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Annotated Bibliography "Arabic Papyrology and Documentary Studies on the Mediterranean and the Islamicate World" New Publications 2019 and Addenda 2018

Berkes, L.; Bruning, J.; Bsees, U.; Portillo, R.D.; Garosi, E.; Hradek, M.; ... ; Zinger, O.

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Reviews

Annotated Bibliography “Arabic Papyrology and Documentary Studies on the Mediterranean and the Islamicate World”

New Publications 2019 and Addenda 2018

Reviewed by Lajos Berkes (Berlin)/Jelle Bruning (Leiden)/Ursula Bsees (München)/Rocío Daga Portillo (München)/Eugenio Garosi (München)/Michail Hradek (München)/Andreas Kaplony (München)/Daniel Potthast (München)/Lucian Reinfandt (Wien)/Leonora Sonego (München)/Johannes Thomann (Zürich)/Oded Zinger (Jerusalem)

Arranged by **Ursula Bsees**, Ludwig-Maximilians-Universität München, Munich, Germany, ursula.bsees@lmu.de

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Erratum

In the Annotated Bibliography “Arabic Papyrology and Diplomatics,” New Publications 2018 and Addenda 2017,” *Der Islam* 96 (2019) 2: 471–489, Johannes Thomann (Zürich) has to be added to the list of authors.

Overview

The “Annotated Bibliography of Arabic Papyrology” aims to give an overview of all publications from Arabic papyrology and diplomatics that come to our notice. Particular emphasis is put on scientific editions of original documents, as they provide resources for further linguistic and historical research and make Arabic documents accessible. This is also important for scholars from other fields who might not be familiar with the language. Editions, translations and descriptions of documents in other languages such as Greek, Coptic, Hebrew (and Judeo-Arabic), Syriac, etc. give experts in Arabic documents the opportunity to study those texts as well, which ideally paves the way for a fruitful exchange between historically close, but too often separated disciplines.

New editions of Arabic documents include a Mamluk era *waqf* scroll (No. 2), a Ḥaram document related to marriage and divorce (No. 15), an apotropaic amulet

(No. 23), astrological documents (No. 112), records of financial transactions (Nos. 113 and 114), and legal handbooks (No. 115). Re-editions and thoughts on previously published material include an analysis of the Toledo documents' grammatical structure (No. 50), a peace treaty from 1270 (No. 91), and a quittance for a sale of state-owned land (No. 117). Studies in relations between states and their expression in diplomatics have also made a substantial contribution to the 2019 bibliography, primarily through the two collected volumes *Mamluk Cairo, a Crossroads for Embassies* (No. 5) and *Latin and Arabic: Entangled Histories* (No. 9) and their individual chapters (Nos. 17, 19, 20, 21, 30, 32, 38, 43, 45, 46, 48, 49, 51, 54, 56, 82, 83, 88, 99, 100, and 116, and 66, 72, and 95 respectively). Another title with less focus on the Islamicate world, *Les documents du commerce et des marchands entre Moyen Âge et époque moderne* (No. 10), has a chapter on commercial relations between North Africa and merchants from Pisa. Monographs on related topics deal with authentication signs in diplomatics (No. 97) and the diplomatics of Mamluk-era administrative documents (No. 98).

The rich spectrum of recent publications further shows several trends and aspects: regional examples of epistolography and chancellery practice (Nos. 16, 36, 61, 84, 89, 91, 110, 111), legal formulae and practice (Nos. 67, 71, 119), arbitration and negotiations on land rights (Nos. 107 and 120), a broad study of pre-Islamic Arabia (No. 11), insights on the Quranic text in Arabic papyri (No. 8 and 34, 96, 109, and 121 dealing with the individual chapters), a comparison of historiographies in different religions (No. 14), examples and patterns of administration and governance up to the 11th century CE (Nos. 24, 26, and 81), the strategies employed in the context of *waqf* endowments (No. 68), multilingualism during the expansion of the Islamic empire (No. 73), the interplay of Syriac and Greek in a document from Early Islamic Egypt (No. 85), local settlement types and the correspondent terminology (No. 90), and a modern account of the daily work in documentary studies (No. 37).

Apart from publications centered around Arabic documents and Islamic history, relevant new material from important neighbor disciplines is also worth mentioning, in particular, new publications on Genizah studies. The collected volume *Jewish History 32* (No. 7) presents a comprehensive overview of the state of the art in this field. It contains contributions ranging from critical reappraisals of the pioneer work of S. D. GOITEIN (Nos. 52, 77, 94, and 123), to studies of legal documents (Nos. 18, 33, 79, and 92), medical and magical documents (Nos. 39, 76, and 104), practical introductions to several areas of Genizah research (Nos. 103 and 122), social and economic history (Nos. 74 and 78), as well as case studies of communication and correspondence, complemented by theoretical considerations (Nos. 41, 63, 53, 70, 87, 101, 102, and 118). Further publications from the field include studies on the transmission of legal knowledge (Nos. 57 and 58), on

strategies of problem solving vis-à-vis different legal authorities (No. 86), on the interplay of real and perceived authority in society compared with legal systems (No. 124), and a comprehensive study on the Fatimid state (No. 4).

Greek papyrology has seen the publication of two monographs (Nos. 1 and 3), collected volumes (Nos. 12 and 13) and several articles and chapters (Nos. 22, 28, 35, 44, 47, 65, 69, and 105) all dealing with topics and eras related to Arabic papyrology and Early Islamic history. Together with Coptological publications (Nos. 6, 29, 31, 59, 60, and 61), they are a highly appreciated addition to the corpus of Arabic documents in a stricter sense.

Monographs

1. **Morelli, F.**, *I prezzi dei materiali e prodotti artigianali nei documenti tardoantichi e del primo periodo arabo (IV ex.-VIII d.C.)*, MPER XXXIII, Berlin-Boston: de Gruyter 2019.
2. **Liebrez, B.**, *The Waqf of a Physician in Late Mamluk Damascus and its Fate Under the Ottomans. Ulrich Haarmann memorial lecture, 17*, Berlin: EB-Verlag 2019.
3. **Ruffini, Giovanni R.**, *Life in an Egyptian Village in Late Antiquity: Aphrodito Before and After the Islamic Conquest*, Cambridge-New York: Cambridge University Press 2018. – This is a very substantial and well-written book, but the title of the book is misleading. It covers Aphrodito in the 520s to the 570s only, while early 8th-century Aphrodito gets just six pages (202–207) in the conclusion, with another twenty short remarks spread throughout the book. Arab papyrologists should nevertheless read the book carefully, as it describes many features from the documents that we know well from later Islamic Egypt: in conflicts, people first turn to one of the powerful gangs, not to law (74); money-lenders follow clear strategies to get control of land (77); as taxes are paid in gold coins, goldsmiths play a crucial role also for the common people (99); pious foundations are founded to achieve both spiritual and economic goals (119); a dowry might be paid out belatedly, as later the *mu'akhkhar* part is (133–134); a marriage agreement is invalid if no dowry is mentioned (134); a husband might be forbidden to marry a second wife (134); a blind person is called *polyblepōn* in Greek, “seeing much,” a parallel to the later Arabic *baṣīr* (146); and the state is just a skeleton to society’s patronage networks (173) (*Kaplony*).
4. **Rustow, M.**, *The Lost Archive: Traces of a Caliphate in a Cairo Synagogue*, Princeton: Princeton University Press 2020.

Collective Volumes

5. **Bauden, F./Dekkiche, M. (eds.),** *Mamluk Cairo, a Crossroads for Embassies: Studies on Diplomacy and Diplomatics*, Islamic History and Civilization, 161, Leiden-Boston: Brill 2019. – Essential contribution to diplomatics, diplomacy and its material culture in the Mamluk period. The book deals with all known diplomatic relations maintained by Mamluk Cairo with other countries, from Asia to the Maghreb, al-Andalus and Europe to Borno and Mali. The semiotic value of the language of diplomatics, ceremonial, and gifts is analyzed (*Daga Portillo*).
6. **Boud'hors, A. (ed.),** *Coptica Palatina: Koptische Texte aus der Heidelberger Papyrussammlung (P.Heid.Kopt.)*. Studien und Texte aus der Heidelberger Papyrussammlung, 1, Heidelberg: Heidelberg University Publishing 2019.
7. **Goldberg, J. L./Krakowski, E. (eds.),** *Documentary Geniza Research in the Twenty-First Century*. Special triple issue of “Jewish History,” *Jewish History* 32 (2019): 2–4. – Inspired by the 50th anniversary of the first volume of GOITEIN’s *Mediterranean Society*, and by three conferences: Yale, November 2013, Los Angeles, December 2014, and Vienna, August 2016, the present volume includes four sections (which might thematically overlap): 1. Historiography, 2. Methodology, 3. Document Types (with sample editions) and 4. Writing Geniza History (*Sonego*).
8. **Kaplony, A./Marx, M. (eds.),** *Qur’ān Quotations Preserved on Papyrus Documents, 7th–10th Centuries*, Documenta Coranica, 2, Leiden: Brill 2019.
9. **König, D. (ed.),** *Latin and Arabic: Entangled Histories*, Heidelberg: Heidelberg University Publishing 2019. – Collection of essays being the result of a workshop held at the Heidelberg Cluster “Asia and Europe in a Global Context” in 2016. It follows an historical socio-linguistic approach to Euro-Mediterranean history with the goal of overcoming traditional binary oppositions – “Islam and the West,” “Christianity and Islam,” “tolerance and intolerance,” “*convivencia* and the clash of civilizations” – and providing a conceptual alternative to seemingly endless and ultimately pointless culturalist debates. The volume brings together scholars from different fields of research proving that it is impossible to reduce the history of Latin-Arabic entanglement to the field of intellectual history, the history of philosophy and the sciences alone. Rather, it also plays an important role in the fields of political, economic, social, legal, and religious history. It forms an integral part of the history of the ancient Roman Middle East and plays a role in the regional histories of medieval North Africa, the Iberian Peninsula, and southern Italy. The contributions make certain inroads into a preliminary analysis and systematization of the macro-history of Latin-Arabic entanglement (*Reinfandt*).

10. **Mantegna, C./Poncet, O. (eds.),** *Les documents du commerce et des marchands entre moyen âge et époque moderne (XIIe-XVII siècle)*, Collection de l'Ecole française de Rome, 550, Rome: Ecole française de Rome. – The history of commerce, trade and business networks in medieval Europe from the 12th to the 17th century is highlighted by the analysis of preserved written documents. The presentation of documents of various European countries including Russia helps in the understanding of both the legal and commercial value of the documents in the pre-modern era. Noteworthy is OUFELLI's article which focusses on the commercial relationship between Ifriqiyya and Pisan merchants in the beginning of the 13th century (*Hradek*).
11. **Nehmé, L./al-Jallad, A. M. (eds.),** *To the Madbar and back again: Studies in the Languages, Archaeology, and Cultures of Arabia Dedicated to Michael C. A. Macdonald*, Studies in Semitic Languages and Linguistics, 92, Leiden: Brill 2018. – Festschrift for the champion of Ancient North Arabian Epigraphy, Michael Macdonald, containing thirty-two contributions by disciples, colleagues and friends. They are arranged in sections titled "Epigraphy and Philology," "Archaeology, History and Religion," and "Modern Dialects and Tribes," thus honoring Macdonald's scholarly achievements across areas as diverse as the cultures of pre-Islamic Arabia, with a focus on the Nabataeans, the nomads, and the Arabs in general; the linguistic history of Arabia; as well as writing, literacy, and identity in Ancient Arabia generally. Michael Macdonald's outstanding lifetime work can be considered responsible for the development of Ancient North Arabian into an academic field in its own right (*Reinfandt*).
12. **Nodar, A./Torallas Tovar, S. (eds.),** *Proceedings of the 28th Congress of Papyrology: Barcelona 1–6 August 2018*, Scripta Orientalia, 3, Barcelona 2019.
13. **Reggiani, N. (ed.),** *Greek Medical Papyri: Text, Context, Hypertext*, Archiv für Papyrusforschung und verwandte Gebiete – Beihefte, 40, Berlin 2019.
14. **Tolan, J. V. (ed.),** *Geneses: A Comparative Study of the Historiographies of the Rise of Christianity, Rabbinic Judaism, and Islam*, Abingdon, Oxon, New York: Routledge 2019. – The essentialist approach of "religious studies" in the 19th century hindered the study of the interconnection and overlap of religious traditions. Religion was a civic duty under the Greeks and Romans. The exception of the Jews was made based on their being a people, not a "religion." The Council of Nicaea defined Christian orthodoxy and religion according to a creed and hierarchy. J. TOLAN argues that the concept of "religion" was created by Christianity and applied to others. The boundaries between Judaism and Christianity as well as between these and Islam are reconsidered in this book (*Daga Portillo*).

