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Review

Reviewed Work(s): Turkoman Figural Bronze Coins and Their Iconography. Vol. I. The Artuqids by William F. Spengler and Wayne G. Sayles

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their allies, the Qawāsim pirates, at Ra's al-Khayma in 1809. Some of his less informed statements are pardonable for an age before the rise of scientific Orientalism. Others after him were to try to connect the Wāhhābis with the Carmathians of Bahrayn from eight or nine centuries before (p. xx; W. G. Palgrave, however, thought that a still-subsisting Carmathianism might eventually overwhelm the "bigoted and tyrannical Wahabees"), and his distinction between the Wāhhābī "reformed Muslims" and the non-Wāhhābī majority whom he described as "Mohammedan Muslims" because of their greater veneration of the person of the Prophet, seems strange to us. Corancez was aware of the Shī'a as adherents of what was to him a distinctive religion (p. 20), but he does not elaborate on this (admittedly, such was not his purpose). But in any case, Corancez's narrative of political and military events is lifted above the ordinary, often not very percipient level of Western writers in his time, by his thoughtful and quite sophisticated musings on the more general factors behind the phenomenon of the rise and early successes of the Wāhhābis; on the nature of despotic rule in Oriental states, and the conceivable effects of climate and habitat on systems of government there; on the warlike qualities of the Bedouins, the problems which they face when they try to set up territorial states beyond the confines of the desert, and the ease with which they can be defeated outside those deserts where they were earlier invincible; the discontents which favour the rise of new religious movements and the disillusionments which inevitably set in later when the old abuses of power reappear, albeit in new guises; and so forth. Corancez had obviously been brought up in the tradition of the *philosophes* from Montesquieu onwards and was familiar with the travel works of Volney and others. His background knowledge appears especially in his final chapter, "General observations concerning the customs of the Orientals", based both on travellers' accounts, as he expressly avers (p. 115), and on his own acute observations. He describes the absolute segregation, mental and psychological as well as physical, between the two sexes, with the resultant degradation of women as components of society; on the other hand, he contrasts favourably the respect accorded in the East by children for their elders and the strength of family and kinship ties. And if the "extreme apathy of the Oriental" (p. 122) is in sharp contrast to the impatience and bustle of the French (Corancez lived, of course, at a time of great social upheaval within his native country), the quality of resignation to the buffeting of fate is not without value in an environment like that of the Middle East where the niggardliness of nature over much of the region, natural disasters and political turmoils, often make an ordered, planned existence difficult.

It was thus well worth rescuing this obscure work and making it available in English. Dr Burrell's Introduction is admirably concise and perceptive, and his judgement that this is an interesting and, indeed, provocative book that has been neglected too long, will surely be endorsed by all its readers.

C. EDMUND BOSWORTH

TURKOMAN FIGURAL BRONZE COINS AND THEIR ICONOGRAPHY. VOL. I. THE ARTUQIDS. By WILLIAM F. SPENGLER and WAYNE G. SAYLES. pp. xxiv, 193. front., illus., map. Lodi, Wisconsin, Clio's Cabinet, 1992.

The Artuqids were a Turcoman dynasty, founded by Artuq, a chief of the Döger tribe towards the end of the eleventh century. Artuq's sons established a polity which was to last in the Jazīra until the beginning of the fifteenth century. Despite their relative political insignificance, the Artuqids were important urban artistic patrons and the phenomenon of their coinage with its figural imagery, modelled on imperial Byzantine and Greek antecedents, and of a so-called "classical revival" amongst the Turcomans of the Jazīra, has been the subject of long and lively scholarly debate among Islamic numismatists and art historians. The present volume makes a very useful contribution to this fascinating topic. Spengler and Sayles, who have written the book jointly, state their aim clearly as being to provide a comprehensive type catalogue of the attractive figural copper coins struck by

Turkish princes in and around eastern Anatolia and the Jazīra in the twelfth and thirteenth centuries. The intended readership of this book is students, collectors and professional numismatists.

The book has many merits. It gives illustrations of many of the classical and Byzantine originals for Artuqid figural coin types; such comparative data have not been provided in such quantities before. Another strength of the book is the way in which it draws parallels between the designs on the coins and other non-numismatic works of art, such as ceramics, metalworks, mosaics, silks, manuscripts and stone sculptures. This is an approach which has barely been adopted before and it yields many useful insights. Moreover, each of the branches of the Artuqids – at Hişn Kayfā, Khartpert and Mārdīn – is treated in turn and, within that broad categorisation, the coins are presented systematically according to individual ruler. The authors have also gone to great trouble to give drawings of most of the inscriptions as they actually appear on the coins and also to provide a transliteration of each inscription into Roman script; this approach facilitates the reading of the inscriptions. Each coin is given a numismatic commentary and an art-historical analysis and is illustrated with photographs to control the reading of the inscriptions given by the authors. The work is well informed on the specialist literature, as its copious bibliography demonstrates. There is also a very useful concordance of the coins.

One looks forward eagerly to the two subsequent volumes which will deal with the coinage of the Zengids, Ayyūbids, Danishmendids, Seljuqs of Rūm, Mongols and other dynasties. It is to be hoped that the opportunity will be taken in the closing volume to write a lengthy overall analysis of the major themes of this coinage. Although the art-historical aspects of each coin are discussed in turn and there is a valuable short overview on pp. xi–xxi, this book would perhaps have benefited at the end from wider reflections on the overall significance of these fascinating coins.

It may well be that one of the authors, William Spengler, who spent many years in the U.S. Foreign Service in Pakistan and Afghanistan, is following local practice from that part of the Muslim world in calling the Islamic profession of faith the *kalima*, as is the case throughout this book, but it is probably fair to say that this usage is idiosyncratic and that the authors would have been wiser to use the much more widely accepted term *shahāda*. Although in general the Arabic translations are very accurate, a few small points should perhaps be made:–

p. 31: *muḥiyy al-‘ādil* (“reviver of equity”) should read *muḥiyy al-‘adl*

p. 32: *yaghayyiruhu* should read *yughayyiruhu*

p. 162: The phrase *lā sharik lahu* (“He has no partner”) has not been translated.

p. 168: *khullida mulkahu* (may his rule be perpetuated) should read *khullida mulkuhu*

In general, this book is a boon to collectors for whom it is primarily written but it will be also enthusiastically welcomed by art historians and historians. The authors, both of whom are collectors of Artuqid coins themselves, allow their enthusiasm to come out of every page of the book.

CAROLE HILLENBRAND

EVLIYÂ ÇELEBİS ANATOLIENREISE: AUS DEM DRITTEN BAND DES *SEYÂHATNÂME*. (EVLIYÂ ÇELEBİ'S BOOK OF TRAVELS. LAND AND PEOPLE OF THE OTTOMAN EMPIRE IN THE SEVENTEENTH CENTURY. VOL. III.) Edited by KORKUT M. BUĞDAY. pp. xxiii, 456, map. Leiden etc., E. J. Brill, 1996. NLG 236, US \$152.25.

This latest volume in Klaus Kreiser's useful, if outrageously expensive, series of excerpted texts and translations of Evliya Çelebi is devoted to Evliya's seventh journey in Anatolia. He left Istanbul late in Şa'ban 1058/early September 1648 to join Murtaza Pasha in the Lebanon, accompanying him when he was appointed governor of Sivas. They set out on 1 Zilka'de 1059/6 November 1649. On the way Evliya was sent to Urfa and took this opportunity to describe places in the provinces of Raqqa and