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Annotated bibliography “Arabic Papyrology and Documentary Studies on the Mediterranean and the Islamicate World”: New Publications 2020–2021 and Addenda 2019 : [Review:] D’Ottone, Arianna, “Unpublished Exemplars of Block-Printed Arabic Amulets from the Qubbat al-Khazna”, in: D’Ottone, Arianna/Hirschler, Konrad/Vollandt, Ronny (eds.), *The Damascus Fragments: Towards a History of the Qubbat al-khazna Corpus of Manuscripts and Documents. Beirut Texts and Studies 140*, Würzburg: Ergon 2020, 409–438.

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Reviews

Annotated Bibliography “Arabic Papyrology, Archives, and Times of Change in the Mediterranean and the Islamicate World”

New Publications 2020–2021 and Addenda 2019

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Overview

This year, publications in Arabic Papyrology and neighbouring disciplines have tackled historical frameworks and developments that go far beyond descriptive editions of new documents – though the latter remain a crucial contribution to the field, as they provide new material for future research. The diverse material in this bibliography spans an extensive geographical area and a likewise wide historical time frame. With documents from Spain and Sicily in the West, to Arabia and Persia in the East, from the Byzantine up to the Ottoman era, an impressive range of historical, political, economic, social, and linguistic settings have been covered by the authors. Many contributions discuss times of transition and movement connected to political change, especially during Late Antiquity and the Umayyad era (12, 14, 15, 16, 33, 35, 61, 63), and the impact of the events on the authorities and administrative structures (20, 27, 46, 50, 56, 82, 83) that were established both on a higher state level (11, 24, 49), and on a local level (21, 22, 26, 34, 71, 85, 89, 90). Old and new elites and communities persisted (62), evolved (29, 70), or fought for their position; hierarchies of power, patronage, and loyalty were established or maintained (6, 8, 28, 40, 66, 67). Communities often dealt with economic change; economic history and financial matters are key factors to movements of or within communities and groups (10, 25, 55, 75, 76). Naturally, social cohesion, identity,

and coexistence make up the more subtle fabric that binds ethnic and religious groups together, as last year's publications have clearly shown once again (17, 19, 37, 39, 57, 78, 88, 91, 95). Legal documents show us how social ties were "officially" established and regulated (18, 41, 43, 48, 73, 77, 86, 92, 93, 97). Language, multilingualism, and the deliberate choice of register are further decisive elements of group identity (2, 13, 23, 52, 69, 87). They are most clearly expressed in the stylistics and strategies of letter-writing and diplomatics (1, 42, 45, 59, 72, 74, 79), and in more technical aspects of writing and composing texts manifest in palaeography and general scribal practice and text transmission (31, 38, 60, 65, 68, 84, 94). When narratives and (individual) texts or documents come together in manuscripts or books, we gain access to a more extensive record of scribal practice, text composition and structure (30, 80), and often information about the history of texts and/or manuscripts facilitates statements on literacy and book culture throughout the time our evidence covers (64). In this year's bibliography, we see an impressive number of publications on book and manuscript culture, especially in Damascus (3, 4, 44) but also in other regions. Additionally, we get an important insight into the lifecycle of documents and manuscripts through studies of archives or archival practices (both by intentional text collection and by build-up over time), collections, and other groups of material whose historical significance often lies in the connection(s) between the individual pieces (5, 7, 9, 32, 53, 54, 58). Case studies of distinct texts and genres enrich our perception of the production and transmission of knowledge over time (30, 36, 47, 51, 81).

Monographs

1. **Diem, Werner**, *Arabische amtliche Nilbriefe: Ein Beitrag zur arabischen Kulturgeschichte, Epistolographie und Stilgeschichte des 12.–15. Jahrhunderts*. Arabische Literatur und Rhetorik – Elfhundert bis Achtzehnhundert, 7, Baden-Baden 2020.
2. **Fournet, Jean-Luc**, *The Rise of Coptic: Egyptian Versus Greek in Late Antiquity*. The Rostovtzeff Lectures, Princeton: Princeton University Press 2020.
3. **Hirschler, Konrad**, *A Monument to Medieval Syrian Book Culture: The library of Ibn 'Abd al-Hādī*. Edinburgh studies in Classical Islamic History and Culture, Edinburgh: Edinburgh University Press 2020. – HIRSCHLER's book discusses the book endowment by Ibn 'Abd al-Hādī in late Mamluk Damascus. Ibn 'Abd al-Hādī was a notary, landowner and book author from the Maqḍisī family, the famous Ḥanbalī scholars who founded the Ṣāliḥiyya quarter in the outskirts of Damascus during the crusades. The particular interest of his book collection is that we have both the original list of endowed books, and

