



**ANNEMARIE SCHIMMEL KOLLEG.**  
 History and Society during the  
 Mamluk Era (1250 - 1517)



**Fellows**

**Table of Contents**

<b>Fellows</b>	<b>1</b>
<b>PhD- Students</b>	<b>2</b>
<b>Archaeological Field school in Jordan</b>	<b>2</b>
<b>Workshops</b>	<b>3</b>
<b>Narrative Strategies in Pre-Modern Historiography</b>	<b>3</b>
<b>Lectures</b>	<b>4 - 5</b>
<b>Ulrich Haarmann Memorial Lecture</b>	<b>4</b>
<b>Guest Lectures</b>	<b>4</b>
<b>International Research Colloquium</b>	<b>5</b>
<b>Publications</b>	<b>5 - 6</b>
<b>Mamluk Studies</b>	<b>5 - 6</b>
<b>Imprint</b>	<b>6</b>



**Prof. Dr. Richard McGregor**  
 Nashville, USA

Professor McGregor stayed as a Fellow at the Annemarie Schimmel Kolleg from September 2012 to June 2013.

His project dealt with:

*The Performance and Display of Religion in the Mamluk Sultanate*



**Prof. Dr. Doris Behrens-Abouseif**  
 London, United Kingdom

Professor Behrens-Abouseif will be at the Annemarie Schimmel Kolleg from May 2013 to September 2013.

During her fellowship she is focusing on:

*Diplomatic gifts between Mamluk Sultans and other*



**Dr. Konrad Hirschler**  
 London, United Kingdom

Dr. Hirschler will stay as a Fellow at the Annemarie Schimmel Kolleg from June 2013 to August 2013.

His project deals with:

*Books and Libraries in the Late Ayyubid/ Early Mamluk Period*



**Tarek Sabraa,**  
M.A.

**Damascus, Syria**

**Project:**

*Scholarly Families and their Role in intellectual Life during the Early Mamluk Sultanate: Al-Subkī's Household as a case study*

**Archaeological Field School in Jordan / Tall Hisban Excavation**

**17.05. – 10.06. 2013**

From May 17th 2013 to June 10th 2013, a group of ten Post-Docs, PhD- students and MA students from Bonn University had the chance to participate in the 2013 excavation season of Jordan Field School led by Andrews University in Tall Hisban, Jordan. The Bonn group included graduates and scholars of several disciplines, such as Islamic Studies (Sarah Duseend, Anna Kollatz, Gül Sen), (Islamic) Art History (Nur Özdilmac, Daniel Redlinger, Martha Schulz, Johann Spillner, Mirl Redmann) and Aegyptology (Felicitas Weber, Aris Legowski). We all were happy under the wing of Prof. Dr. Bethany Walker, Director of Excavations and project staff for more than ten years.

Tall Hisban is an archaeological site in Jordan which has been excavated since 1968 in thirteen field seasons. The archaeological remains at Tall Hisban offer a well-documented view on global history as well as local daily life in the region from the Iron Age up to the Late Islamic eras. This season, the focus of the excavation was on a Mamluk-Ottoman farmhouse complex (Field O), structures adjacent to the North-East tower of the fortifications on top of the Tall, the Iron Age cistern and the mapping of the Abu Nur cave. Further projects were the setup of a small botanical garden showing local crops and wild plants and the planning for a future visitors center.

Our schedule in the field was divided basically into three parts: Most of the time, all participants were involved in digging in different parts of the 2013 field. The archaeological work also included assistance in the pottery readings during the afternoon as well as the possibility to assist in bone readings. Some members of the group also acted as square supervisors. Additional to „learning by doing“ in the field, lectures held by the faculty members and specialists provided insight into different areas of research involved into the archaeologist's work.

Besides this common work, some of the members also worked on their own projects affiliated to the field school, such as an ethnographic survey in the village of Hisban (hopefully to be continued next season) and in Madaba, and projects on Art history.

