-based institutional/cultural perspective. Many considered Creswell hot-headed, a bully, prejudiced, opinionated, and a throw-back to the heyday of British imperialism. As his colleague R. W.

The Baghdad gate, Raqqa. Photograph by K. A. C. Creswell.

Hamilton put it in an obituary notice on Creswell, he “was the master of casual encounters in the streets, of which his stick was the symbol if not the instrument.” (Proceedings of the British Academy, 60 [1974]) But to those (regardless of nationality) who rendered him service—whether source materials from their publications, translations, or assistance in his physical recording of monuments—he was generally appreciative. Further, he was genuinely helpful and supportive to those truly interested in Islamic architecture and did much to place his students in the Egyptian antiquities department and the museums of Cairo.

While Creswell published prodigiously, his major works remain the great green volumes on Early Muslim Architecture and The Muslim Architecture of Egypt. These will continue to be the mainstay of scholarship in Islamic architecture as well as the framework of further research for the foreseeable future.

Bibliographical Note: For much of my source material, I am indebted to Mugarnas, vol. 8 1991, K. A. C. Creswell and his Legacy, especially the articles by Oleg Grabar, Robert Hamilton, Julian Raby, and Michael Rogers.

---

**EXHIBITS**

**GENGHIS KHAN:**

**Treasures from Inner Mongolia**

Exhibit displays artifacts of Mongolia's culture over the millennia, drawn from American and Chinese collections.


**PRINCELY PATRONS:**

**Three Royal Persian Manuscripts**

Manuscripts illustrated for members of the Timurid dynasty.


**DJENNÉ:**

**The Most Beautiful City in Africa**

An exhibit featuring artifacts and the distinctive mud-brick architecture of this important center of commerce and Islamic culture in Mali.

MEMBERS OF MEM ARE INVITED TO SUBMIT REVIEWS OF RECENT BOOKS IN ARABIC, PERSIAN, TURKISH, HEBREW, OR OTHER MIDDLE EASTERN LANGUAGES THAT THEY HAVE READ AND THAT DEAL WITH SUBJECTS OF INTEREST TO MEM'S MEMBERSHIP. IN EXCEPTIONAL CASES, REVIEWS OF BOOKS IN ENGLISH OR OTHER EUROPEAN LANGUAGES WILL BE PRINTED, BUT THE MAIN FOCUS WILL BE BOOKS IN MIDDLE EASTERN LANGUAGES, BECAUSE GENERALLY THESE ARE NOT REVIEWED IN WESTERN JOURNALS. AL-USUR AL-WUSTA RELIES ON THE VOLUNTARY SUBMISSION OF REVIEWS BECAUSE REVIEW COPIES OF BOOKS IN MIDDLE EASTERN LANGUAGES ARE NOT USUALLY MADE AVAILABLE.

REVIEWS SHOULD BE BRIEF, 250 WORDS OR, IF POSSIBLE, FEWER. A SHORT NOTE IS SUFFICIENT IN MANY CASES, AS IT SERVES THE MAIN PURPOSE OF BRINGING A WORTHWHILE WORK OF SCHOLARSHIP TO THE ATTENTION OF MEM MEMBERS WHO MAY BE INTERESTED IN THE SUBJECT IT TREATS. BE SURE TO INCLUDE FULL BIBLIOGRAPHICAL INFORMATION: FULL NAME OF AUTHOR, FULL TITLE, PLACE AND DATE OF PUBLICATION, PUBLISHER, AND NUMBER OF PAGES. SEND REVIEWS DIRECTLY TO THE EDITOR.

