

to January 8 in 622-623)²⁶ to which Persian merchants crossed the sea, where sales were conducted by gestures and muttering (we are not told what they bought or sold), and where the Persians collected the tithe from the artisans.²⁷ Some of the same information occurs in Marzūqī's description of a market at al-Mushaqqar that was supposed to have occurred just before the market at Hajar according to one schedule of pre-Islamic markets in Arabia. According to this account the market at al-Mushaqqar was held during the entire month of Jumāda al-Ākhira; the people of Fārs crossed over to it; it was controlled by the group (*raḥṭ*) of al-Mundhir ibn Sāwā of Tamīm, who collected the tithes there as 'āmils of the Persian kings; and transactions were conducted by touch, muttering, and gestures, without talking, lest anyone swear falsely during the bargaining.²⁸ Qaṭīf appears to have been an entry port for silk in the sixth century.²⁹ It is worth suggesting that the emergence of the network of merchants of Dūrin, who exported native musk to the cities of eastern Arabia, Iraq, and the Hijāz in the seventh century,³⁰ occurred under late Sasanian auspices.

The Sasanians were also interested in mining in Arabia. Al-Hamdānī describes the silver- and copper-mining site of Shamām in the Najd as a large village with 1,000 *Majāns* and two fire temples. He says that it had been prosperous before Islam and during most of the Islamic period, but was in ruins at the time he wrote in the tenth century.³¹ Taken at face value this means that the development of mining at Shamām had begun in the Sasanian period, that the miners were Zoroastrian settlers in central Arabia whose descendants survived there well into the Islamic period, and that the mining boom in early Islamic Arabia had been

26. The pre-Islamic Arabs are said to have intercalated one month every three years to keep the lunar calendar aligned with the solar calendar (al-Mas'ūdī, *Murūj al-dhahab*, II, 204). The year 622-623 is simply the first year of the Hijra Era, after which there should not have been any intercalation, and is used here as an indication of where the Arabian lunar months would have fallen in the solar year before intercalation ended and the lunar months began to process through the solar year. They actually would have oscillated eleven or twenty-two days earlier or later during three-year spans.

27. Muḥammad ibn Ḥabīb, *Kitāb al-Muḥabbar* (Beirut, 1966), p. 265. Were these artisans the descendants of the workmen who had built al-Mushaqqar?

28. Marzūqī, *al-Azminah*, II, 161-163.

29. M. Ibrahim, *Merchant Capital and Islam* (Austin, 1990), p. 48.

30. S. al-'Alī, *al-Tarīkh al-ijtima'īyya wa-l-iqtisādīyya fi-l-Baḥra fi-l-qarn al-awwal* (Baghdad, 1953), p. 231; Ibn Ḥanbal, *Musnad* (Cairo, 1895), V, 52.

31. Al-Hamdānī, *Kitāb al-Jawharatayn al-'atīqatayn al-mā'ī'atayn min as-safra' wa'l-bayda'*, ed. and tr. C. Toll, *Die Beiden Edelmetalle Gold und Silber* (Uppsala, 1968), pp. 142-143. See also D. M. Dunlop, "Sources of Gold and Silver in Islam According to al-Hamdani," *Studia Islamica*, 8 (1957), p. 10.

Mansour Shaki (1918-2000)

On March 24, 2000 Mansour Shaki passed away at his home in Prague. Shaki's father, Shaikh Ali Khan, was a military man who had immigrated from Soviet Azerbaijan to Iran and taught in the military academy during the reign of Reza Shah. Unlike his father and his two brothers who had joined the military, Shaki was more interested in science and humanities. He did his undergraduate and part of his graduate work in England and finally finished his Ph.D. in Prague. Shaki had a Ph.D. in Physics and was a physicist by training but he spent his life teaching and doing research on Middle Persian, Persian and Sasanian social, religious, and legal history.

In 1948 when he moved to Czechoslovakia he was introduced to Jan Rypka through his acquaintance with Sadeq Hedayat and he remained in Prague until his death. He began teaching Persian and his early works reflect his preoccupation with the Persian language and literature. The result of this period of his work were three monographs and several articles on the Persian language. In the late seventies he began working on Middle Persian as well although he was not trained in that field. His interest in the field of Middle Persian studies led him to work on Sasanian social and legal history for the rest of his life. Most of his work can be found in *Archiv Orientální*, but he also contributed to festschrifts and memorial volumes as well as several articles in Persian. During his later years, he was a very important contributor to the *Encyclopaedia Iranica* and wrote significant articles to that endeavor.

He was not only a literati but also an excellent painter. He had drawn a painting of Babak Khorramden, the famous Persian rebel, which was in his office and reflected his political and spiritual leanings throughout his lifetime. He was one of the great Iranian scholars who had a keen eye for details and will be missed by the academic community in Iran and abroad.

Ali Ashraf Sadeghi & Touraj Daryaei

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