

through interactions along the ancient networks collectively called the 'Silk Road'.

Helen Wang's contribution is a welcome addition, as it deals with a subject, though highly significant, that has attracted less attention. Money played a key role in the evolution of the networks, and understanding its presence and working over a broad chronological period helps to form a qualitative basis for 'Silk Road' studies involving economy, trading patterns, settlement, 'monetisation' and other uses of money. Coins constituted the predominant form of money on the 'Silk Road', and those collected by Sir Aurel Stein during his expeditions are particularly significant because they have well-documented provenances; this aspect can be used to develop a typology for coin finds that can serve as a tool for further studies. Wang concentrates on a particular geographic area (Eastern Central Asia) and her study focuses upon two salient elements – the Stein collection of coins in the British Museum and information on the use of money from other sources such as antiquarian expeditions (including Stein's own) and archaeological excavations.

The book could therefore be divided conveniently into two major sections: the first, divided into three parts ('Background, Sources and the Approach', 'The Numismatic Evidence' and 'The Documentary Evidence') deals with contextualisation and analysis of what the second section contains – a 'Catalogue of the Stein Collection of coins from Eastern Central Asia'. The book starts with a brief introduction to the 'Silk Road' and the importance of monetary studies. Numismatic aspects are discussed further in a section that categorises the coins from the Stein collection into groups belonging to 'Chinese', 'Western' and 'Local' traditions. The emphasis on numismatic tradition in classifying the coins makes this section comprehensive in taxonomic terms. Coins of the Banliang and Wuzhu types and those issued in the Wang Mang, Wei, Jin and Tang periods are described among those following the 'Chinese' tradition, while Parthian, Bactrian, Indian (Kushan), Roman and Byzantine coins are grouped as belonging to 'Western' traditions. The local coinages include the Sino-Kharoshthi issues and local lead coins from Khotan, 'Qiuci' coins modelled on the Wuzhu, and other varieties of coinages such as the Dali yuanbao, Jiazhong tongbao, Yuan and Zhong. Miscellaneous finds such as the Sino-Sogdian coins of the Turgesh tribe also feature here. Eight plates found at the end of the book illustrate a selection of the coins described.

A third section deals with ancillary documentary evidence on various aspects of money and its usage, including sources such as Chinese, Kharoshthi, Tocharian, Tibetan and Khotanese documents from a period ranging between *c.* first century BC and ninth century AD. This is a significant section where interdisciplinary approaches have been used to provide an excellent context for money use along the Silk Road. The conclusion marks the end of this analytical section and a bibliography is appended here.

Pages 125 to 286 are devoted to the catalogue of the Stein collection of coins from Eastern Central Asia in the British Museum. In part 1, the coins have been listed by their BM acquisition number, attribution (identification), weight and diameter, the means of acquisition (such as 'found', 'found at site', 'purchased at site', 'gift' etc.) and their acquisition or archaeological context. The last details appear as remarks; they are gathered from three lists of coins that Stein included as appendices to reports of his expeditions. These remarks are further elaborated upon in part 2, and the notes also provide Stein's interpretation of the numismatic evidence. A concordance of numbers that Stein used to list the coins with acquisition numbers of the British Museum follows these notes.

The book ends with seven maps of the regions under consideration, illustrative plates and an index. It brings a relatively under-researched and highly specialised aspect of Silk Road studies to scholarly attention and is undoubtedly a very significant contribution to Silk Road studies. It is recommended to every enthusiast in the field of Central and Inner Asian studies. It is also an important contribution to studies of Sir Aurel Stein. Helen Wang has accomplished a masterful task with the publication of this book and deserves to be congratulated for her achievement.

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TONY GOODWIN. *Arab-Byzantine Coinage (Study in the Khalili Collection Volume IV)*. 168 pages, numerous illustrations. 2005. London: The Nour Foundation; 1-97478-075-7 hardback £35.

This pioneering study, based on a thorough application of numismatic methods, sheds new light on early Islamic history, political geography and art,

where literary texts are silent. It will stimulate fruitful discussions on early Islamic iconography within the history of Islamic art.

