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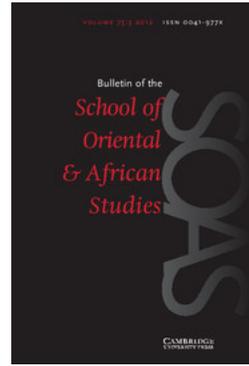
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The Near and Middle East Teresa Pérez Higuera: *Objetos e imageries de al-Andalus*. 189 pp. Barcelona and Madrid: Lunwerg Editores and Instituto de Cooperación con el Mundo Árabe, Madrid, 1994.

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non-Turkic languages like Faroqhi and Inalcik. The 'Turkey' and 'Central Asia' chapters of *Islamic urban studies* which make abundantly clear the pre-eminent role of scholarship published in Turkish in the former case and in Russian in the latter stand in marked contrast to the entries in the comparable chapters in *The Middle Eastern city and Islamic urbanism* and reveal the peculiar limitations of that work. About five per cent (44) of the 825 works listed under 'Turkey' in the latter work were written in Turkish while of the 255 works reviewed by Koyoko Hayashi, more than half (137) were written in Turkish. The proportions are even more striking when it comes to Central Asia (the former Soviet republics). There Thomas Krafft, compiler of that section of the Bonn publication, lists, as mentioned earlier, not a single work in Russian among the 84 entries. Hisao Komatsu, by contrast, reviews some 145 works, of which three-quarters are Russian, as is appropriate.

Moreover, the authors of *Islamic urban studies* include substantial numbers of modern Arabic and Persian studies relating to cities when, in their view, those studies make a substantial scholarly contribution. *The Middle Eastern city* states at the outset that no indigenous scholarship (aside from Turkish) is represented unless it appeared in one of the three preferred languages.

For European and North American scholars, Komatsu's chapter has particular importance and needs to be singled out for its historical survey of Russian and Soviet scholarship on the cities of Central Asia. Beginning with the early nineteenth century city descriptions left by Nazarov (1813-14), Murav'ev (1819-20), Meiendorf (1826), and Khanykov (1841-42), he proceeds to discuss the contributions of Zhukovsky's monumental work on Merv and then Barthold's contribution, early in this century, in deriving a theory of urban development based on the Arabic geographical material supplemented by nineteenth-century Russian data. From Barthold, Komatsu continues with the Soviet scholars who adapted Barthold's ideas to a Marxist-Leninist historical view—most notably Yakubovsky for Central Asia and Petrushevsky for Iran. He then provides a very useful analysis of the work of O. G. Bol'shakov whom he considers the principal modern theoretician on Central Asian urbanism. Other scholars, like Davidovich, Chekhovich, Sukhareva and Mukminova, whose works are more often cited in European and North American studies, he sees as more interested in the details of urban life rather than in the kind of generalization which Barthold, Yakubovsky, Petrushevsky and Bol'shakov strove for. He concludes with a very thorough review of the contributions of this latter group and others to particular aspects of the city—its architecture, administration, crafts, society, and *waqfs*.

While more comprehensive, critical and balanced in its review of the literature, there are a number of areas where constructive changes might be made to *Islamic urban studies* in subsequent editions. First, the overview of the evolution of 'Islamic city studies' in the non-Russian world (G. and W. Marçais, Massignon, Sauvaget, Von Grunebaum, Cahen, Stern, Lapidus, Abu Lughod, Eickelman *et al.*)

is recapitulated at least three and perhaps four times. Although there is a certain piquancy to having three different authors analyse the same basic works, it would be better, perhaps, to combine the efforts of Haneda ('Introduction'), Masatoshi Kisaichi ('Maghrib'), and Toru Miura ('Mashriq' and 'Conclusion') into a single chapter on the city as frame of reference, as Miura calls it, since their conclusions do not differ much.

The work also would benefit from a more experienced copy-editing hand. Kegan Paul International, the publishers, might have been more helpful on the editorial side. While the English translation for the most part reads very well, there are places where some awkwardness might have been eliminated or more idiomatic expressions used that would have lessened awareness of the fact that this is a translation. In addition, there are several typographical errors in proper names (p. 99, Ebra for Ebla; p. 26 LeTorneau for LeTourneau; pp. 135 and 176, Powders for Powers; p. 248 Graber for Grabar) and other misspellings that a more experienced eye might have caught. But these are minor problems and could be easily rectified in a new edition.

The co-authors make repeated calls in the book for more study in order to arrive at a more precise understanding of whether there is a model 'Islamic city' and what its constituent parts are. One may perhaps wonder whether the approach they seem to advocate has not already had its day. But whether one agrees or disagrees with the direction they would like to see future work go, there can be no question of the value of their review of the extensive literature on the subject. This is a book that should be required reading for all students in the field and have a permanent place on every scholar's bookshelf beside Jean Sauvaget and Claude Cahen's *Introduction to the history of the Muslim East* and Stephen Humphrey's *Islamic history: a framework for inquiry*.

R. D. MCCHESEY

TERESA PÉREZ HIGUERA: *Objetos e imagenes de al-Andalus*. 189 pp. Barcelona and Madrid: Cuwerg Editores and Instituto de Cooperación con el Mundo Árabe, Madrid, 1994.