a substantial portion of the books mentioned on the list, which are still kept in the national library in Damascus. This probably makes it the best known Mamluk book endowment. HIRSCHLER discusses different types of annotations, particularly ownership and reading notes. The ownership remarks show that popular books, both during the Mamluk and Ottoman era, were frequently sold or stolen from endowments, re-sold and re-endowed, either to the same or a different endowment. The books now held by the national library were neither sold nor stolen, because their content and their physical appearance was not attractive. On the other hand, the reading notes show us that Ibn ‘Abd al-Hādī had a very particular collecting focus. He bought hadith booklets, some of them in a bad state of preservation, whose reading notes were often older than a hundred years and bound them into composite manuscripts, a process HIRSCHLER calls “mağmū‘ization”. Obsolete documents, especially parchment, were often re-used as wrappers, but some texts are inserted because Ibn ‘Abd al-Hādī found them worth preserving. Another interesting point is that Ibn ‘Abd al-Hādī wrote his own books (about one per month) in the same script as the legal documents he wrote as a notary. After a two-hundred page introduction, 300 pages of the book consist of an updated translation of Ibn ‘Abd al-Hādī’s list of endowed books, the *fihrist*, with all the titles identified, as far as possible. (Sonogo)

4. **Al-Jallad, Ahmad** (with a contribution by Ronny Vollandt), *Damascus Psalm Fragment: Middle Arabic and the Legacy of Old Ḥigāzī*, Chicago: The Oriental Institute of the University of Chicago, 2020.
5. **Rustow, Marina**, *The Lost Archive: Traces of a Caliphate in a Cairo Synagogue*, Princeton: Princeton University Press 2020. – This book is a benchmark in the field of diplomatics and writing history through material culture. The preservation of documents, their “travel” and ways into a library, raises the question of how Fatimid documents arrived at the Cairo Genizah. The research question led to conclusions on the nature of the Fatimid State on the grounds of the sophisticated statecraft displayed by the Fatimid administration, among other things. By studying the adoption of semiotics of Abbasid chanceries, Baghdad and Samarra, together with Fatimid semiotics that endured in many parts of the world, the diplomatics of documents, their lives, method of archiving in the Fatimid court, and the disposal of documents, the core of this exhaustive research, the author shows a way of writing history by letting material culture talk for itself. Thus, the common understanding that the pieces of documents were just reused parchments was not a sufficient explanation for the author, who saw, on the ontological value of decrees, a semiotic of the state apparatus reaching every single corner and subject of the realm. (Daga Portillo)

6. **Yarbrough, Luke**, *Friends of the Emir: Non-Muslim State Officials in Premodern Islamic Thought*, Cambridge: Cambridge University Press 2019. – A leading-edge research of an interdisciplinary character. Dealing with the origins and elaboration of a prescriptive discourse concerning non-Muslim officials in the administration, YARBROUGH finds it non-pertaining to *dhimmi* law. The historical contingency of a supposed Islamic norm is traced back to the Roman and Sasanian Empires. After situating the origins of the Islamic discourse in 8th/9th century Iraq due to rivalry between Muslim and non-Muslim elites, the process of ascribing the norm to Umar I and II and the cumulative character of the discourse is thoroughly described. The legal development of the discourse deserves a chapter, since, from being a minor theme in legal works, the discussion increased from the 12th century onwards. However, legal as well as literary works could carry the same prescriptive weight and responded to the same historical circumstances. The sociological approach opens up new horizons of research and puts into perspective the intertwining of social, political and normative issues, demonstrating the historical contingency of alleged norms. (Daga Portillo)