Papers

15. **Abdul-Rahman, M. N.**, “An Arabic Marriage Contract and Subsequent Divorce from Mamluk Jerusalem: The Ḥaram al-Sharif No. 302,” *Mamluk Studies Review* 22 (2019): 121–136.
16. **al-Qāḍī, W.**, “The Myriad Sources of the Vocabulary of ‘Abd al-Ḥamīd al-Kātib (d. 132/750),” *Arabica* 66 (2019) 3–4: 207–302. – Examination of the various ways in which the foremost secretary in the chancellery of the late Umayyad caliphs and the “founder” of literary and epistolary Arabic prose, ‘Abd al-Ḥamīd al-Kātib, used the textual sources for his own oeuvre of letters and how they affected its vocabulary. It identifies some of these sources, first, through his biography, and then through a new interpretation of the educational “curriculum” he laid out for the secretaries of the caliphal state. The result is an identification of three different sources: Arabic literature (poetry); Greek, Persian, and Arabian military and historical traditions; and the religious tradition of the Islamic Near East (*Reinfandt*).
17. **Amitai-Preiss, R.**, “Mamluk-Ilkhanid Diplomatic Contacts: Negotiations or Posturing?” in: *Mamluk Cairo, a Crossroads for Embassies: Studies on Diplomacy and Diplomatics*, ed. Bauden, F./Dekkiche, M., Islamic History and Civilization, 161, Leiden-Boston: Brill 2019, 327–339. – Mamluk letters were intended as a form of psychological warfare. Only after 1310 did real diplomatic relations take place due to a change of Ilkhanid politics. When the letter of Hülegü to sultan Qutuz arrived in Cairo in 1260, the sultan slaughtered the ambassadors, which led to the battle of ‘Ayn Jālūt. During the years 1268–1269, there was an exchange of letters between Abagha and Baybars, at the initiative of the ruler of Lesser Armenia hoping to stop the attack on Cilicia. The letter of Tegüder Aḥmad to sultan Qalāwūn (1282) and the sultan’s response show that the Mamluks kept calling for the Mongols’ submission after Tegüder’s conversion to Islam due to the Mamluks’ precedence in religion. Letters were used to exhort the Mamluk elite to fight against the Mongols (*Daga Portillo*).
18. **Ashur, A.**, “Legal Documents: How to Identify Prenuptial Agreements,” *Jewish History* 32 (2019) 2–4: 441–449. – ASHUR summarizes his Hebrew PhD thesis (2006) in nine pages, which is a bit short. There are three types of engagement/betrothal documents: first, engagement contracts (sh-d-kh), second, betrothal contracts (‘-r-s/q-d-sh), which might be compared to a Muslim “*kath al-kitāb*”-document before cohabitation, and third, various contracts about the conditions of a future marriage. An edition of the second type is included. The languages are marked by different script types within the English translation. The document is mainly in Hebrew and Aramaic, but

the clause on second wives and slave girls is in Judeo-Arabic (similar clauses are known from Muslim marriage contracts), as well as an individual clause about the liability of the groom's father (*Sonego*).

19. **Bauden, F.**, "Diplomatic Entanglements between Tabriz, Cairo, and Herat: A Reconstructed Qara Qoyunlu Letter Datable to 818/1415," in: *Mamluk Cairo, a Crossroads for Embassies: Studies on Diplomacy and Diplomatics*, ed. Bauden, F./Dekkiche, M., Islamic History and Civilization, 161, Leiden – Boston: Brill 2019, 410–483. – Study and reconstruction of fragments of a letter used by al-Maqrīzī as scrap paper in his holograph manuscripts of al-Muqaffā kept at the University of Liège. The fourteen fragments of the Qara Qoyunlu letter were distributed in two of the volumes now in Leiden, MS Or. 1366c, fols. 15b, 16a, 25a, 26b, 27b, 29b, 37b, and MS Or. 14533, fols. 331b, 332b, 371b, 372b, 373b, 388b, 389a. The fourteen fragments contain twenty-four lines of an Arabic text, of which nineteen are fully legible. There is no date or name of a sultan, but BAUDEN dates the letter to 1415, identifying it as a letter sent by Qarā Yūsuf to sultan al-Mu'ayyad Shaykh (r.1412–21). The publication contains the following useful elements: A list of al-Maqrizi's holograph manuscripts with indication of reused documents, a list of inscriptions with indication of the measures, a table showing the structure of six Qara Qoyunlu letters sent to the Mamluk sultans, a table with a reconstructed letter, and images of the fragments of the reconstructed letter (*Daga Portillo*).
20. **Bauden, F.**, "Mamluk Diplomatics: The Present State of Research," in: *Mamluk Cairo, a Crossroads for Embassies: Studies on Diplomacy and Diplomatics*, ed. Bauden, F./Dekkiche, M., Islamic History and Civilization, 161, Leiden-Boston: Brill 2019, 1–104. – Comprehensive account of chancellery practice and documents concerning diplomatic relations with the Mamluks preserved in archival repositories. Essential contribution to the state of the question of diplomatics and diplomacy during the Mamluk period (*Daga Portillo*).
21. **Ben Miled, L.**, "Tracking Down the Hafsid Diplomatic Missions All the Way to the Turco-Mamluk Borders (892–6/1487–91)," in: *Mamluk Cairo, a Crossroads for Embassies: Studies on Diplomacy and Diplomatics*, ed. Bauden, F./Dekkiche, M., Islamic History and Civilization, 161, Leiden-Boston: Brill 2019, 566–577. – A Hafsid letter recognized the Ottomans as the new conquerors of Islam and heirs of the land of Christians in a eulogy to Turkic victories over eastern Europe (Hungarians, Slavs, Poles). The Hafsids also recognized that Turkic supremacy was due to the use of bārūd (gunpowder). They tried to mediate peace between the two superpowers with the pretext of the supreme goal of saving al-Andalus, the real reason being to stop the advance of the Ottomans. The chronicle of al-Ṣaghīr b. Yūsuf, a manuscript at the National

- Library of Tunis, provides information on a second Hafsīd embassy that was successful and stopped the overthrow of the Mamluks in 1491 (*Daga Portillo*).
22. **Berkes, L.**, “A Christian Amulet and Estate Administrators in Seventh Century Fayum,” *Archiv für Papyrusforschung* 64 (2018): 88–97.
 23. **Berkes, L.**, “An Arabic Scorpion-Amulet on Paper from the 10th–11th c. and its Coptic and Hebrew Parallels,” *Chronique d’Égypte* 94 (2019): 213–215. – BERKES presents an edition of an apotropaic amulet against scorpions or scorpion bites. He includes references to similar published pieces in Arabic and Coptic, as well as to Genizah documents (*Bsees*).
 24. **Berkes, L.**, “On Arabisation and Islamisation in Early Islamic Egypt. I. Prosopographic Notes on Muslim Officials,” *Chronique d’Égypte* 93 (2018): 415–420.
 25. **Berkes, L.**, “The Latest Identified Greek Documentary Text from Egypt: A Papyrus from 825 AD (SPP III2 577 Reconsidered),” *Zeitschrift für Papyrologie und Epigraphik* 209 (2019): 242–244.
 26. **Berkes, L.**, “The Seal of P. Mich. Inv. 3383 and the Dossier of Shabīb b. Sahm,” *Chronique d’Égypte* 93 (2018): 220–221.
 27. **Berkes, L.**, “Two Legal Documents from Early Islamic Hermopolis,” in *Coptica Palatina: Koptische Texte aus der Heidelberger Papyrussammlung (P.Heid.Kopt.)*, ed. Boud’hors, A., Studien und Texte aus der Heidelberger Papyrussammlung, 1, Heidelberg: Heidelberg University Publishing 2019, 110–115. – Edition of two first/seventh- or second/eighth-century legal documents written in Coptic in the city of Hermopolis/Ushmūn(ayn), the first being about two weeks older than the second. The first document is a partially preserved declaration that refers to itself as a “petitionary deed of security (*paraklētikē asphaleia*) – which is an agreement (*homologia*).” Its preserved part documents the signatory’s agreement to the payment of 30 full-weight solidi. The second document is a deed of security (*asphaleia*) concerning a short-term loan of 3 solidi. The creditor is a priest named Apa Shenute son of Severus, the debtor one Ebrahēm (= Ar. Ibrāhīm) son of Apa Mena (*Bruning*).
 28. **Berkes, L./Cromwell, J.**, “Papyrologica 65. An amīr between Umayyads and Abbasids: A Note on P. KRU 70,” *Chronique d’Égypte* 93 (2018): 218–220.
 29. **Berkes, L.; Vanthieghem, N.**, “A Late Coptic Tax Receipt from the Egyptian National Library (P. Cair. Nat. Library Inv. 3890),” *JCS (Journal of Coptic Studies)* 21 (2019): 13–17. – Edition, commentary and plate of P.Cair.Nat. Library inv. 3890. This document of unknown provenance is a Coptic receipt for the payment of the land-tax (*ḥarāḡ*) and was issued by one Šenoute s. of Piphane to the tenant farmer Aḥmad b. ‘Abd Allāh in the year 273 AH (886/887 CE). The phraseology of the papyrus reveals several calks and adaptations of coeval Arabic formulae and expressions into Coptic (*Garosi*).

