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Reviews

Annotated Bibliography "Arabic Papyrology and Diplomatics"
New publications 2018 and addenda 2017

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Overview

The main task of Arabic papyrology and diplomatics remains to provide access to competent editions of unpublished documents on papyrus, parchment, and paper. In 2018, researchers added 87 editions of pre-modern Arabic documents to the database: 74 contracts of sale and other real estate related documents (nos. 5, 53), 8 letters (nos. 42, 44, 45, 70), three lists (nos. 23, 33, 66), two magical texts (nos. 24, 64), a literary papyrus (no. 67), a pilgrimage certificate (no. 46), and a written obligation (no. 68). The main source for the documents is the Qubbat al-Khazna in Damascus (nos. 5, 44, 45, 46), while texts from Egypt during the classical period of Arabic papyrology (8th–11th c.) were more rarely edited (nos. 23, 24, 33, 42, 64, 66, 68). One edition comes from al-Andalus (no. 53), and one edits letters from the early modern period (no. 70). Werner Diem published reeditions of 15 documents (no. 2) from Egypt and Toledo/Spain. Additionally, a very exceptional Arabic letter in Latin script was edited (no. 30). Judeo-Arabic documents from the Geniza were edited in nos. 17, 18, 31, 32, 38. From the neighboring fields of Greek and Coptic papyrology, we have an edition of a Greek document (no. 21) from Islamic Egypt.

Besides two monographs focusing on editing documents (nos. 2, 5), Bruning's study on the early history of Fusṭāṭ (no. 1) is worth mentioning. Eychenne presented us a study of the Mamlūk waqf of the Umayad Mosque in Damascus (no. 3). Rapoport and Shahar edited and analyzed al-Nābulusī's work on the villages of the Fayyūm (nos. 6, 7); since the Fayyūm is the origin of many Arabic papyri, this will facilitate our work greatly. Reggiani's monograph on Digital

Papyrology focuses more on Greek texts. However, since it presents a digital methodology, it is of great interest to anyone who wishes to integrate digital tools into his or her research.

The year 2018 has seen several collected volumes that relate to the field of Arabic papyrology. In addition to a conference volume on Greek-Arabic relations (no. 12, see also nos. 26, 33), we have several volumes that analyze paleography and scribal and archival practices with a transdisciplinary or comparative approach (no. 9, see also nos. 47, 51, 54; no. 11, see also no. 30; and no. 15, see also nos. 37, 65). Two further volumes focus on the history of the rural hinterland in antiquity and early Islam (no. 10, see also nos. 20, 28, 41, 55, 60, 71) and on Islamic magic (no. 13, see also nos. 24, 63).

Besides these trends, many individual studies use documentary material to enhance our knowledge of pre-modern societies in the Islamicate world. Several studies are dedicated to the earliest period of Islamic history: BOUDERBALA (no. 20) and VARRASCO (no. 26) attend to the conquest of Egypt; KAPLONY compares formulary of early documents to the structure of suras (no. 35); TILLIER revisits the Qurra letters (no. 65); and SHADDEL discusses the introduction of the hijra era (no. 56). SIJPESTEJN (no. 60), LEGENDRE, (no. 41) and MIRZA (no. 43, with a special focus on the status of non-Muslims) study the control of the population, while HOYLAND (no. 35) presents new information on the early Islamic tax system. DONNER (no. 29) argues from a broad background against identifying that period as "Islamic" or "Arab." SHARON (no. 57) and AL-SHDAIFAT / AL-JAL-LAD / AL-SALAMEEN / HARAHSHEH (no. 59) study epigraphic material from the same period. From a Coptologist's point of view, SCHENKE adds information on tax payments (no. 55), ROCHARD analyzes paintings in the monastery of Bāwīṭ (no. 52), and DELATTRE (no. 28) discusses checkpoints in early 8th-century Egypt.

Two publications investigate the pre-Islamic history of the Arabic language. STEIN (no. 62) analyzes the role of inscriptions in the mostly illiterate South Arabian societies, while HOYLAND (no. 34) gives an overview of the history of Arabic inscription until the rise of Islam. WAGNER (no. 69) explores the history of the Arabic language and script in Islamic times from a Judeo-Arabic perspective, while THOMANN (no. 63) develops an extensive theory on the origin of the Abjad numerals.

Studies based on later documents – from the Fāṭimid times onward – are, except for the mentioned editions, fewer. PAUL (no. 51) gives an overview of Islamic archival practices until the 15th century. THOMANN (no. 63) presents types of Arabic magical documents and their development, while LABARTA (nos. 39, 40) collects some fundamental information on Naṣrid diplomatics, and BURESI / GHOUIGATE / BRUCE (no. 24) do likewise on Almohad diplomatics.

OBERAUER (no. 48) studies the lack of standardization of Islamic coins – a central topic in papyrology, since almost all documents mention money. In the field of law, ADMIRAL (no. 16) analyzes the role in women in Islamic law in 14th-century Morocco based on fatwas; MÜLLER (no. 47) follows the developments of archiving juridical documents until the Ottoman period; and ZINGER (no. 72) looks at how religious minorities were subjects of Muslim courts.

For research based on Judeo-Arabic documents from the Geniza, we can refer – in addition to the mentioned editions – to two publications: DAVID looks at the Egyptian-Venetian feather trade in the 16th century (no. 27), and OLSZOWY-SCHLANGER analyzes expressions of Jewish identity in the formularies of Jewish juridical documents (no. 50).

Monographs

1. **Bruning, J.,** *The Rise of a Capital: Al-Fusṭāṭ and Its Hinterland 18/639–132/750* (Islamic History and Civilization 153), Leiden: Brill, 2018. – History of the city (based on papyri, inscriptions, archaeological findings, and literary sources) that pictures its development from a garrison town into a provincial city, its relation to the hinterland, and its role for military campaigns in Upper Egypt. Bruning also analyzes the early military-fiscal organization and the legal system. (Daga Portillo)

2. **Diem, W.,** *Vier Studien zu arabischen Dokumenten des 8.–14. Jahrhunderts*, Wiesbaden: Harrassowitz, 2018. – Four unrelated studies on documents. The first study is a reedition and linguistic analysis of two private letters written in Arabic between two Jews (P.Jahn 9 and 10). The letters stand out among published Arabic letters on papyrus because they exhibit spelling practices characteristic of Judeo-Arabic documents. The second study contains a reedition of a paper document dated to the 13th century (P.Vind.Arab. II 51). Whereas in his *editio princeps* DIEM read the document as rhymed prose praising the addressee, he argues here that it actually contains versified letter openings that were not recognized as such by the document's copyist. In the third study, DIEM presents emendations of documents published in P.Cair.Archives, P.Flor.Arab., P.Granada, P.Mozarab., P.Moriscos, and P.Pais-Valenciano I, and reeditions of twelve documents originally published in P.Morazarab. The fourth study concerns a stylistic element of documents of appointment discussed in Mamlūk chancellery manuals: namely, referencing one or more parts of the appointee's title, name, *nasab*, and/or post in eulogies on the appointing ruler that are part of a central passage in these documents, so as to hint at the appointee's appointment before his identity

is fully disclosed. Diem translates and analyzes 117 examples from al-Qalqa-shandī's *Ṣubḥ al-aʿshā fī ṣināʿat al-inshāʾ*. (Bruning)

3. **Eychenne, M.,** *Le waqf de la mosquée des Omeyyades de Damas: Le manu-scrit ottoman d'un inventaire mamelouk établi en 816/1413*, Beyrut: Presses de l'IFPO, 2018.