EDITOR'S NOTE


KARWI'S READABLE, RIGIDLY ORGANIZED STUDY IS BASED ON A WIDE RANGE OF ARABIC TEXTUAL SOURCES, SOME IN MANUSCRIPT BUT MOST IN PUBLISHED EDITIONS. ALTHOUGH THE ARABIC TEXTS INCLUDE AUTHORS AS LATE AS MAQRIZI, IBN KHALDUN, OR QALQASHANDI, KARWI DOES NOT EXPLOIT ANY OF THE NUMERIOUS PERSIAN SOURCES RELATING TO THE THEORY AND PRACTICE OF THE VIZIERATE. THIS IS ILLUSTRATED, GIVEN HIS OBSESSION WITH THE SUPERPOSED PERSIANIZED NATURE OF THE OFFICE DURING THE PERIOD UNDER CONSIDERATION; MUCH OF HIS INFORMATION IN THIS REGARD HAS BEEN TAKEN FROM SECONDARY SOURCES IN EUROPEAN LANGUAGES (EITHER DIRECTLY OR VIA THEIR ARABIC TRANSLATIONS). KARWI ALSO REFERS TO A NUMBER OF MODERN ARABIC WORKS, BUT HIS SURVEY OF THE LITERATURE IS HARDLY COMPREHENSIVE—NOTABLY OMITTING SEVERAL STUDIES WHICH ARE Very SIMILAR TO HIS OWN WORK SUCH AS ISMA`IL BADDI`I`S NIZAM AL-WIZARA OR AL-MUSTAFA'S AL-WIZARA FII NIZAM AL-`ISLAMI.

eclipse of the Arabs, at the door of out-of-control viziers. Pressed relentlessly, Karwi’s interpretation seems at times rather like an exaggerated caricature of some of the more dubious Orientalist conceptions of the history of the caliphate. It is certainly revealing about the attitudes of some contemporary circles of Arab historians and could fairly be described as a more refined presentation of some of the ideas propagated at a popularized level in Ahmad Shalabi’s Harakat farisîyya mudammira dind al-islam wa l-muslimin ‘abz al-usur (Destructive Persian Actions against Islam and Muslims through the Ages). If taken seriously, however, such an interpretation raises many questions which Karwi barely considers, much less answers. Perhaps the most obvious is why, whatever their Persianizing tendencies, the early Abbasid caliphs would have perpetuated an institution which was constantly not only a source of conflict, but a direct threat to their own authority. One wonders, too, why a system of government that seems to have worked quite well for the Sassanids would have become so corrupted and corrupting for the Abbasids, or what paralysis of institutional creativity produced a system which, by requiring the judicial murder of unpalatable ministers, depended so heavily on the ruthlessness of a ruler for its proper functioning. For Karwi, the baleful influence of Persians and Persian culture seems to be a sufficient explanation, but this reviewer finds it less than convincing.

In sum, Karwi’s book could be judged a modest success insofar as it provides a reasonably scholarly history of the early Abbasid vizierate for an Arabic-speaking audience. It is, however, a simplified version of Dominique Sourdel’s Le Vizirat ‘Abbaside which manages to miss Sourdel’s argument that the Abbasid vizierate was neither so Persianized nor so powerful as often thought, and there is little to be gained from this book by anyone who can read that masterly treatise.

-Elton L. Daniel


Refet Yinanç’s Dulkadir Beyliği is an important contribution to the study of the political entities that arose in the chaos following the collapse of Ilkhanid rule in Anatolia in the early to mid-fourteenth century. This work is the only monograph presenting an in-depth study of the Dulkadirs (1337-1522), who had the distinction of being the last of the Anatolian Turkmen beylikler, or ruling dynastic houses, to be absorbed by the Ottoman state. Yinanç, a former student of Claude Cahen, presents an expanded version of his uncle Mükrimin Halil Yinanç’s article “Dulkadîli"är" in the Islam Ansiklopedisi, and builds on Uzunçarşı’s treatment of the Dulkadirs in his Anadolu Beylikleri ve Akköyculu, Karaköyculu Develerleri, based on the extensive use of both published and unpublished Mamluk chronicles.

