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68. **Igarashi, D.**, “The waqf-endowment strategy of a Mamluk military man: The contexts, motives, and purposes of the endowments of Qijmās al-Ishāqī (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 Qāyrbāy 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 Qijmāsīya in central Cairo, a large self-benefitting *waqf* complex. When unexpectedly, he became viceroy of Damascus (885–892/1480–1487), he built a similar Qijmāsīya complex in central Damascus. Qijmās and Qāyrbāy 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: Schrifträger 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