4. **Goldman, B.,** "Arabic-Speaking Jews in Crusader Syria: Conquest, Continu-ity and Adaptation in the Medieval Mediterranean," unpublished PhD thesis, Johns Hopkins University, Baltimore, 2018. – Goldman examines the expe-riences of medieval Near Easterners during the conquest and regime change of the First Crusade. He bases his study on documents of the Jews residing in Latin Syria found in the Cairo Geniza and analyzes them in five spheres: demographics, minority-state relations, commerce, the law, and religious authority. The study describes the relations between minorities and the medi-eval state. It proves that Arabic-speaking Syrian Jewish communities survived the First Crusade and thereafter developed under Frankish rule. (Sipl)

5. **Mouton, J.-M., Sourdel, D.,** and **Sourdel-Thomine, J.,** *Propriétés rurales et urbaines à Damas au Moyen Age: Un corpus de 73 documents juridiques entre 310/922 et 669/1271* (Documents relatifs à l'histoire des Croisades 23), Paris: Académie des Inscriptions et Belles-Lettres, 2018.

6. **Rapoport, Y.,** and **Shahar, I., eds.,** *The Villages of the Fayyum: A Thir-teenth-Century Register of Rural Islamic Egypt* (The Medieval Countryside 18), Turnhout: Brepols, 2018. – Edition and translation of Abū ʿUthmān al-Nāb-ulusī's (1192–1262) *Iẓhār ṣanʿat al-ḥayy al-qayyūm fī tartīb Bilād al-Fayyūm*. This detailed cadastral survey includes an overview of the irrigation system, the allocation of taxes (by the sultan, waqfs, and the military), the impact of climate and topography on health, and a decree on a dam in Giza. (Daga Portillo)

7. **Rapoport, Y.,** *Rural Economy and Tribal Society in Islamic Egypt: A Study of al-Nābulusī's Villages of the Fayyum* (The Medieval Countryside 19), Turn-hout: Brepols, 2018. – Companion study to *The Villages of Fayyum*. Its thesis is that large numbers of Copts converted in Ayyūbid times and were inte-grated into the tribal structure of Muslim peasants. Only an urban non-tribal group of Copts remained. All quantitative data are available on the internet: (https://projects.history.qmul.ac.uk/ruralsocietyislam). (Daga Portillo)

8. **Reggiani, N.,** *Digital Papyrology I: Methods, Tools and Trends*, Berlin: de Gruyter, 2017. – Reggiani gives an overview of the digital tools used in Greek and Latin papyrology in the last 50 years – for Arabic papyrology, he men-tions only APD's contribution to the Trismegistos database. He discusses the areas of digital bibliographies, metadata catalogues, collections catalogues, glossaries and dictionaries, digital imaging, public relations, quantitative

analysis, and a complete full-text database of all papyri as the ultimate goal of papyrology. As the main problem, he identifies the standardization of data. (Potthast)

Collected Volumes

9. **Bausi, A., Brockmann, C., Friedrich, M.,** and **Kienitz, S.,** eds., *Manuscripts and Archives: Comparative Views on Record-Keeping* (Studies in Manuscript Cultures 11), Berlin: de Gruyter, 2018.
10. **Delattre, A., Legendre, M.,** and **Sijpesteijn, P. M.,** eds., *Authority and Control in the Countryside: From Antiquity to Islam in the Mediterranean and Near East (6th–10th Century)* (Leiden Studies in Islam and Society 9), Leiden: Brill, 2018. – In this volume, 17 contributors explore the establishing of control outside urban settlements in the Late Antique and Early Islamic world by applying a shared methodological point of view. The volume is divided into four overarching themes: sources, territoriality, land use and resources, and local rule and networks. The papers highlight specific mechanisms for extending power, ranging from military movements to agricultural economic policy and settlement patterns, and from religious architecture to debates amongst scholars. (Sipl)
11. **D'Ottone, A.,** ed., *Palaeography between East & West: Proceedings of the Seminars on Arabic Palaeography at Sapienza University of Rome* (Supplemento no. 1 alla Rivista degli Studi Orientali Nuova Serie nuova serie, volume 90, supplemento no. 1), Pisa: Fabrizio Serra Editore, 2018.
12. **Christides, V.,** ed., *Graeco-Arabica XII: 13th International Congress on Graeco-Oriental and African Studies and Colloquium East and West: Greek-Arabic Relations*, Athens: Herodotos, 2018.
13. **Günther, S.,** and **Pielow, D.,** eds., *Die Geheimnisse der oberen und der unteren Welt: Magie im Islam zwischen Glaube und Wissenschaft* (Islamic History and Civilization 158), Leiden: Brill, 2018.
14. **Reggiani, N.,** ed., *Digital Papyrology II: Case Studies on the Digital Edition of Ancient Greek Papyri*, Berlin: de Gruyter, 2018.
15. **Wissa, M.,** and **Brock, S. P.,** eds., *Scribal Practices and the Social Construction of Knowledge in Antiquity, Late Antiquity and Medieval Islam* (Orientalia Lovaniensia Analecta 266), Leuven: Peeters, 2017.