Yinanç’s work provides a detailed picture of Dulkadir-Mamluk political relations. The Dulkadirs headed a tribal confederacy of Bozok Turkmen in the regions of Elbistan and Marash in southern Anatolia and northern Syria. In an attempt to maintain some form of control over the Turkmen of this frontier region, the Mamluk Sultan al-Malik al-Nasir Muhammad recognized the chieftainship of Karaca Beg, the dynasty’s founder, over the Bozok Turkmen, and bestowed upon him the governorship of Elbistan, a district that was subject to the Aleppo governor. As a client state subject to the Mamluks, the Dulkadirs’ main obligation to the Mamluk state was to regularly provide auxiliary forces to campaigns and to defend the Syrian frontier in the event of an invasion. Whenever the opportunity arose, however, the Dulkadirs sought independence from Mamluk sovereignty. As a “buffer state” between the growing Ottoman empire and the defensive Mamluk state, they became embroiled in the increasingly strained Ottoman-Mamluk relations, which completely broke down in 1485 with the outbreak of war between the two powers. At this point the Dulkadirs became subject to the Ottomans, and remained so until their liquidation as a ruling house in 1522 and the absorption of the region into the Ottoman provincial system.

Yinanç’s meticulously footnoted work is divided into five sections or chapters, the first four of which provide a chronological framework of political and military events. The final chapter entitled “Institutions” is a brief treatment of the administrative makeup of the Dulkadirs and their cultural achievements, which primarily consist of the construction of mosques, madrasas, zaviyes and other public works, painstakingly inventoried by the author according to region. Yinanç also includes a kanunname and ferman in transliteration in appendices, as well as a French summary of the entire work. The array of Mamluk chronicles from which he has culled the majority of his information is impressive. Yet this carefully researched work has some serious flaws in its perspective and treatment of the subject. Yinanç does not provide us with a balanced account of the Dulkadirs based on a variety of sources. It is only a partial treatment of this subject, dealing primarily with Dulkadir-Mamluk relations from a Mamluk viewpoint as presented by the Mamluk chronicles. As a result of this purely external perspective, the author ignores internal politics and developments and makes no attempt to evaluate the construction of the Dulkadir principality as a Turkmen tribal confederacy. Furthermore, Yinanç fails to integrate Ottoman sources and viewpoints with those of the Mamluks. Most importantly, this account of the Dulkadirs is completely lacking in analysis. Yinanç provides a solid chronological outline of political and military events according to an in-depth reading of the Mamluk chronicles, a formidable task in itself. Unfortunately he brings very little else to his study of this obscure Turkmen beylik.

-Sara Yıldız


This new publication should be noted by all serious students of the archaeology and history of the Arabian peninsula and adjacent areas. It features short (3-8...
REVIEW

Articles on recent excavations and archaeological topics, book reviews, a list of recent archaeological publications of interest, a bulletin of recent archaeological discoveries, and a profile of a scholar working in the field of archaeology. For example, issue no. 1 contains short articles on Tell al-Rabi'iyah on Tarut Island in the Bronze age; on excavations of a small site 45 km. south of al-Wajh, which the excavator identifies with Egra, the port from which Aeolus Gallus is said to have left Arabia in ca. 25 B.C.E.; and on some finds from the Islamic period at Tayma'. It also contains a profile of Prof. 'Abd al-Rahman al-Ansary, a review of Dr. Muhammad Abdul Nayeem's Prehistory and Protohistory of the Arabian Peninsula, vol. 1, the list of recent books and articles, and the bulletin of recent finds.

Kinda is beautifully printed on glossy paper, with an attractive cover including color photography, and the black-and-white photographs inside are clearly reproduced. It should be a convenient tool for anyone wishing to keep abreast of the burgeoning and increasingly important archaeological finds in the Arabian peninsula. Kinda appears to be available as a benefit of membership in the Saudi Society for Archaeological Studies, annual membership in which costs 300 Saudi Riyals; it is not clear whether it is available by subscription independently of SSAS membership. The Society's address is: Saudi Society for Archaeological Studies, P.O. Box 2456, Riyadh 11451, Kingdom of Saudi Arabia.

Fred M. Donner


Despite the playful title, this book is not, alas, a lost Umayyad counterpart to Abu'l-Faraj al-Isfahani's Maqatil al-Talibiyyin. It is in fact a recent (1990) compilation of accounts of the unnatural deaths of many Umayyad notables (specifically the descendants of Umyaya b. 'Abd al-Shams the Elder), with other biographical information. The author has culled a fair number of sources in the course of this rather morbid project, but they are essentially well-known to most specialists; few surprises will be found.

