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**Annotated Bibliography “Arabic Papyrology and Documentary Studies on the
Mediterranean and the Islamicate World” New Publications 2019 and Addenda 2018.
Saar, O.-P., “Geniza Magical Documents,” *Jewish History* 32 (2019) 2–4: 477–484.**

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Posted at the Zurich Open Repository and Archive, University of Zurich
ZORA URL: <https://doi.org/10.5167/uzh-194133>
Journal Article
Published Version

Originally published at:

Thomann, Johannes (2020). Annotated Bibliography “Arabic Papyrology and Documentary Studies on the Mediterranean and the Islamicate World” New Publications 2019 and Addenda 2018. Saar, O.-P., “Geniza Magical Documents,” *Jewish History* 32 (2019) 2–4: 477–484. *Der Islam*, 97(2):559–600.

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./Dekkeche, 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-