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Abstracts

Political and social aspects of Islamic religious endowments (*awqāf*): Saladin in Cairo (1169–73) and Jerusalem (1187–93)

YEHOŠHU‘A FRENKEL

This article traces Saladin’s foundation policy in Egypt and Palestine during the two decades in which he established a number of new *awqāf* in the cities that had come under his control. The discussion emphasizes the political motives that were behind the measures taken by the Sultan. By dispossessing his enemies—who were depicted as the arch-enemies of Sunni Islam—Saladin succeeded in collecting estates, farm land, houses and buildings that in the past were owned by the Fatimids, Armenians and Franks. This property was endowed by him to support the new Islamic institutions he founded in Cairo and Jerusalem.

A late Mamluk document concerning Frankish commercial practice at Tripoli

D. S. RICHARDS

The text and translation of a document from the Oriental Institute Museum in Chicago, no. 13787, are here presented. The document contains a general decree, dated 919/1513 and addressed to officials at Tripoli by the Mamluk Sultan Qānšūh, which aims to preserve the fiscal rights of the state in the trade in locally-produced alkali ashes, which were a valued commodity exported by the Venetians for industrial uses, and also to prevent other detrimental Frankish practices. The contents prefigure later Ottoman regulations of the same century, but not all the provisions or the vocabulary used are fully understood.

An introduction to the history of modern Persian Sufism, Part II: A socio-cultural profile of Sufism, from the Dhahabī revival to the present day

LEONARD LEWISOHN

The first part of this article (*BSOAS*, 61/3, 1998, 437–64) dealt with the revival and survival of the various branches of the Ni‘matullāhī order throughout the turbulent political upheavals of early nineteenth- and late twentieth-century Iran. Part II explores the revival of the Dhahabiyya, the second most important Sufi order in Persia, first begun by Quṭb al-Dīn Nayrīzī in the late eighteenth century. This is followed by a summary of the literary and social history of this *ṭarīqa* during the last two centuries, with some discussion of modern developments in the so-called Islamic Republic under its current master Dr Abū'l-Ḥamīd Ganjaviyān.

Commentaries, print and patronage: *ḥadīth* and the madrasas in modern South Asia

MUHAMMAD QASIM ZAMAN

Studies of the impact of print on Muslim societies have often emphasized its ‘democratizing’, depersonalizing tendencies. Yet certain kinds of printed texts have served equally to construct, preserve and enhance religious authority by appealing to highly personalized forms of authority or by conjuring the ‘presence’ of the master through his printed words in distinctive ways. The examples in this study are drawn primarily from the extensive but hitherto entirely neglected corpus of the Arabic commentaries on classical collections of *ḥadīth* written and published in the milieu of the madrasa in South Asia during the nineteenth and twentieth centuries. The study illustrates the different ways in which religious authority is constructed in these commentaries, how the technology of print has shaped such constructions, and how this technology has created new opportunities for Indian scholars to expand their influence, audiences and circles of patronage in the greater Muslim world.

A new publication on the date and the historiography of the Buddha's decease
(*nirvāṇa*): a review article

D. SEYFORTH RUEGG

The three large volumes of Heinz Bechert (ed.) *The dating of the historical Buddha* (1991, 1992 and 1997) are concerned with establishing a more precise dating of the Buddha's decease—the (Mahāpari)Nirvāṇa—than has hitherto been available and with its historiography in different Buddhist traditions as well as in modern scholarship. Over the years there developed amongst scholars a sort of consensus that placed this event in about 480 B.C. The articles in this third volume set out to re-examine this dating (and some other current ones), and most contributors conclude that the Buddha's Nirvāṇa has to be brought forward by approximately a century, i.e. to a date perhaps about 100 years before Aśoka's accession to the throne. The articles on the historiography of the Nirvāṇa explore in addition the many uncertainties in the sources, and the difficulties with which the historian of early India has therefore to contend. They also review a number of historiographical traditions preserved outside India, in particular in East and Central Asia, concerning the Buddha's decease and his demise of the Teaching or Dharma.

Tone rules in Kalam Kohistani (Garwi, Bashkarik)

JOAN L. G. BAART

In an earlier paper, evidence was presented to show that Kalam Kohistani, a Dardic language of the North-West Frontier Province of Pakistan, has five contrastive patterns of lexical pitch. The present paper studies how these five lexical tones (or rather 'melodies') may synchronically change their shapes through interaction with sentence intonation, through morphological process, and through interaction with the melodies of neighbouring words and morphemes. Attention is also devoted to interactions of tone and segmental structure.

Is there a Chinese word for 'Confucius'? A review article

T. H. BARRETT

Lionel M. Jensen's recent work on the 'manufacture' of Confucianism (*Manufacturing Confucianism: Chinese traditions and universal civilization*, 1997) provides a stimulating challenge to received ideas, but is in places insufficiently carefully equipped with references. A case in point concerns the Latin proper noun 'Confucius', said to derive from the Chinese 'Kong fuzi'. In fact no evidence is cited which shows that the Chinese term antedates the arrival of Europeans in China, so for the moment it must be considered a possible European coinage, rather than an indubitably Chinese word.

Puzzling words and spelling in Babylonian Aramaic magic bowls

CHRISTA MÜLLER-KESSLER

This article attempts to explain a selection of incomprehensible words and spellings which are found in published Babylonian Aramaic incantation bowls. Since the background of quite a few Babylonian Aramaic bowls is gnostic, meaning that they have a Mandaic '*Vorlage*', in these examples, because the magic formulary were not understood by the scribes, they were often miscopied, so creating obscure word forms. Also, most of the magical corpus in Mesopotamia in Late Antiquity was presumably transmitted by oral communication, and therefore the scribes wrote down only what they heard and in doing so made some interesting mistakes.