The work is divided chronologically: section one covers the rise of Islam (actually, those Umayyads who fell at Badr) and the Rashidun period, with a lengthy account of the murder of 'Uthman in addition to 12 other entries. Section two covers the Umayyad period with 45 entries. The 'Abbasids certainly take the trophy in Umayyad-bashing: 101 entries appear in section three. Section four, on the Umayyads of Andalusia, provides a mere 24 entries.

The entries in the work are either quotations or close paraphrases of passages from the original Arabic sources, and Husayni's actual contribution—other than the significant legwork in the source-material—is minimal. While there is potentially interesting archived in this volume, the author does not attempt to synthesize the information or to enhance our understanding of Islamic history. Given this situation, there is little to recommend this book save for its convenience for those needing a quick reference on some members of the Umayyad clan, and their often ingenious opponents.

-Paul M. Cobb


While these pages are usually reserved for reviews of secondary works in Middle Eastern languages, the present work, while in Arabic, occupies an awkward position. It is a "source" in so far as it is an Arabic chronicle covering the reigns of the caliphs al-Rashid, al-Amin, al-Ma'mun, al-Mu'tasim, al-Wathiq and al-Mutawakkil. However, it is in fact a redaction by one Ibn Wadiran, a scholar and man of letters of mid-eleventh-century Tuni-
sia, and the work upon which it is based is anonymous and probably to be dated, as the editor suggests, no earlier than the early seventeenth century.

The material presented by Ibn Wadiran is almost entirely of the adab-variety. The work eschews most chronological details, and we are instead left with a number of entertaining historical or quasi-historical accounts, biographical information, and poetry. The work is in fact a collection of such information culled from a wide variety of sources written about the early 'Abbasid caliphs over the millennium or so prior to Ibn Wadiran's own finishing touches, and the patient reader is bound to find hidden treasures. The editor notes in particular that a large section of a lost work on Greek philosophers, physicians and musicians attributed to Sahih b. Harun al-Katib has been utilized by the anonymous first author. The work ends with very short biographical entries of the Aglabid amirs of North Africa (a section already known to specialists through A. Cherbonneau's 1853 translation), and of the 'Abbasid caliphs until al-Muqtadir.

In short, Ibn Wadiran's work is more than just a curiosity, or a strange, early modern Maghribi view of the early 'Abbasid caliphate. In particular, the work's rich content and use of early sources make it of interest to historians interested in the 'Abbasids, but given its late date it occupies a sort of "manzila bayn al-manzilatayn": entertaining reading, but of use at your own peril.

-Paul M. Cobb


The Yemeni Queen Bilqis—known around the world as the Queen of Sheba who matched wits with King Solomon—has been a widespread and powerful symbol for the people of Yemen throughout their history. This book explores the evolution of this symbol and the
Sulayman gives Bilqis the choice to marry him, as analogous to the Yemeni people choosing a new religion in the time of Wahb b. Munabbih. In another example, she interprets al-Hamdani’s emphasis on Bilqis’s relationship with the king of Hamdan as a reflection of his own loyalties during a period of factionalism in Yemen. Dr. al-Hadrani demonstrates that for these authors and others—pre-modern and modern, writing both prose and poetry—Bilqis has been a potent symbol reflecting the fears, hopes and aspirations of the Yemeni people and joining the past with the present and the future. Her survey is a groundbreaking contribution to Yemeni cultural history which highlights an important but too often neglected regional tradition in Islamic history.

-Kate Lang


Other than individuals such as the great Muslim hero of the Crusades, Saladin, relatively few personalities in pre-modern Islamic history have been the subject of special monographs. Moreover, the study of the rulers and administrators of the Saljuq period is relegated for the most part to brief encyclopedia articles or portions of chapters in collective works. Abdülkerim Özaydın’s biography of Ghiyath al-Dunya wa l-Din Abu Shuja’ Muhammad Tapar (“he who finds, obtains”), the second son of Malik Shah, is thus a welcome contribution to the scholarly literature on the history of the Islamic world during the Middle Periods.

