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## BRIEF REVIEWS OF BOOKS

*A Survey of the Islamic Sites near Aden and in the Abyan District of Yemen.* By GEOFFREY KING and CRISTINA TONGHINI. London: SCHOOL OF ORIENTAL AND AFRICAN STUDIES, UNIVERSITY OF LONDON, 1996. Pp. 96, plates, line drawings.

This ninety-six page volume reports on an archaeological survey conducted between 4–14 January 1994 in the areas of Aden and Abyan within the Republic of Yemen. The area in question, which was formerly located in the People's Democratic Republic of (South) Yemen, is today a dry and dusty coastal plain. During the Yemeni civil war of 1994 the area formed part of the battlefield between southern and northern troops, and as a result of this conflict many of the sites and areas mentioned in this text have been mined and are now inaccessible. We should therefore be grateful to the authors of this volume who were able to make at least a preliminary record to the Islamic sites of this important region before the war.

The report falls into three parts: first, an introductory section that provides a brief geographical description of the area, notes on classical and Arabic sources, records of early travelers, the progress of mapping, and earlier archaeological research; second, summary descriptions of the sites visited, including any pertinent historical information on the sites in question. This section is somewhat idiosyncratic because the sites are listed in no obvious order and there are gaps that relate to sites noted during an earlier visit in 1993, but not reported on here. The third and final section contains a summary description of artifacts (mainly pottery) collected from the sites. The eight figures of artifacts are useful and suggest strong links with Zabid, which is located on the Tihama plain to the northwest, but the lack of illustrations of coarse wares limits comparisons with inland Islamic sites, which in Yemen mainly yield unglazed pottery. Although useful to those interested in the Islamic archaeology of southern Arabia, this report will probably find its way mainly into more specialized libraries.

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*The Self-Disclosure of God: Principles of Ibn Al-ʿArabi's Cosmology.* By WILLIAM C. CHITTICK. Albany: STATE UNIVERSITY OF NEW YORK PRESS, 1998. Pp. xl + 483.

This important volume of selected translations from "The Meccan Revelations" (*al-Futūḥāt al-makkiya*, 4 vols. [Cairo 1911; rpt. Dār Ṣādir, Beirut n.d.]), the monumental work of Ibn al-ʿArabi (d. 638/1240), increases the significant corpus of Chittick's translations from the works of the great Sufi Shaykh, which the author began with his highly acclaimed, *The Sufi Path of Knowledge: Ibn al-ʿArabi's Metaphysics of Imagination* (Albany: State Univ. of New York Press, 1989). The translated passages are divided into three chapters, "God and the Cosmos" (3–163), "The Order of the Worlds" (167–265), and "The Structure of the Microcosm" (269–370). The work includes a short section of helpful notes (389–408), excellent indices of sources, qurʿānic verses, ḥadīth statements, proper names and Arabic words (413–53), as well as a superbly detailed index of technical terms (455–82) that cites both the Arabic terms and their English renderings. There are two appendices, the first discussing Ibn al-ʿArabi's views on certain Sufis (371–86) and the second (387–88) listing the major technical terms whose English renderings have been modified and refined by the author subsequent to his earlier works of translation.

Together with Chittick's *Sufi Path of Knowledge*, the present volume makes the highly complicated thought and sophisticated language of Ibn al-ʿArabi accessible to the English reader in a most accurate and scholarly fashion. With matchless precision, Chittick has established an English nomenclature for the terminology coined by Ibn al-ʿArabi that promises to perdure for many decades to come. By dissecting Ibn al-ʿArabi's frequently lengthy Arabic sentences into manageable units of English prose, Chittick has imposed a measure of clarity on Ibn al-ʿArabi's intricate style that is "reader friendly" without distorting the text. He has rearranged Ibn al-ʿArabi's actual order of chapters by presenting the translations within the framework of three major chapters on Ibn al-ʿArabi's cosmology. This rearrangement introduces the reader to a somewhat more logical sequence of Ibn al-ʿArabi's thought than that achieved by the original work itself. Chittick's standardized nomenclature, supported by the index of technical terms, also makes it possible for him to refrain in large

measure from inserting Arabic terms into the English translation. His way of citing Qur'anic verses in italics and without quotations marks leaves the text looking clean and uncluttered. In sum, the labor that Chittick has devoted for two decades to translating Ibn al-'Arabi has produced a superbly readable and standardized way of rendering the wide-ranging thought of one of the most difficult writers of Arabic and one of the most influential thinkers of Islam.