Tony Goodwin begins with a summary of the state of research on early copper coins and coinages for Bilad al-Sham and the Diyar Mudar (Greater Syria and western Jazira) during the first five decades of Islamic rule before the decisive coinage reforms in 77-78 AH/AD 696-7. The body of the study consists of three in-depth studies of coinages from Ba'labakk, Iliya (Jerusalem) and Yubna (Yavneh), and two brief ones of Ludd (Lod) and of a group of Palestinian pseudo-Byzantine coins. The studies are based on an unprecedented number of coins in each case: Ba'labakk (87 coins), Iliya (45 coins) and Yubna (172 coins).



For the crucial period that saw the rise of the Arab-Islamic state from AD 622 to the end of the seventh century, almost all early literary sources date to the late eighth and ninth century; thus they reflect the later prevailing Islamic theology and law. Moreover, according to present knowledge, very little information within the rising Islamic theology and in particular its religious symbols seems to be firm and established in the first century of Islam. Coins therefore represent, excepting a few other non-literary documents, the only contemporary and continuous source for the study of the formation of the Islamic state and civilisation.

Explanations of methods and analyses, such as flan-preparation, style, die-comparison, analysis of overstriking, countermarks and hoard evidence are provided. One critical remark is appropriate in this respect: the mode and the median or the weight below which 90-95 per cent of all measured weights fall, are more meaningful for the search of an unknown intended weight standard than the average weight applied here. The overview establishes a practical terminology, reflecting current knowledge: the first phase corresponds to imports of Byzantine coppers up to *c.* AD 658; the second refers to imitations

of these coins without meaningful legends, called pseudo-Byzantine coins, dated to *c.* AD 650-670; the third phase consists of Umayyad Imperial Image coins depicting a Byzantine emperor, but now with meaningful administrative legends either in Greek or in Arabic; and the fourth comprises coins with the Standing Figure/Caliph used until the introduction of epigraphic coin types by Abd al-Malik in the year 77 AH/AD 696. The accepted view is that this fourth phase started in Bilad al-Sham in 74 AH/AD 693-4 together with the introduction of similar dated gold coins. Goodwin challenges this view, with far reaching implications: an Islamic iconography might have been applied in the Jund Filastin prior to this date in the second half of the 680s.

The analysis of the early production of Ba'labakk is based on a comparison of dies of about 1000 specimens of Umayyad Imperial Image coins. The most interesting result concerns mint organisation in the military district of Damascus, to which Ba'labakk belonged. After operating independently, a kind of cooperation between mints can be observed. Either the mint of Ba'labakk was closed down and the coins for Ba'labakk were produced in Damascus or – and this possibility is not discussed – only the die production in Ba'labakk ceased and dies were cut in Damascus and sent to Ba'labakk. The mints in Damascus and Ba'labakk were again operating independently in the period of the Standing Caliph.

For the mints of Iliya and Yubna, Goodwin argues that the production of an Islamic iconography – that of the Standing Figure copper types – seems to have begun prior to 74 AH/AD 693-4. This date is believed to be that of the introduction of the Standing Caliph/Symbol on Steps type. Two arguments are brought into play. First, the type from Iliya, Yubna and Ludd is different, its reverse shows the minuscule 'm', usually typical of the Umayyad Imperial Image coppers. The Standing Figure on the obverse is similar, but in some features distinct from the Standing Caliph type. Secondly, and this is Goodwin's main argument, one Yubna coin of this series shares the same reverse die with an Imperial Image coin; thus the Yubna Standing Figure type started when the Umayyad Imperial Image types were current (p. 109). The same is proposed for Iliya and Ludd.