Papers

16. **Admiral, R.,** "Living Islamic Law: Women and Legal Culture in Marinid Morocco," *Islamic Law and Society* 25 (2018): 212–234. – Fatwas (in al-Wanšarīsī) mirror the interaction of society and law: they show how communities settled legal issues; how women eloped and used the legal strategy of confessing adultery – a crime never pursued – to avoid undesired marriage; and how muftis (including women) were consulted informally. They prove that women had legal knowledge and access to an informal legal space. (Daga Portillo)

17. **Ahmed, M. A. H.,** "An Initial Survey of Arabic Poetry in the Cairo Genizah," *al-Masāq* 30, 2 (2018): 212–233. Edition of twelve poems in Arabic or Judeo-Arabic from the Cairo Geniza, written by poets from the 7th–17th century (al-Khubzaruzzī, Aḥmad al-Būsaʿīdī, Ibn Abī Ḥusayna, Ibn Sanāʾ al-Mulk, Ibn Wakī al-Tanīsī, Ibn ʿAbd Rabbih, al-Wazīr al-Muhallabī, Abū Firās al-Ḥamadānī, Khālid al-Kātib). Aḥmed compares them to the modern editions and shows that they often offer variations and additional verses. (Potthast)

18. **Ariel, N. Y.,** "Discovery of a Lost Jurisprudential Genre in the Genizah Treasures," *Judaica* 73 (2017): 299–309. – Ariel reviews known and recently discovered Geniza fragments belonging to the under-researched genre of "manuals for judges." He attributes the fragments to four works: *Kitāb lawāzim al-ḥukkām* of Samuel b. Ḥofni Gaon (d. 1013); *Kitāb adab al-qaḍāʾ* of Hiyya/Hai b. Sherira Gaon (d. 1038); an anonymous Judeo-Arabic halakhic work; and *Faṣl fī ādāb al-dayyanim*, which is a chapter from *Ṭibb al-nufūs* of Ibn ʿAqnīn (Aknin) (ca. 1150–ca. 1220). (Zinger)

19. **Bauden, F.,** "Maqriziana XIII: An Exchange of Correspondence between al-Maqrīzī and al-Qalqashandī," in Ben-Bassat, Y., ed., *Developing Perspectives in Mamluk History: Essays in Honor of Amalia Levanoni* (Islamic History and Civilization 143), Leiden: Brill, 2017, 201–229.

20. **Bouderbala, S.,** "Murtabaʿ al-jund et manzil al-qabāʾil: Pénétration militaire et installation tribale dans la campagne égyptienne au premier siècle de l'Islam," in Delattre, A., Legendre, M., and Sijpesteijn, P. M., eds., *Authority and Control in the Countryside: From Antiquity to Islam in the Mediterranean and Near East (6th–10th Century)* (Leiden Studies in Islam and Society 9), Leiden: Brill, 2018, 367–391.

21. **Boud'hors, A.,** and **Delattre, A.,** "Un nouveau départ pour les archives de Papas: Papyrus coptes et grecs de la jarre d'Edfou," *Bulletin de l'Institut Français d'Archéologie Orientale du Caire* 117 (2017): 87–24. – Publication of five Coptic and two Greek documents belonging to the archive of Papas, chief administrator of the Upper Egyptian pagarchy of Apollonopolis Ano/Edfu in

the 660 s and 670 s. Together with many of the archive's long-published Greek documents, these documents were originally stored in a large jar excavated in 1922. The documents published here reflect the breadth of the archive. They concern, inter alia, requisitions for the fleet, taxation, the transfer of money, and the settlement of several disputes, of which one involves a religious institution. Appendix 1 presents the edition of a fragment of a Greek sale contract whose connection with the archive is unclear. The edition of the contract is included because its inventory number suggests that this papyrus was found in the jar. Appendix 2 contains descriptions of eighteen seals found at the bottom of the jar. Only one seal can be linked to a specific document. Six seals bear an inscription: two interpreted as a pious phrase in Arabic, three being a graphic representation of the name Helladios, and one has the word charis ("grace"). The other seals have figurative images. (Bruning)

22. **Bruce, T.,** "The Taifa of Denia and the Jewish Networks of the Medieval Mediterranean: A Study of the Cairo Geniza and Other Documents," *Journal of Medieval Iberian Studies* 10.2 (2017): 147–166.

23. **Bruning, J.,** "Developments in Egypt's Early Islamic Postal System (with an Edition of P.Khalili II 5)," *Bulletin of the School of Oriental and African Studies* 81.1 (2018): 25–40. – Originating from Byzantine practices and further developed under Sufyanid rule, major changes were introduced in the postal system under Marwanid rule, such as the introduction of the "post-horse" (barīd, "beredarios"). The edition of P.Khalili II 5 records the delivery of various types of fodder at specific postal stations. (Hradek)

24. **Bsees, U.,** "Dokumentarische Materialien aus der Frühzeit des Islams: Forschungsfragen und Forschungsansätze," in Günther, S., and Pielow, D., eds., *Die Geheimnisse der oberen und der unteren Welt: Magie im Islam zwischen Glaube und Wissenschaft* (Islamic History and Civilization 158), Leiden: Brill, 2018, 195–222. – Bsees discusses the main contents, layout, production, provenance, and cultural context of preserved magical papyri written in Arabic from the first centuries of Islam. The discussion illustrates the unique image these documents present of the societies that produced them. After reviewing their provenance (Egypt), the discussion turns to the contents and layout of magical papyri. Bsees bases this part of the paper on a detailed analysis of an amulet currently kept in Vienna (P.Vind.inv. a.P. 7719). She focuses on the use of specific symbols and frames, the presence of Qurʾānic verses, and the amulet's script. This leads to a discussion of the cross-cultural context of magical papyri and their relationship with normative texts, especially *Ghāyat al-ḥakīm* (also known under its Latin title *Picatrix*) by Maslama b. Qāsim al-Qurṭubī (d. 964). The publication ends with an edition and study of two papyrus fragments (P.Vind.inv. a.P. 10002), dated to the 9th

century, that contain what seem to be magical receipts in an identical book hand. (Bruning)

25. **Buresi, P., Ghouigate, M.,** and **Bruce, T.,** "Les usages linguistiques dans les relations entre Almohades et Pisans (début du XIIIe siècle)," in Couto, D., and Péquignot, St., eds., *Les langues de la négociation: Approches historiennes*, Rennes: Presses Universitaires de Rennes, 2017, 63–76. – The authors give some remarks on the language, formulary, script, and translators of several Almohad documents sent to Pisa (letters, a safeguard, a juridical testimony). All types use different language levels that range from adaptation to the spoken vernacular up to rhymed prose. (Potthast)

26. **Carrasco, C. M.,** "Al-Muqawqas and the Islamic Conquest of Egypt: A New Proposal of Interpretation," in Christides, V., ed., *Graeco-Arabica XII: 13th International Congress on Graeco-Oriental and African Studies and Colloquium East and West: Greek-Arabic Relations,* Athens: Herodotos, 2018, 477–501.

27. **David, A.,** "Jewish Involvement in Ostrich Feathers Trade between Egypt and Venice in the 16th Century as Reflected in Documents from the Cairo Genizah," *Judaica* 74.1–2 (2018): 82–95.