30. **Boloix Gallardo, B.**, “Diplomatic Correspondence between Nasrid Granada and Mamluk Cairo: the Last Hope for al-Andalus,” in: *Mamluk Cairo, a Crossroads for Embassies: Studies on Diplomacy and Diplomatics*, ed. Bauden, F./Dekkiche, M., Islamic History and Civilization, 161, Leiden-Boston: Brill 2019, 511–528. – Five Nasrid amirs sent letters asking for military support from the Mamluk Empire but they received a negative answer: Yūsuf I (r. 1333–54) after the defeat of the Battle of Salado in 1340; two letters from Muḥammad V (r. 1354–9; 1362–91) due to internal struggles, received monetary support; Muḥammad IX, “the Left-Handed” (r. 1419–27; 1430–1; 1432–45; 1447–53) who was promised that the Ottoman sultan would help the Nasrid sovereign; Sa’d (r. 1454–5; 1455–62; 1463–4) who sent an urgent epistola; and finally, Muḥammad XII, “Boabdil” (r. 1482–3; 1487–92) the last Nasrid king who obtained an answer from Qāyṭbāy assuring him that he would send a message to the Castilian king threatening to destroy the Church of the Resurrection in Jerusalem and prohibit access to visitors. Some characteristics of letters from Granada are the use of red paper as confirmed by al-Qalqashandī, round red Nasrid seals and three different ‘alāmas used during the Nasrid period: the first one *lā Gālib illā Allāh, wa-kutiba fī l-ta’rīkh* used after Muḥammad II and *ṣaḥḥa hādā* used in the 14th–15th century (*Daga Portillo*).
31. **Boud’hors, A./Chang, R./Delattre, A. et al.**, “Papyrus coptes et grecs de la jarre d’Edfou (suite)” In *BIFAO* 118 (2019): 1–46. – Edition of eight Coptic and Greek papyri from the archives of Papas. They attest to the phenomenon of the re-use of Coptic documents (a draft of judicial proceedings, letters) to draft accounts in Greek. The papyri are part of a larger ensemble of documents from the second half of the 7th century AD that were found in southern Egypt in 1922 (the so-called “Edfu jar”). They contribute to the question of the chronological delimitation of the papyri, some appearing to be very close to the Arab conquest, if not earlier. The editions form the second part of a larger project “Edfu thirty years after the Arab conquest” that aims at editing the Coptic papyri from among the Papas archives and reediting a number of Greek texts (*Reinfandt*).
32. **Broadbridge, A. F.**, “Careers in Diplomacy among Mamluks and Mongols, 658–741/1260–1341,” in: *Mamluk Cairo, a Crossroads for Embassies: Studies on Diplomacy and Diplomatics*, ed. Bauden, F./Dekkiche, M., *Islamic History and Civilization*, 161. Leiden-Boston: Brill 2019, 263–301. – Unlike the ‘Abbāsids, the Mamluks made use of mid- or low-ranking military commanders for their embassies. ‘Ulamā’ as ambassadors were the exception, used only when the mission needed to enhance its religious character. The most important diplomatic actors, indeed, were merchants, especially slave merchants, who had free movement in many countries. One example is the merchant al-Sallāmī

who brought a letter from the Ilkhanids to Cairo asking for peace. Tables of embassies and ambassadors of the period are attached to the publication (*Daga Portillo*).

33. **Brody, R.**, “Responsa in Geniza Fragments,” *Jewish History* 32 (2019), 2–4: 463–471. – Due to their function as both rulings on contingent legal questions and precedents for future consultation, responsa occupy a liminal position between documentary and literary genres. This duality is illustrated by the comparison of autograph responsa and copies and collections of responsa in Geniza material. Characteristic of the first type are especially the co-presence of a query and responsum penned by different hands in different styles on the same sheet. Conversely, collections of responsa typically show a cohesive redactional process through thematic arrangement and uniform handwriting. They further use means known from Geniza literary fragments – such as spaces and recurring introductory formulae – to mark sections and sub-sections of the text. As illustrative examples of the two categories, B. discusses T-S 12, 201 (a query followed by an autograph responsum by Maimonides) and T-S G 1.78 (a collection of responsa by Natronai b. Hilai Gaon) (*Garosi*).
34. **Bsees, U.**, “Qur’ānic Quotations in Arabic Papyrus Amulets,” in: *Qur’ān Quotations Preserved on Papyrus Documents, 7th–10th Centuries*, ed. Kaplony, A./Marx, M., Documenta Coranica, 2. Leiden: Brill 2019, 112–138. – Detailed and interesting study of 20 amulets which survive mostly due to their carrying sacred words – a Qur’anic quotation. Characterization of amulets can be done by their primarily small size (e. g., 2.3×3.3 cm), but there are amulets in larger sizes as well. Drawings of animals or demons are scarce in Islamic amulets. Layout can be of two types: angular hand with magical symbols and letters and standard layout similar to letters and notes. BSEES distinguishes between representative script, when the layout and image conveys the message and can be “read” by illiterates, and transmitting script, written in cursive, informal style, without magical symbols, the content being more important than layout, used most probably by literate people. A unique layout is that of P.Vind.inv.A.P. 10042, with a frame similar to a tabula ansata (*Daga Portillo*).
35. **Buchanan, E.**, “Rural Collective Action in Byzantine Egypt (400–700 CE),” in: *Proceedings of the 28th Congress of Papyrology: Barcelona 1–6 August 2018*, ed. Nodar, A./Torallas Tovar, S., Scripta Orientalia, 3, Barcelona 2019, 591–599. – Der Artikel befasst sich mit drei Fragen bezüglich der Dorfgemeinschaften des spätantiken (400–700 n. Chr.) Ägypten: 1. In manchen Fällen scheint sich das griechische Wort *koinon* – trotz früherer Annahmen der Forschung – nicht auf die ganze Dorfgemeinschaft, sondern nur auf einige

- Bewohner des Dorfes zu beziehen. 2. Es wird anhand von juristischen und papyrologischen Quellen argumentiert, dass Dorfgemeinschaften als juristische Person gelten. 3. Hier wird die herrschende Auffassung untermauert, dass Dorfgemeinschaften nicht nur fiskalische Einheiten waren, sondern auch das Interesse der Dorfbewohner in verschiedenen Bereichen vertraten (*Berkes*).
36. **Buresi, P.**, “Introduction: Les documents de chancellerie au prisme de l’historicité dans l’Islam médiéval,” *Arabica* 66 (2019) 3–4: 199–206. – Introduction to a collection of seven papers (three more have been published elsewhere) presented at the conference “Les documents de chancellerie en langue arabe au prisme de l’historicité: écritures, lexique, syntaxe et intertextualité de ‘Abd al-Ḥamīd al-Kātib (m. 750) à al-Qalqašandī (m. 1418),” in Lyon (CIHAM) in 2013. The colloquium aimed at facing a research deficit with regard to the specific language of the chancellery in medieval Islamic lands, with a particular focus on the Maghreb (*Reinfandt*).
 37. **Carminati, L.**, “Dead Ends In and Out of the Archive: An Ethnography of Dār al-Wathā’iq al-Qawmiyya, the Egyptian National Archive,” *Rethinking History* 23 (2019) 1: 34–51. – The article serves as an interesting outline of daily stumbling blocks in the routine for foreign researchers at the Egyptian National Archive (Dār al-Wathā’iq al-Qawmiyya). While describing personal experiences, the author presents the National Archive as a symbol of society’s discomfort regarding the accessibility and application of the material archived in the institution (*Hradek*).
 38. **Chapoutot-Remadi, M.**, “Entre Ifrīqiya hafside et Égypte mamelouke: Des relations anciennes, continues et consolidées,” in: *Mamluk Cairo, a Crossroads for Embassies: Studies on Diplomacy and Diplomatics*, ed. Bauden, F./Dekkiche, M., Islamic History and Civilization, 161, Leiden-Boston: Brill 2019, 529–565. – Relations were based on commercial interests (horses), securing the way to Mecca, and the Crusades. In 1229–1249, Abu Zakariyya Yahya warned Egypt of the coming of Louis IX. In 1270, Baybars did the same when Louis IX headed to Tunisia. Eleven letters written under three sultans are attested: Abū l-‘Abbās Aḥmad II (1370–94), Abū Fāris ‘Abd al-‘Aziz (1394–1434) and Abū ‘Amr ‘Uthmān (1435–88). Ibn Khaldūn, *ṣāhib al-‘alāma*, wrote the *‘alāma* for sultan Abū Ishāq Ibrāhīm II (1350–69): *al-ḥamdu lillāhi wa-l-shukru l-illāh*. The Almohads of Tunisia use *al-‘alāma al-kubrā* written after the *basmala* and the *‘alāma al-ṣuḡhrā* written at the end of the document. The paper used was yellow with big margins below, vertical margins were used for writing, finishing in verso if necessary. Table of *aṣḥāb al-‘alāma*. Table of diplomatic exchanges, letters and sovereigns from Egypt to Ifrīqiyya and vice versa (*Daga Portillo*).

39. **Chipman, L.**, “How to Read a Medical Prescription,” *Jewish History* 32 (2019) 2–4: 487–492. – The short article is a gentle introduction to how to work with medical prescriptions of the Cairo Geniza. At first, five categories of medical fragments are distinguished: 1. Medical books of good quality copied by professional scribes; 2. Practitioners’ personal notebooks either copied from books or transcribed from oral teaching; 3. Letters written to or from medical authorities/institutions; 4. Lists of materia medica; 5. Prescriptions. Prescriptions were written by physicians after seeing the patient, while recipes or formulas are found in medical books and are general suggestions for the treatment of a disease. Prescriptions are the individualized form of recipes for a particular patient. CHIPMAN proposes to study them in the following steps: Identifying the category; transliteration and translation; description of the materia medica within the framework of Galenic theory; explanation of the method of preparation and medical uses; comparison with recipes from contemporary pharmacopeias; an educated guess as to the purpose of the medicine. In the Taylor-Schechter Collection (T-S) there are some 140 fragments of prescriptions, of which thirty are worth editing. Finally follows an edition, translation, and discussion of a well-preserved Judeo-Arabic prescription (T-S Ar.30.305 Recto) with a *basmala* and another religious formula in Arabic script (Thomann).
40. **Cohen, M.**, “Digitizing the Geniza,” *Jewish History* 32 (2019) 2–4: 547–550. – COHEN outlines the importance of digital tools for Genizah researchers, Arabic papyrologists and others: The Princeton Geniza Project (PGP) and the Friedberg Genizah Project (FGP). These tools, enabling researchers to search through texts and digitized scans, do have a great impact on current and future research. Still there is the demand to expand the material provided and to develop further tools in order to make the Genizah documents accessible to a broader audience (Hradek).
41. **Cohen, M.**, “Petitions of the Jewish Poor,” *Jewish History* 32, (2019) 2–4: 373–378.
42. **Cohen, M.**, “Correction to: Petitions of the Jewish Poor,” *Jewish History* 32 (2019) 2–4: 379–382.
43. **Coureas, N.**, “Envoys between Lusignan Cyprus and Mamluk Egypt, 838–78/1435–73: the Accounts of Pero Tafur, George Boustronios and Ibn Taghri Birdi,” in: *Mamluk Cairo, a Crossroads for Embassies: Studies on Diplomacy and Diplomatics*, ed. Bauden, F./Dekkiche, M., Islamic History and Civilization, 161, Leiden-Boston: Brill 2019, 725–740. – After the invasion of Cyprus by the Mamluks (1426), an annual tribute was paid in kind, especially textiles. Venetian merchants commercialised the tribute and took control of Cyprus (1473), continuing to pay tribute to the Mamluks to protect trade inter-

ests. Embassies looked for Mamluk support in the succession to the throne of Cyprus and looked for success by exploiting divisions between Mamluk amirs. Pero Tafur went as part of a mission seeking to terminate economical burdens. He found a court where the official language was Turkish; Non-Muslims still had to kiss the ground, and received the robe that symbolised vassal status. His personal relation to a court interpreter from his hometown Sevilla aided diplomacy (*Daga Portillo*).