It is crucial for this interpretation to establish whether the local Standing Figure/m emission of Iliya, Yubna and Ludd is contemporary with the

Standing Caliph/Symbol on Steps type of all other mints or whether the Standing Figure/m type precedes it. Goodwin argues convincingly that the striking of the Standing Figure/m type may have started after AD 685 and before 74 AH/AD 693-4. Yet he also believes that the two types of standing images are contemporary (p. 93), as the Standing Caliph/Symbol on Steps type was never minted in the three named cities. But the possibility that only one of the types antedates the year 74 AH/AD 693-4 should not be dismissed lightly. Finally, the Standing Figure/m type might have continued to be struck after 74 AH/AD 693-4.

Who is represented on the Iliya/Yubna/Ludd type? The figure is accompanied by the inscription 'Muhammad is the messenger of God (*Muhammad rasul Allah*)'. In the Yubna series, the Standing Figure wears a halo on some dies, which in late Roman iconography indicates divinity. Considering the possibility of an image of Muhammad (p. 93, 110), Goodwin decides cautiously for a variation of the Standing Caliph type, which he believes to be contemporary. However, a reading of coin iconography and accompanying inscription in the late Roman, Byzantine and Sasanian tradition would suggest the first possibility. But this contradicts later Islamic theology as we know it from the eighth century onwards. In any case, it is a period of experimentation with new symbols and forms of state and religion. We know that Jerusalem was a particular centre for that, as the somewhat later Dome of the Rock in Jerusalem (AD 691-2) proves (p. 149). It should also be considered that in AD 692 the emperor Justinian II introduced the image of Christ accompanied by an invocation of Christ on Byzantine gold coinage. A different interpretation as to who is represented by the Standing Figure would be strengthened, if the Iliya, Yubna and Ludd type preceded the Standing Caliph/Symbol on Steps type.

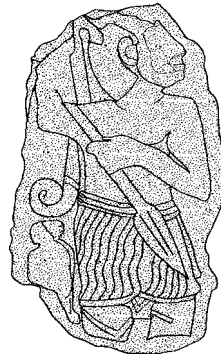
Yubna was hitherto regarded as a minor mint, because of the scarcity of surviving coins as well as the unsophisticated flan preparation and striking. The study revealed an unexpectedly high number of 47 obverse and 42 reverse dies for the Iliya/Yubna/Ludd type in a group of only 172 coins, quite within the range of the contemporary Umayyad Imperial Image coinage from the much more important city of Ba'labakk (48 obverse, 49 reverse). Goodwin explains – with necessary caution – such an extended coin production in a secondary city as possibly the result of military unrest in the wake of the Zubayrid

rebellion and suspected military activity in Yubna during the 680s (p. 148), a conflict which, according to the author, might also bring about the transfer of the mint of Ba'labakk to Damascus.

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BRUCE ROUTLEDGE. *Moab in the Iron Age: hegemony, polity, archaeology*. xvii+312 pages, 35 figures, 6 tables. 2004. Philadelphia (PA): University of Pennsylvania Press; 0-8122-3801-X hardback \$55 & £36.

When Moses went up from the plains of Moab to Mount Nebo, he knew he would never enter the Promised Land. However, as Deuteronomy 34:1-10 relates, he had already selected Joshua to lead the tribes on the final leg of their journey. It was enough for Moses to look out across the Jordan and view the rich tapestry of awaiting territory from Dan in the north to Beersheva in the south. Like Joshua, Bruce Routledge leads the reader from the



traditional confines of historical (biblical) archaeology in one area of the Holy Land, to the most current lofty heights of hard-core theoretical archaeology. The geographic focus of Routledge's study is the territory immediately east of the Dead Sea in modern Jordan, a mostly semi-arid and arid region known since the Iron Age (c. 1200–500 BC) as Moab, containing isolated pockets of relatively well-watered Mediterranean land suitable for rain-fed dry farming. Moab was a very important player – perhaps the most important of the contemporary Transjordan polities (Ammon, Moab and Edom) – that interacted with the emerging Israelite and Judean states west of the Jordan River. With some of the most important extra-biblical inscriptional evidence from a neighbouring polity, the archaeology of Moab provides an important benchmark for testing both historical and anthropological models of the past. For, it is during the Iron Age that the first historical state level societies emerged in the southern Levant (today