28. **Delattre, A.,** "Checkpoints, sauf-conduits et contrôle de la population en Égypte au début du VIIIe siècle," in Delattre, A., Legendre, M., and Sijpesteijn, P. M., eds., *Authority and Control in the Countryside: From Antiquity to Islam in the Mediterranean and Near East (6th–10th Century)* (Leiden Studies in Islam and Society 9), Leiden: Brill, 2018, 531–546.

29. **Donner, F. M.,** "Talking about Islam's Origins," *Bulletin of the School of Oriental and African Studies* 81.1 (2018): 1–23. – Donner critically evaluates the appropriateness of the use of the terms "Islam," "Islamic/Muslim," and "Arab" in studies on the early history of Islam, e. g., with regard to the confessional boundaries of the community founded by Muḥammad and its conquests and polities under the Rightly Guided and the Umayyad caliphs. After brief reflections on the historical trajectory of these terms in modern academic publications, Donner reviews the terminology used in texts produced and/or transmitted by the first generations of Muslims and in non-Arabic texts produced by other communities. He argues that in the context of Islam's origins, all three terms are inadequate and misleading. Neither set of sources uses the term "Islam" or its cognates "Islamic" and "Muslim" to demarcate confessional boundaries before ca. 690. Use of the term "Arab" is found to be based on modern nationalist concepts or on outsider terms used in non-Arabic sources. Donner argues for the use of "Believers" in reference to the first generations of Muslims because they used this term to describe themselves. "Believers' movement" would then be an adequate alternative to "Islam." More difficult to find are alternative descriptors for the conquests

and polities of the Rightly Guided and the Umayyad caliphs. DONNER makes some suggestions (such as to differentiate between an early religiously motivated phase in the conquests and a later institutionalized phase), but primarily leaves the question open. (Bruning)

30. **D'Ottone, A.,** and **Internullo, D.,** "One Script for Two Languages: Latin and Arabic in an Early Allographic Papyrus," in D'Ottone, A., ed., *Palaeography between East & West: Proceedings of the Seminars on Arabic Palaeography at Sapienza University of Rome* (Supplemento no. 1 alla Rivista degli Studi Orientali Nuova Serie nuova serie, volume 90, supplemento no. 1), Pisa: Fabrizio Serra Editore, 2018, 53–72. – Edition of a letter starting on recto in Latin, yet continuing (including the bipartite address on verso) in Arabic written in Latin characters (P.Brit.Library 3124, from the Michaelidès collection). The letter mentions Jerusalem (Jerusale[m]) and might come from Palestine or Egypt. The edition of the Arabic part is still in its beginning and will be much helped by a close comparison of its formulae with those found in 9th- and 10th-century Arabic private and business letters. (Kaplony)

31. **Friedman, M. A.,** "Pietistic Criticism: Remonstration among Abraham Maimonides' Devotees (biqoret ḥasidim – biqoret ḥasidei R. Avraham ben ha-Rambam ʿal ḥavreihem)," in Bareket, E., Erder, Y., and Polliack M., eds, *Yad Moshe: Studies in the History of the Jews in Muslim Lands in Memory of Moshe Gil* (Teʿuda 29), Tel Aviv: Tel Aviv University Press, 2018, 253–286. – FRIEDMAN publishes with his customary meticulousness three Geniza letters all dealing with internal criticism among the devotees of Abraham Maimonides (1186–1237). An introduction on the writings and ascetic practices of Maimonides and his pietistic circle precedes the editions and provides context for the criticism expressed in the letters. An appendix suggests a new reading in the passage on makot perushim ("blows of ascetics") in Maimonides' Commentary on the Mishna for Soṭah 3:4. (Zinger)

32. **Friedman, M. A.,** and **Ashur, A.,** "A List of Maimonidean Responsa and a Responsum of Maimonides (reshimat teshuvot shel ha-RaMBaM u-teshuva peri ʿeṭo)," *Ginzei Qedem: Genizah Studies Annual* 14 (2018): 167–194. – This paper publishes a list of Maimonidean responsa that served as either a table of contents or an index for a 15th – to 16th-century collection of responsa, several pages of which survive elsewhere. Of the 82 legible entries, 19 are unknown from Maimonides' published responsa, and a few of those known in Hebrew appear here to have been originally composed in Judeo-Arabic. The last section of the study publishes in full a Judeo-Arabic responsum known previously only in an abbreviated Hebrew form. The responsum, which includes the full text of a deed from 1173, deals with a settlement of an inheritance dispute over real estate between a widower and his in-laws. (Zinger)

33. **Hanafi, A.,** "A Report of a Surveyor," in Christides, V., ed., *Graeco-Arabica XII: 13th International Congress on Graeco-Oriental and African Studies and Colloquium East and West: Greek-Arabic Relations*, Athens: Herodotos, 2018, 343–348. – Edition of P.Haun.inv. Arab. 21 and 22 (383 AH), a land survey of an estate named "Drinja" in the pagarchy of Ihnās. Written on two bifolios (8 pages), these pages have been part of a notebook. The document gives insights into 10th-century agricultural record-keeping. (Hradek)

34. **Hoyland, R. G.,** "The Birth of Arabic in Stone," in Blair, Sh., and Bloom, J., eds., *By the Pen and What They Write: Writing in Islamic Art and Culture*, New Haven: Yale University Press, 2017, 52–67. – An essayistic survey on the rise of the Arabic script from the Nabataeo-Arabic inscriptions of the 3rd to 5th centuries up to the emergence of Early Islamic Arabic writing culture of the 7th century. The author individuates the rise of the Arab client-potentates and the spread of Christianity among Arabophone peoples as the main catalysts behind the increased written use of Arabic and the development of a distinctive Arabic script. (Garosi)

35. **Hoyland, R. G.,** "Khanāṣira and Andarīn (Northern Syria) in the Umayyad Period and a New Arabic Tax Document," in George, A., and Marsham, A., eds., *Power, Patronage, and Memory in Early Islam: Perspectives on Umayyad Elites*, New York: Oxford University Press, 2018, 133–146. – HOYLAND starts with a short history of two places in the Syrian Desert that existed (at least) from the 2nd to the 8th century: the Late Roman city (*polis*) Anasartha, well known to Umayyad historiography as Ḥanāṣira; and the Late Antique village (*kōmē*) Andarīn, unknown to Umayyad narrative sources. Then he provides the edition, translation, and analysis of the draft of a tax order written on a piece of white marble found in the bath of Andarīn: al-Layṯ b. aḏ-Ḏiyāl, financial officer on behalf of the amīr Muʿāwiya, son of caliph Hišām (reigned 724–743) over the land and people of the Qinnasrīn (*āmil al-amīr ... ʿalà arḍ qinnasrīn wa-ahlihi*), fixes the taxes (*mukūs*) to be paid by the iqlīm Raʿbān I of the kūra Qūruṣ. The draft was probably written as the officer passed through Andarīn. (Kaplony)