Collected volumes

7. **Aria Torres, Juan Pablo/Espejo Arias, Teresa (eds.)**, *La colección de documentos árabes del Archivo Histórico Provincial de Granada: Estudio, edición y facsímil digital*, Granada: Junta de Andalucía, Consejería de Cultura y Patrimonio Histórico 2020. – A codicological, paleographical, and textual study with facsimiles of 22 documents (21 from 15th century Nasrid Granada and one from Tetuán) held in the Archivo Histórico Provincial de Granada. 15 documents on paper and two parchments are notary deeds (11 sales contracts, three inheritance cases, one certificate of possession, one legal mandate with commutative contract) and were edited with corresponding Spanish summaries. The remaining five documents are private (accounts, a letter, a list of debts, and a religious treaty). The authors present a thorough chemical analysis of inks and papers used in the documents. (Ženka)
8. **Conermann, Stephan/Şen, Gül (eds.)**, *Slaves and Slave Agency in the Ottoman World*. Ottoman Studies/Osmanistische Studien 7, Köln: Bonn University Press 2020.
9. **D'Ottone, Arianna/Hirschler, Konrad/Vollandt, Ronny (eds.)**, *The Damascus Fragments: Towards a History of the Qubbat al-khazna Corpus of Manuscripts and Documents*. Beirut Texts und Studien 140, Würzburg: Ergon 2020.

10. **Faucher, Thomas (ed.),** *Money Rules!: The Monetary Economy of Egypt, from Persians until the Beginning of Islam*. Bibliothèque d'études 176, Cairo: Institut français d'archéologie orientale 2020.
11. **Hagemann, Hannah-Lena/Heidemann, Stefan (eds.),** *Transregional and Regional Elites – Connecting the Early Islamic Empire*. Studies in the History and Culture of the Middle East 36. Berlin/Boston: de Gruyter 2020.
12. **Huebner, Sabine R./Garosi, Eugenio/Marthot-Santaniello, Isabelle,/ Müller, Matthias/Schmidt, Stefanie/Stern, Matthias (eds.),** *Living the End of Antiquity: Individual Histories from Byzantine to Islamic Egypt*. Millennium Studies 84, Berlin/Boston: De Gruyter 2020. – The book collects information of how the “big events” during the transition from Byzantine to Arabic/Islamic Egypt affected the lives of local communities and individuals on a daily and personal level. The introduction discusses concepts like epochal change and transition, questioning historical boundaries as well as the range of textual evidence that scholars have used to describe the events in question. The main part is divided into three broad sections according to the surroundings in which individuals could experience and live changed circumstances: 1. Authorities and how they worked, be they private, like landowners, or state-organised, like governors and scribes, including discussions on social elites. 2. Village authorities and local elites, the link between state authority and local society. 3. Daily lives and how change was felt individually by different social groups. (Bsees)
13. **Kaplony, Andreas/Potthast, Daniel (eds.),** *From Barcelona to Qom: Aramaic, South Arabian, Coptic, Arabic and Judeo-Arabic Documents*. Islamic History and Civilization 178, Leiden: Brill 2021. – A unique book that gathers key studies on diplomatics. The Pre-Islamic tradition of diplomatics is represented by Aramaic documents from Achaemenid Bactria, Semitic documents on wooden sticks, South Arabian and Coptic fragments from the National Library of Egypt (Dār al-Kutub). Early Arabic Papyri, Fāṭimid and Mamluk documents have their own review. (Daga Portillo)
14. **Langelotti, Micaela/Rathbone, Dominic (eds.),** *Village Institutions in Egypt from Roman to Early Arab Rule*. Proceedings of the British Academy 231, 2020.
15. **Marsham, Andrew (ed.),** *The Umayyad World*, London: Routledge 2020.
16. **Preiser-Kapeller, Johannes/Reinfandt, Lucian/Stouraitis, Yannis (eds.),** *Migration Histories of the Medieval Afroeurasian Transition Zone: Aspects of Mobility between Africa, Asia and Europe, 300–1500 C.E.*, Studies in Global Social History 39. Leiden: Brill 2020.
17. **Salvesen, Alison/Pearce, Sarah/Frenkel, Miriam (eds.),** *Israel in Egypt: The Land of Egypt as Concept and Reality for Jews in Antiquity and the Early Medieval Period*. Ancient Judaism and Early Christianity 110, Leiden: Brill 2020.

