

The PhD dissertation by Shai Heijmans, “Greek and Latin Loanwords in Mishnaic Hebrew: Lexicon and Phonology” (Tel Aviv Univ., 2013, in Hebrew), easily surpasses Krauss for the more restricted corpus of the Tannaitic Hebrew of the Mishnah. The Hebrew material is all the more important for comparison since Heijmans found evidence that the Greek words entered Hebrew via (local, Palestinian) Aramaic dialects.

In sum, Butts has written a very lucid presentation of the effects of Greek-Syriac language contact up to the seventh century. While his findings are not surprising to the specialist, he has succeeded remarkably well in putting the research on a more solid theoretical basis, making good use of studies from the field of contact linguistics. As a result, his work has much to offer to a diverse audience: Linguists interested in language contact will find precious examples of well-attested contact-induced changes over a long period of time, and historians of the Middle East may want to revise their conception of the roles of Greek and Aramaic during Late Antiquity.

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Shipped but Not Sold: Material Culture and the Social Protocols of Trade during Yemen’s Age of Coffee. By NANCY UM. Perspectives on the Global Past. Honolulu: UNIVERSITY OF HAWAII PRESS, 2017. Pp. xiv + 198, illus. \$64.

Interest in the Red Sea and Indian Ocean trade network has grown in recent years with the recognition that this trade occurred in a global context in which goods were traded from Europe to the far reaches of Asia and the East African coast. One of the main stopping points along this network was Yemen, both the port of Aden on the southern coast and the later port of Mocha on the Red Sea coastal plain Tihama. The natural harbor of Aden was especially important during the twelfth through the fifteenth centuries, as explored in Roxani Margariti’s *Aden and the Indian Ocean Trade: 150 Years in the Life of a Medieval Arabian Port* (Chapel Hill, NC, 2007). Mocha was a small and relatively insignificant port until the sixteenth century, but it became the major entrepôt for coffee in the service of the Zaydi imams in Yemen’s north. The historian Nancy Um, who has written an earlier study of Mocha, entitled *The Merchant Houses of Mocha: Trade and Architecture in an Indian Ocean Port* (Seattle, 2009), now tackles new ground with this volume, examining Dutch and British archives and travel accounts to go beyond the economics of trade to the social and diplomatic aspects of commodities.

The main argument guiding Um’s *Shipped but Not Sold* is that the value of commodities was not simply economic but “played ceremonial, social, and utilitarian roles in an intensely commercial society that was oriented to the sea in early eighteenth-century Yemen” (p. 1). Her approach builds on studies by a range of historians on the lives, ceremonial activities, and protocols of European merchants during the seventeenth and eighteenth centuries in the Indian Ocean. Her primary sources are from the archives of the Dutch East India Company (VOC) and the India Office Records housed in the British Library, as well as collections in a range of institutions. From these she is able to document the ceremonies surrounding the arrival of merchants and diplomatic trade commissions, the lives and commodities used by European merchants residing in Mocha, the nature of gifts to local authorities and the Zaydi imams, and European views of their trading partners.

The first chapter focuses on rites of entry for European merchant ships and on the life of resident European merchants in the Mocha trade. The archival material is supplemented by comments made by Carsten Niebuhr, the surviving member of the eighteenth-century Danish expedition to Yemen, and by the French account of Jean de la Roque about the arrival of a French ship in 1709. These sources describe a variety of “things” put into play, including flags, cannons, robes, textiles, horses, musical instruments, and containers for coffee and rosewater (p. 31). Flags were important to determine the nationality of the incoming ships, although pirates could easily put up a national flag. Um notes that three French ships arrived in 1737, each with different flags—French, English, and Dutch—to avoid

initial suspicions about intentions. At times horses were given to European merchants and diplomats as gifts, but riding a horse in parts of Mocha was problematic for resident Europeans. There are reports of coffee and tobacco being given to visiting merchants, but apparently no references to *qāt* (*Catha edulis*), which was widely chewed in the highlands by the eighteenth century. It is clear that alcoholic beverages (arrack, beer, wine, brandy, and other spirits) were not only drunk by the resident European merchants but also frequently requested by high-ranking Yemen officials in the port (p. 116).

Chapter two provides an analysis of the tribute and gifts involved in securing and maintaining trade with Yemen, especially for coffee, which came almost exclusively from Yemen before 1730. Um argues that European traders were careful observers of local attitudes toward tribute and gift-giving, even if they grumbled about it in their records. Her discussion of “ordinary commercial gifts” is important since merchants were often the representatives of governments capable of negotiating trade agreements. It is necessary to piece together casual comments made in the records since these were not recorded as regular economic transactions. In 1717, for example, the Dutch provided the governor of Mocha with an array of spices, textiles, various oils, and a musket (p. 62). Lower-ranking officials also received similar gifts, though of lesser quantity. European merchants were also expected to provide gifts to the Zaydi imam. There are several examples of foreign ship surgeons attending the medical needs of the imams. Um reports that Dutch and English gifts in Yemen were modest, not including rarities given to more prestigious Indian Ocean rulers (p. 77). Most appreciated in Yemen were gifts that could be displayed at ceremonial occasions, including colored textiles for clothing and banners.

The third chapter expands the analysis to merchants coming from India, including the early eighteenth-century Gujarati Mullā Muḥammad ‘Alī, who appears to have provided gifts to the Zaydi imams on a yearly basis. Eager to obtain Yemeni coffee, the Ottomans also offered gifts to the imam. The imam and his officials reciprocated to merchant offerings in a number of ways, especially with the gifts of a robe of honor (*khil‘a*) (pp. 94–98) and horses (pp. 98–101). Given the scarcity of data on gift-giving of Indian merchants, much of the information in this chapter is based on accounts kept by the Dutch and English. The fourth chapter provides details on what Um refers to as “everyday objects and tools of the trade,” many being described in inventories of the local factories in Mocha. One of the primary needs was for food and drink, especially imported alcoholic beverages for the resident Europeans. Perishable foods could be obtained locally, but spices, sugar, and rice were imported from India. Olive and coconut oil would come from the Dutch plantations in Batavia. Medical supplies, writing utensils, and some Western furniture items were imported as well.

The conclusion relates the study on Mocha to the broader Indian Ocean network at the time. Um argues that the economic historian needs to think beyond the material aspects of commerce and “read company sources with an eye to social engagements” (p. 148). It is only in the conclusion that we encounter an Arabic source, from a Yemeni biography about the 1737 French bombing of Mocha (p. 142). Although Um does a thorough job with the European sources, a failing of the book is the lack of study of Arabic sources, which are admittedly limited. For example, the seventeenth-century *Ta’rikh al-Yaman* (Beirut, 1985) of ‘Abd Allāh b. ‘Alī al-Wazīr has several passages about events in Mocha with Europeans. Hopefully this excellent study will stimulate a search for manuscripts and archival material that provide local Yemeni perspectives on the Mocha trade.

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The Qur’an: A Historical-Critical Introduction. By NICOLAI SINAI. The New Edinburgh Islamic Surveys. Edinburgh: EDINBURGH UNIVERSITY PRESS, 2017. Pp. viii + 242. £90 (cloth); £24.99 (paper).

After a century of slow progress, Western scholarly research into the Quran has accelerated rapidly in recent decades. The Quran is a difficult book to engage with. Not an easy read, its origins are shrouded by a range of challenging and at times seemingly intractable questions about its authorship, its histori-