Özaydın divides his study into an introduction and seven chapters preceded by a comprehensive survey of sources. He subdivides the latter into a number of categories including Islamic (Arabic and Persian), Crusader, Armenian, Syriac, and Byzantine narrative works ranging from contemporary and near-contemporary accounts to 17th-century compilations. His introduction covers the rise of the Great Saljuqs and sets the stage for the twelve-year succession struggle following the death of Malik Shah during which Muhammad Tapar disputed the rule with his half-brother Barkyarug. Özaydın then groups the events of Muhammad Tapar’s independent sultanate of thirteen years between 1005 and 1118 thematically and topically under several rubrics. Among these are Muhammad Tapar’s internal struggles with the Great Saljuq military elite, his conflict with his Saljuq kinsmen in Anatolia, his relations with other Muslim powers such as the Turkic Qarakhanids and Ghaznavids and the ‘Abbasid caliphs in Baghdad, and his efforts to suppress the Nizari Isma’ils of Iran and Syria. Almost a third of the monograph, however, is devoted to Muhammad Tapar’s attempts to organize the Muslim counterattack against the Crusaders, especially the County of Edessa. The work concludes with a brief account of the death of Muhammad Tapar along with an assessment of his personality.

Although lacking both an analytical framework and a conclusion, Özaydın’s study is nevertheless a useful repertory of data based on a thorough canvassing of the sources and presented in a structured fashion. For this we are indebted to him.

-John E. Woods
## RECENT CONFERENCES

### Shifting Frontiers in Late Antiquity
**An Interdisciplinary Conference**

A conference on "Shifting Frontiers in Late Antiquity" organized by Hagith S. Sivan (University of Kansas) and Ralph W. Mathisen (University of South Carolina), was held from March 23-26, 1995, at the University of Kansas in Lawrence, Kansas. Among the thirty papers the following were particularly of interest to those concerned with the Middle East in this period: Frank M. Clover (Univ. of Wisconsin), "The Northeast Frontier of Vandal Africa, A.D. 476-533"; Walter E. Kaegi (Univ. of Chicago), "Reconceptions of Byzantium's Eastern Frontiers in the Early Seventh Century"; C. Kirby (British Museum) and S. Orel (Northeast Missouri State Univ.), "Political Border, Cultural Change: The Case of Gebel el Haridi (Egypt);" David H. Miller (Univ. of Oklahoma), "A Frontier Perspective on the Transition between the Late Ancient World and the Early Middle Ages;" David Olster (Univ. of Kentucky), "The Oikumene and its Limits: The Transformation of Roman Universalism in the Seventh Century;" Susan T. Stevens (Randolph Macon Women's College), "Frontiers between City and Country in North Africa, A.D. 400-700."

### 10th Annual Middle East History and Theory Conference

The tenth annual Middle East History and Theory Conference was held at the Center for Middle Eastern Studies, The University of Chicago, on April 21, 1995.

The following presentations were particularly of interest to medievalists: Walid Salih (Yale University), "Furqan and Islamic Tradition." Farhad Arshad (Columbia University), "Uthman's Assassination: The Inability of the Caliph to Respond to His Changing Community." Majid al-Majallah (Indiana University), "Laayla al-Akhyaliya: The ‘Udhir Poetess." Kate Lang (University of Chicago), "Images of the First Bier: A Study of Memory in Early Arabic Historical Tradition." Kathryn Kueny (University of Chicago), "Rhetorical Renderings of Wine in Hadith Literature." Paul R. Powers (University of Chicago), "Gnosis, Messiah, and Dynasty: The Isma‘i ‘Il Da‘wa from its Beginnings Through the Fatimid Period." Muhammad Nur ‘Abdullah (University of Chicago), "Muhammad al-Mahdi’s Thought and Ibn ‘Arabi’s Influence on it."

## NAMES AND ADDRESSES OF CONTRIBUTORS TO THIS ISSUE

**Paul M. Cobb** is preparing a dissertation on 'Abbasid Syria at the University of Chicago. Department of Near Eastern Languages and Civilizations, The University of Chicago, 1155 East 58th Street, Chicago, IL 60637, U.S.A. Internet: cobb@midway.uchicago.edu.