Papers

18. **‘Abd al-Raḥmān, Muḥammad Naṣr/ Anas, Muḥammad Aṣraf**, “‘Aqdā zawāḡ fī waṭīqa ġayr manšūra min waṭā’iq al-ḡaram al-quḡsī al-ṣarīf,” *Annales Islamologiques (AnnIs)* 53 (2020): 299–325. – Edition and study of a paper document from the Ḥaram collection in Jerusalem (No. 646). The paper is written on both sides and contains two marriage contracts and subsequent repudiation belonging to a freed woman called Zumurrud, who lived in Jerusalem in the latter half of the 8th/14th century. All deeds date between 791/1389 and 793/1391. (Younes)
19. **Arad, Dotan**, ““In the Wilderness of Their Enemies”: Jewish Attitudes Towards the Muslim Space in Light of a Fifteenth-Century Genizah Letter,” in: Salvesen, Alison/Pearce, Sarah/Frenkel, Miriam (eds.), *Israel in Egypt: The Land of Egypt as Concept and Reality for Jews in Antiquity and the Early Medieval Period*, Ancient Judaism and Early Christianity 110, Leiden: Brill 2020, 640–648.
20. **Barański, Tomasz**, “The Arabic Text of SPP VIII 1198 and its Significance for the Study of Arabisation of the Egyptian Administration”, *Journal of Juris-tic Papyrology* 49 (2019): 17–30. – Edition of the Arabic part of P.Vind.inv. G 1185, a bilingual Arabic-Greek tax receipt (Greek text published as SPP VIII 1198) issued by the tax official ‘Abd al-Raḥmān b. Abī ‘Awf. By comparing the remainders of the Arabic dating formula with the indiction date in the Greek part of the papyrus, it can be inferred that the document was written in 709 – and not in the second half of the 7th century as had been previously hypothesized. This new evidence strongly suggests that the indiction date on another bilingual tax receipt issued by ‘Abd ar-Raḥmān (SB XVIII 13771) should now be interpreted as 707. The document thus corroborates the impression that the Arabicization of tax assessment and collection practices only began to take firmer roots in Egypt well into the Marwanid period. (Garosi)
21. **Berkes, Lajos/Gonis, Nikolaos**, “Monastic Wine Distributions in the Eighth Century: Papyri from the Catholic University of America”, *Journal of Coptic Studies (JCS)* 22(2020): 1–27.
22. **Berkes, Lajos/Claytor, W. Graham**, “Requisitions for the Conquering Arabs: two more Letters from Hypatios to Senouthios”, *Zeitschrift für Papyrologie und Epigraphik (ZPE)* 216 (2020): 251–257. – Edition of P.Lond. inv. 1300 and 1320. These are two Greek letters from the mid-7th-century Hermopolite *nomos* addressed by Hypatios to the administrator Senouthios and belong in the latter’s homonymous archive. The documents contain accounts on the collection of revenues in nature and money. Prosopographical as well as con-

- textual evidence suggests that Arab troops were the intended beneficiaries of the requisitions. (Garosi)
23. **Berkes, Lajos/Vanthieghem, Naïm**, “Maṭar and Metron in Papyri: The Greek Origin of an Arabic Measure”, *Journal of Juristic Papyrology* 49 (2019): 31–40.
 24. **Berkes, Lajos/Vanthieghem, Naïm**, “Notes on the Careers of Nāḡid b. Muslim and ‘Abd al-Malik b. Yazīd”, *Chronique d’Égypte (CdÉ)* 95/189 (2020): 154–161. – Emendations of P.Vindob. inv. A.P. 1944 verso (= P.DiemAmtlicheSchreiben 1) and KSB II 912, both of which can now be assigned to the dossier of the pagarch of the Herakleopolite (728–729) and Arsinoite (ca. 730–743) *nomos* Nāḡid b. Muslim. The first papyrus is a draft of a letter by the pagarch of the Herakleopolite ‘Abd al-Malik b. Yazīd (fl. 751/752), containing instructions to a subordinate in response to a request by Nāḡid. The second is a Coptic letter addressed in Nāḡid’s name to village officials in the Fayyūm and, up to now, the only known Coptic item in his dossier. The article further contains an edition of P.Vindob. inv. A.P. 1944 recto, a bilingual Greek-Arabic list of villages in the Herakleopolite and their tax payments. (Garosi)
 25. **Bouderbala, Sobhi/Fenina, Abdelhamid**, “Fiscalité et pratiques monétaires dans l’Égypte pré-fatimide à la lumière des documents papyrologiques et numismatique”, in: Faucher, Thomas (ed.), *Money Rules!: The Monetary Economy of Egypt, from Persians until the Beginning of Islam*. Bibliothèque d’études 176, Cairo: Institut français d’archéologie orientale, 2020, 393–410.
 26. **Boud’hors, Anne**, “Situating the Figure of Papas, Pagarch of Edfu at the End of the Seventh Century: The Contribution of the Coptic Documents”, in: Huebner, Sabine R./Garosi, Eugenio/Marhot-Santaniello, Isabelle/Müller, Matthias/Schmidt, Stefanie/Stern, Matthias (eds.), *Living the End of Antiquity: Individual Histories from Byzantine to Islamic Egypt*. Millenium Studies 84, Berlin/Boston: De Gruyter 2020, 63–72.
 27. **Bruning, Jelle**, “A Call to Arms: An Account of Ayyubid or Early Mamluk Alexandria”, *al-‘Uṣūr al-Wuṣṭā* 28 (2020): 74–115.
 28. **Bruning, Jelle**, “Slave Trade Dynamics in Abbasid Egypt: The Papyrological Evidence”, *Journal of the Economic and Social History of the Orient (JESHO)* 63 (2020): 682–742. – In this article, BRUNING discusses the organisation and mechanism of the slave trade in Abbasid Egypt based largely on papyrological evidence. The article presents the edition of five unpublished Arabic papyri, i.e., four personal and commercial letters (P.CtYBR inv. 2667; P.CtYBR inv. 2669; P.Ryl. inv. B III 10 (A) verso; P.Cam. inv. Mich.Pap.A. 113) and a contract recording the sale of a Nubian slave woman (P.Cam. inv. Mich.Pap.Q. 6), all dated on palaeographical grounds to the third-fourth/ninth-tenth centuries. Because of their quotidian nature, the letters offer invaluable informa-

