

scientific ideas. The journal had a circulation of perhaps only 500 subscribers maximum between 1876 and 1885, after which it was moved to Cairo; however, the translation introduced what were to become the standard Arabic terms for “evolution” (*taṭawwur*), “struggle for life” (*tanāzu‘ al-baqā’*), and Darwinism (*dārwinīyya*). The first six chapters of Darwin’s *On the Origin of Species* were only fully translated in 1918, by Ismā‘īl Maḥzar; four more chapters were added in 1928, but the complete translation was not published until 1964.

Commentaries on Darwin were available before his work in translation. One of the earliest was the Syrian Christian Shibli Shumayyil’s 1884 translation of the 1869 French translation of Ludwig Büchner’s *Sechs Vorlesungen über die Darwin’sche Theorie von der Verwandlung der Arten und die erste Entstehung der Organismenwelt*. From the start, most Arab Christian and Muslim authors assumed that Darwin was a materialist, but there was a spirited debate. In her nuanced overview Elshakry notes that Darwin himself was ambiguous in this respect: he “captured and captivated the world—not by ridding it of the forces of enchantment, of faith, or even of God, but by revitalizing traditions of belief and reenchanting them” (p. 7). An example is the Syrian Ḥusayn al-Jisr’s argument in 1888 that evolution could be compatible with creation as presented in the Quran. Ironically, the inspiration for al-Jisr’s harmonization was Isaac Taylor, an English cleric, who argued that evolution could be reconciled with the Christian faith. Indeed, it was through a—largely Protestant—Christian lens that Muslims encountered Darwin.

Elshakry’s text provides a chronological history of Darwin in Arabic, starting with the 1882 “Lewis affair” in which a professor at the Syrian Protestant College was fired for defending Darwin. This occurred during what Elshakry notes was a “gospel of science,” both as a draw by Christian missionaries (p. 50) and a belief by Arab intellectuals that Western progress in science, rather than politics, was the key to social progress (p. 74). Thus, Darwin’s theory of biological evolution was blended with Herbert Spencer’s ideas about “social” evolution (pp. 81, 195). Both figured in the debate over the linkage of materialism with evolution. The most prominent defender of Darwin was Shibli Shumayyil, whose brand of materialism was dismissed as unbelief by his critics (p. 128). Two notable critics of Darwinism as materialism were Jamāl al-Dīn al-Afghānī and Muḥammad ‘Abduh, both of whom Elshakry discusses at length. ‘Abduh believed that there was no contradiction between true scientific findings and the Quran. Others argued that Darwin’s ideas had been articulated by several classical Arab authors, including al-Jāhiz.

The chief value of Elshakry’s analysis is her thorough examination of both well-known texts by Arab authors and a range of local journals and lesser known writers. Especially valuable is her focus on the issue of translation, in particular the work of Ismā‘īl Maḥzar, who found a way to justify evolution without losing his

belief as a Muslim (p. 267). “So while science may have emerged in the nineteenth century as a global category,” she observes, “it was nevertheless discussed and debated in very local terms” (p. 16). Elshakry’s book is not just about Darwin; it examines changes in the pedagogy and politics of al-Azhar, the role of magazines in disseminating scientific information to a popular audience, Egyptian reaction to British colonialism, and the educational role of missionaries in the region, demonstrating also, contra Edward Said’s theory on Orientalism as discourse, that Muslim authors engaged in extensive critique of disparaging Orientalist bias (p. 183).

A brief afterword discusses an apostasy case brought in the late 1990s against the Egyptian professor ‘Abd al-Ṣabūr Shāhīn for his claim that the Quranic usage of *bashār* could refer to earlier hominids with *insān* reserved for our species (pp. 307–8). It would have been useful to note more recent approaches. There is a 2004 Arabic translation of Darwin’s *Origin of Species* by Majdī al-Malījī, which, comprising some 855 pages with a glossary of Arabic terms used for English evolutionary terms, ignores the controversy over the text; indeed, the foreword by Samīr Ṣādiq argues that Darwin’s ideas are essential for modern science. The anti-evolution internet empire of Harun Yahya merits an endnote, but there is hardly any information on the widespread current debates in Arabic over evolution; nor are the few surveys of Muslim attitudes about belief in evolution consulted.

Elshakry is to be commended for providing a careful reading of the early debate in Arabic over Darwin’s ideas. A volume on the impact of Darwin in Turkey and Iran would be a welcome companion, as would research on the current role of the internet in fueling the debate over evolution and creation among Muslims.

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The Calm before the Storm: Selected Writings of Itamar Singer on the End of the Late Bronze Age in Anatolia and the Levant. By ITAMAR SINGER. Writings from the Ancient World Supplements, vol. 1. Atlanta: SOCIETY OF BIBLICAL LITERATURE, 2011. Pp. vii + 766, illus. \$69.95 (paper).

Pax Hethitica: Studies on the Hittites and Their Neighbours in Honour of Itamar Singer. Studien zu den Boğazköy-Texten, vol. 51. Edited by YORAM COHEN, AMIR GOLAN, and JARED L. MILLER. Wiesbaden: HARRASSOWITZ VERLAG, 2010. Pp. xiv + 439, illus., portrait.