**Elton L. Daniel** is Professor of History at the University of Hawaii. Department of History, University of Hawaii, Sakamaki Hall, 2530 Dole St., Honolulu, HI 96822, U.S.A. Internet: edaniel@uhunix. uhcc.hawaii.edu

**Fred M. Donner** is Associate Professor of Islamic History at the University of Chicago. The Oriental Institute, 1155 East 58th Street, Chicago, IL 60637. Internet: fdonner@uchicago.edu.

**Kate Lang** is a completing her Ph.D. dissertation on *awla'il* at the University of Chicago. Department of Near Eastern Languages and Civilizations, The University of Chicago, 1155 East 58th Street, Chicago, IL 60637, U.S.A.

**Neil MacKenzie** (Ph.D. University of Michigan, 1986) is an archaeologist who is currently excavating the medieval remains of Sijilmasa, Morocco. 2687 Apple Way, Ann Arbor, MI 48104-1801, U.S.A.

**Michael G. Morony** is Associate Professor of History at the University of California, Los Angeles. Department of History, UCLA, 405 Hilgard Avenue, Los Angeles, CA 90024. Internet: morony@histr.sscnet.ucla.edu.

**Khaled Ibrahim Al-Muaikeil** is Assistant Professor of Archaeology at King Saud University. Department of Archaeology and Museology, King Saud University, 1425, Riyadh 11451, Kingdom of Saudi Arabia.

**John E. Woods** is Professor of History at the University of Chicago. Center for Middle Eastern Studies, 201 Pick Hall, 5848 South University Avenue, Chicago, IL 60637, U.S.A. Internet: jwoods@uchicago.edu.

**Sara Yildiz** is a graduate student at the University of Chicago who specializes in Turkish history. Department of Near Eastern Languages and Civilizations, 1155 East 58th Street, Chicago, IL 60637, U.S.A.

---

**GRAPHICS CREDITS**

Pages 1, 2, 3: Photographs and drawings of Suy 'Ukaz by the author.


Page 17: K. A. C. Creswell. Photograph by Jack Gordon, courtesy of American University in Cairo Rare Books and Special Collections Library.

Page 18: Baghdad gate, Raqqa. Photograph by K. A. C. Creswell, courtesy of American University in Cairo Rare Books and Special Collections Library. This photograph was published in Creswell’s *Early Muslim Architecture*, vol. 2 (Oxford: Clarendon Press, 1940), Plate 2e.
Middle East Medievalists (MEM) is a non-profit association of scholars interested in the study of any aspect of the history and civilization of the Middle East in the period 500-1500 C.E. Regular membership in MEM is open to persons of all nationalities. Regular members receive two issues of *Al-‘Usur al-Wusta*, The Bulletin of Middle East Medievalists, annually (April and October). Institutions (libraries, etc.) may join at the same rate as individuals.

You may join MEM by sending the membership application form at the right (or a photocopy thereof), along with the appropriate dues payment, to Matthew S. Gordon, Secretary-Treasurer of MEM, Department of History, 254 Upham Hall, Miami University, Oxford, OH 45056, U.S.A.

**Middle East Medievalists**

**Membership Application Form**

Name ________________________________

Mailing Address ________________________________

---

**SCHEDULE OF DUES**

**For addresses in North America** (Canada, Mexico, U.S.A.) [check one]:

- One Year $12.50 ___
- Two Years $24.00 ___
- Three Years $36.00 ___

**For addresses outside North America** (Latin America, Europe, Asia, Africa, Australia, and Pacific) [check one]:

- One Year $15.00 ___ OR £11.00 ___
- Two Years $29.00 ___ OR £21.50 ___
- Three Years $43.00 ___ OR £32.00 ___

Send completed application form, with your check (in US Dollars or British Pounds only) payable to "Middle East Medievalists" to: Matthew S. Gordon, Secretary-Treasurer of MEM, Department of History, 254 Upham Hall, Miami University, Oxford, OH 45056, U.S.A.