

from the monumental figures with gold-plated faces flanking the entrance and guarding the gateways and enclosure wall to the door bolts shaped like water buffaloes, emblems of Naram-Sin's eastern conquests.

From Mari in the early second millennium, we now have a very large corpus of published texts with relevance for artistic production. A recent volume (Arkhipov 2012) provides a comprehensive glossary of words for metals, precious stones, beads, and decorative techniques. The texts may be studied by ruler, often within eponym or year, or by type, such as distribution of tools for use by court artisans, or by the names of persons, places, or deities. I mention here two insights, among the many that may be gleaned: first, what aesthetic criteria underlay the classification of precious stones; and second, how closely a complete inventory of jewelry kept in a palace treasury resembles comparable inventories from other places and times, earlier and later.

First-millennium Babylonia has yielded an enormous amount of pertinent information about such matters as the movements of peoples and goods, business partnership agreements involving artisans, craftsmen-owned archives, and apprenticeship contracts for potters, engravers, and goldsmiths, as well as for privately owned slaves whose training would enhance their value (Jursa 2010). The Eanna textile and metal archives from Uruk, to cite one example, show that there were temple craftsmen and also unaffiliated master craftsmen who could be hired by institutional or private employers in cities or surrounding areas. It is now possible to evaluate all this in the wider context of the Babylonian economy, by comparing for instance craftsmen's salaries or expenditures with garden prices at Borsippa or wool sales at Uruk. And we can look back at the same cities in the Ur III period, with which this excursus began, to gain a sense of what has or has not changed for craftsmen and workshops.

It remains to say that *Communities of Style* is beautifully designed and produced, with ample illustrations of good quality, even a section of color plates. This old-fashioned reader could have done without quite so much jargon, but Feldman has on the whole an elegant prose style, clearly informed by years of effective teaching and deep engagement with the material. One hopes that in future works she will unite the theoretical and art historical with the archival.

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*Karanis Revealed: Discovering the Past and Present of a Michigan Excavation in Egypt*. Edited by T. G. WILFONG and ANDREW W. S. FERRARA. Kelsey Museum Publication, no. 7. Ann Arbor: KELSEY MUSEUM OF ARCHAEOLOGY, 2014. Pp. viii + 192, illus. \$24.95 (paper).

During the period 1924 to 1935 the University of Michigan carried out a series of excavations at Karanis (Kom Aushim) and related sites in the Fayum region of Egypt. Karanis proved, as the result of eleven seasons of exploration and study, to be one of the richest repositories of material from the

Ptolemaic and Roman Periods found in Egypt. The site yielded “tens of thousands of artifacts and thousands of documents and archival photographs documenting the excavation.” In the division of finds the University of Michigan became the depository for not only a large number of artifacts (46,514 objects out of 68,438 found) but naturally the caretaker of the documentary records of the excavation. In 2011 and 2012 T. G. Wilfong was the curator for *Karanis Revealed*, a two-part exhibition with emphasis in the first part on the earlier material from the site and problems of excavation and in the second on later material and ongoing research. Based on both exhibitions, this book is organized to introduce three aspects of the work related to the activities at Karanis. These are the archival materials, the artifacts, and a sampling of the ongoing research.

Karanis had its beginnings in the third century B.C. under Ptolemy II and was inhabited probably until the sixth or even into the seventh century A.D., although the mid-fifth century has been the traditional date assumed for its abandonment. Like many other ancient sites in Egypt, it was eventually engulfed by drifting sands and almost forgotten. It lay mainly undisturbed until the nineteenth century, when a combination of factors drew attention to the ruins. The burgeoning tourist trade created a growing market for artifacts and papyri while the mining of decayed mud brick for fertilizer by local field workers threatened to destroy the remains of preserved buildings. At Karanis, as at other Fayum and Delta sites, the extraction of *sebakh*, as the mud brick remains are known, did extensive damage.

Modern controlled excavation was first carried out briefly at the site by Bernard Grenfell and D. G. Hogarth, but it was not until Francis W. Kelsey, University of Michigan Professor of Latin, inaugurated work at a number of sites around the Mediterranean, including Karanis, that its potential was fully understood. Kelsey envisioned excavations that would provide artifacts illustrative of daily life in the Greco-Roman world. The wealth of materials from Karanis undoubtedly surpassed even his expectations. In tribute to his vision the university archaeological museum was eventually renamed in his honor.

It should be noted that the period 1924–1935 was a crucial time for excavation and research in Egypt. The tomb of Tutankhamun had been discovered in 1922 and the attendant furor and controversies that this generated had focused public interest on the work and behavior of foreign excavators. The United States was represented by expeditions sponsored by museums and other universities, but Michigan was new to Egypt. Kelsey was keenly aware of the appearance of propriety and sensitive to the reputation of the university so he laid down rules for the conduct of the staff in the field, including a prohibition of the consumption of alcoholic beverages of any kind. In Muslim Egypt this precaution probably had the additional benefit of suggesting a respect for local custom.

The first major section of this book is a survey of the archival material preserved in the Kelsey Museum and the University of Michigan Library Papyrology Collection. This includes an overview by Wilfong of the Object Record Books, the Division Albums, and the “Peterson Manuscript,” the unpublished work of Enoch E. Peterson intended as a report on the 1928–35 seasons. These documents provide researchers with the best direct available information on the objects found and their ultimate disposition.