44. **de Jong, J.**, “A Summary Tax Assessment from Eighth Century Aphroditō,” in: *Proceedings of the 28th Congress of Papyrology: Barcelona 1–6 August 2018*, ed. Nodar, A./Torallas Tovar, S., Scripta Orientalia, 3, Barcelona 2019, 600–608. – Preliminary discussion of P.Würz. inv. 122–127. These six incomplete sheets belonged to an early 8th-century codex. Fragments d–i of P.Lond. IV 1470 descr. can be joined to the Würzburg codex, which originally comprised at least a further sheet. The text lists fiscal-units of Afrodītō specifying different types of taxes and amounts due. Subdivisions belonging to the “center” of Afrodītō are grouped together on the first two pages while entries for smaller *epoikia* occupy an individual page. The Würzburg codex is the only known specimen of its kind referring to collective assessments for fiscal subdivisions rather than for individual tax-payers and plausibly documents a preceding stage of the procedure of assizes (*Garosi*).
45. **Dekkiche, M.**, “Diplomatics, or Another Way to See the World,” in: *Mamluk Cairo, a Crossroads for Embassies: Studies on Diplomacy and Diplomatics*, ed. Bauden, F./Dekkiche, M., Islamic History and Civilization, 161, Leiden-Boston: Brill 2019, 185–213. – This thoughtful chapter approaches diplomatics as a way of organizing the world and extending power and authority. It first explores the subject of human geography (*al-masālik wa-l-mamālik*) in several Mamluk chancery manuals. It then studies the expression of hierarchy through external features (paper size and blank spaces) and internal features (opening formulas, honorifics, *taslīm*, and signatures) of documents. A comparison between the normative literature and an example of documents reveals “a certain flexibility regarding the chancery rules” on account of political concerns (*Zinger*).
46. **Dekkiche, M.**, “Mamluk Diplomacy: The Present State of Research,” in: *Mamluk Cairo, a Crossroads for Embassies: Studies on Diplomacy and Diplomatics*, ed. Bauden, F./Dekkiche, M., Islamic History and Civilization, 161, Leiden-Boston: Brill 2019, 105–182. – M. DEKKICHE underlines the new methodological approach of this book, whose focus is the diplomacy of peace, the symbolic and non-verbal side of diplomacy, and the role of diplomacy in establishing a state’s legitimacy. In this way, positivist and nationalist approaches are surpassed. Diplomatics was a common language to Muslims,

- non-Muslims, Arabs, Persians, Turks or Europeans. How this took shape is a question for further research (*Daga Portillo*).
47. **Delattre, A./Gonis, N./Mazy, É./Vanthieghem, N.**, “Papyrologica 9,” *Chronique d’Égypte* 187 (2019): 216–224.
 48. **Dewière, R.**, “Peace Be upon Those Who Follow the Right Way”: Diplomatic Practices between Mamluk Cairo and the Borno Sultanate at the End of the Eighth/Fourteenth Century,” in: *Mamluk Cairo, a Crossroads for Embassies: Studies on Diplomacy and Diplomatics*, ed. Bauden, F./Dekkiche, M., Islamic History and Civilization, 161, Leiden-Boston: Brill 2019, 658–682. – The Mamluk period qualified as the “classical period” of Egypt-Takrūr relations. Al-Qalqashandī reported on an embassy arriving with a *hajj* caravan, sent by the Borno sultan ‘Uthmān b. Idrīs (r. 1389–1421) in the times of al-Ẓāhir Barqūq (r. 1382–99). Qalqashandī gives data of the first letter from a Sahelian kingdom. He describes the material used, the *maghribī* script with no margin either at the top or at the side. The text concluded on the reverse, starting from the foot of the page. However, the letter follows the same textual structure as the Arabic ones with a particular *ḥamdala*: “Praise be to God who created writing as means of communication between distant men ...” The formula at the end, which reads: “Peace be upon those who follow the Right Way” was used to address a mixed group and underlined that non-Muslims were not included in the salutation. Religious quotations were used to insist on the equality between the two rulers and emphasize the independence of Borno from the Mamluks and the right of protection as Muslims (*Daga Portillo*).
 49. **D’Hulster, K.**, “Fixed Rules to a Changing Game?: Sultan Mehmed II’s Realignment of Ottoman-Mamluk Diplomatic Conventions,” in: *Mamluk Cairo, a Crossroads for Embassies: Studies on Diplomacy and Diplomatics*, ed. Bauden, F./Dekkiche, M., Islamic History and Civilization, 161, Leiden-Boston: Brill 2019, 484–508. – The Mamluk sultan was offended because the envoy of Mehmed II, conqueror of Constantinople, did not kiss the ground and did not properly address him in the letter, using *al-maqarr al-karīm*, an expression of lesser rank. The rule was to use the title *maqām*, for royalty, *maqarr*, for the highest military men and administrators, *janāb*, for the next level of military men and *majlis* for ordinary military men. After the conquest of Constantinople in 1453, the Ottoman sultan was not upgraded to the title *al-maqām*, putting him at the level of the Mamluk sultan. Diplomatics attest to the strained relations between both powers (*Daga Portillo*).
 50. **Diem, W.**, “Studia Toledana: Untersuchungen zu den arabischen Dokumenten von Toledo (11.–14. Jahrhundert). Lexik-Syntax-Phraseologie,” *MLR (Mediterranean Language Review)* 26 (2019): 1–65. – W. DIEM corrects transla-

tions and readings of words of the partial edition of Toledo documents by A. Gonzalez PALENCIA, *Los mozárabes de Toledo en los siglos XII y XIII*, (Madrid 1926–1928). Lexical and syntactic analyses complete the work of Ferrando FRUTOS, *El dialecto andalusi de la Marca Media* (1995). Following PALENCIA, W. DIEM locates the documents in the Archivo Historico Nacional in Madrid and Churches and other Archives in Toledo. This location has changed, all the documents are to be found in the Archivo Historico Nacional today (*Daga Portillo*).

51. **Favereau, M.**, “The Golden Horde and the Mamluks: The Birth of a Diplomatic Set-Up (660–5/1261–7),” in: *Mamluk Cairo, a Crossroads for Embassies: Studies on Diplomacy and Diplomatics*, ed. Bauden, F./Dekkiche, M., Islamic History and Civilization, 161, Leiden-Boston: Brill 2019, 302–326. – Mamluk-Jöchid diplomatic relations at the time of Berke of the Golden Horde and sultan Baybars (1261). The opening of the slave route through the Bosphorus that provided Mamluks with slaves for its military was important to both sides. Having the same enemies, Baybars’ first letter (1262) congratulated the khan on his conversion to Islam and exhorted him to fight Hülegü. Berke sent his first diplomatic mission to Baybars in 1263 asking for help in an internal fight of the Seljuqs. The letter had the performative role of legitimizing Mamluks as the true leaders of the Islamic world. The Jöchid missives were written in Turkish, Persian, Arabic, or Mongolian, but summaries in Arabic were included in official Mamluk works. Indeed, Mamluk sources are important for the study of the Golden Horde and the only “pro-Jöchid sources” (*Daga Portillo*).
52. **Franklin, A. E.**, “Jewish Communal History in Geniza Scholarship: Part 2, Goitein’s Successors,” *Jewish History* 32 (2019) 2–4: 143–59.
53. **Franklin, A. E.**, “Reading Geniza Letters Anew,” *Jewish History* 32 (2019) 2–4: 551–558.
54. **Frantz-Murphy, G.**, “Negotiating the Last Mamluk-Venetian Commercial Decree (922–3/1516–7): Commercial Liability from the Sixth/Twelfth to the Early Tenth/Sixteenth Century,” in: *Mamluk Cairo, a Crossroads for Embassies: Studies on Diplomacy and Diplomatics*, ed. Bauden, F./Dekkiche, M., Islamic History and Civilization, 161, Leiden-Boston: Brill 2019, 741–781. – Reconsidering the origins of a draft decree (OIM E13789). The decree was negotiated by the Venetian consul in Alexandria with sultan Ṭumān Bāy (r. 10 October 1516–14 April 1517) and it was not an Ottoman decree as stated by MORITZ (1915) and HARTMANN (1918). Today this 2.923 metre scroll is at the University of Chicago. Reasons for the new date are the chronology of facts; Ottoman decrees always bear the name of the sultan; its script and colloquial Arabic; the mention of Egyptian ports only; and its absence in Venetian

records. Correspondence to Venice were in Greek until 1502, and after that in Turkish, but this document is in Arabic. The article also examines the individual and collective liability attested in commercial decrees, safe-conducts, and treaties. It also provides an image of the document (*Daga Portillo*).

55. **Frenkel, M./Yagur, M.**, “Jewish Communal History in Geniza Scholarship: Part 1, From Early Beginnings to Goitein’s Magnum Opus“, *Jewish History* 32 (2019) 2–4: 131–142.
56. **Frenkel, Y.**, “Embassies and Ambassadors in Mamluk Cairo,” in: *Mamluk Cairo, a Crossroads for Embassies: Studies on Diplomacy and Diplomatics*, ed. Bauden, F./Dekkiche, M., Islamic History and Civilization, 161, Leiden-Boston: Brill 2019, 238–257. – In the 15th century, the Mamluks explored further diplomatic relations looking for support. At the same time, embassies arriving in Cairo were impressed by the demonstration of power and wealth by the Mamluks. Pageantry, equestrian games, pyrotechnic displays, and music were part of the reception ceremony. The Mamluks stated in this way that they were the righteous rulers of Islam, seeking legitimization through diplomacy. On their part, ambassadors brought significant gifts such as the key of conquered fortresses or the head of the ruler of Khurasān. However, the Ottomans refused to play the game (*Daga Portillo*).
57. **Friedman, M. A.**, “Page with Notes of a Disciple of Maimonides: Quoting Notes of a Disciple of Ibn Migash” (*daf me-reshimot talmid ha-RaMBaM ha-meṣaṭeṭ et reshimot talmid ha-RY Ibn Migash*), *Genzei Qedem: Genizah Studies Annual* 15 (2019): 163–178. – FRIEDMAN discusses the various meanings of the term *ta’ālīq*, particularly that of notes taken down by a disciple at his teacher’s lecture. An interesting Judeo-Arabic fragment is then considered that contains notes of an anonymous disciple of Maimonides of a lecture in which Maimonides mentions notes in his possession of a disciple of Ibn Migash, the famous 12th century Jewish scholar from Spain (*Zinger*).
58. **Friedman, M. A.**, “The Appointment of a Prayer Leader and his Dismissal according to Maimonides and his son Rabbi Abraham” (*minuy sheliaḥ ṣibur ve-hadaḥato ešel Ha-RaMBaM ve-Ha-RaMBaM ‘al pi meqorot be-‘arvit Yehudit*), in: *Meir Benayahu Memorial Volume: Volume 1 – Studies in Talmud, Halakhah, Custom and Jewish History*, ed. Bar-Asher, M./Liebes, Y./Assis, M./Kaplan, Y., Jerusalem: Carmel 2019, 275–327. – In the first part of the article, FRIEDMAN explores the necessary and preferred requirements of a prayer leader according to Moses and Abraham Maimonides. The second part publishes two legal queries and a full responsum (one of the queries directed to Muslim jurisconsults) dealing with an attempt to dismiss a prayer leader and the desire of the congregation to retain him. FRIEDMAN places these texts convincingly in the context of Abraham Maimonides’ prayer reforms in the

- beginning of the 13th century that were implemented in part by dismissing the prayer leader of the Palestinian synagogue in Fustat, R. Yeduthun ha-levi he-ḥaver (*Zinger*).
59. **Garel, E.**, “Relire une lettre fayoumique. L'exemple de SB Kopt. I 280,” *JCS* (2019) 21: 63–71. – Edition and translation of a Coptic letter (P.Vind.inv. K 74 recto and verso). This 8th or 9th century letter mentions a *kan-saḥa*, a “young saḥa,” possibly the title of a lower official. Use of the same term is otherwise only attested in the plural, in three letters from the 10th or 11th century (*Kaplony*).
 60. **Garel, E.**, “Une demande de recensement du pagarque Rāšid b. Ḥālid: CPR IV 1 revisité,” *Chronique d'Égypte* 93 (2018): 187–199. – Re-edition and re-translation of a Coptic official letter from the Fayyum concerning three lists to be sent, one on craftsmen, one on palm trees and one on acacia (P.Vind.inv. K 8313). The Arabic seal reads *rāshid/bi-llāh/wāthiq*. The document should be seen in the context of the Umayyad requisitions of men and wood for naval excursions and monumental building (*Kaplony*).
 61. **Ghouirgate, M.**, “Les citations de lettres de la chancellerie almohade dans les chroniques: Rôle, place et fonction narrative,” *Arabica* 66 (2019) 3–4: 341–356. – GHOUIRGATE studies the role of Almohad official letters quoted in chronicles – written from pro- and anti-Almohad points of view. In the pro-Almohad literature, these quotations form whole chapters that emphasize the power of the empire. The letters seem to have served as the main propaganda medium – not only in the chronicles, but also through public readings of them. In latter chronicles, the quotations became more and more sparsely quoted and serve mainly as illustration of the *fitna* caused by the Almohads (*Potthast*).
 62. **Goldberg, J. L.**, “Lists,” *Jewish History* 32 (2019) 2–4: 419–428. – GOLDBERG highlights the variety of preserved list documents in the Cairo Genizah, which have not been published and studied extensively. The article contains an edition of a commercial list of the 11th century merchant Nahray b. Nissīm from Būšīr (Inv. No.: ENA 3026.13 recto and verso). A quite remarkable and complete piece of documentation, as it displays expenses in the purchase of flax and transport costs for this from Būšīr to Fuṣṭāṭ (*Hradek*).
 63. **Goldberg, J. L.**, “Mercantile Letters,” *Jewish History* 32 (2019) 2–4: 397–410. – Mercantile letters show distinctive features in relation to the wider corpus of private correspondence from the Geniza. Structurally, mercantile letters often include an afterword in addition to the typical epistolary sections of protocol, body and eschatol. In terms of composition, the length of the opening greetings is inversely proportional to the amount of text to be fitted on the sheet. Furthermore, the main body exhibits a strategic lack of order aimed at limiting

