

de José Martínez Delgado, quienes centran su estudio en textos masoréticos. La lengua griega también es sometida a estudio en el artículo de Julia G. Krivoruchko, que analiza el término *κατάστημα* o el de Ángel Urbán, quien revisa el uso enfático del adverbio *οὐκέτι* en el Nuevo Testamento. La relación entre lenguas semíticas como base para la comprensión del texto sacro es estudiada, entre otros, por Juan Pedro Monferrer, quien ofrece un análisis de la traducción de varios préstamos lingüísticos. Estos artículos señalados son sólo una pequeña muestra de la variedad y riqueza del presente volumen.

La lectura de este volumen pone de manifiesto que el acercamiento filológico al texto sagrado es muy productivo y necesario tanto para revisar los trabajos ya realizados y ofrecer nuevas interpretaciones como para obtener nuevos resultados a través de la re-lectura y la comparación con los textos que la arqueología y la edición de nuevos documentos van ofreciendo a los filólogos e historiadores de la religión.

RAQUEL MARTÍN HERNÁNDEZ
Universidad Complutense, Madrid

MONFERRER-SALA, Juan Pedro, Vassilios CHRISTIDES and Theodoros PAPADOPOULLOS (eds.), *East and West, Essays on Byzantine and Arab Worlds in the Middle Ages*, «Gorgias Eastern Christian Studies» 15 (Piscataway, NJ: Gorgias Press, 2009), 356 pp. ISBN: 978-1-60724-056-3

The long centuries of almost incessant conflict between the Arabs and the Byzantine Empire and the sheer geographical range of that conflict can partially account for the complexity and intensity of the multifaceted relations between the Byzantines and the Arabs, which, in turn, renders any research tackling these relations as well as the parallel independent and dependent historical development of the two peoples highly important. Investigating such relations sheds more light on the history of Greece and the Middle Eastern lands. Thus, the present collection cannot but be viewed as of utmost significance.

The book is made up of 24 contributions divided thematically into 5 areas: history; sea and trade; texts and documents; lands, commerce and travel and art in its context. It is based on the 10th and 11th international conferences on Graeco-Oriental and African Studies in Kryoneri, Attikis (2005) and in Nicosia, Cyprus (2007), as well as the Colloquium of the Vouros-Eftaxias Foundation at the Museum of the City of Athens held in April 2008.

The book is edited by three prominent researchers: Juan Pedro Monferrer-Sala, Vassilios Christide and Theodore Papadopoullos, which further adds to the scientific value of the research presented in this volume. The wide range of issues discussed may lead to the impression that it is a collection of unrelated contributions that address the various aspects of the main theme in question in isolation. However, this is not the case. The thematic division of the contributions and the way they are ordered and presented result in a cohesive text that is easy to follow by the reader.

The book presents an excellent, detailed, almost comprehensive discussion of the key issues, dealing with Byzantine and Oriental lands, peoples and cultures via a wide variety of perspectives. The works presented trace the history of the relations among the Greek and the peoples of the Middle East from Late Antiquity up to the 17th Century. The contributions are clearly written, and they all include extensive bibliography, making the book a rich source of references for relevant studies. Undoubtedly, the present book is an invaluable contribution towards understanding the rich religious, cultural, artistic, economical, social history of the Arabs and the Byzantines and the intricate relations between them.

The first section of the book focuses on history through 7 contributions. Jehan Desanges addresses the image of Africa in the important *Ethnica* written by Stephen of Byzantium. On the other hand, Stephanos Kordoses discusses the importance of the ancient five-text Turkic Orkhon inscriptions for providing significant information about the Arabs, Turks, and Chinese in Central Asia and the war-peace relations between them during the first third of the 8th century. Nike Koutrakou traces the change in how the Byzantines view the Arabs between the 7th-10th century period and the 11th-12th period, demonstrating how the political and social situation of each period affected that view as revealed through examining references to Arabs in a selection of texts of the most popular Byzantine writings of the period. Following that, Maria Leontsini discusses the regional government in the exarchate of Africa and the social strife there in the period between the Persian invasion and the Arab conquest while Tarek Muhammad attempts to answer a question he raises in the title of his work about the Arabs military skills during their early conquests of *Bilād al-Shām*. George Tsoutsos sheds some light on the historical journey of the Ottoman Empire and how it ended up as modern time Turkey with a focus on the East and West dilemma that faces the Turks. Arab-Byzantine relations are brought to the surface by Panayotis Yannopoulos, who deals with the Arab-Byzantine interaction on Greek land in the 9th and 10th centuries according to local and contemporary hagiographic sources.