- tion about the daily business of slave traders and the commercial dynamics at slave markets. A very solid papyrological publication with a comprehensive socio-historical analysis. (Younes)
29. **Bruning, Jelle/Younes, Khaled M.**, “An Arabic Papyrus Recording the Lineage of ‘Amr b. al-‘Āṣ”, *Bulletin of the American Society of Papyrologists (BASP)* 57 (2020): 9–17.
 30. **Bsees, Ursula**, “The Second Source of Islam: Reconsidering Ḥadīth Papyri,” in: Kaplony, Andreas/Potthast, Daniel (eds.) *From Barcelona to Qom: Aramaic, South Arabian, Coptic, Arabic and Judeo-Arabic Documents*. Islamic History and Civilization 178, Leiden: Brill 2021, 73–116. – The oldest original sources for *ḥadīth* are Arabic papyri – literary sources appear after the 9th century. Here, BSEES presents an excellent study of five papyri of the Vienna collection. She analyses the script and its style and the *Sitz im Leben* (setting in life) of the text, e.g. by whom and for what purpose they were used: Angular writing, similar to Kūfi or Ḥijāzī script, appropriate for religious texts, and especially the Qur’ān, was meant to be used in *ḥadīth* papyri. However, like the case of P.Vind.inv.A.P.6666v, the scribe could not keep the style for the whole document. Some papyri show marks of orality. The preference for thematic, *muṣannaf*-structure versus line of transmission, *musnad*, is shown in this edition (by the 9th century the *musnad* structure had been established). The edited papyrus are: 1.P.Vind.inv.A.P.6666v, 9th century, about excesses of piety. 2.P.Vind.inv.A.P.10128, 8th/9th centuries about regulations of prayer and behaviour in a mosque. 3.P.Vind.inv.A.P.10129, 8th/9th centuries on the superiority of ‘Alī, reflecting a current discussion in Egypt. 4.P.Vind.inv.A.P.1603, 9th century on night-supplications and supplication to ‘Alī, where it is shown that Sunni and Shī‘a *ḥadīth* were common material at an early stage. 5.P.Vind.inv.A.P. 10126–10134, 8th century on supplicating for a cure and subsistence with quotations from Jesus. (Daga Portillo)
 31. **Cellard, Éléonore**, “The Written Transmission of the Qur’ān During Umayyad Times: Contextualising the Codex Amrensis 1”, in: Marsham, Andrew (ed.) *The Umayyad World*, London: Routledge 2020, 438–462. – A study of several folios of the so-called “Codex Amrensis” Qur’ān manuscript, very likely kept in the mosque of ‘Amr b. al-‘Āṣ, hence its name. The author gives a short history of the manuscript, a detailed account of its paleography, and a codicological and textual analysis (aided by highly informative figures and tables). The author then compares the codex to other, similar Qur’ān manuscripts and concludes with remarks on the manuscript’s transmission history and to what scribal background its characteristics might point. (Bsees)
 32. **Chepel, Elena Y./Miroshnikov, Ivan/Shavrin, Jan**, “Папирусы из собрания Музея истории Пермского университета: предварительные