The weekends were dedicated to guided tours, visiting important archaeological and historical sites in Jordan like the Desert Castles, Crusader and Mamluk fortifications in Ajlun, Shawbak and Kerak, the Roman cities of Jerash and Umm Qais and smaller archaeological sites connected to the Tall Hisban field school. On the last weekend, the whole field school travelled to Petra and enjoyed that impressive Nabatean city.

To draw a conclusion, I think that the field school was a valuable experience for all members – not only for the Bonn group but also for our new friends from Jordan and from the United States. We look back on three intensive weeks full of new impressions and of interaction with the warm-hearted local people.

Anna Kollatz



Participants: Stephan Conermann, Kristin Skottki (Rostock), Konrad Hirschler (London, UK), Christoph Herzog (Bamberg), Johann Strauss (Fribourg, France), Denise Klein (Konstanz), Gül Sen (Bonn), Anna Angermann (Bonn), Veruschka Wagner (Bonn), Henning Sievert (Bonn), Gottfried Hagen (Ann Arbor, MI, USA), Thomas Herzog (Bern, Switzerland)

Following the argument of Hayden White that historical writing mirrors literary writings and strongly relies on narrativity, the participants of the workshop compared narrative strategies of various chronicles. In an intercultural and diachronic approach, chronicles of Turkish, Ottoman, Arabic and Latin historiography were analysed and compared with regard to narrative strategies such as the presentation of actors, space, time, legitimating rule and power, identity and alterity. Although several similarities between the different chronicles were found, it became clear that limiting the range of sources to better contextualize a central text and author is the most challenging element in an intercultural comparison of historiographical writings.



**Upcoming**

**01/07/2013 - International Workshop –**

**Premodern Art History. Postcolonial**

**Perspectives**

**29/04/2013 - Prof. Dr. Amalia Levanoni**  
(Haifa, Israel)

*The Construction of a Myth:  
the battle of 'Ayn Jalut*

Narrating history to endow it with meaning is a wide-spread phenomenon in historiography. Starting from this point of view, Amalia Levanoni analysed the famous myth of the battle of 'Ayn Jālūt in Mamluk history. Applying methods of social memory studies, she showed how chroniclers and historians constructed the myth of 'Ayn Jālūt as a narration to draw parallels to the famous battle of Badr in the time of the Prophet.

**14/05/2013 - Dr. Yehoshua Frenkel**  
(Haifa, Israel)

*Is There a Mamluk Culture?*

With the provocative question "Is There a Mamluk Culture?", Yehoshua Frenkel argued in his lecture that one can speak of a Mamluk culture, or at least elements producing a specific culture during the Mamluk era. Naming cultural phenomena such as a particular architecture, calligraphy, the phenomenon of islamisation or the *maḥmal*-tradition, Frenkel argued that these phenomena were characteristics of Mamluk times and have either been introduced to the Muslim culture or developed further.

**24/06/2013 - Prof. Dr. Li Guo**  
(Notre Dame, USA)

*Sports and Leisure in Mamluk Cairo*

In his inspiring lecture, Li Guo provided some insights in a field that has not been studied well until now. In the Mamluk period doing sports became a common practice among the amirs at the citadel and could be distinguished from the military training by the element of competition. Developed from military training, sports such as the *qabaq* (horseback archiery with gourd shooting) became a fundamental part of court festivals and was exercised at the *mīdān* in front of the citadel. However, sports were not exercised for reasons such as fitness or health keeping.

### Upcoming

**01/07/2013 – Prof. Dr. Nasser Rabbat**  
(Cambridge, USA)

*Staging the City: The Urban Character  
of Mamluk Architecture*

### Guest Lectures

**15/04/2013 - Rihab ben Othmen, M.A.**  
(Tunis, Tunisia)

*La femme et les uléma en Égypte mamlouke*  
(work in progress)

**13/05/2013 - Dr. Yavuz Aykan**  
(Paris, France)

*The Council of Amid (Divân-ı Amid): On the  
judicial authority of the provincial governor  
(vâli) and the Mazalim justice in eighteenth-  
century Ottoman Diyarbekir.*

**22/04/2013 - Ali El Ouni, M.A.**  
(Tunis, Tunisia)

*Les relations d'Alep et de la niyaba d'Alep avec  
le pouvoir central à l'époque des Mamluks  
Circassiens* (work in progress)

**03/06/2013 - Tarek Sabraa, M.A.**  
(Damascus, Syria)

*Scholarly Families and their Role in intellectual  
Life during the Early Mamluk Sultanate:*

*Al-Subkī's Household as a case study* (work in  
progress)

12/04/2013 - Elahe Helbig, M.A.