- selective reading and allowing for the casual repetition of urgent matters. In terms of content also, mercantile letters can be repartitioned into a comparatively narrow spectrum of topics. Finally, stereotypical rhetoric features of mercantile letters include a tone of expeditiousness and equality privileging direct requests and addresses and minimal courtesies. GOLDBERG exemplifies these characteristics through the edition of, T-S 13J13.11 r, a Judeo-Arabic letter from the 11th century archive of Nahray b Nissim concerning flax (*Garosi*).
64. **Goldberg, Jessica L./Krakowski, E.**, “Introduction: A Handbook for Documentary Geniza Research in the Twenty-First Century,” *Jewish History* 32 (2019) 2–4: 115–30.
 65. **Gonis, N.**, “Notes on Personal Names and Abbreviations in Late Arsinoite and Heracleopolite Documents,” *Chronique d’Égypte* 94 (2019): 188–205. – Long list of emendations concerning abbreviated names in Greek fiscal documents. All of them date to the early Islamic period, most of them come from the Fayyum. Not a single Arabic name is mentioned, except for two uncertain instances from PERF 515: δ(o)θ Μαμνδ in line 20, Σμ Σεηδ [Sa’id?] in line 22 (*Sonego*).
 66. **Grévin, B.**, “Comparing Medieval “Latin” and “Arabic” Textual Cultures from a Structural Perspective,” in: *Latin and Arabic: Entangled Histories*, ed. König, Daniel, Heidelberg: Heidelberg University Publishing 2019, 3–29. – The study is a contribution to a collection of essays that follow a historical socio-linguistic approach to Euro-Mediterranean history with the goal of overcoming traditional binary oppositions and providing a conceptual alternative to the usual culturalist debates. It approaches the macro-history of Latin and Arabic from a comparative structuralist view, thus making an inroad into a preliminary analysis and systematization of a subject that forms an integral part of the history of the ancient Roman Middle East and plays a role in the regional histories of medieval North Africa, the Iberian Peninsula, and southern Italy (*Reinfandt*).
 67. **Haim, O.**, “Acknowledgment Deeds (*iqrārs*) in New Early Persian from the Area of Bāmiyān (395–430 AH/1005–1039 CE),” *Journal of the Royal Asiatic Society*, Series 3, 29 (2019) 3: 415–446. – HAIM edits eight *iqrārs* from the so-called Afghan Genizah. All originate from the archive of the Jewish Abū Naṣr family, living in or around early 11th-century Bāmiyān. They are written in New Persian and are probably the oldest preserved legal documents in this language. A comparison to Arabic *iqrārs* from the same period (mostly from the Cairo Genizah) shows that the Persian formulary was mostly an interlinear translation of Arabic formulae. New Persian seems not to have developed its own Islamic legal terminology at that period. The language of the documents is purely utilitarian and contains no aesthetic pretension (*Potthast*).

68. **Igarashi, D.**, “The waqf-endowment strategy of a Mamluk military man: The contexts, motives, and purposes of the endowments of Qijmās al-Isḥāqī (d. 1487),” In *BSOAS (Bulletin of the School of Oriental and African Studies)* 82 (2019) 1: 25–53. – IGARASHI provides a survey of all of Qijmās’ *waqf* deeds preserved with the Egyptian Awqaf Ministry and St. Catherine’s Monastery; he combines deeds, inscriptions, and literary sources to analyze why and for what purpose, in four different periods, Qijmās established his endowments; and he explains how far Qijmās’ personal relationships are mirrored in the deeds. As an “amir of ten” (ca. 872–875/ca. 1467–1470) and in the middle of waves of plague coming, Qijmās made endowments to prepare for his eventual death: to build his own tomb and to support charitable activities. When Qijmās’ close friend al-Ashraf Qāyṭbāy became Sultan, he made Qijmās viceroy of Alexandria (875–882/1470–1477) where Qijmās built high-prestige facilities of public interest like mosques, a convent, a kitchen and warehouse. Back to Cairo as *amīr ākhur kabīr* (880–886/1475–1481), Qijmās bought properties of plague victims on a large scale, invested in charitable projects, and built the Qijmāsiya in central Cairo, a large self-benefitting *waqf* complex. When unexpectedly, he became viceroy of Damascus (885–892/1480–1487), he built a similar Qijmāsiya complex in central Damascus. Qijmās and Qāyṭbāy would appoint each other as (second) *waqf* administrators, and the latter turned some of Qijmās’s ‘*iqṭā’* land into *waqf* land. Given the dangerous times, Qijmās appointed not only his descendants, but also his emancipated slaves as administrators and beneficiaries. A very remarkable paper (*Kaplony*).
69. **Jördens, A.**, „Medizinische Texte im Wandel der Zeiten: Schriftträger und Buchtypen im nachchristlichen Ägypten,” in: *Greek Medical Papyri: Text, Context, Hypertext*, ed. Reggiani, N., Archiv für Papyrusforschung und verwandte Gebiete, Beihefte 40, Berlin 2019, 19–34. – Greek medical papyri are the focus of this short article, as well as, to a much lesser extent, Coptic documents. Arabic documents are only mentioned as reused writing material for Coptic medical and alchemical texts (P. Bad. V 123). Arabic medical documents are not dealt with. Nevertheless, the article is methodologically highly relevant to Arabic papyrology. JÖRDENS emphasizes that previous research on Greek medical papyri focused exclusively on their content and eventual progress of knowledge among medical practitioners, as far as can be told from the documents. This is also true for studies of medical texts from the Cairo Geniza (see CHIPMAN in this bibliography). In contrast, JÖRDENS concentrates on the formal and physical features. Her study shows that this genre of text has an “epigraphic habit,” i. e., a particular preference of writing materials and formats. Examples are the early use of papyrus codices, and, later the rise of *rotuli* in this genre, both for Coptic and for Hebrew/Judeo-Ara-

- bic texts. This fruitful article hopefully will initiate similar studies in the field of Arabic medical documents and related genres (*Thomann*).
70. **Kaplony, A.**, “Scribal Traditions in Documentary Arabic: From the One Imperial Standard Language to the One (Jewish) Language for Transnational Communication (from the Seventh to the Twelfth Centuries),” *Jewish History* 32 (2019) 2–4: 311–333.
 71. **Khan, G.**, “The Opening Formula and Witness Clauses in Arabic Legal Documents from the Early Islamic Period,” *JAOS (Journal of the American Oriental Society)* 139 (2019) 1: 23–39. – Arabic legal documents from 7th and 8th century Egypt, Syria and Khorasan distinguish themselves from their Greek, Coptic, and Bactrian counterparts by exhibiting an objective-style opening with an endophoric reference and lists of witnesses without autograph signatures. Similar structural features can be found with Nabatean, Hebrew, and Sabaic legal documents and inscriptions. The Arabic formulary probably originated from pre-Islamic Ḥijāz where, in the absence of archives proper, legal texts were displayed publicly and validated orally. Autograph witness clauses appear in Arabic documentary texts from the end of the 8th century, first as independent notes and later as addenda at the bottom of legal documents. These developments were likely prompted by the normative influence of Muslim jurists, the shift to written publication of Islamic traditions as well as the formation of a Muslim archival culture taking place during the Abbasid period (*Garosi*).
 72. **König, D.**, “Latin-Arabic Entanglement: A Short History,” in: *Latin and Arabic: Entangled Histories*, ed. König, D., Heidelberg: Heidelberg University Publishing 2019, 31–121. – Contribution to a collection of essays that follow a historical socio-linguistic approach to Euro-Mediterranean history with the goal of overcoming traditional binary oppositions and providing a conceptual alternative to the usual culturalist debates. It approaches the macro-history of Latin and Arabic from a perspective that depicts the different phases of Latin-Arabic entanglement from Antiquity to the present. By providing a rather encyclopedic overview (91 pages!) it offers the reader a substantial entry into a subject that encompasses not only the field of intellectual history, the history of philosophy and the sciences alone, but also plays an important role in the fields of political, economic, social, legal, and religious history (*Reinfandt*).
 73. **König, D. G.**, “Herrschaftsübernahme durch Multilingualismus: Die Sprachen der arabisch-islamischen Expansion nach Westen,” *HZ (Historische Zeitschrift)* 308 (2019) 3: 637–674. – KÖNIG writes a history of Arabic-Latin multilingualism from the pre-Islamic period until the 10th century based on papyrological, numismatic, epigraphic, and historiographical material. He concludes that Arabic-Latin multilingualism was rather rare within the

Muslim population. Nonetheless, a linguistic flexibility existed in all regions from the Arabian to the Iberian Peninsula that allowed exchange and even entanglement between the two languages (*Potthast*).

74. **Krakowski, E.**, “The Geniza and Family History,” *Jewish History* 32 (2019) 2–4: 175–97.
75. **Krueger, F.** “A guarantee-declaration concerning the Ummayyad naval raids against Byzantium,” in: *Coptica Palatina: Koptische Texte aus der Heidelberger Papyrussammlung (P.Heid.Kopt.)*, ed. Boud’hors, A., Studien und Texte aus der Heidelberger Papyrussammlung, 1. Heidelberg: Heidelberg University Publishing 2019, 135–139. – Edition of a first/seventh- or second/eighth-century Coptic document from Latopolis/Isnā. It comes from an administrative milieu. Its fragmentary state of preservation obstructs a full interpretation of the document. But its reference to a naval expedition organised in Syro-Pal-estine (“the Oriens”) and the writer’s liability to bear certain costs makes it likely that the document is a guarantee declaration of the kind well known from the archive of Basileios at Aphroditto/Ishqūh (*Bruning*).
76. **Lev, E.**, “Legacies and Prospects in Geniza Studies and the History of Medicine: Reconstruction of the Medical Bookshelf of Medieval (Jewish) Practitioners,” *Jewish History* 32 (2019) 2–4: 559–562. – Two new projects will shed new light on medieval medicine and pharmacology. Relying on Hebrew, Judeo-Arabic and Arabic documents, it is the aim to reconstruct the biographies, as well as the medical bookshelf, of Jewish medical practitioners working in Arab lands. This shall serve to get a broader understanding of theoretical medical knowledge accessible to medieval Jewish practitioners (*Hradek*).
77. **Lieberman, P. I.**, “Goitein’s Unfinished Legacies,” *Jewish History* 32 (2019) 2–4: 525–526. – Valuing Gotein’s work, it is the author’s aim to suggest further important re-evaluations of the micro- and macro-historical analysis of the Geniza documents (*Hradek*).
78. **Lieberman, P. I./Margariti, R. E.**, “Economic History,” *Jewish History* 32 (2019) 2–4: 161–174. – Due to the former research starting with GOTEIN’s “A Mediterranean Society,” the Geniza studies enable a broad understanding of Medieval economic history in the Islamicate World, in contrast to the highly formalistic European trading context. Yet the importance of the documents is questioned with regard to their wider significance because of the focus on “Jewish mercantile history”. Further research should for example investigate the market share and circulation of certain commodities to outline economic cross-religious ties (*Hradek*).
79. **Lieberman, P. I.**, “Methodological Essay on Commercial Contracts,” *Jewish History* 32 (2019) 2–4: 429–435. – A short description of legal agreements