- результаты изучения: Papyri from the collection of the Museum of History of Perm University: preliminary results of the study”, *Egypt and Neighbouring Countries* 1 (2020): 32–44. – After providing insights into the history of Greek Papyri collections in Russia and offering an overview of Greek and Arabic papyri at the Pushkin State Museum for Fine Art in Moscow, CHEPEL and SHAVRIN focus on the papyri collection held at the Museum of History of Perm University. Being a former part of the papyrus collection of the Pushkin State Museum for Fine Art in Moscow until 1919, the University of Perm bought the collection no later than 1923 and it is now a part of the Art Department in the Museum of History of Perm University. The article itself presents a relatively small number of about 30 papyri (Hieratic: 2, Demotic: 5, Coptic: 5, Greek: 14, bilingual: 2) of the collection, in which the Greek and the Coptic papyri form the largest part. Nonetheless it is of great significance – for both the Russian-speaking research community and others – in drawing attention to rather unknown, hardly accessible, papyri collections in Russia. (Hradek)
33. **Coghill, Edward**, “How the West was Won: Unearthing the Umayyad History of the Conquest of the Maghrib”, in: Marsham, Andrew (ed.), *The Umayyad World*, London: Routledge 2020, 539–570.
 34. **Cromwell, Jennifer**, “A Village Scribe on the Eve of Change,” in: Huebner, Sabine R./Garosi, Eugenio/Marthot-Santaniello, Isabelle/Müller, Matthias/Schmidt, Stefanie/Stern, Matthias (eds.), *Living the End of Antiquity: Individual Histories from Byzantine to Islamic Egypt*. Millenium Studies 84, Berlin/Boston: De Gruyter 2020, 129–140.
 35. **Dar, Alon**, “... So that the Descendants of the Descendants [of the Muslims] May Profit by It”: ‘Umar ibn al-Khaṭṭāb, the Muslim Army and the Decision not to Divide the Lands of Alexandria”, in: Huebner, Sabine R./Garosi, Eugenio/Marthot-Santaniello, Isabelle/Müller, Matthias/Schmidt, Stefanie/Stern, Matthias (eds.), *Living the End of Antiquity: Individual Histories from Byzantine to Islamic Egypt*. Millenium Studies 84, Berlin/Boston: De Gruyter 2020, 49–62.
 36. **D’Ottone, Arianna**, “Unpublished Exemplars of Block-Printed Arabic Amulets from the Qubbat al-Khazna”, in: D’Ottone, Arianna/Hirschler, Konrad/Vollandt, Ronny (eds.), *The Damascus Fragments: Towards a History of the Qubbat al-khazna Corpus of Manuscripts and Documents*. Beirut Texts und Studien 140, Würzburg: Ergon 2020, 409–438. – The article provides an edition and translation of two block prints that are part of the corpus of 200,000 documents that were kept in a dome of the Umayyad Mosque in Damascus until most of them were brought to Istanbul in 1917. The two block prints, along with most of the corpus, are now in the Museum of Turkish