36. **Kaplony, A.,** "Comparing Qurʾānic Suras with Pre-800 Documents: With an Appendix on Subtypes of Pre-800 Kitāb Documents," *Der Islam* 95.2 (2018): 312–366. – In this exhaustively documented article, the author draws attention to structural similarities of Qurʾānic suras with one type of early letters on papyrus, called "Kitāb documents" because their main text starts with "The following is a document ...," Basmala and title are common compositional elements in such letters and in most of the suras. Documents may have an archival note, and some of the suras contain the so-called "mysterious letters." The author has detected a correlation between some characteristic

terminological features in the suras, in his words "minority discourses vs. hegemonic discourse," and the "mysterious letters," which he considers to be markings of provenance, i. e., abbreviations of the name of the owner or compiler of the sura, or of a place name. (Thomann)

37. **Khan, G.,** "Arabic Documents from the Early Islamic Period," in Wissa, M., and Brock, S. P., eds., *Scribal Practices and the Social Construction of Knowledge in Antiquity, Late Antiquity and Medieval Islam* (Orientalia Lovaniensia Analecta 266), Leuven: Peeters, 2017, 69–90.

38. **Krupp, M.,** and **Schreiner, St.,** "Ein weiterer bislang unveröffentlichter Schutzbrief des Propheten Muhammad für die Juden Jemens," *Judaica* 73 (2017): 77–108. – Edition and a translation of a Judeo-Arabic charter of protection attributed to Muḥammad, found in a Yemeni manuscript from the early 20th century. Its text differs considerably from other versions of these charters. The use of a curse for Muḥammad instead a blessing shows clearly that the text had lost its role in Muslim-Jewish relations and circulated only in Jewish communities. (Potthast)

39. **Labarta Gómez, A.,** "La ʿalāma nazarí: una galería de autógrafos reales," *Revista del CEHGR* 30 (2018): 27–49. – A visual and paleographical description of Naṣrid ʿalāmas. They were always written by the sultan himself and not by officials, as in other Muslim courts. Located at the end of the text, they are rendered from 1314–1492 by the validating words *ṣaḥḥa hāḏā*. Labarta adds the description of a forged ʿalāma by Boabdil. (Dahga Portillo)

40. **Labarta Gómez, A.,** "Misivas nazaríes en árabe: Análisis diplomático," *Documenta & Instrumenta* 16 (2018): 73–90. – A description of the layout, material, and formulary of 63 Naṣrid letters (57 from the years 1314–1361 [P.Aragon], and 6 from the 15th century). Labarta adds as conclusion a comparison to transmitted literary Almohad letters. However, she abstains from using letters from contemporaneous chanceries for explaining her corpus. (Potthast)

41. **Legendre, M.,** "Landowners, Caliphs and State Policy over Landholdings in the Egyptian Countryside: Theory and Practice," in Delattre, A., Legendre, M., and Sijpesteijn, P. M., eds., *Authority and Control in the Countryside: From Antiquity to Islam in the Mediterranean and Near East (6th–10th Century)* (Leiden Studies in Islam and Society 9), Leiden: Brill, 2018, 392–419.

42. **Liebrenz, B.,** "An Arabic Letter (ca. AH 6th/12th CE c.) Concerning the Production of a Manuscript of Ibn Sīnā's *al-Šifā*," *Journal of Islamic Manuscripts* 9.1 (2018): 32–38. – This short article contains an edition and translation of a letter preserved in Columbia University's Butler Library in New York (P.Col. inv. 823). The letter is written by a scribe who is about to copy the *Shifāʾ*, the philosophical magnum opus of Ibn Sīnā. Four persons are involved: the

scribe, the customer who has ordered the copy, the owner of the exemplar to be copied, and a slave of this person as intermediary. The letter mentions the *Manṭiqiyyāt*, the large first part of the *Shifāʾ* on logic. (Thomann)

43. **Mirza, S. Z.,** "*Dhimma* Agreements and Sanctuary Systems at Islamic Origins," *Journal of Near Eastern Studies* 77.1 (2018): 99–117. – Documents from literary sources attributed to Muḥammad reflect the economic-political context of Late Antiquity and customary laws prior to Islam. The formula *Dhimmat Allāh* refers to agreements that include rules of recognition of sanctuary. *Dhimma* and *Islām* express security contracts within a political confederation without any religious connotation. (Daga Portillo)

44. **Mouton, J.-M., Sourdel, D.,** and **Sourdel-Thomine, J.,** "Un exemple de lettre adressée à un soufi de Damas au XIIe siècle," *Archiv für Papyrusforschung* 64.2 (2018): 343–357. – Edition of a letter from the Qubbat al-Khazna collection (P.Istanb.EvkMuz.inv. Liasse 13 240). The letter deals with the disease of the sender, who was sent to Iraq, and a young man who wants to join the Sufi community against the will of his mother. The editors add some historical and geographical background information. (Potthast)

45. **Mouton, J.-M.,** and **Sourdel-Thomine, J.,** "La pratique de la ziyāra par procuration dans la Syrie médiévale à partir de trois documents inédits," *Der Islam* 95.2 (2018): 507–523. – Edition of three 12th-century letters preserved in the Qubbat al-Ḫazna in Damascus (Liasse 13 476 rv; Liasse 13 790r; Liasse 13 299r). In the first letter, Aḥmad b. Zirrīn-qalam reports back to the amīr Sābiq ad-dīn in Cairo that he had prayed on his and his relatives' behalf in Hebron and Jerusalem. In the second letter, Muḥammad and his father write to Faḫr ad-Dīn that they have prayed on his behalf in Aleppo and have brought him back blessings as a gift (*hadīya min rasm at-tabarruk*). In the third letter, the writer mentions his prayer in Jerusalem and asks for a one-year-stay in a Ṣūfī convent (*ḫānkāh*) or college (*madrasa*). – There is no need to conclude that the pilgrims were sent to pray, nor that they brought back with them specially blessed objects. (Kaplony)

