

For this part of the book we can summarize: The cultural assemblages spatially are mixed in the late period. In central Oman about 75% of the finds can be attributed to the Samad LIA, others to the PIR and some to neither. The PIR exists mainly in the UAE, where Samad-type objects have not occurred. Seventy-two Samad LIA sites at thirty localities are insufficient to define a model settlement pattern (pp. 113, 280) over the 80,000 km² of their distribution. The absolute dating of the Samad LIA sites can still easily telescope upward or downward.

Our sources do not permit a real history of Persian invaders in southeastern Arabia, aside from at obvious places such as Bahrain and sites such as Rustaq. Suhar is a problem since it could have been a Sasanian town, but it is now understood to show no Sasanian pottery, which makes one wonder how politics and sherds interface. The chronology of late settlement and cemetery sites in the UAE has far more definition than that of central Oman cemeteries.

The second half of the book contains a detailed study of the settlement archaeology. A curious factoid is the description of my counting eighty Himyarite dams (p. 159 n. 166). Actually, K. Lewis and I criticized this old chestnut from Hamdāni and M. Barceló (e.g., Yule 2013: 5) as not documented. The section on what archaeologists call urbanization devotes pp. 169–83 to Makaynun. On the other hand, there is no real discussion of Zafār, capital of the Himyarite confederacy, arguably more important, larger, and with much more data available from twelve field campaigns, all of which are published on the internet and conventionally.

What follows thereafter is a discussion of urbanism and urban functions (pp. 163–241), the social structure and identity of south Arabian populations (pp. 243–53), and a discussion of the settlement process in south Arabia (pp. 255–78). The authors summarize in the final chapter (pp. 279–82).

This book goes further than Mouton's *Mleiha I Environnement* (1999) and Schiettecatte's rewritten dissertation, *D'Aden à Zafar* (2011), upon which it builds. It articulates in detail the settlement processes for most of Arabia. In light of the current state of research, the strength of this book is its updating of the literature and its new synthesis with regard to settlement archaeology.

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A Corpus of Syriac Incantation Bowls. By MARCO MORIGGI. *Magical and Religious Literature of Late Antiquity*, vol. 3. Leiden: BRILL, 2014. Pp. xvii + 257, illus. \$163.

Aramaic incantation texts written on ceramic bowls are an important source for the linguistic and cultural history of Mesopotamia at the end of Late Antiquity. There are three varieties of Aramaic

found written in their own distinctive scripts on these bowls: Jewish Babylonian Aramaic (the greatest number), Mandaic, and Syriac (the smallest number).

Moriggi has engaged in a thorough re-edition of forty-nine Syriac bowl texts that were originally published between 1853 and 2012. New photographs have been used wherever possible, and over sixty percent of published Syriac bowl texts were re-edited with the help of new images, especially a series of high-resolution color photographs taken by Dr. Matthew Morgenstern of the University of Tel Aviv (the reproductions in the text are in black and white). On this basis Moriggi proposes new readings and/or corrections. The Syriac texts are transliterated into Latin script when they are clearly legible, but without short vowels because there is no trace of any system of supra- or sub-segmental vocalization in the texts themselves. The texts are provided with an English translation that is as literal as possible and organized in a numerical order that is pretty much the same as their chronological order of publication (earliest to most recent).

Moriggi is concerned to standardize the edition of Syriac incantation bowls. In each case he systematically provides the object's present location, its physical dimensions, its provenance if known, whether its script is Estrangela or the so-called "Manichaean," the arrangement of the text, its number of lines, the presence of drawings or other signs, the clients, the contents of the text, references to parallels in other texts, editions of the text, notes to studies about a philological aspect of the text, photograph(s), and notes to the text that tend to focus on linguistic and orthographical issues.

He regards the Syriac language of the incantation bowls to be an organic entity without any significant sub-divisions. He also tends to see the features of these texts as being varieties of Syriac rather than as borrowed from Mandaic or Jewish Babylonian Aramaic, arguing that "languages in contact . . . give rise to parallel developments and similar phenomena" (p. 8). His working hypothesis is to consider the language of the Syriac incantation bowls to be a "written non-literary variety" coexisting with others in Late Antique Babylonia together with literary written varieties (p. 9).

For Moriggi, "analyzing the palaeography of Syriac bowls is crucial for research on both the incantation bowls themselves and the wider issue [of] Syriac palaeography" (p. 11). His analysis aims to define the shapes of the letters in a single text in order to clarify readings and interpretations, not to create a comparative typology of the scripts used on Syriac bowls (which he has already done elsewhere). He discusses the orthography of the letters in the Estrangela and "Manichaean" scripts and provides script charts for the bowls at the back of the volume. Eighteen of the bowl texts in this Corpus are in Estrangela and thirty-one are in "Manichaean." It appears to be generally accepted that the Estrangela script originated in the region of Edessa, whence it moved eastwards with Christianity. The Syriac bowl texts in this script are evidence of its presence in Babylonia from at least the fourth or fifth centuries CE.