- between Jewish and Muslim merchants on their shared commercial duties and responsibilities with a few phraseological remarks and an edition of the Judeo-Arabic legal agreement P.ENA inv. NS 13.34 recto, as well as the corresponding translation. Though short, the article gives important insights on an interesting type of legal document with its own formulaic structure (*Bsees*).
80. **Lieberman, P. I.**, “Correction to: Methodological Essay on Commercial Contracts,” *Jewish History* 32 (2019) 2–4: 437–439.
 81. **Livingston, D.**, “Life in the Egyptian Valley under Ikhshidid and Fāṭimid Rule: Insights from Documentary Sources,” *JESHO (Journal of the Economic and Social History of the Orient)* 61 (2018) 3: 426–460. – This article offers a very localized historical context of two groups of documents, P.Cair.Arab. I 64–66 and 68–71. These are legal documents composed in 441–42/1050 and 459/1067 in the city of Ushmūnayn that were kept in the archive of one individual. The author often contrasts the contents of these documents with those of documents from the Fayyūm, largely dating from the period 382–420/992–1030 and published in P.Fay.Villages, allowing the author to study regional diversity and interconnectivity, for example with regard to the social and religious make-up of Ushmūnayn and the Fayyūm, the administration of law, legal and documentary practices, and the circulation of coins. The article argues for understanding the relationships between Ushmūnayn and its hinterland on the one hand and Cairo on the other in terms of different levels of center-periphery relations (*Bruning*).
 82. **Loiseau, J.**, “The Ḥaṭī and the Sultan: Letters and Embassies from Abyssinia to the Mamluk Court,” in: *Mamluk Cairo, a Crossroads for Embassies: Studies on Diplomacy and Diplomatics*, ed. Bauden, F./Dekkiche, M., Islamic History and Civilization, 161, Leiden-Boston: Brill 2019, 638–657. – No Ge’ez text records embassies or letters sent by the ḥaṭī (*khālīfa*) to the Mamluks. The only document related to the Mamluks is the letter of King Zar’a Yā’eqob (r. 1434–68) sent to the Abyssinian monks of Jerusalem in 1447, in a Ge’ez manuscript of the Synodicon (Vatican library MS Vat. Borg Aeth. 32). In 250 years, Abyssinian kings sent eleven embassies to Cairo mostly on their way to Jerusalem. Zar’a Yā’eqob’s embassy wished “to renew the agreement (*‘ahd*) and the affection (*mawadda*).” Other issues addressed were permission to enter the Holy Sepulcher without paying taxes, transit of items for the monks in Jerusalem and building cemeteries and churches. A letter sent to Sultan Jaqmaq in 1443 was an official protest against the destruction of a Coptic monastery Dayr al-Maghṭīs or Dayr al-Ghaṭs, in 1438 by Barsbāy. Sometimes, the king threatened to destroy the mosques in his area, and to block the Nile water. The article includes a table of Abyssinian letters and embassies to the Mamluks (*Daga Portillo*).

83. **Lopes de Barros, M. F.**, “In the Name of the Minorities: Lisbon’s Muslims as Emissaries from the King of Portugal to the Sultan of Egypt,” in: *Mamluk Cairo, a Crossroads for Embassies: Studies on Diplomacy and Diplomatics*, ed. Bauden, F./Dekkiche, M., Islamic History and Civilization, 161, Leiden-Boston: Brill 2019, 711–724. – In 1454, the Muslims of Lisbon sent a letter by order of the king of Portugal to sultan Īnāl (1453–61), interceding on behalf of the Christians of Jerusalem. They faced the prohibition of their religion and the destruction of mosques if the Mamluks did not treat Christians well. This is the only diplomatic document attesting to relations between Portugal and Mamluk Egypt. It has been partially edited by G. S. Colin (MS Ar. 4440 National Library of France (BnF, Paris) fols. 58b–60a). The script used is Maghribi style (*Daga Portillo*).
84. **Martín, C.**, “Kātib or muwattīq?: New Approaches to the Writing of Private Arabic Documents in Granada,” *Arabica* 66 (2019) 3–4: 357–381. – Notarial documents from Granada contain several graphical features like atypical letters, symbols and specific arrangement of texts on the page. Such features are not discussed in *shurūṭ/wathā’iq* manuals and seem instead to be related to the work of the secretaries (*kuttāb*). This study explores these features and argues that they not merely represent a stylistic exchange between notaries (*muwattīqūn*) and *kuttāb*, but that notaries in Granada were trained in chancellery writing and administrative documents (*Zinger*).
85. **McLaughlin, A. E. T./Berkas, L.**, “A Syriac Letter-Fragment Reused for a Greek Tax Receipt from the Early Islamic Period,” *Bulletin of the American Society of Papyrologists* 55 (2018): 59–69.
86. **Melammed, R. L.**, “A look at Medieval Egyptian Jewry and Environs: Challenges and coping mechanisms as reflected in the Cairo Genizah documents,” in: *From Catalonia to the Caribbean: The Sephardic Experience East and West: Essays in Honor of Jane S. Gerber*, ed. Francesconi, F./Mirvis, S./Smollett, B., Brill’s series in Jewish studies, 61, Boston: Brill 2018, 100–114. – The Geniza provides plenty of examples, as shown in this article, that record the consultation of Muslim legal authorities by Jewish citizens. This indicates great mobility and the possibility of requesting help in order to solve personal problems. By stating the reaction of Jewish legal authorities in the matter of the mentioned disputes, it seems quite surprising that elements of Muslim inheritance law can also be found at a certain time in Jewish legal documents (*Hradek*).
87. **Melammed, R. L./Melammed, U.**, “Epistolary Exchanges with Women,” *Jewish History* 32 (2019) 2–4: 411–418.
88. **Moukarzel, P.**, “The European Embassies to the Court of the Mamluk Sultans in Cairo,” in: *Mamluk Cairo, a Crossroads for Embassies: Studies on Diplomacy and Diplomatics*, ed. Bauden, F.; Dekkiche, M., Islamic History and

Civilization, 161, Leiden-Boston: Brill 2019, 685–710. – From the beginning of the 14th century, despite papal prohibitions, trade between Europe and the Mamluks developed. There were twenty-six embassies: from Aragon to Cairo, 1290–1390; sixteen embassies from Venice to Cairo 1302–1490, and five between 1502 and 1516; thirteen embassies from Genoa 1290–1496; five embassies from Florence to Cairo 1422–1497; one embassy from Milan in 1367; one from Pisa in 1383; one from Rhodes in 1403; three embassies from France in 1327, 1422, and 1447; one from the kingdom of Naples in 1483; one from Hungary in 1488; and one from Ragusa in 1515. Letters are kept in the archives of Venice, Florence, Barcelona, Genoa, and Ragusa. By the middle of the 14th century, the sultans developed secular juridical structures for their relations with European traders through the court for oppressive acts (*maẓālim*). The sultan presided over this court and applied justice to Europeans in a kind of international law, based on a combination of the *sharīʿa* provisions and the treaties concluded with European rulers (*Daga Portillo*).

89. **Nicola, B. de.**, “Letters from Mongol Anatolia: Professional, Political and Intellectual Connections among Members of a Persianised Elite,” *Iran* 56 (2018) 1: 77–90.
90. **Nol, H.**, “Cities, Ribāṭs and Other Settlement Types in Palestine from the Seventh to the Early Thirteenth Century: An Exercise in Terminology,” *al-Masāq* (2019): 1–32. – This article analyzes Arabic, Hebrew, Latin and Greek terminology for various settlement types in Palestine, focussing on the *madīna*, *qarya*, *kafr*, *ḥiṣn* and *ribāṭ*. It studies the spatial meaning of these terms as used in epigraphy, papyri and geographical sources from the 1st/7th to 7th/13th century. It also maps changes in terminology. Although this diachronic approach reveals that the terminology underwent transformations in the 1st/7th and 4th/10th century, the study identifies a major terminological shift in the 6th/12th or 7th/13th century when new Arabic terminology appeared and Hebrew terminology changed. The author explicitly chooses not to offer an historical explanation for these changes (*Bruning*).
91. **Ouerfelli, M.**, “Le sceau de la paix: Le traité de 669/1270 entre Philippe III et al-Mustaṣir al-Ḥafṣī,” *Annls (Annales Islamologiques)* 52 (2019): 309–352. – OUERFELLI writes a micro-history of the peace negotiations between Philippe III of France and the Ḥafṣid Caliph al-Mustaṣir in 1270 that concluded the Eighth Crusade. A major component of the paper is the re-edition of the peace treaty (edited first by Silvestre de Sacy (P.SilvestredeSacyTraite) in 1831). According to OUERFELLI, it was written by a scribe unexperienced in the art of composing chancery documents. Although his overall argumentation is convincing, some of his evidence – for example, inconsistencies in the use of the *hamza* – are rather normal in chancery products of that period (*Potthast*).

92. **Outhwaite, B.**, “Most of the Haggadot Are Only Opinions”: Cambridge University Library T-S Misc.35.14,” *Jewish History* 32 (2019) 2–4: 383–392.
93. **Outhwaite, B.**, “Correction to: “Most of the Haggadot Are Only Opinions”: Cambridge University Library T-S Misc.35.14,” *Jewish History* 32 (2019) 2–4: 393–95.
94. **Perry, C.**, “Goitein and the Study of Slavery in the Medieval Islamic World,” *Jewish History* 32 (2019) 2–4: 535–539. – This article assesses S.D. GOITEIN’s (d. 1985) contributions to the study of slavery in medieval Islam. Among his publications that concern this topic, the chapter “Slaves and Slave Girls” in the first volume of his well-known *A Mediterranean Society*, based on original documents from the Cairo Geniza, has become a standard reference in this field of research. The author argues that GOITEIN saw slavery practices among the Jewish communities whose records the Geniza has preserved as indicative of these communities’ humane and proselytizing character and that he suppressed the violence and coercion slaves experienced. Fortunately, the field has moved forward, the author argues. Recent publications shed new light on slavery-related topics and Geniza studies now assesses the biases of the corpus of documents that forms its source base (*Bruning*).
95. **Potthast, D.**, “Diglossia as a Problem in Translating Administrative and Juridical Documents: The Case of Arabic, Latin, and Romance on the Medieval Iberian Peninsula,” in: *Latin and Arabic: Entangled Histories*, ed. König, D., Heidelberg: Heidelberg University Publishing 2019, 125–144. – POTTHAST gives an overview of different constellations in medieval Spain in which Arabic language, associated with scribal culture in *fuṣḥā* and the Islamic legal system, overlapped with Romance languages, associated with Latin scribal culture and Christian legal concepts, e. g., for the Mudéjares in Valencia or the Arabic speaking Christians of Toledo. He then turns to diplomatic embassies and peace treaties. He argues that simple translation worked well in general, but the appropriate execution of *fuṣḥā* and the translation of legal/political concepts often posed problems. The diglossia issue occurs less on the Romance side because the use of Latin for legal documents declined after the 12th century (*Sonego*).
96. **Potthast, D.**, “Qur’ān Quotations in Arabic Papyrus Letters from the 7th to the 10th Centuries,” in: *Qur’ān Quotations Preserved on Papyrus Documents, 7th-10th Centuries*, ed. Kaplony, A/Marx, M., Documenta Coranica, 2, Leiden: Brill 2019, 42–85. – Different letter-writing cultures can be distinguished before the Arabisation of Egypt: Islamo-Arabic culture in the 8th century, Coptic culture up to the 10th century and Judeo-Arabic culture. By the 9th century, Jews and Christians had to develop their own specific features in letters; however, a lack of signs of religious affiliation makes the bulk of

Arabic papyrus letter unidentifiable as belonging to any religious community (*Daga Portillo*).