It is a melancholy experience to review the collected essays of a departed colleague, especially when the scholar was one with whom the writer had warm relations.

Nonetheless, the intensive engagement with the writings of Itamar Singer, who died in October 2012, was for me most rewarding and brought home just what a great loss the field of Hittite studies has sustained with his passing. *The Calm before the Storm*, carefully edited by Billie Jean Collins, presents forty-two of Singer's previously published essays, perhaps only half of his total output over the years, but includes all of his essential non-monographic works on Anatolia and the Late Bronze Age Levant.

After his early study of an Old Hittite ritual (*The Hittite KILAM Festival*, Parts 1 and 2 [Wiesbaden, 1983–1984]), Singer concentrated his efforts on the political history of the Hittite empire of the late fourteenth through the early twelfth centuries B.C.E., its Syrian dependencies, its diplomatic interactions with the other Great Powers of the day, and its ultimate demise—the “Storm” of the collection's title. The book is organized geographically, with sections on Ugarit, Amurru, Emar, Karkamiš, Ḫatti and Mesopotamia, Ḫatti and the West [of Anatolia], Ḫatti and Egypt, Ḫatti and Canaan, as well as The Last Century of the Hittite Kingdom. An epilogue considers Hittite historical writing.

Choosing which of these contributions to highlight here is challenging. If pressed, I would point to “The Political History of Ugarit” and “A Concise History of Amurru,” which synthesize the multifarious bits of information available concerning these two LBA kingdoms into coherent presentations of their respective histories. Also particularly important is “The Battle of Niḫriya and the End of the Hittite Empire,” wherein Singer brings together material from Ugarit and Ḫattusa to reconstruct the perilous military situation faced by Ḫatti in Syria under Tudḫaliya IV. But there is so much more here! Every scholarly library covering the ancient Near East should include this book.

A couple of minor blemishes: On the whole, the pieces in *The Calm before the Storm* have not been revised to reflect subsequent scholarship. For example, “The Kuruštama Treaty Revisited” (pp. 469–83) does not take into account the additional textual material presented by D. Groddek, *Göttinger Miszellen* 218 (2008): 37–43. The volume also suffers from occasional typographical errors that have arisen in the course of the scanning of the original publications, such as *m* ~ *n* and *or* ~ *of*.

And a quibble: In the final essay, “Between Scepticism and Credulity: In Defence of Hittite Historiography,” Singer characterizes my own attitude toward the historiographic productions of the Hittite scribes as “postmodern” (pp. 747–48 with n. 88). This is not an accurate label for my approach to these texts, except perhaps in a trivial chronological sense. What is commonly known as “postmodernism” proceeds by illogical

analogy from the recognition of the basically arbitrary nature of signs within languages and writing systems to the nonsensical conclusion that texts can have no definite meaning. My view is not that Hittite historical texts are incapable by nature of presenting a true picture of “how it really was,” but that the rulers for whom many of them were composed fully intended that the documents convey what they knew were falsehoods. See my “The Limits of Credulity (Presidential Address),” *JAOS* 125 (2005): 343–52. It's a shame that I cannot now argue out this point personally with Itamar.

On a happier note, Singer, who had been seriously ill for some years, lived long enough to receive his *Festschrift*, *Pax Hethitica*. The thirty-four contributions (most in English, but five in German and one in Italian) from colleagues and students cover topics as varied as the origin of the Etruscans (Norbert Oettinger) and the initial paragraphs of the Mesopotamian *Maqlû*-ritual (Daniel Schwemer). Most, however, remain true to the collection's title and concentrate on the history, language, and culture of the Hittite empire and of the “Neo-Hittite” successor states of the early Iron Age. The table of contents may be viewed at: http://www.harrassowitz-verlag.de/dzo/artikel/201/001/1181_201.pdf?t=1291129090.

Once more, it is difficult to pick favorites, but I would call particular attention to Alfonso Archi's “When Did the Hittites Begin to Write in Hittite?” which challenges the suggestion of Theo van den Hout and others that up until the reign of Telipinu (late sixteenth century) all texts in Ḫatti were composed in Akkadian, and Mauro Giorgieri and Clelia Mora's “Kingship in Ḫatti during the 13th Century: Forms of Rule and Struggles for Power before the Fall of the Empire,” wherein the authors summarize the latest findings about the simmering conflict between two rival royal lineages that fatally weakened the late Hittite state.

And illustrative of just what surprises still await Hittitologists in excavations and museum drawers is J. David Hawkins' “A Unique Hieroglyphic Document,” in which he edits a ninth-century(?) votive text to “Kubaba of the Lawsuit” inscribed on a tiny prism (c. 4 cm in height) whose material and present whereabouts are unknown. Not only are the genre of the inscription and the type of object unparalleled in the Hieroglyphic Luwian corpus, but the casts of the eight sides of the prism turned up in a box at the British Museum labeled “Potoroo skull Tasmanian rat-kangaroo Potorous Tri-dactylus”!

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