In the last few years there has been a significant increase in the number of publications devoted to all aspects of Muslim Spain, but in particular to the arts. This has doubtless been encouraged by the commemoration in 1992 of the 500 years that have elapsed since the final victory in the peninsula of Christianity over Islam (alongside, incidentally, Columbus's discovery of America), although one should perhaps not attempt to peer too closely at exactly what is being celebrated: much of this material is inscribed under the fashionable rubric of *convivencia*, a concept, it might be ventured, reflecting current preoccupations, and used on occasion for its evocatory power without too much thought for its historical accuracy. Also not without its ironies and ambiguities is the motif of the

glorification of the vanquished who can now, after such a definitive interval, no longer represent a threat, even if the current interest in the culture of al-Andalus and the greater appreciation of its artistic achievements should properly be set in the context of the more sober and balanced views of Spanish history and art history now prevailing.

But whatever the motives for this increased activity—and sound marketing must certainly be included among them—the results can only be welcomed, both for their variety (collective works relating to conferences, sumptuous exhibition catalogues, monographs) and quality. The present work thus stands alongside such recent works as J. A. Levenson (ed.), *Circa 1492: art in the age of exploration* (New Haven, 1991); J. D. Dodds (ed.), *Al-Andalus: the art of Muslim Spain* (New York, 1992); V. B. Mann et al. (ed.), *Convivencia: Jews, Muslims and Christians in medieval Spain* (New York, 1992); S. Kh. Jayyusi (ed.): *The legacy of Muslim Spain* (Leiden, 1992); O. R. Constable, *Trade and traders in Muslim Spain* (Cambridge, 1994); and J. Bernúdez López (ed.), *Arte Islámico en Granada* (Granada 1995). Handsomely produced and with all its illustrations in colour, it is pitched, despite the lack of footnotes (compensated for by a reasonably adequate bibliography), more towards the scholarly than the popular end of the spectrum, and consists of a thematic survey of the artistic production of al-Andalus in which emphasis is given to function. Being a historian, Pérez Higuera makes great use of the sources available, in particular, for the caliphal period, of al-Maqqari.

The introduction is useful not only for its survey of types of material and manufacturing techniques but also for touching upon their diffusion and consequent problems of attribution. The main body of the work (pp. 33–170) is entitled, appropriately, 'Los objetos: uso y función social' and has a tripartite internal division relating the materials respectively to the court, the military and the domestic spheres, and even if the differentiation between, say, regal and domestic objects is not always archaeologically secure it is, nevertheless, in the historical and social contextualization of a largely familiar range of objects that the main strength of this study lies.

Perhaps inevitably, some materials are treated with a greater sureness of touch than others. To be commended is the survey of textiles, with its felicitous comparison (p. 89) with a Sasanian relief from Ctesiphon, which shows the continuation of Sasanian motifs on Spanish textiles well into the tenth century; and an intriguing juxtaposition (pp. 95–7) of the mantle of Ferdinand III, the mudéjar cape of Archbishop Don Sancho, and the robe worn by the king in miniatures from the Alfonso el Sabio *Libro del Ajedrez* of 1283, on all of which appears the heraldic motif of Castilla y León. (There is one jarring slip, which occurs on both p. 76 and p. 77: the date 1339 is given as 1993.)

The section on pottery is also good, perhaps reflecting the greater attention given to pottery in recent years by Spanish scholars. But less successful is the section on leather, which is rather sketchy and unfortunately devoid of illustrations, and it would have been helpful if

fuller treatment could have been given to the subject of glass in al-Andalus, about which so little is known despite its being present in great amounts.

The section on ivories is satisfactory, although more could have been said on the ivory trade. With regard to the thirteenth/fourteenth-century ivory box formerly in the Rothschild collection (p. 30) for which an attribution to Mamluk Egypt has been put forward on the basis of an inscription referring to Sultan Şālih (1351–54), it now seems that the lid on which this inscription appears did not originally belong to its present box, thus complicating matters somewhat. (See A. Contadini, in G. Curatola (ed.), *Eredità dell'Islam: arte islamica in Italia*, catalogue of the exhibition in Venice, Palazzo Ducale, 30 October 1993–30 April 1994, Cinisello Balsamo, 1993, no. 32, pp. 115–16.) A Spanish origin and a fourteenth-century date is proposed for the painted ivory box illustrated at p. 30. However, the provenance of the group to which this piece belongs has been a matter of controversy, and even if a Spanish provenance is not to be excluded, a stronger claim has been made for Sicily and a rather earlier date. (See R. Pinder-Wilson, *Archaeologia*, CIV, 1973, 168–243.)

Such points of controversy however only serve to underline the difficulties faced by scholars in this field, where much has to be teased out from motivic comparisons, and historical evidence is often hard to find. The author is to be congratulated for leading the reader through this difficult terrain in such an enjoyable as well as sure manner.

ANNA CONTADINI

LEILA TARAZI FAWAZ: *An occasion for war: civil conflict in Lebanon and Damascus in 1860*. xvii, 302 pp. London and New York: Centre for Lebanese Studies and I. B. Tauris, 1994. £34.50.

The subject of this long and detailed study, the civil conflict which erupted in Lebanon and spread to Damascus in 1859–60, derives its historical significance from the following two facts. First, it led to the establishment of an autonomous regime for Mount Lebanon which in turn paved the way for the realization of the Lebanese republic in 1920. Secondly, it ensured, as a result of a widespread perception of its apparently overwhelmingly sectarian character, that notions of communal balance would be enshrined in any administrative arrangements devised for the region, both while part of the Ottoman Empire, under French mandatory rule and when independent. So pervasive did these notions become that Fawaz herself repeats them as a prescription for Lebanon's contemporary ills. In her conclusion she states that 'the relative harmony between the recognized Lebanese communities from the 1940s to the 1970s can be attributed in part to the confessional system' (p. 220). She asks what lessons can be drawn from the comparison between 1860 and the present for the resolution of