- and Islamic Art. The first of these (shelf-mark YAZMA in bundle no. 13327), probably made in the fourth/tenth century, contains an illustration with the Prophet's pulpit to the left, his tomb to the left, and one of the gardens of Paradise in the centre, a motif later widely used in al-Jazūli's *Dalā'il al-khayrāt*. The second block print (shelf-mark YAZMA in bundle no. 13327) contains an illustration with a *khamisa* depicted as the back of a left hand within an architectural form from which lamps hang. The texts in the two block prints are exclusively texts from the Qur'ān, which is unusual. Presumably, both documents were produced in Syria. The article ends with valuable and well-documented references to Islamic block prints in general. (Thomann)
37. **Donner, Fred M.**, "Living Together: Social Perceptions and Changing Interactions of Arabian Believers and Other Religious Communities during the Umayyad Period", in: Marsham, Andrew (ed.), *The Umayyad World*, London: Routledge 2020, 23–38.
38. **Elhage-Mensching, Lina**, "The Arabic Pen Trial in the Sahidic Holy Week Lectionary of the Bodleian Library", *Journal of Coptic Studies (JCS)* 22 (2020): 69–93. – The 13th/14th-century Bodleian Library Ms. Huntington 5 is a Sahidic Coptic Holy Week lectionary that includes some Arabic paratextual features. The author focuses on a pen trial on the lower margin of one of its folios and compares it to an extensive range of examples of Latin, Hebrew, and Arabic (including Judaeo-Arabic) pen trials. The pen trial at issue seems to be the first-known Arabic pen trial in a Coptic manuscript. It is exceptional in two respects: first, in that it expands the conventional formula "*tajribat qalam lā falaḥ man ḡalam*" by a second line of rhymed verse (*rajaz*); second, in that it completes the first two lines with a biblical quotation, betraying a Christian, probably Coptic, writer, as the author suggests. No attempt at dating is made, though a range of one or two centuries after the manuscript's production is proposed. Given its acquisition history, the pen trial must date to before the second half of the 17th century. The quoted Psalms verses (111:1–3) match a Peshitta-based version and agree almost verbatim with the 1614 Roman print by the Maronites Gabriel Sionita and Victor Scialac. The same version, however, is also attested in manuscripts in use amongst the Copts, such as, for instance, the well-known 14th century pentaglot Psalter Ms. BAV Barb. Or. 2. from the monastery of Saint Macarius in Wādī n-Naṭrūn. (Sonego/Tarras)
39. **Frenkel, Miriam**, "From Egypt to Palestine and Back: Links and Channels in Medieval Judaism", in: Salvesen, Alison/Pearce, Sarah/Frenkel, Miriam (eds.), *Israel in Egypt: The Land of Egypt as Concept and Reality for Jews in Antiquity and the Early Medieval Period*. Ancient Judaism and Early Christianity 110, Leiden: Brill 2020, 441–460.

40. **Frenkel, Yehoshua**, “Slavery in 17th-Century Ottoman Jerusalem in Light of Several Sharia Court Records”, in: Conermann, Stephan/Şen, Gül (eds.), *Slaves and Slave Agency in the Ottoman World*. Ottoman Studies/Osmanistische Studien 7, Köln: Bonn University Press 2020, 237–282.
41. **Friedman, Mordechai Akiva**, “Marriage Contracts according to the Custom of Eretz Israel: Nine Newly Identified Fragments from the Geniza (seride teshā ketubot le-fi minhag ereṣ yisra’el min ha-geniza)” [Hebrew], *Dine Israel* 34 (2020): 173–238. – In his classic 1980–1 study, *Jewish Marriage in Palestine*, FRIEDMAN published 67 *ketubbot* from the Cairo Geniza written according to the previously unknown Palestinian tradition. In this new study, he publishes nine newly identified such *ketubbot* (one complete formulary and eight fragments) from the Cairo Geniza. Most fragments date to the eleventh century and were written probably in Tyre and mostly in Palestinian Aramaic. One fragment contains a new version of the Palestinian mutual divorce clause. At least one fragment attests to a marriage between a Karaite groom and a Rabbanite bride. One fragment was written in 1049/1050 by Eliyahu ha-kohen b. Shelomo ha-kohen, who served as the head of the Palestinian yeshiva in the years 1062–1083. All nine *ketubbot* are meticulously edited with extensive and erudite commentary that is the hallmark of FRIEDMAN’s work. (Zinger)
42. **Garosi, Eugenio**, “Cross-Cultural Parameters of Scribal Politesse in the Correspondence of Arab-Muslim Officials from Early Islamic Egypt”, in: Huebner, Sabine R./Garosi, Eugenio/Marhot-Santaniello, Isabelle/Müller, Matthias/Schmidt, Stefanie/Stern, Matthias (eds.), *Living the End of Antiquity: Individual Histories from Byzantine to Islamic Egypt*. Millenium Studies 84, Berlin/Boston: De Gruyter 2020, 73–94.
43. **Ġirġis, Maġdī**, “Marsūm li-l-sultān al-Ġūrī: dayr al-Barāmūs wa širā’ ḥawl mumtalakāt bi-l-Naḥrāriyya”, *Annales Islamologiques* 53 (2020): 325–346.
44. **Hirschler, Konrad**, “Books Within Books: The Link Between Damascene Reuse Fragments and the Qubbat al-Khazna”, in: D’Ottone, Arianna/Hirschler, Konrad/Vollandt, Ronny (eds.), *The Damascus Fragments: Towards a History of the Qubbat al-khazna Corpus of Manuscripts and Documents*. Bei-ruter Texte und Studien 140, Würzburg: Ergon 2020, 439–473.
45. **Jamil, Nadia/Johns, Jeremy**, “The Swan Song of the Multilingual Chancery: Obbertus Fallamonacha’s Latin-Arabic Charter of 1242”, in: Booms, Dirk/Higgs, Peter John (eds.), *Sicily: Heritage of the World, London 2020*, British Museum Research Publications 222. London: British Museum 2020, 142–163. – Edition and commentary of a Latin-Arabic record of an inquest to determine the boundaries of an estate of the Hospital of St Laurence (Cefalà). The document was composed in response to a petition under the instruction of the director of the *duana de secretiis* Obbertus Fallamonacha. Both Arabic

