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library of St-Denis-en-France. The authors shed new light on the production process, identifying the illuminator of the Royal MS and naming the scribe. Detailed evidence links the codex to important events in history, such as the Council of Constance, and famous actors like Jean de France, duc de Berry, Sigismund of Luxembourg, Thomas Howard, duke of Norfolk, and Henry VIII, to name a few. The authors show how it traveled from one capital to the other, narrating the entire life and interesting times of this codex. Another dimension of this study accounts for all twenty-two copies of the Chronicle, now scattered in nine cities from London to Vienna, placing each one in a scrupulously drawn stemma codicum and sketching its history.

The history of the book from 1400 to 1557: the transition from manuscripts to printed books.

Napoleon's invasion of the Middle East marks the beginning of the modern era in the region. This book traces the developments that led to the making of a new and separate geographical-political entity in the Middle East known as Eretz Israel and the establishment of the State of Israel within its bounds. Thus, its time frame runs from Napoleon's invasion of Eretz Israel / Palestine in 1799 to the establishment of Israel in 1948-1949. Eretz Israel as the formal name of a separate entity in the modern era first appeared in the early translations into Hebrew of the Balfour Declaration, while in the original document the country was referred to as "Palestine." During the period of Ottoman rule the territory that would in time be called Eretz Israel / Palestine was not a separate political unit. Among Jews, use of "Eretz Israel" increased only after the beginning of Zionist aliyot. Had the Zionist movement not arisen, it is doubtful whether the development to which this study is devoted would have occurred. The motivating force

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behind that process is without doubt the Zionist element. That is why Jews are the major protagonists in this book.

On British Islam examines the history and everyday workings of Islamic institutions in Britain, with a focus on shari'ah councils. These councils concern themselves with religious matters, especially divorce. They have a higher profile in Britain than in other Western nations. Why? Taking a historical and ethnographic look at British Islam, John Bowen examines how Muslims have created distinctive religious institutions in Britain and how shari'ah councils interpret and apply Islamic law in a secular British context. Bowen focuses on three specific shari'ah councils: the oldest and most developed, in London; a Midlands community led by a Sufi saint and barrister; and a Birmingham-based council in which women play a leading role. Bowen shows that each of these councils represents a prolonged, unique experiment in meeting Muslims' needs in a Western country. He also discusses how the councils have become a flash point in British public debates even as they adapt to the English legal environment. On British Islam highlights British Muslims' efforts to create institutions that make sense in both Islamic and British terms. This balancing act is rarely acknowledged in Britain—or elsewhere—but it is urgent that we understand it if we are to build new ways of living together.

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