The second section of the book focuses on sea and trade through 5 contributions. It opens with an interesting work illustrated by various figures by Vassilios Christides, who describes the Mamluk ships and seamanship, arguing that despite the initial neglect of naval power, the Mamluks administered a series of changes redirecting their military focus to Naval power. In the second contribution of this section, Yaacov Lev argues that the successful expansion in Mediterranean trade in the tenth century is related to the reign of the Fatimids in Tunisia and Egypt. Providing helpful illustrative figures, George Livadas deals with the difficult process of reconstructing the average Arab-Byzantine warship *dromon-shīnī*. Then, The Arab medieval writer Sulaymān al-Mahrī and his major work on navigation *al-'Umda al-mahriyya fī ḍabṭ al-'ulūm al-bahriyya* is discussed by Theodore Shumovsky, who offers a detailed analysis of the work, providing a very helpful appendix. Athena Trakadas concludes this part of the book by highlighting the important socio-economic role of the Mediterranean and Atlantic ports in northern Morocco that flourished during the early Islamic period.

The third section focuses on texts and documents via 6 contributions. It starts with a contribution by Igor Guerasimov, shedding light on the Greeks and their cultural and social influence in Sudan as depicted by Ibn Dayfallāh's *Kitāb al-Ṭabaqāt fī khusūṣ al-awliyā' wa-l-ṣāliḥīn wa-l-'ulamā' wa-l-shu'arā' fī l-Sūdān*. On the other hand, Alia Hanafi provides a meticulous description of the papyrus P. ACPSI NO. 15 written in 721 AD, discussing its dimensions, significance, language, etc. Following that, Dimitris Letsios addresses the literary stereotype of Ethiopians as demons in hagiographic sources and how is that in sharp contrast with the social reality and historic events of the time. Bringing into attention the contribution of Christian Arab writers, Juan Pedro Monferrer-Sala discusses the Egyptian major issues in *Kitāb naẓm al-ḡawāhir* by the Melkite patriarchs of Alexandria ibn Biṭrīq alias Eutychius. The work presents a comprehensive analysis of the book along with a detailed classification of its material. Alexandros Tsakos investigates some medieval inscriptions from the renovated Museum at Jebel Barkal in the Northern Province of Sudan, presenting an interesting selection of photographs. Ángel Urbán closes this section of the book with his contribution discussing the index of *kephalaia* in the Gospel of Luke in the Greek-Arabic manuscript Bnf, Suppl. gr. 911 of the 11th century.

The fourth section of the book addresses lands, commerce and travelers in three works. The first discusses the historical role of Sir Thomas Glover as the English ambassador and consul in Istanbul during the period 1606-11. In the second, J. Dimitroukas describes in detail Andreas Libadēnos' *Periēgētikē Historia* as a fine

source about the diplomatic relations between Byzantines and the Mamlūks during the third decade of the 14 century, focusing on Andreas' travel to Egypt and Palestine (1325-1326). Lin Ying, in the third and final contribution of this section, addresses the Hellenic elements in a third century Chinese source (*Wei lue*) on Roman Empire.

The last section of this book addresses art in three contributions. Konstantinos Giakoumis discusses the perception of the crusader in late Byzantine and early post-Byzantine ecclesiastical paintings in Epiros. The author presents a wide variety of fascinating photographs. While Katerina Karapli presents an iconographic discussion of the first siege of Constantinople by the Arabs (674-678), Manuel Marcos Aldón closes this section and the book as a whole with a thorough treatment of the majestic representations in the Syriac Vat. Cod. 559.

One should note that one asset of the present collection is the diversity of research strategies and conceptual approaches used by the researchers. Moreover, the contributions cannot be more international. They come from France, Egypt, Belgium, Israel, Russia, United Kingdom, Germany, China, USA, Greek and Spain. To conclude, the richness and quality of the contents of this volume are sufficient justification for including it in any library, and it is likely to inspire much interesting research to come.

NADER AL JALLAD
University of Córdoba

MOUKARZEL, Joseph, *Gabriel ibn al-Qilā'ī (ca 1516). Approche biographique et étude du corpus*, préface de Gérard Troupeau, «Bibliothèque de l'Université Saint-Esprit de Kaslik» 51 (Jounieh: Pusek, 2007), 551 pp. ISBN: 978-9953-491-14-1

Esta monografía sobre el autor maronita Ibn al-Qilā'ī, además del prefacio debido a uno de los mejores conocedores de la producción cristiana en árabe, el Prof. Gérard Troupeau, consta un prefacio (pp. 7-8), al que siguen las secciones de las siglas, abreviaturas y la transliteración utilizada a lo largo de la obra (pp. 9-10).

En la introducción (pp. 11-14), el autor expone los motivos que le han llevado a interesarse por la figura de Ibn al-Qilā'ī, además de explicar el plan de trabajo desarrollado para la elaboración de la monografía.

La obra ha sido estructurada en tres grandes capítulos. El primero de ellos "Les manuscrits contenant le corpus d'Ibn al-Qilā'ī" (pp. 15-34) incluye la relación de manuscritos que contienen elementos de la obra del autor maronita. Los