97. **Potthast, D.**, „Wo ist das Siegel?: Wissen und Unwissen um die Beglaubigung von Dokumenten in der spätmittelalterlichen Diplomatie zwischen Europa und der arabischen Welt,“ in: *Plenarvorträge der „Jungen Akademie Mainz“ im Jahr 2017: Vorgetragen am 22. April 2017 in der Akademie der Wissenschaften und der Literatur Mainz. Schriftenreihe der Jungen Akademie der Wissenschaften und der Literatur Mainz, 1.* Stuttgart: Franz Steiner Verlag 2019, 37–52. – Two events of the year 1350 illustrate the use of authentication signs in Arabic-Latin diplomacy: Pedro IV of Aragon pretends not to know the function of the ‘*alāma* on a letter from the Marīnid ruler of Fez, Abū l-Ḥasan ‘Alī. And the Ḥafṣid chancery in Tunis, having thoroughly documented European seals, rejected a Catalan consul, because his letter of appointment had none (*Sonego*).
98. **Potthast, D.**, „Zur Diplomatie mamlūkischer Verwaltungsdokumente,“ *Der Islam* 96 (2019) 2: 404–448. – Analysis of all edited Mamluk official documents – decrees, letters, reports, treaties, etc. – attempting to arrange them in a typology based on a hierarchical relation between the document’s issuer and its recipient. This will allow better correlation of the actual appearance of original documents on paper and parchment to the plethora of instructions and specifications provided by Arabic chancery manuals, including, but not limited to, al-Qalqashandī’s well-known *Kitāb ṣubḥ al-a‘shā*. Despite an apparent uniformity of Mamluk documents, the study reveals a continuous development in chancery practice reaching a point where, at the end of the 14th century AD, scribes established fixed formularies that stayed in use until, and even beyond, the Ottoman conquest (*Reinfandt*).
99. **Reinfandt, L.**, “Strong Letters at the Mamluk Court,” in: *Mamluk Cairo, a Crossroads for Embassies: Studies on Diplomacy and Diplomatics*, ed. Bauden, F/Dekkiche, M., Islamic History and Civilization, 161, Leiden-Boston: Brill 2019, 214–237. – Diplomatic letters convey more than textual information and the value of the letter goes beyond its content. Its semiotic value makes of diplomatics a lingua franca, attesting to the “power of the written word,” especially in Mamluk times, when the motto was “No step without documents.” This is exemplified by the analysis of the account of an Andalusian delegation that arrived at the sultan’s court asking for military help in 1440. Images: P.Vind.Arab. III 5 = P.Vind.inv. A.Ch.18877 (verso); P.Vind.Arab. II 19 = P.Vind.inv. A.Ch.1587 (verso); P.Vind.Arab. III 2 = P.Vind.inv. A.Ch.10219 (verso); P.Vind.Arab. III 10 = P.Vind.inv. A.Ch. 25002B; P.Vind.Arab. III 12 = P.Vind.inv. A.Ch.18988 (verso); P.Vind.Arab. III 48= P.Vind.inv. A.Ch.7328 (recto); P.Vind.Arab. III 48 = P.Vind.inv. A.Ch.7328 (verso) (*Daga Portillo*).

100. **Rizzo, A.**, “Three Mamluk Letters Concerning the Florentine Trade in Egypt and Syria: A New Interpretation,” in: *Mamluk Cairo, a Crossroads for Embassies: Studies on Diplomacy and Diplomatics*, ed. Bauden, F./Dekkiche, M., Islamic History and Civilization, 161, Leiden-Boston: Brill 2019, 782–797. – Three letters (*mukātabāt*) issued within a few days of each other (29 January 1497). The first one is kept in Biblioteca Medicea Laurenziana (Orientali 455 A, scroll B). The other two are kept at the State Archives of Florence. The first one (10 February 1497), and the second one (13 February 1497) were edited by AMARI (ASF, Diplomatico, Varie IV, scroll C. and ASF, Diplomatico, Varie IV, scroll I.). They were described by WANSBROUGH as “treaties,” but RIZZO classifies them as letters (*mukātabāt*). He corrects the date given by AMARI, as well as the recipient. Two of the letters, described by the term *darj*, were addressed to the governor of Damascus and not to Cairo. The first two letters carried Qāyṭbāy’s *‘alāma*, even though he had died a year before. RIZZO sees that text was “copied by the secretary after the sultan’s *‘alāma* had been penned, which is contrary to diplomatic practice.” The amirs wanted to hide the political instability after the death of Qāyṭbāy (*Daga Portillo*).
101. **Rustow, M.**, “Fatimid State Documents,” *Jewish History* 32 (2019) 2–4: 221–277.
102. **Rustow, M.**, “The Fatimid Petition,” *Jewish History* 32 (2019) 2–4: 351–372. – RUSTOW expands our knowledge on the Fāṭimids based on Geoffrey KHAN’s ground-breaking work (*P.KhanPetitions*). She focuses on two major aspects: first, she shows that even in places as remote as the Fayyūm, only specialized scribes wrote petitions. Making those experts accessible was one of the tasks of the government. Second, she argues for the existence of an *arenga* – a section praising the magnanimity of the petition’s addressee (*Potthast*).
103. **Rotman, Y.**, “The Geniza: Legacies and Prospects,” *Jewish History* 32 (2019) 2–4: 563–566. – The academic field of Geniza studies has changed over time from studying Egyptian Fatimid Jewish history to the Jewish Mediterranean World, both in contextual and methodological terms. Regarding the paradigm change and its broader impact for related studies such as Arabic Papyrology, the author questions the need for change in the methodological framework in Geniza studies. This could provide the setting for contextualizing the importance of the Geniza documents as a whole in relation to other medieval documents such as those of Norman Sicily, Frankia, and other societies (*Hradek*).
104. **Saar, O.-P.**, “Geniza Magical Documents,” *Jewish History* 32 (2019) 2–4: 477–484. – This essay provides a concise introduction to Geniza magical texts and how to read them. There are two main categories of material: (i) recipes with instructions on how to achieve specific ends; (ii) finished pro-

ducts such as amulets or imprecations. There were two groups of people who employed magic: (i) practitioners (or magicians), who used recipes in order to produce finished products; (ii) the clients, who used these products for their demands. The Geniza magical texts are written primarily in Judeo-Arabic and Hebrew, but Aramaic, Arabic, and other languages are also present. All kinds of goals were intended: apotropaic, curative, divinatory, erotic, aggressive, etc. Pervasive are “For love” and “For hate.” Magical texts can also be recognized through external features: (i) Overlined, overdotted, and boxed words, mainly names of supernatural beings, magical words of vowel permutations; (ii) Magical signs, such as *caractères* (“Brillenbuchstaben”). At the end, a (re-)publication of two recipes (T-D K1.91, fol. 2r) follows, one for releasing a “bound” (probably impotent) person, and one for silencing one’s enemies. The second recipe is particularly interesting, since there exists an amulet from the Geniza (T-S K1.167), which was made according to the prescription in that recipe (Thomann).

105. **Schmidt, S.**, “Adopting and Adapting – Zur Kopfsteuer im frühislamischen Ägypten,” in: *Proceedings of the 28th Congress of Papyrology: Barcelona 1–6 August 2018*, ed. Nodar, A./Torallas Tovar, S., *Scripta Orientalia*, 3, Barcelona 2019, 609–616. – Besprechung der unklaren griechischen Terminologie für die Kopfsteuer in der früharabischen Zeit (7.–8. Jh.): Die Termini *andrimos* und *diagraphon* scheinen sich beide auf die Kopfsteuer zu beziehen, wobei der Unterschied zwischen ihnen und ihr Verhältnis zur *jizya* unklar bleibt. Samt einer detaillierten Besprechung der Evidenz wird argumentiert, dass *andrimos* i. d. R. den individuell zu erbringenden Steuerbetrag und *diagraphon* den kollektiv zu leistenden bezeichnete, wobei die Frage weiterer Untersuchungen bedarf (Berkes).
106. **Schmidtke, S.**, “Intellectual History of the Islamicate World beyond Denominational Borders: Challenges and Perspectives for a Comprehensive Approach,” *Jewish History* 32 (2019) 2–4: 199–220.
107. **Sijpesteijn, P.**, “Establishing Local Elite Authority in Egypt through Arbitration and Mediation,” in: *Transregional and Regional Elites: Connecting the Islamic Empire*, ed. Hagemann, H./Heidemann, S., *Studies in the History and Culture of the Middle East*, 36, Berlin: De Gruyter 2020, 387–406. – Arbitration and the socio-economic and administrative power constructs in which it was carried out in Early Islamic Egypt form the main focus of this publication. It explains the historical development of local elites, their sources of power, and the strategies they employed to preserve it against the practical implications of the rise of state power, namely their dwindling influence that brought about partial reassessments of power structures parallel to the (new) legal and administrative authorities (Bsees).

108. **Soldati, A./Pintaudi, R.**, “Nuovi documenti dall’archivio di Aristofane figlio di Giovanni,” *Analecta Papyrologica* 30 (2018): 57–64. – Edition of one Greek and three Coptic *ostraca*. The first and the second are receipts related to *diagraphon* and *dēmosia* (*jizyat ar-ra’s/jizyat al-arḍ*) (Sonego).
109. **Sonego, L.**, “Qur’ān Quotations in Papyrus Legal Documents,” in: *Qur’ān Quotations Preserved on Papyrus Documents, 7th-10th Centuries*, ed. Kaplony, A./Marx, M., Documenta Coranica 2, Leiden: Brill 2019, 86–111. – Three types of quotations are distinguished: marginal religious sentences, found after signatures, margins or seals (in receipts, written obligations, from the 9th century onwards); short Qur’anic phrases integrated in the text (in marriage contracts and acts of emancipation, from the year 755 onwards) and Qur’anic quotations in full length (in marriage and divorce, gifts, acts of emancipation, from the second half of the 9th century onwards) Legal documents have few Qur’anic quotations. Marriage and divorce documents, on the contrary, integrate them emphasizing their relation to religion (*Daga Portillo*).
110. **Soravia, B.**, “Li-kull dahr dawla wa-riḡāl: Temps, auteurs et autorité chez les théoriciens andalous de la kitāba, Ve/XIe-VIe/XIIe siècles,” *Arabica* 66 (2019) 3–4: 303–326.
111. **Soulami, J. B.**, “La chancellerie almohade de Tinmāl: L’imām Ibn Tūmart et la formation de la structure de la lettre almohade (515/1121–524/1129),” *Arabica* 66 (2019) 3–4: 327–340. – No original documents are preserved from Tinmāl, where the Almohads were based before they succeeded in conquering Marrakesh. Two letters ascribed to the Mahdi Ibn Tūmart survive in literary sources and were published by Evariste LÉVI-PROVENÇAL in 1929 and 1941, and republished by AZZAOUÏ in 1995. These may be compared to the structure of Almohad letters as described by LÉVI-PROVENÇAL and BURESI. Furthermore, two scribes are known by name from the genealogical work by al-Bayḍaq, as the author had already pointed out in his unpublished thesis 1986 (Sonego).
112. **Thomann, J.**, “From katarchai to ikhtiyārāt: The Emergence of a New Arabic Document Type Combining Ephemerides and Almanacs,” in: *Proceedings of the 28th Congress of Papyrology: Barcelona 1–6 August 2018*, ed. Nodar, A./Torallas Tovar, S., Scripta Orientalia 3. Barcelona 2019, 342–354. – PVind. inv. A.Ch.1252 + PVind. inv. A.Ch.14324 (1044/1045 CE, forthcoming) seems to be the oldest example of an ephemeris in a double-page layout, combining ephemeris (astronomical data) and almanac (astronomical data focused on the moon, more astrological information). This double-page layout became standard also in Ottoman and Latin astronomy (Sonego).
113. **Tillier, M./Vanthieghem, N.**, “Recording Debts in Sufyanid Fuṣṭāṭ: Reexamination of the Procedures and Calendar in Use in the First/Seventh Century,” in: *Geneses: A comparative study of the historiographies of the rise*