46. **Mouton, J.-M.,** and **Sourdel-Thomine, J.,** "Pèlerinages par procuration à la Mecque et société médiévale damascaine (476/1084–710/1312)," *Journal asiatique* 306.1 (2018): 3–29. – A survey of the 204 *ʿumra* and *ḥaǧǧ* certificates (1084–1312) preserved in the Qubbat al-Ḫazna in Damascus (published in 2001 in P.CertificatsPelerinage and other editions by Sourdel / Sourdel-Thomine). Those who pay for the pilgrimage to gain the religious credit are military rulers and their entourages, high-ranking religious men, and the wider Muslim elite, while those performing the pilgrimage are mostly permanent Mecca residents and long-term visitors (sing. *muǧāwir*). This paper gives a detailed description of the subcorpora and their historical context. The

tradition started when Tutuš, the Selčuk governor of Damascus, wanted to emphasize his personal devotion by performing the ʿumra exactly as the elite of Syria used to do, to create an integrative local Sunnite-and-Shiʿite tradition. This tradition was reanimated by Saladin and the Ayyūbids, who embellished the certificates with drawings of the holy places; the use of blockprints allowed them to spread widely. The tradition disappeared as soon as Egypt monopolized claims over Mecca. The paper ends with the list of all 204 certificates, in chronological order, with all names and dates, and the edition of the preserved first lines of one certificate (no inventory no. given). (Kaplony)

47. **Müller, C.,** "The Power of the Pen: Cadis and Their Archives: From Writings to Registering Proof of a Previous Action Taken," in Bausi, A., Brockmann, C., Friedrich, M., and Kienitz, S., eds., *Manuscripts and Archives: Comparative Views on Record-Keeping* (Studies in Manuscript Cultures 11), Berlin: de Gruyter, 2018, 361–385. – This study of archives and attestations (8th century to the Ottoman period) shows how the institution of 'qāḍī-ship' preserved subjective rights based on a system of witnesses and archives. Müller thoroughly analyzes the role of written documents as proof (from the išhād as notification of court decisions to qāḍī-authenticated siǧill documents under the Mamlūks and court certificates under the Ottomans). (Daga Portillo)

48. **Oberauer, N.,** "Money in Classical Islam: Legal Theory and Economic Practice," *Islamic Law and Society* 25 (2018): 427–466. – A highly interesting treatise about the absence of definite monetary standards in Islamic countries from the 8th until the 15th century, and the practical economic adjustments and consequential scholarly debates concerning those missing standards. When dealing with pre-modern Arabic documents, it is important to rethink financial transactions in the context of monetary practices and the value of money mentioned. (Hradek)

49. **Ouerfelli, M.,** "La correspondance entre marchands ifrīqiyens et pisans au début du XIIIe siècle," in Mantegna, C., and 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, 2018, 55–72. – A study of eight business letters sent from Tunis to Pisa (P.Flor.Arab 8 and 14–20) that mostly refer to a Pisan pirate attack in 1200. These oldest known Arabic business letters from the Maghreb differ from official letters in formulary, even if their layouts and scripts show that they were written by official chancery scribes. Ouerfelli adds some remarks on a few Arabic documents (14th century) in the Archivio di Stato de Prato. (Potthast)

50. **Olszowy-Schlanger, J.,** "'Israël et Nations du monde': loi et identité dans les formules des actes juifs médiévaux," *Revue de l'histoire des religions* 234 (2017): 255–271.

51. **Paul, J.,** "Archival Practices in the Muslim World prior to 1500," in Bausi, A., Brockmann, C., Friedrich, M., and Kienitz, S., eds., *Manuscripts and Archives: Comparative Views on Record-Keeping* (Studies in Manuscript Cultures 11), Berlin: de Gruyter, 2018, 339–360. – Paul summarizes in his article the prevailing views on the debate on archival practices in the pre-Ottoman Muslim world. He commendably includes sources from the then Persian-speaking world. Paul focuses mainly on administrative and *qāḍī* documents. At the end, he presents future-oriented research questions on the topic. (Metz)

52. **Rochard, H.,** "Le culte des archanges en Égypte byzantine et au début de l'époque arabe: le témoignage des peintures de Baouît," in Boud'hors, A., and Catherine, L., eds., *Cahiers de la bibliothèque copte: Dix-septième journée d'étude (Lisbonne, 18–20 juin 2015)* (Etudes coptes 15), Paris: Boccard, 2018, 117–135.

53. **Rodríguez-Gómez, M. D.,** and **Vidal-Castro, F.,** "Les terres de l'Alitaje (Grenade) et le pouvoir socio-politique et économique dans l'al-Andalus naṣride: Édition, traduction et étude de deux actes notariés de 878/1473–879/1474," *Arabica* 65.3 (2018): 331–367. – Edition of a contract of sale and a receipt (1473/74). In an extensive study, the editors analyze how the possession and exchange of agricultural land served the ruling family of the Nasrids – as it did other wealthy families and, later, Christians – to establish their economic and political power. (Potthast)

54. **Schenk, D.,** "How to Distinguish between Manuscripts and Archival Records: A Study in Archival Theory," in Bausi, A., Brockmann, C., Friedrich, M., and Kienitz, S., eds., *Manuscripts and Archives: Comparative Views on Record-Keeping* (Studies in Manuscript Cultures 11), Berlin: de Gruyter, 2018, 3–18.

55. **Schenke, G.,** "Monastic Control over Agriculture and Farming: New Evidence from the Egyptian Monastery of Apa Apollo at Bawit Concerning the Payment of Aparche," in Delattre, A., Legendre, M., and Sijpesteijn, P. M., eds., *Authority and Control in the Countryside: From Antiquity to Islam in the Mediterranean and Near East (6th–10th Century)* (Leiden Studies in Islam and Society 9), Leiden: Brill, 2018, 420–431.

56. **Shaddel, M.,** "The Year According to the Reckoning of the Believers: Papyrus Louvre inv. J. David-Weill 20 and the Origins of the Hijrī Era," *Der Islam* 95.2 (2018): 291–311. – When Rāġib published the document in 2007, he read *sanat qaḍāʾ al-muslimīn*. He was generally followed, yet Bruning in 2015 rather read *sunnat qaḍāʾ al-muslimīn*. Shaddel now comes back to Rāġib's sugges-

tion. The reading remains difficult. However, SHADDEL rightly emphasizes that taking the Hiǧra as an era actually means taking Muḥammad's coming to power as an era, a close parallel to many other eras. (Kaplony)

57. **Sharon, M.,** "Witnessed by Three Disciples of the Prophet: The Jerusalem 32 Inscription from 32 AH/652 CE," *Israel Exploration Journal* 68 (2018): 100–111. – Partial edition and discussion of "Jerusalem 32," a badly preserved inscription excavated outside the southwest corner of the Temple Mount and dated to 32 AH. The inscription mentions the "ḏimma of God and the guarantee of the Prophet," and refers to an event and to the future caliph Muʿāwiya. Using contextual literary evidence, SHARON suggests that the inscription was connected to the commemoration of the Treaty of Jerusalem. (Garosi)