*Photographic Documentation of Land and People in the Qajar Era – Demonstrated by means of the photographs of Abdullah Qajar*

26/04/2013 - Dr. Mohammad Gharaibeh

*The Professional Network of Ibn Ḥajar*

17/05/2013 - Sarah Spiegel, M.A.

*Zaynab al-Ġazālī (d. 2005) - An Egyptian Dā'iya and Writer*

31/05/2013 - Hayrettin Aydin, M.A.

*The Abrogation of the Capitulatory Regime as a Main Impetus to Judicial Reforms in the Late Ottoman Empire*

21/06/2013 - Yingjun Liu, M.A.  
(Peking, China)

*China in the Kūshnāma: A Glance at a Medieval Iranian National Epic*

## Publications

### *Mamluk Studies (Bonn University Press)*

#### 1. CONERMANN, Stephan (ed.):

*Ubi sumus? Quo vademus? Mamluk Studies – State of the Art.*

Sources, which have so far often been overshadowed by chronicles and normative literature, are also the focus of interest of this book. Treatises against unacceptable innovations, pilgrims' guidebooks, travel reports, prosopographical and biographical writings, journals and diaries, folk novels, documents and law manuals can provide us with valuable information. But what generally applies for Mamlukology is the fact that an enormous amount of fundamental work in the edition of texts remains yet to be done. Many Mamlukists are primarily engaged in this activity. It may also have been this unavoidable focus on handwritten materials that resulted in the fact that the scholars studying the Mamluk Era have only very rarely occupied themselves with interdisciplinary questions or theoretical hypotheses. Nevertheless, during the last ten years a lot of innovative research has been done in this field. For the first time, this book presents the state of the art with regards to the Mamluk "Empire".

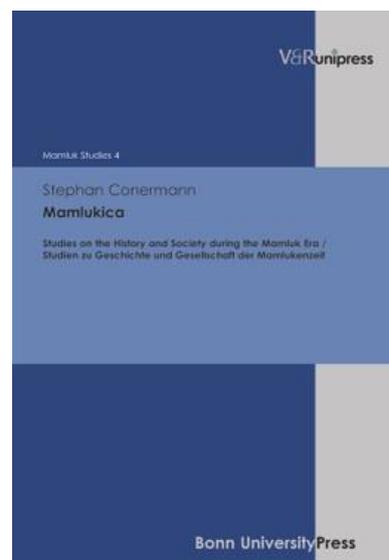


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## 2. CONERMANN, Stephan:

*Mamlukica. Studies on the History and Society of the Mamluk Period / Studien zu Geschichte und Gesellschaft der Mamlukenzeit.*

Once a person starts to study the Mamluk Era in Egypt and Syria, which lasted more than 250 years (1250–1517), one characteristic of that period stands out immediately – the very unusual polarization of its society. A predominantly Arabic-speaking population was dominated by a purely Turkish-born elite of manumitted military slaves who sought to regenerate themselves continuously through a self-imposed fiat. Only a Turk who had been born free outside the Islamic territories as a non-Muslim, then enslaved, brought to Egypt, converted to Islam, freed, and finally, trained as a warrior, could become a mamluk. Those who met these prerequisites were members of the ruling stratum with all the concomitant political, military, and economic advantages. On this historically unique model of a society, Stephan Conermann has published a series of seminal articles. In this edited volume the reader gets an excellent introduction to some of the central issues of ongoing research on Mamluk history and society.



<http://www.v-r.de/de/title-26-26/mamlukica-1010898/>

## Imprint

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