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*Jaina System of Education.* By DEBENDRA CHANDRA DASGUPTA. Lala Sundarlal Jain Research Series, vol. XII. Delhi: MOTILAL BANARSIDASS, 1999 [1979]. Pp. 134. Rs 200.

This volume is a reprint of a 1979 publication of a series of ten lectures presented in Calcutta in 1942. Each lecture is designed around a theme: brahmanic and arts schools; Jaina monasteries; Jain education of nuns, laywomen, and princes; vocational education; and Jain contributions to the arts and sciences. The essays look at the ways Jain texts describe and theorize about education during a period of over a thousand years, from the earliest extant texts in the first or second century B.C., to the medieval narratives of the great twelfth-century scholar-monk Hemacandra. It is a strength of these essays that the author articulates the continuum and connections between Hindu, Buddhist, and Jain educational systems and explores the relationship between secular (what he calls "arts") and religious education in ancient India. The volume suffers from two basic interpretive issues: the first is the author's assumption that the various religious and religio-historical texts describe ancient education in an ethnographic manner and the second that the categories of sixteenth and early twentieth-century educational and psychological theory—in particular, de Montaigne, Dewey, and Spearman—are directly transposable onto the Jain categories of education. That being said, it is an encyclopedic collection of references to education and intellectual pursuit in Jain texts and could serve to link the interested scholar with Jain textual materials which may be of interest to him.

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*Studies in the Buddhist Epistemological Tradition: Proceedings of the Second International Dharmakīrti Conference, Vienna, June 11–16, 1989.* Edited by ERNST STEINKELLNER. Österreichische Akademie der Wissenschaften, phil.-hist. Kl., Denkschriften, vol. 222; Beiträge zur Kultur und Geistesgeschichte Asiens, no. 8. Vienna: ÖSTERREICHISCHE AKADEMIE DER WISSENSCHAFTEN, 1991. Pp. xx + 430.

This volume contains twenty-eight papers, most of which were delivered at the conference mentioned in the subtitle, and most of which treat the thought of the seventh-century Buddhist philosopher, Dharmakīrti. The contributions are all in English, though some, almost inevitably given the range of linguistic backgrounds of their speakers, are in an English that bears only a remote relationship to the written language familiar to native speakers in England or the United States. Most deal with particular issues in the linguistic or conceptual interpretation of Dharmakīrti's thought, and almost without exception they treat their topics at a very high level of technicality: readers without a good background in Indian Buddhist philosophical thought and skills in Sanskrit, Tibetan, and Chinese, will be able to make little of them. This is, then, a collection for specialists only, and even for them it will likely be used for reference rather than read through. The standard of technical excellence is throughout very high: the volume has been splendidly edited and contains few errors of a mechanical sort—a significant achievement in a volume of this kind.

The contributions that do not deal directly with Dharmakīrti include D. Seyfort Ruegg's essay on Tsong-kha-pa's epistemology, Yuichi Kajiyama's argument that Nāgārjuna is the author of the *Upāyahrdaya*, Hōjun Nagasaki's analysis of the treatment of perception in the same text, and Marek Major's discussion of the date of the Tibetan version of the *Pramāṇasamuccaya*. Among the rest, all of which treat Dharmakīrti more or less directly, the outstanding contributions are those by Claus Oetke and Tadashi Tani. The former treats the function of the *svabhāvapratibandha* relation in Dharmakīrti's theory of inference and is a model of careful textual interpretation modulated by a genuine care for philosophy; Oetke shows that Dharmakīrti's account of what makes an inference valid cannot be immediately applied to reasoning in general (historiographic and other inductive probabilistic arguments, for instance, cannot effectively be analyzed by Dharmakīrti's schemata), but that it can be extended in such a way as to make this possible. On the way to this conclusion he shows that there are several modes of necessary relation comprised under the generic heading *svabhāvapratibandha*, and that these must be carefully distinguished in order to make the useful development of Dharmakīrti's philosophy a possibility. Tani's contribution (eighty pages in length) provides a deeply complex and difficult analysis of the relations between ontology and logic evident in Dharmakīrti's