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**Annotated Bibliography “Arabic Papyrology and Documentary Studies on the
Mediterranean and the Islamicate World” New Publications 2019 and Addenda 2018.
Chipman,L,“How to Read a Medical Prescription,” Jewish History 32 (2019) 2–4:
487–492.**

Thomann, Johannes

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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 Taghrī Birdī,” 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-