of *Christianity, Rabbinic Judaism, and Islam*, ed. Tolan, J. V., Abingdon-Oxon-New York: Routledge 2019, 148–188. – Edition, commentary and plate of P.Michael.inv. Misc. 893r and P.Utah inv. 520r and re-edition of P.Vind.inv. A.P. 519r and 11191r. These documents are part of a dossier of 8 individual acknowledgements and quittances as well as registers of acknowledgements pertaining to debts dated between 640 and 677. The registers in particular indicate that debts were subject to some form of institutional bookkeeping in Sufyanid Egypt. Most of the discussed documents feature the otherwise unattested formula *snt qaḏā' al-mu'minīn*, which the editors interpret as the “year of the decree of the believers.” This appears to have been the denomination for an official calendar, the specification of which was possibly linked to the Qur'ānic precept of registering debts. The original reference event of the calendar of “the decree of the believers” was possibly not the hijra – the most likely alternative being the treaty of al-Ḥudaybiya (*Garosi*).

114. **Tillier, M./Vanthieghem, N.**, “Un reçu de paiement pour une vente immobilière à terme,” *Chronique d'Égypte* 93 (2018): 421–431. – Edition, commentary and plate of P.Cambr.UL inv. Michael.Charta B 72. The document is a notarial acquittal deed for the payment of the remaining 2½ *dīnārs* on a total price of 6½ *dīnārs* for the purchases of a house by one Yuḥannis b. Damana. The text mentions the (lost) previous payment of the other 4 *dīnārs* and thus documents the final instalment of a forward sale. The paper is presently the only known documentary attestation of this type of transaction (*Garosi*).
115. **Tillier, M./Vanthieghem, N.**, “Un traité de droit mālikite égyptien redécouvert: Aṣḥaḡ b. al-Faraḡ (m. 225/840) et le serment d'abstinence,” *ILS (Islamic Law and Society)* 26 (2019): 329–373. – This article presents an edition and study of two Arabic papyri. The first is a title page of a book or book chapter entitled *Kitāb masā'il al-ṭalāq* (“Book of Questions Concerning Divorce”) ascribed to the third/ninth-century Egyptian jurist Aṣḥaḡ b. al-Faraj. The title page also records that one Ayyūb b. Sulaymān had listened to a reading of the text. The second papyrus is a folio from a juristic book. The text on the folio deals with the oath of sexual abstinence (*ilā'*) before divorce. The authors think it likely that both papyri once belonged to the same codex. The article offers a biography of Aṣḥaḡ b. al-Faraj and discusses his authorship of the text. Because the second papyrus frequently cites the words of Mālik b. Anas as known from the various recensions of his *Muwaṭṭa'*, the article also discusses this papyrus's relationship to these recensions. The authors argue that the papyrus bears witness to an unknown recension, perhaps that of the Egyptian Ibn al-Qāsim al-'Utaqī (d. 191/806). The article ends with a discussion of sexual abstinence in the build-up to a divorce, explaining the contents of the second papyrus (*Bruning*).

116. **Vallet, É.**, “Diplomatic Networks of Rasulid Yemen in Egypt (Seventh/Thirteenth to Early Ninth/Fifteenth Centuries),” in: *Mamluk Cairo, a Crossroads for Embassies: Studies on Diplomacy and Diplomatics*, ed. Bauden, F./Dekkiche, M., Islamic History and Civilization, 161, Leiden-Boston: Brill 2019, 581–603. – Documents showing Mamluk-Rasulid (Turkmen heir to Ayyubids) diplomatic exchanges are scarce. Neither Yemeni chronicles nor *inshāʾ* collections recorded Rasulid letters, only the Cairo chancery did. The letters document diplomacy for the control of the spice route. Rasulids and Mamluks maintained a *ṣubḥa* relationship, also based on military alliance. According to Marco Polo the Rasulid sultan sent horsemen and camels to capture Acre in 1291. Between 1263 and 1426, thirty-five Mamluk-Rasulid embassies are attested to in chronicles and biographical dictionaries. Only 13 letters sent by Mamluk sultans and three letters by Rasulid sultans are kept. Ambassadors were amirs, viziers, *nāẓirs* of the port of Aden, *qāḍīs* and royal eunuchs (*ṭawāshī*), but no religious officials, *ʿulamāʾ*. *Qāḍī* was not a judge, but a title of a high-ranking official, as it happened to be under the Fatimids. The paper further has a table of letters sent by Mamluk sultans to the Rasulid sultan and a table of Rasulid envoys in Cairo (*Daga Portillo*).
117. **Vanthieghem, N.**, “Un document arabe de la région thébaine: Réédition de P.LiebrenzQuittung,” *Chronique d’Egypte* 94 (2019): 206–212. – Re-edition and commentary of P.Halle inv. DMG 3 r, a quittance for the purchase of state-owned land from Djēme. Several persons mentioned in the papyrus can be identified with individuals gravitating around the monastery of Phoibammon and active around 750 CE. The document also features a high-ranking Arab official named Šağara b. Abū Yazīd – possibly an otherwise unknown pagarch of Hermonthis (*Garosi*).
118. **Wagner, E.-M.**, “Register and Layout in Epistolary Judeo-Arabic,” *Jewish History* 32 (2019) 2–4: 335–49.
119. **Weitz, L.**, “Islamic Law on the Provincial Margins: Christians Patrons and Muslim Notaries in Upper Egypt, 2nd-5th/8th-11th Centuries,” *ILS (Islamic Law and Society)* 26 (2019): 1–48. – This article studies the use of Islamic legal institutions by Christians in 2nd/8th- to 5th/11th-century Egypt. The article challenges a top-down notion of Islamization as well as the notion of communal legal autonomy. It argues that by the mid-3rd/9th century, non-Muslim Egyptians increasingly addressed Islamic legal institutions to regulate their economic affairs, especially inheritances and sales, and had their deeds written in Arabic and in accordance with Islamic law. A “push factor” for this development may have been the increased presence of Islamic legal authorities outside Fuṣṭāṭ/Cairo and changes in the evidentiary value of Coptic deeds before Islamic legal authorities. Because the author

observes a contemporary decline in the number of Coptic legal documents, he also argues that Egypt's non-Muslim population actively contributed to this development – a grass-roots contribution, of Egypt's non-Muslim population, to the Islamization of Egypt's society (*Bruning*).

120. **Wickham, Chris**, "The Power of Property: Land Tenure in Fāṭimid Egypt," *JESHO (Journal of the Economic and Social History of the Orient)* 62 (2019)1: 67–107. – Starting with the bold declaration that "The Egyptian rural economy is not immemorial in its basic structures," this study argues that agricultural land and tax farming under the Fatimids was not state owned as commonly thought, and as it certainly was under the Mamluks. Documentary records show that a substantial portion of agricultural land was privately owned in the first Fatimid century and even later. WICKHAM identifies the second Fatimid century as the beginning of the change toward state ownership and military *iqṭā*'s. A very helpful final section takes the Fayyūm as a case study and offers a sensible reconstruction of the change that involves conversion, guardians (*khafīrs*) turned tax farmers (*ḍāmins*), and the Ayyubid takeover (*Zinger*).
121. **Youssef-Grob, E. M.**, "Radiocarbon (14C) Dating of Early Islamic Documents: Background and Prospects," in: *Qur'ān Quotations Preserved on Papyrus Documents, 7th-10th Centuries*, ed. Kaplony, A./Marx, M., *Documenta Coranica* 2, Leiden: Brill 2019, 139–187. – A radiocarbon test is a probability test, results are not hard facts, at any rate it gives a concrete year but a probability of 68,2% and an expansion of 25 years at the best. The test of a single piece does not bring the desired results. Many factors have to be taken into consideration, raw material, regional calibration line and related documents. In fact, laboratories should provide the process of analysis in order to give an understanding of the factors involved and the accuracy of results. In any case, the date given is from the material analyzed, papyrus or parchment, not from the date of the writing of the document. Differences are great between analyzing papyrus and parchments. Paleographical and historical work are essential to date a document, even after radiocarbon testing (*Daga Portillo*).
122. **Zinger, O.**, "Finding a Fragment in a Pile of Geniza: A Practical Guide to Collections, Editions, and Resources," *Jewish History* 32 (2019) 2–4: 279–309. – As the title already states, ZINGER gives a practical introduction to research within Genizah collections, both physically and online. Edition techniques, issues concerning the material, an introduction on databases and especially the comprehensive list of collections make this article a highly useful guide. The many references to further literature make up their own practical Genizah studies bibliography (*Bsees*).

123. **Zinger, O.**, “Goitein and Strong Women,” *Jewish History* 32 (2019) 2–4: 541–545. – This article is a re-thinking of GOITEIN’s stance towards women in the Genizah and the label “strong” he attached to many of them in *A Mediterranean Society*. ZINGER examines GOITEIN’s personal background and his earlier works and argues convincingly for a reassessment of gender and power in Genizah texts, as well as for a critical reading of gender relations as represented throughout *A Mediterranean Society* (*Bsees*).
124. **Zinger, O.**, “One Hour He Is a Christian and the Next He Is a Muslim!”: A Family Dispute from the Cairo Geniza,” *al-Masāq* 31 (2019) 1: 1–15. – The author sheds light on a family conflict concerning real estate from two documents from the Cairo Genizah that both concern the case. First, there is part of a query addressed to Maimonides, in which the issue is mentioned, then there is a letter, which consists of several formerly scattered fragments and which the author has put together. He follows the hints in both documents in order to show the outline of the case and its possible impact on the extended family’s life, as well as the permeability of legal systems, between which people moved according to their specific legal aim, meaning both the internalized systems of justice and official, real-life authorities. The article ends with an edition and translation of the Judeo-Arabic letter (composed of fragments P.Cam.inv. TS NS J 485, P.Cam.inv. TS 8 J 20.16, and P.Cam.inv. TS NS 283.96), dated to the 1170s or 1180s according to the biographical dates of those mentioned in it (*Bsees*).

Reviews

1. **Hirschler, K.**, “Review of ‘Jean-Michel Mouton, Dominique Sourdel (†), and Janine Sourdel-Thomine: Propriétés rurales et urbaines à Damas au Moyen Âge: un corpus de 73 documents juridiques entre 310/922 et 669/1271 (Documents relatifs à l’histoire des croisades 23)’, Paris: 2018,” *BSOAS (Bulletin of the School of Oriental and African Studies)* 82 (2019)2: 358–360.
2. **Hradek, M.**, “Review of ‘Werner Diem, Glossar zur arabischen Epistolographie nach ägyptischen Originaldokumenten des 7.–16. Jahrhunderts (MPER XXXII),’ Berlin 2017,” *Der Islam* 96 (2019)1: 219–220.
3. **Sadykhova, A.**, “Review of ‘Ignaty Yulianovitch Kratchkovsky, Among Arabic Manuscripts: Memories of libraries and men,’ (Brill Classics in Islam 8), Leiden 2016,” *Arabica* 66 (2019) 6: 651–657.