

the term *tab'a tadhkāriyya* 'Gedächtnisausgabe, memorial edition', but it is not listed in the main glossary under *tab'a*, and neither does the adjective *tadhkārī* 'commemorative' have a separate entry in the main glossary.

'Alphabet und Zahlen' (p. 18-27): in the Eastern Mediterranean, 'g' in loanwords such as *garāj* or *sigāra* is mostly written with *kāf* rather than a three-dotted 'ayn. In Egypt, the three-dotted *jīm* stands not only for *ǰ* but also for *j* in loanwords, which makes it difficult to transliterate (p. 22).

'Arabische Abkürzungen' (p. 31-33): *tdmk* (for *al-Tarqīm al-Duwalī al-Mi'yārī lil-Kitāb*) for ISBN has become almost obsolete, the usual abbreviation now being *rdmk* (*al-Raqm al-Duwalī al-Mi'yārī lil-Kitāb*).

As possible additions to the glossary (p. 35-106) I would suggest: *ibdā'* in combination with a personal name, 'created by'; *azjāl* as plural of *zajal*, a verse form (see p. 67); *a'māl* in the sense of 'congress proceedings'; *tansīq* 'coordination' (whereas *munassiq* 'coordinator' is mentioned on p. 98); *fiṣla* 'offprint'; *wathā'iqī* ('documentary', *adj.*). Furthermore, I doubt whether *majalla muḥakkama* 'refereed journal' (p. 88) is correctly translated as 'Fachzeitschrift' since it misses the point of the peer review, but this may be due to my imperfect knowledge of the German language.

'Währungen' (p. 184-185): the traditional abbreviation for the Egyptian pound is LE or £E ('Livre égyptienne'), not E£.

'Jahreszahlberechnung' (p. 193): mention is made of the common Islamic lunar calendar and the Coptic calendar, but it would have been useful to add the 'Jamāhīriyya' calendar used in Libya. As it exists in more than one version (for instance, solar years counted from the date of birth of the Prophet or his death), it can be baffling to the bibliographer. Its absence is all the more surprising in view of the fact that the names of the Libyan months are given in a table on p. 191. Repp also provides a number of internet links to calendar conversion programs. Needless to say, printed information about websites is quickly outdated and the link to the Computus program at the Library of the University of Chicago is broken. It is perhaps advisable to refer readers to reliable information portals, such as Lutz Wiederhold and Sibylle Wegener's MENALIB, maintained by the University of Halle (<http://ssgdoc.bibliothek.uni-halle.de/vlib/html/>), where a quick search reveals eight different calendar conversion sites.

'Verlagsorte' (p. 195-199): this list also contains a number of places of publication outside the Arab world, such as Istanbul, Budapest, Cologne, London, Leiden, New York or Hyderabad. However, it does not include Iran, an important source for publications in Arabic. In fact, the large output of Shi'ite Arabic text editions from a place like Qum is too well known not to be mentioned. The fact that Iranian publications in Arabic pose their own problems in terms of bibliographic control (for example, the honorifics used for the higher Shi'ite clergy, the Iranian *Shāhanshāhī* or *Hijrī Shamsī* calendars or the slightly different shape of Persian numerals) would have justified their inclusion in this glossary.

'Länder und Staaten' (p. 200-205): this list of countries of publication is given in the German alphabetical order instead of Arabic, which is incompatible with the idea of an Arabic-German glossary.

'Hilfsmittel' (p. 210-215): the list of Arabic-German dictionaries (p. 214) mentions both Hans Wehr's *Arabisches*

Wörterbuch für die Schriftsprache der Gegenwart: Arabisch — Deutsch (5th ed., Wiesbaden 1985) and Lorenz Kropfisch's *Langenscheidts Handwörterbuch Arabisch-Deutsch* (Berlin [etc.] 1996), but it omits Götz Schregle's *Arabisch-Deutsches Wörterbuch* (Wiesbaden [etc.] 1981-....), a valuable but unfinished work that has never equalled the fame of its German-Arabic counterpart.

Nevertheless, Hanna Repp's work fully deserves its place among the bibliographic tools of Arabic cataloguers, especially in the German-speaking world. Fortunately, the fact that the publishing house of Harrassowitz has taken it upon itself to co-publish this work at the very reasonable price of €39 will ensure its wide availability to the public.

Leiden University, April 2004

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SCHOELER, G. (ed.), G. SCHUBERT and R. WÜRSCH (co-eds.) — *Die Handschriften der Universitätsbibliothek Basel. Arabische Handschriften unter der Leitung von Gregor Schoeler beschrieben von Gudrun Schubert und Renate Würsch. Vorarbeiten von Frits Meier, Gertrud Spiess, Hedwig Djeddikar.* (Schriften der Universität Basel, No. 4). Schwabe & Co AG Verlag, Basel, 2001. (XXV, 603: illustrations). ISBN 3-7965-1089-2; ISSN 1422-7517. € 150.