58. **Shatzmiller, M.,** "The Adoption of Paper in the Middle East, 700–1300 AD," *Journal of the Economic and Social History of the Orient* 61 (2018): 461–490. – The author's approach is different from former studies on the topic, by combining economic theory, economic history, and quantitative methods. She provides statistics of prices of books and other goods, and wages of skilled and unskilled workers. In Egypt, book prices for one volume dropped from more than 4 dīnārs in the 9th century to half a dīnār in the 13th century. Interestingly, the steepest descent in these prices was from the 11th to the 12th century, not in the time of transition from papyrus to paper. (Thomann)

59. **al-Shdaifat, Y., al-Jallad, A., al-Salameen, Z.,** and **Harahsheh, R.,** "An Early Christian Arabic Graffito Mentioning 'Yazid the King,'" *Arabian Archaeology and Epigraphy* 28 (2017): 315–324. – Edition and discussion of an Arabic inscription discovered at al-Samrūniyyāt, near Qaṣr Burquʿ, Jordan. The inscription belongs to a Christian-Arabic epigraphic tradition, and its paleography and some linguistic features point to a 6th – or 7th-century date of composition. The authors argue that the inscription most likely refers to the Umayyad caliph Yazīd b. Muʿāwiya. If this identification is correct, the authors hold, the inscription may be a rare witness to Christian Arabs acknowledging the caliphate in the third quarter of the 7th century. (Bruning)

60. **Sijpesteijn, P. M.,** "Policing, Punishing and Prisons in the Early Islamic Egyptian Countryside (640–850 CE)," in Delattre, A., Legendre, M., and Sijpesteijn, P. M., eds., *Authority and Control in the Countryside: From Antiquity to Islam in the Mediterranean and Near East (6th–10th Century)* (Leiden Studies in Islam and Society 9), Leiden: Brill, 2018, 547–588. – In this article SIJPESTEIJN convincingly uses Greek, Coptic, and Arabic papyri to represent the organization and practice of the settlement of legal disputes in rural areas of Egypt in the early Islamic period (640–850), at a time when a systematic Islamic legal system had only begun to develop. She examines, among other things, the central questions of how violations of law were punished and

resolved, as well as the gradual spread of the central power from the provincial capital Fusṭāṭ to the Egyptian countryside. (Metz)

61. **Sijpesteijn, P. M.,** "Shaving Hair and Beards in Early Islamic Egypt: An Arab Innovation?," *al-Masāq* 30.1 (2018): 9–25. – Three papyri (one Coptic and two Arabic) from early Islamic Egypt attest to Arab authorities punishing Egyptian officials by shaving off their hair and beards. Sijpesteijn examines these papyri by placing them in different contexts: tax collection, cultural meanings attached to hair and its removal, and hair cutting before Islam and under Islam. The conclusion suggest that the punishment of hair cutting in the papyri can be seen both as an attestation of a common practice reflecting shared ideas of "Islamic Late Antiquity," and as revealing practices of the conquerors that differed from local custom and that are a recognizable part of a legal practice that would later develop into a full-fledged Islamic legal tradition. (Zinger)

62. **Stein, P.,** "Schreiben, Meisseln, Fehler machen: Zur Funktion von Schrift im öffentlichen Raum im antiken Südarabien," in Nehmé, L., and al-Jallad, A., 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 92), Leiden: Brill, 2017, 154–201. – Stein discusses the errors in composition and writing that afflict roughly one-third of monumental South Arabic inscriptions with respect to their social context. The ubiquitous instances of uncorrected errors indicate that in the prevalently illiterate social environment of South Arabian epigraphy, the aesthetic value of inscriptions took precedence over correctness of the rendering. (Garosi)

63. **Thomann, J.,** "Arabische magische Dokumente: Typen, visuelle Gestaltung und Traditionslinien," in Günther, S., and Pielow, D., eds., *Die Geheimnisse der oberen und der unteren Welt: Magie im Islam zwischen Glaube und Wissenschaft* (Islamic History and Civilization 158), Leiden: Brill, 2018, 223–243.

64. **Thomann, J.,** "Scientific and Archaic Arabic Numerals: Origins, Usages and Scribal Traditions of the Two Abjad Systems," *Sciamus* 19 (2018): 167–200. – Thomann analyzes the history of the two Abjad systems: He traces the so-called "western" archaic system (that is attested first in Arabic literature in early Qurʾān manuscripts) back to old Semitic traditions. It became dominant in the Maghreb, whereas it was used in the eastern parts of the Arabic world only in numerology. For most uses, a new system, developed in the 8th/9th century for translations of Syriac and Greek astronomical literature, replaced it. This paper includes an edition of a numerological text from the Vienna Papyrus Collection (P.Vind.inv. A.Ch 11, 10th century). (Potthast)

65. **Tillier, M.,** "Scribal Practices among Muslims and Christians: A Comparison between the Judicial Letters of Qurra b. Sharīk and Ḥenanishoʿ (1st Century

AH),” in Wissa, M., and Brock, S. P., eds., *Scribal Practices and the Social Construction of Knowledge in Antiquity, Late Antiquity and Medieval Islam* (Orientalia Lovaniensia Analecta 266), Leuven: Peeters, 2017, 197–214. – A comparison of letters sent by Qurra b. Šarīk (governor of Egypt, 709–714) and a collection of 25 letters by Ḥenān-Īšōʿ (East-Syrian katholikos of al-Madāʾin, 686–693) preserved in legal literature. In Qurra's office, Muslim b. Labnan was in charge of dispute resolution. The whole procedure was a standard one of first instance, in which, after a proper trial with both litigants present, the governor gave a conditional judgment to be executed by the pagarch. This is basically the same procedure as in 6th-century Egypt, where the emperor ordered the *dux* to act. In the Ḥenān-Īšōʿ dossier, the procedure is strikingly similar: the patriarch gives a conditional judgment to be executed, after a proper trial with both litigants present, by a local priest (*qašīšō*), judge (*dayōnō*), or layman (*mhaymnō*). Both procedures may have been part of a shared legal tradition. Governors may not have chosen the procedure, but reacted to a constant influx of petitions: the emergence of an Islamic imperial culture. (Kaplony)

66. **Tillier, M.,** and **Vanthieghem, N.,** “Un régistre carcéral de la Fusṭāt abbasside,” *Islamic Law and Society* 25 (2018): 319–358. – Edition of three unconnected leaves from a register, containing the text of 18 petitions asked by debt bondage prisoners (one of them a woman) and answered positively (P.Michael.inv. A 156; B 515; A 1000). Each single entry starts with the term *qiṣṣa*, the name of the debtor, and the sum (from half a dīnār to 110 dīnārs) for which he or she had been put in prison, and includes the name of the debtee and his address, the date of the acknowledgment by the debtor (covering Ṣafar and Rabīʿ I, possibly of the year 805–806), and further details. Each entry is preceded by the note *ḫulliya/ḫulliyat*, “set free (with no conditions)” or *ḫulliya li-ṣāḥibi*, “set free (on condition that he may work) in favor of his adversary.” All persons mentioned come from al-Fusṭāṭ, debtors and debtees are of the same religion, and addresses are given by quarter, point of reference, and house. We hear of the judge (*qāḍī*), a warrantor (*ḥamīl*), and the agent (*ḫalīfa*, probably meaning police chief) of the governor ʿAbd Allāh b. Muḥammad. This is a very clear paper on how debt bondage worked. (Kaplony)

67. **Tillier, M.,** and **Vanthieghem, N.,** “Une oeuvre inconnue de Wakīʿ b. al-Ǧarrāḫ (m. 197/812?) et sa transmission en Égypte au IIIe/IXe siècle,” *Arabica* 65.4 (2018): 656–700.