The problem is with the "Manichaean" designation, and Moriggi provides an edifying discussion of the history of scholarship on the "Manichaean" label for this script. It appears to derive from Palmyrene cursive, but was used by Manichaeans to write Turkish and Sogdian texts in Central Asia in the ninth and tenth centuries CE. This led to the thesis that the "Manichaean" bowl script was a cursive hand used by Mani himself (who lived in Babylonia in the third century CE) and that it evolved into the book hand preserved in the Central Asian manuscripts. To avoid confusion Naveh and Shaked (1985) used "Proto-Manichaean" or "pre-Manichaean" for the script of the bowl texts, as the ancestor of the real Manichaean script used in Central Asia. Shaked has since returned to the "Manichaean script" label. Moriggi, himself, uses the "Manichaean" label, although he admits that "it is not the best suited label, given its religious connotation" (p. 18). He points out that the only comparison for the "Manichaean" bowl script is with the later Central Asian Manichaean script of the ninth and tenth centuries CE and that nothing is known about the Mesopotamian origin of that Manichaean script.

He speculates that Mani may have chosen to use the Syriac script as a vehicle to spread his faith because it was widely used in Babylonia, but we have no evidence that the script was used in Babylonia outside of the bowl texts. More than that, there is no evidence so far of Manichaean religious content in these Syriac incantation bowls, as there is Mandaean religious content in Mandaic bowl texts. There is actually Christian content in a couple of the "Manichaean" bowl texts that are published here: a reference to "Jesus the healer" in bowl no. 6, l. 2 (p. 48) and to *mšyh'*/Christ in bowl no. 27, l. 6. It is about time for a less misleading name to be found for this script.

Moriggi does provide the dimensions of the bowls when they are available (might he have measured them himself?). Most bowls appear to be hemispherical, and most texts run from the internal bottom to

the rim in a clockwise spiral except for bowls no. 15 and 30 that have radial patterns. From its photograph from the top (p. 145), bowl no. 29 looks like a deep, flaired-rim bowl, but there is no side view to show the profile. Nor is there any treatment of the ceramic fabric of the bowls.

The notes do not generally go beyond the discussion of orthography, grammar, and parallel texts. There is no treatment of the onomastic information: the names of some of the clients are clearly Iranian with possible Zoroastrian significance and occur in groups with other clients who do not have those sorts of names. What is the possible socio-ethnic-religious significance of that? What kind of society was this? *Mšyh'* (Messiah, bowl 27, l. 6, p. 135) is merely translated as Christ, which is correct of course, without any discussion of the significance of the appearance of this term in this place. *Tnyn'* (most likely *tinīn*) occurs in three places: on bowl no. 17, l. 6 (p. 93), bowl no. 25, l. 4 (p. 125), and bowl no. 35, l. 5 (p. 166). This is simply translated as "dragon" without any reference to its significance in ancient Babylonian mythology.

Moriggi has also provided an up-to-date bibliography and a glossary of complete words and words that have been reconstructed with certainty. There is also a list of angels, deities, and demons, etc., and a list of clients and adversaries as well as an index and script charts for the bowls at the end.

However, this Corpus was out of date before it was published because five formerly published bowls were excluded. One of them was being re-edited at the time of publication by Moriggi himself together with Dan Levine. Four others edited by Shaked in the Schøyen collection were being re-edited by James Ford. As these and new texts are published the Corpus will be even more out of date and will need a new edition. The problem is with the nature of publication itself. The field of incantation bowl studies needs an open-ended website where new texts can be added as they are published.

This field also needs a full-scale comparative onomastic study of the names of the clients in the texts in all three forms of Aramaic. Nevertheless, Moriggi's Corpus is a thorough and judicious product that succeeds well on its own terms.

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Self-Awareness in Islamic Philosophy: Avicenna and Beyond. By JARI KAUKUA. Cambridge: CAMBRIDGE UNIVERSITY PRESS, 2015. Pp. x + 257. \$95.

It would be an understatement to say that the study of Islamic philosophy is very much alive today in the modern academy. A staggering amount of work is published or undertaken yearly, including an unprecedented amount of textual and philological research that facilitates the establishment and publication of reliable texts, which in turn become the objects of further analysis and study. All of this activity has helped foster a growing awareness in the field of Islamic intellectual history that the discipline of Islamic philosophy is far more expansive than has hitherto been conceived. This also entails that Islamic philosophy's own, indigenous concerns are brought to the forefront of the discussion, demanding from the researcher both a wider historical lens and a deeper philosophical apparatus in order to fully appreciate the complexity of the problems dealt with in a variety of thinkers and intellectual perspectives, particularly from Avicenna (d. 1037) onward.

With this latter point in mind, Jari Kaukua's *Self-Awareness in Islamic Philosophy* covers much uncharted territory, probing the problem of self-awareness as conceived by Avicenna and as received and reformulated by his illustrious successors, chief among them Shihāb al-Dīn al-Suhrawardī (d. 1191) and Mullā Ṣadrā (d. 1640). Although the premodern, non-European occupation with the self has already been aptly demonstrated by Richard Sorabji (Chicago, 2006), Kaukua seeks to fill in the gaps with a more sustained account of Islamic models of self-awareness. He approaches this topic with impressive historical range, sensitivity to the many technical nuances inherent in the subject matter, sound philological skills, and forensic philosophical precision.