If one defines the purpose of a manuscript catalogue in a dual way, namely as the annotated inventory of a certain collection on the one hand, and, at the same time, as a source for the literary history of the people or area from which the manuscripts in question originate, this catalogue can be considered a success on both counts. The physical descriptions of the manuscripts are exhaustive enough, very detailed in fact, and when compared to what is given about the *contents* of the works described is perhaps overdetailed. Although this codicological smallprint occasionally distracts from the description of the contents of the catalogue, the catalogue shows the authors' mastership in the field and love for their work.

That said, it is time for the book itself, which was written by Gudrun Schubert und Renate Würsch and made with German thoroughness. Gregor Schoeler's preface gives a summary overview of Swiss libraries possessing Islamic manuscripts, and the state of research on their Islamic collections. The short introduction by the authors gives an idea of the history, the development and the content of the collection in Basel. The authors give a useful list of what they see as the highlights of the collection and they mention several uniquely known manuscripts in the Basel Library, which is a modest, but not unimportant collection.

It is interesting to read that the first Islamic book whose presence in Basel is attested is a *Qur'an* dated 639/1242, which is illustrated in two black-and-white images at the end of the book (Catalogue No. 1). If one looks up the description in the catalogue itself — which is not made easy for any of the manuscripts, since the catalogue does not contain direct references to the numbers in the catalogue text, only to the Library's class-marks — in order to see from where the manuscript originates, there is no information. About the possible provenance, the Franciscans in Pera and

its subsequent owners including the bishop of Ragusa who first brought the book to Basel in 1437 are mentioned but there is nothing about where the manuscript originally comes from. If the authors had made an educated guess about this, it would have given an added value to their description of this manuscript. The Qur'anic manuscript has been reasonably well researched in the past few decades, so why not make more out of this? Furthermore, they call this *Qur'an* a copy made for educational purposes ('zu Lernzwecken geschrieben', p. 4). What on earth can they mean by that? When one looks at the reproduction of the colophon and the final *sura*, it does not look like a piece of calligraphic art, although the handwriting is expert enough, but would that mean that the book had a utilitarian purpose only? I doubt it.

The catalogue describes one hundred and seventy-three manuscript volumes, containing a considerably larger number of texts since there are several collective volumes. The collection contains a wide range of subjects, which is indicated by an analytical index to the catalogue, with, not surprisingly, a clear preference for religious texts especially in the fields of *Qur'an* reading, theology, sufism and prayers.

I could not refrain from looking up the four Basel manuscripts of al-Gazuli's *Dala'il al-Khayrat*, on whose widespread prayer book I recently published a study, in order to see how this book, about which I have an intimate knowledge, had fared in the hands of the cataloguers. This concerns the following manuscripts:

No. 11. A *Maghribi* copy, dated 1011/1602, containing a single illustration of the grave chamber in the Prophet's mosque in Medina, better known as *al-Rawda al-Mubarak*a.

No. 41. A *Mashriqi* copy, not dated, but estimated to date from the 11th/17th century, containing a double illustration of *al-Rawda al-Mubarak*a and the Prophet's *Minbar*.

No. 90. A *Mashriqi* copy, dated 1154/1741, apparently without illustration(s).

No. 139. A West African copy, estimated to date from 12th-13th/18th-19th century, and containing a double illustration of 'the Prophet's mosque in Medina'. Why it is thought that this latter volume was used for 'missionary' activities in Mali or Chad (Catalogue, p. 338) is unclear to me. The book is normally used in *Dhikr*-like ritual.

Having looked at the descriptions of the four Basel manuscripts of the text I must say that first of all it was a relief to see that my own theories about the historical development of illustration in this prayer book (first unillustrated; then by one single illustration; then by a double Medina illustration; then by a double illustration showing Mecca and Medina) were not contradicted by the information in the catalogue. With an extremely popular book such as the *Dala'il al-Khayrat*, working with a formal paradigm of bibliographical description is not always sufficient, however. One would be interested to know, for example, how the internal division of the text was realized in the four Basel manuscripts of the texts. In course of time an internal division of eight *Awrad* has developed for the days of the week, from Monday through the following Monday. And there are more peculiarities in the textual development of the text of this prayer book which, especially in its many printed editions, seems to grow until the present day. A manuscript catalogue should also cater for such exceptional intricacies. It may be mentioned in this respect that among the papers of the Basel scholar Fritz Meier (1912-1998), which are also kept in

Basel's University Library (if I am right), there is a detailed, as yet unpublished study on the phenomenon of *Tasliya*, invoking God's blessing on the Prophet Muhammad. A reference to this study would not have been out of place in the catalogue's description of the manuscripts of the *Dala'il al-Khayrat*.