Also considered under the Archive heading are discussions of the silent motion pictures made during the excavation (Wilfong), material from Karanis in the Michigan Papyrology Collection (Adam P. Hyatt), and a commentary on the findspots and stratigraphy (Thomas Landvatter).

The vision of Kelsey and his openness to technical innovation eventually resulted in about four hours of film that recorded mainly the activities rather than the details of the excavation. The intention may have been to produce a documentary on the excavation, but it was not brought to completion. What is preserved provides an overview of the site and a sense of the locale that has been used in excerpts to supplement exhibitions about the archaeology of Karanis.

The Papyrus Collection of the University of Michigan contains 7000 inventory numbers representing about 17,000 fragments in a wide range of ancient languages and scripts. It was established as a teaching resource before the excavations at Karanis and was greatly augmented with papyri from the site, of which some 2500 fragments are in the collection, making it the largest such holding in the Western Hemisphere. The papyri from Karanis have the additional value of coming from a controlled excavation, an advantage obviously lacking for those acquired through the antiquities market.

In “Karanis Findspots and Stratigraphy,” Landvatter gives an overview of the systems used in describing excavation levels and object relationships, citing some of the obvious shortcomings while

admitting that the systems were far better than those used by most excavators of that time. His principal observations are that levels were established based on architectural modification, not soil stratigraphy, and that those levels were applied site wide. These methods would not have taken into consideration the various occupation levels within an architectural phase or the varied times required for the growth (and destruction) of parts of the site. He also suggests that a large number of objects were deposited during and after the abandonment of the site, indicating a later date in many instances than those assigned by the excavators.

The second section of this publication contains information on 160 representative artifacts from the two exhibitions, with photographs and some additional commentary. This is admittedly but a small sample from the almost 50,000 objects preserved in the Kelsey Museum, but it is arranged to suggest the range of subjects for research and topics of interest that can be illustrated. These include the Early History of the Site; Religion: Egyptian and Hellenistic Traditions; Objects in Context; Fragments; Occupations and Activities; Money, Taxes, Agriculture and Paperwork; Lost, Discarded and Hidden; Home Security; Stratigraphy; Finding Magic; Toys in Context; Late Karanis; Christianity; Mysterious Bones; The Roman Military; Pottery; and A Karanis Burial. In addition there are two short sections on objects from the two archaeological sub-projects that were carried out at Dimé (Soknopaiou Nesos) and Terenouthis. These headings illustrate the range of materials that document the history of the site; the depth of the collection can only be suggested in a popular publication such as this.

The third section contains a sampling of essays that are concerned with present, on-going, and possible future research. They range from the examination and conservation of a Roman leather cuirass to the experimental exploration of the ancient “soundscape” at Karanis. The potential for the examination of many aspects of life in an Egyptian town of the Ptolemaic-Roman Period is obvious. The richness of the collection in the Kelsey Museum offers a unique opportunity for research. In organizing this publication the editors have done an admirable job in exposing the wealth of the material, its history, and its possible future. This was based, as stated above, on two previous exhibitions, but the advantage of a publication such as this makes it much more widely available to both the scholarly and popular world.

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Al-Qāḍī al-Nu‘mān, *The Disagreements of the Jurists: A Manual of Islamic Legal Theory*. Edited and translated by DEVIN J. STEWART. Library of Arabic Literature. New York: NEW YORK UNIVERSITY PRESS, 2015. Pp. xxxviii + 405. \$40.

This volume is a welcome addition to the growing collection of English translations on Islamic law in general and Shi‘i-Isma‘ili law in particular. *Kitāb Ikhtilāf uṣūl al-madhāhib* (hereafter, *Ikhtilāf*) is a foundational legal text in the Isma‘ili school wherein its celebrated author al-Qāḍī al-Nu‘mān (d. 363/974), the school’s founder, lay down the principles of legal theory prior to the composition of his magnum opus *Da‘ā’im al-islām* (The Pillars of Islam; hereafter, *Da‘ā’im*). Written under the guidance of the fourth Fatimid caliph-imam al-Mu‘izz li-Dīn Allāh (r. 341–365/953–975), the latter is a manual of Isma‘ili law for the use of the newly founded Fatimid state and the broader Isma‘ili community. Though it was composed more than a thousand years ago it still remains the supreme authority among the Musta‘li-Tayyibi community of the Bohras in the Indo-Pakistani subcontinent for personal and family matters. This is because after al-Nu‘mān there was no significant development in Isma‘ili law for various reasons that are beyond the scope of this review (see Ismail K. Poonawala, “Al-Qāḍī al-Nu‘mān and Isma‘ili jurisprudence,” in *Mediaeval Isma‘ili History and Thought*, ed. F. Daftary [Cambridge: Cambridge Univ. Press, 1996], 131–32).

*Ikhtilāf* was first edited with an elaborate and erudite English introduction by Sham‘ūn Ṭayyib ‘Alī Lokhandwalla (Simla: Indian Institute of Advanced Study, 1972) from two recent manuscripts of Indian provenance (the editor states that his access to a third manuscript was limited to a few hours, merely for perusal). Another edition by Muṣṭafā Ghālib, likewise based on two recent manuscripts, appeared the