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reasons. First, despite Egypt's apparent wealth of certain resources, the country has so far proved incapable of exploiting these to yield significant increases in per capita incomes, and there is little evidence that this is about to change. High population growth rates and the consequent need for large infrastructure provision—which the authors recognize as vital obstacles to development—seem likely to continue their past and present pressures on Egypt's economic resources.

Second, a "savings gap" having been identified in Chapter 1 as an important constraint, there is little in Chapter 2 to suggest that the factors allegedly containing the potential for "sustained and rapid growth" are capable of removing this constraint. Unless subsequent Egyptian governments can encourage and/or provide these additional savings, and can provide the kind of economic and political environment to encourage new agricultural or canal zone investment, it remains doubtful that Egypt's economic potential can be realized as the authors of this book hope.

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MAYA SHATZMILLER, *L'historiographie mérinide. Ibn Khaldun et ses contemporains* (Leiden: Brill, 1982). Pp. 173.

Any scholarly Arabist or historian dealing with Maghribi history is quick to admit the shortcomings of his source material, much of it being notorious for its vague and contradictory character. Precisely because of so many negative experiences with Maghribi sources, one is particularly pleased that this historiographical study is far more detailed than seems possible at first glance, reflecting specific tribal, local, dynastic, and personal interests. The book by Professor Shatzmiller is highly recommended to skeptics: The author demonstrates beyond any doubt how rich was the development of form and content in medieval Maghribi historiography. The beginning stage of Merinid historiography is represented in the book by the court poet-historians, notorious panegyricists of the last decades of the thirteenth and first decade of the fourteenth century. At the summit of development in the second half of the fourteenth century stands, of course, Ibn Khaldun with his *ʿIbar* (1375–1379). The final stage is represented by a number of compilations of biographical data for princes and court officials, such as Ibn al-Ahmar (1387–1406).

Historiography in the book is not intended to be restricted to the narrow idea of annalistic records or to the mere presentation of events, but is meant to include biographical compilation together with an historical description of cities. Within this perspective the development of Merinid historiography is presented in terms of four types.

The first type of historiography is represented by a preserved text (*al-Dhakira al-saniyya*, of c. 1310), which consists of a simple compilation of earlier material with no attempt at integration and systematization. The formal characteristics of the earlier sources that make up this compilation are still visible. The second type is based on the same material but is systematically organized and thoroughly integrated. Furthermore, a new element is introduced: the historical description of cities, for example, of Fez (Ibn Abi Zarʿ, *Rawd al-qirtas*, 1326). This new element forms the central subject in the third type: Jaznaʿi's history of the monuments and religious dignitaries of Fez (*Zahrat al-as*, 1365). According to Professor Shatzmiller, Merinid historiography took a new direction with Ibn Marzuq's *al-Musnad al-sahih al-hasan* (1371), which contains (almost exclusively) information from the administrative and judicial fields. The third, and culminating type of

historiography, of course, is that of Ibn Khaldun. His evaluation and use of earlier sources in dealing with the Merinid dynasty is most competently discussed by the author. Ibn Khaldun's relationship with his contemporary Lisan al-Din Ibn al-Khatib of Granada is particularly interesting for points of both personal and literary influence. The author underlines, appropriately in my view, a peculiarity of Ibn Khaldun's method of historical recording—his tendency to “frame” individual events with relevant previous and subsequent events, and thus, at times, to break up the chronological order in favor of a subject-centered organization. Considerable space is allotted to the question of how important Ibn Khaldun's observations are for his theory of history. Shatzmiller comes to the conclusion that the part played by historical examples taken from Maghribi history is indeed substantial, easily overshadowing the role of examples taken from the history of the Mashreq.

The last type of Merinid historiography, in the fourteenth century, as analyzed by the author, is the biography of princes and court officials (Ibn al-Ahmar). Although the presentation of the development of biography would be sufficient to demonstrate the diversity of Merinid historiography, the subject is further elaborated in the concluding part of the book against a different scheme of concepts—that of local, tribal, and dynastic affiliation. Here, group consciousness and its interaction with historiography are discussed and, above all, the Merinids' quest for historical identity as a motive behind court-inspired historiography. Moreover, valuable comments are made about the development of the cult of Idris in Fez, the incipient nucleus of a sharifian opposition against the Merinids, and the emergence of class consciousness among the bourgeoisie of Fez. A further school of historical writing, which centered on Marrakech and the Almohads and of which Ibn ʿIdhari (*al-Bayan al-mughrib*, 1312) was the main representative, is also brought to the reader's attention. A general index would have helped to interweave this last part of the book with the other parts.

The book is based on a thorough analysis of texts, many examples of which are given in the course of the argument. Moreover, to the knowledge of this reviewer no other monograph on this subject has yet been published. Its importance should be judged by the fact that it presents a fresh look at the possibilities of historical research dealing with Maghribi historiography.

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