The oldest manuscript in the Basel collection dates from 634/1237 (No. 159, a *Hamasa* by Abu Tammam, a gift from the Mufti of Sarajevo to Rudolf Tschudi in April 1926), while the other 13th-century manuscript is the *Qur'an* already mentioned. From the 14th century there are three manuscripts, from the 15th century there are also three, from the 16th century there are nineteen, from the 17th century there are twenty, from the 18th century there are forty-five, and from the 19th century there are thirty manuscripts. These numbers are based on the dated manuscripts only, an overview of which can be gathered from the paleographical index at the end of the catalogue. This means that of the one hundred and seventy-three volumes described, some one hundred and twenty-two contain dates of copying, a percentage of around seventy. To see where the manuscripts were made is not so easy to tell however, as the catalogue's geographical index is contaminated by references to geographical names occurring in the description of the contents. My first impression is that a considerable part of the collection was made in the Balkans, or had the Balkans as their last stop before coming to Christian Europe. As the larger part of the Basel collection comes from the private collection of Turkologist Rudolf Tschudi (1884-1960) this is not so surprising.

The system of the Basel class-marks as given in the catalogue has remained somewhat of a mystery to me. They do not seem to reflect a chronological accession order, but what they in fact are I could not understand. A schematic survey of earlier European provenances of the manuscripts would not have been out of place. It could easily have been gathered from the data of each manuscript. I find the references to earlier European owners in the introduction of the Catalogue somewhat meagre. The catalogue gives ample reference to earlier Oriental provenances, and I was able to recognize the name of an early-17th century collector in Istanbul as the former owner of the Basel Library's most ancient MS, namely someone signing on No. 159 with his ex-libris: *min Kutub al-Abd Waysi*, with mention of the year 1015 (1606-1607). The authors tentatively identify him (and rightly so) with the Ottoman poet and *littérateur* Uways b. Muhammad, who used the *takhallus* Waysi, and who died in 1037/1628 in Üsküb. Waysi must have had an important library, as is already testified by the importance of the Basel manuscript. His name occurs in a number of Leiden manuscripts as well (e.g. Or. 370, with year 1027; Or. 560; Or. 640, with year 1015; Or. 766, when he was a Qadi in Üsküb in 1013, and more may emerge after a further analysis of the provenances of the Leiden collection) and also in MS Utrecht Or. 42; all of these manuscripts stand out by their great rarity and high value.

It is regrettable that the catalogue has so few illustrations, twenty-three in all, one of which is in colour. With a little extra effort and money this number could have been multiplied by several times. A single image often says more than a page of text. This is really a lost opportunity.

Finally I wish to draw the attention to a serious objection, namely against the language in which the catalogue is written, but this reproach is not primarily directed to the two

authors, who have done an admirable job. The present work is, by its very nature, addressed to an international readership, but the choice of its language, German, makes it accessible only in a very limited way. Scholarly German — beautiful as it can be — is not known or read except in a few countries in Europe, and the subject matter of this and other similar catalogues is too important to let it be restricted to these few and relatively insignificant areas. Apparently nationalism has gotten the better of common sense here — or was the book written in German because it is easier if that language is your mother tongue? Anyway, I am also well aware of the fact that in other German-speaking countries great and important cataloguing projects of non-western manuscripts are being undertaken, and that these are almost always written in German. The impressive and standard setting project of the *Katalogisierung der Orientalischen Handschriften in Deutschland* is a case in point. This cultural language policy (if it is indeed a policy), however, whether consciously implemented or not, unnecessarily limits the book's readership (and print run) and thereby makes the prices of these books excessive, as is the case with the present catalogue. It also conveys an implicit, though probably unwanted, message to the readership: 'You learn our language, we give you your heritage'. I am sure that such a thought has never occurred to the authors of the present catalogue, yet it is an additional message that is brought home by the choice of language of this otherwise excellently compiled catalogue.

Leiden, May 2004

Jan Just WITKAM

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BLAU, Joshua. — A Handbook of Early Middle Arabic (The Max Schloessinger Memorial Series, Monographs 6). Max Schloessinger Memorial Foundation/Hebrew University of Jerusalem, Jerusalem, 2002 (25 cm, 262). ISBN 965 7258 00 6. \$47.00.

The study of Middle Arabic in all its varieties has come a long way since Blau's *Grammar of Christian Arabic* (1966–1967), not least due to his own contributions, such as his *Grammar of Medieval Judeo-Arabic* (2nd enl. ed.; 1980) written in Hebrew, his *Emergence and Linguistic Background of Judaeo-Arabic* (3rd ed. 1999), and his chrestomathy *Judaeo-Arabic Literature. Selected Texts* (1980). Another source of major importance is Simon Hopkins, *Studies in the Grammar of Early Arabic. Based on Papyri Datable to Before 300 A.H./912 A.D.* (Oxford 1984).