68. **Vanthieghem, N.,** “Le plus ancien papier documentaire arabe: édition de P. Cambr. UL Inv. Michael. Chart. B 90.2,” *Chronique d'Égypte* 93 (2018): 200–204. – Edition and discussion of P. Michael.inv. Chart. B 90.2, a written obli-

gation of 340 dīnārs dated to 878, possibly written in al-Fusṭāṭ. The document is the oldest dated Arabic document on paper from Egypt to date. (Garosi)

69. **Wagner, E.-M.,** "A Matter of Script? Arabic and Judeo-Arabic in the Genizah Collections," in Meri, J., ed., *Jewish-Muslim Relations in Past and Present: A Kaleidoscopic View*, Leiden: Brill, 2017, 115–136. – WAGNER revisits the idea of Judeo-Arabic and the origins of Middle Arabic varieties, noting that Judeo-Arabic is best suited for Arabic texts written in Hebrew characters and that aspects of Middle Arabic predate Classical Arabic, rather than being a deterioration of the latter. Examining cases of mixed scripts in Geniza documents, she argues that the choice of script was made according to a variety of factors: education, class, profession, practical goal, and religious affiliation. (Zinger)

70. **Wagner, E.-M.,** and **Ahmed, M. A. H.,** "From Tuscany to Egypt: Eighteenth Century Arabic Letters in the Prize Paper Collections," *Journal of Semitic Studies* 62.2 (2017): 389–412. – Edition of three letters with mostly Christian background, now kept in the National Archives in Kew. These and other letters were seized by a British privateer on the Tuscan ship *Bartolomeo Prato* in 1759. The editors give some remarks on peculiarities of the language of the letters, which is similar to Judeo-Arabic from the same period. (Potthast)

71. **Younes, K. M.,** "New Governors Identified in Arabic Papyri," in Delattre, A., Legendre, M., and Sijpesteijn, P. M., eds., *Authority and Control in the Countryside: From Antiquity to Islam in the Mediterranean and Near East (6th–10th Century)* (Leiden Studies in Islam and Society 9), Leiden: Brill, 2018, 13–43. – Edition of three official letters of the second half of the 8th century (P.Ryl. inv. B II 10; P.Lond.UniColl.inv. Petrie Ars. 60; P.CtYBR inv. 2733). YOUNES deals with four governors of Egypt who are unknown as such to narrative sources, and gathers all known information on two of them. The first two letters mention Ḥuwayy b. Ḥuwayy (in office 797–798), the third Muḥammad b. Saʿīd (769–773). Additionally, P.Vind.inv. A.P. 1176 = PERF 610 knows of ʿUmar b. Mihrān (792), and P.Berl.inv. 12815 knows of Abū Ḍamra Muḥammad b. Sulaymān (775–778). No. 3 contains the very first mention of the term *al-qahramān qahramān al-amīr* ("the butler, the butler of the *amīr*"). A very careful edition. (Kaplony)

72. **Zinger, O.,** "'She Aims to Harass Him': Jewish Women in Muslim Legal Venues in Medieval Egypt," *Association for Jewish Studies Review* 42.1 (2018): 159–192.

Reviews

73. **Ahmed, M.,** "Review of: Friedman, M. A., A Dictionary of Medieval Judeo-Arabic in the India Book Letters from the Geniza and in Other Texts (Hebrew), Jerusalem 2016," *Journal of Jewish Studies* 69 (2018): 212–214.

74. **Forster, R.,** "Review of: Kiyanrad, S., Gesundheit und Glück für seinen Besitzer. Schrifttragende Amulette im islamzeitlichen Iran (bis 1258), Würzburg 2017, *Der Islam* 95.2 (2018): 622–625.

75. **Frembgen, J. W.,** "Review of: Kiyanrad, S., Gesundheit und Glück für seinen Besitzer. Schrifttragende Amulette im islamzeitlichen Iran (bis 1258), Würzburg 2017," *Orientalistische Literaturzeitung* 113 (2018): 165–166.

76. **Hirschler, K.,** "Review of: Müller, C., Der Kadi und seine Zeugen. Studie der mamlukischen Ḥaram-Dokumente aus Jerusalem, Wiesbaden 2013 (Abhandlungen für die Kunde des Morgenlandes 85)," *Islamic Law and Society* 25 (2018): 157–161.

77. **Lahmann, A.,** "Review of: Meri, Y., ed., The Routledge Handbook of Muslim-Jewish Relations, New York 2016," *Judaica* 74 (2018): 310–312.

78. **Lewicka, P.,** "Review of: Trépanier, N., Foodways and Daily Life in Medieval Anatolia: A New Social History, Austin 2014," *Der Islam* 95.2 (2018): 640–644.

79. **Lohlker, R.,** "Review of: Kiyanrad, S., Gesundheit und Glück für seinen Besitzer. Schrifttragende Amulette im islamzeitlichen Iran (bis 1258), Würzburg 2017," *Wiener Zeitschrift für die Kunde des Morgenlandes* 108 (2018): 428–429.

80. **Malczycki, M.,** "Review of: van Berkel, M., Buskens, L. and Sijpesteijn, P. M., eds., Legal Documents as Sources for the History of Muslim Societies: Studies in Honour of Rudolph Peters, Leiden 2017," *al-Masāq* 30 (2018): 338–339.

81. **Schreiner, S.,** "Review of: Conermann, S., ed., Muslim-Jewish Relations in the Middle Islamic Period: Jews in the Ayyubid and Mamluk Sultanates (1171–1517) (Mamluk Studies 16), Göttingen 2017," *Judaica* 74 (2018): 313–314.

82. **Shivtiel, A.** "Review of: Friedman, M. A., A Dictionary of Medieval Judeo-Arabic in the India Book Letters from the Geniza and in Other Texts (Hebrew), Jerusalem 2016," *Journal of Semitic Studies* 63 (2018): 529–532.