The book under review is a stimulating and well-organized introduction to various kinds of early Middle Arabic, mainly containing texts from the first millennium. It is intended both for students who have already acquired a sound basic knowledge of Classical Arabic and wish to explore Middle Arabic texts and their linguistic features, as well as for Arabic scholars who intend to broaden their understanding of Arabic in its historical development.

In the "General introduction" (pp. 14–22) the main terms and categories of variations of Arabic are explained, including Middle Arabic (MA; subdivided into Standard MA [SMA] and Substandard MA [SSMA]), Postclassical Arabic (PcA), Old Arabic (OA), Neo-Arabic (NA) and Judaeo-Arabic (JA) in

contrast to Classical Arabic (CA). A highly valuable and accessible tool is the extensive "Grammatical outline" (pp. 23–56), in which the main grammatical features of MA are discussed in no less than 153 sections. The fact that syntactic issues receive ample attention in this grammatical compendium (§74–153) should be noted as especially commendable.

The bulk of the book consists of a chrestomathy with several very interesting Muslim, Christian and Jewish texts of various types (pp. 57–67, 68–96 and 97–154 respectively), each provided with ample footnotes pointing out all kinds of linguistic features exemplifying deviations from CA and with constant reference to the relevant sections in the Grammatical outline. This latter aspect makes the book very easy to use; in order to get a complete introduction to Middle Arabic, one could simply read through the texts, consult the footnotes and refer to the grammar section on every occasion. But obviously, the grammar section also makes for instructive reading in its own right.

The Muslim texts comprise: i) a papyrus from 758 AD containing a letter from the governor of Egypt to the ruler of Nubia and Muqurra; ii) a papyrus from the end of the eighth century AD; iii) four passages from 'Abdallāh b. Wahb's *hadīth* collection *Jāmi'*, preserved in a papyrus copy from 889 AD. The Christian texts are: i) a Psalm fragment in Greek transcription; ii–iv) several texts written in the Melkite *lingua franca* from the second half of the first millennium (from a *Summa Theologiae* from the ninth century AD; from *Kitāb al-Burhān* by Buṭrus the Deacon; from an Arabic translation of Daniel). The large selection of Jewish texts contains: i) two passages from Sa'adya Gaon's *Tafsīr* (Gen. 43:29–44:20 and 50:8–26); ii) from al-Qirqisānī's *Kitāb al-Anwār wa-l-Marāqib*; iii) from the tenth-century Karaite David ben Abraham al-Fāsī's Hebrew-Arabic dictionary *Kitāb Jāmi' al-alfāz (Agrōn)*; iv–vi) some JA texts in phonetic Hebrew transcription.

Interestingly, there is an appendix (pp. 155–174) containing some vocalized substandard MA texts, which are strictly speaking not from the first millennium but from the first quarter of the second millennium. These are some passages from a Christian Arabic text in Coptic script and a vocalized JA letter from the 12th/13th century. The extensive Glossary at the end of the book (pp. 175–262) makes the texts easily accessible.

The texts in Coptic script and the vocalized JA letter, as well as the Christian Psalm fragment in Greek transcription, deserve to be mentioned especially, since they provide those interested in dialectology with the opportunity to study the MA vowel system; one is immediately reminded of the so-called 'secunda' in Origen's *Hexapla* for the reconstruction of the pre-massoretic Hebrew vowels. To mention only one remarkable feature, clear signs of *imāla* and *tafḥīm* are discernible, e.g. in Greek script: ελ.ι.ν.σ.έ.ν (CA *al-insān*), ελ.μ.ε.λ.ε.ι.κ.ε.ύ (CA *al-malā'ika*), but ο.α.σ.α.τ (CA *wasaf*); φ.ά.δ.α.τ (CA *fādat*), ι.ε.χ.φ.α.δ.ο.ύ (CA *yahfazū*); in Coptic script: ιεϥοδ (the Arabic transcription ح-ل-ه should probably read ح-ل here; CA *ya'ḥud*); περε (CA *bihā*), ελ.χ.ε.ν.ε.π (CA *al-jānib*), but α.λ.λ.α (CA *Allāh*), ε.σ.σ.ο.λ.τ.α.ν (CA *as-sultān*), κ.α.λ.π.α.κ (CA *qalbuka*); in Hebrew script: ירָבִי (CA *haraja*), but אֲלָא (CA *alā*). However, there are also exceptions to what one might expect, e.g. ο.α. α.β.ο.α.β (CA *wa-'abwāb*), ε.σ.λ (CA *'aṣl*), י.ל.ק.ל.ו (CA *fa-qālū*).

Any search for features deserving of serious criticism in this book would be futile, but the present reviewer has noted one or two points for discussion.