and Latin versions frame a report (originally composed in Latin) by the bailiffs and justices charged with the inquest and include a boundary description (originally composed in Arabic) based on the testimony of local jurors. Formal and diplomatic features of the Arabic text reveal links to scribal practices of the Norman *diwān*. Nonetheless, the Arabic part betrays a few scribal aberrations as well as elements of *Ifriqī* or *Maghribī* vernacular unparalleled in *dīwānī* practices. The document was produced in 1242 – roughly forty years after the last surviving Arabic document issued by the Norman *diwān* – and may have been the result of a short-lived initiative by Fallamonacha to revive the Arabic chancery. (Garosi)

46. **Kamāl, Aḥmad**, “Ġawānib ḡadida ‘an aṣḥāb ḥarāḡ Miṣr fi-l-qarnayn 2–3/8–9 min ḥilāl bardīyyāt al-Uṣmūnayn”, *Annales Islamologiques (AnnIs)* 53 (2020): 199–216. – Based on published documents, mainly tax receipts and safe conducts/passports/work permits, originating from al-Ushmūnayn, KAMAL presents a comprehensive and thorough survey of the names of the financial directors (aṣḥāb al-kharāj, sing. ṣāḥib al-kharāj) of Egypt during the 2nd–3rd/8th–9th centuries. By comparing this documentary evidence with available literary sources, he was able to define the exact dates of appointment and dismissal of some of those financial directors, e.g., ‘Ubayd Allāh b. al-Ḥabḥāb (in office 107/726–116/734–735). The papyri also record, according to KAMAL, three financial directors who are unknown as such to Arabic literary sources; these are Abū ‘Isā (in office 265/878), Abū al-Najm (in office 286/899–287/900) and Iskandar the client (mawlā) of the commander of the believers (in office 291/903–904). (Younes)
47. **Kamāl Mamdūḥ, Aḥmad**, “Musāhama ḡadida ‘an ṭūbūḡrāfiyā al-Uṣmūnayn fī l-qurūn 1–5 h/7–11 min ḥilāl al-bardīyāt al-‘arabiya”, *Journal of the Faculty of Archaeology (Cairo University)* 23 (2020): 86–99.
48. **Krakowski, Eve**, “Maimonides’ Menstrual Reform in Egypt”, *Jewish Quarterly Review* 110/2 (2020): 245–289.
49. **Legendre, Marie**, “Aspects of Umayyad Administration 1”, in: Marsham, Andrew (ed.), *The Umayyad World*, London: Routledge 2020, 133–157. – Der Artikel behandelt die wichtigsten Aspekte der Steuerverwaltung der Umayyadenzeit. Die Autorin stützt sich besonders auf die griechischen, koptischen und arabischen Papyri aus Ägypten, berücksichtigt jedoch sowohl andere Provinzen als auch Quellen anderer Art, wie z.B. Siegel oder Historiographie in verschiedenen Sprachen. Diskutiert werden die Verwaltungseinheiten, Steuerverwaltung, mit besonderer Berücksichtigung der Kopfsteuer, Fronarbeiten, die Reformen der Marwāniden, ihre Wahrnehmung in den Quellen, die multilinguale Verwaltungspraxis und die Rhetorik und Anwendung von Gewalt. Die Autorin zieht das Fazit, dass das Umayyadenreich als ein poly-

- zentrischer Verwaltungsraum zu betrachten ist, in dem die Autonomie der Statthalter und regionale Besonderheiten eine bedeutende Rolle spielten. Als die wichtigste Entwicklung dieser Zeit wird die Verdrängung der lokalen Eliten in der Verwaltung von Städten und ihren Bezirken hervorgehoben. (Berkes)
50. **Levy-Rubin, Milka**, “The Surrender Agreements: Origins and authenticity”, in: Marsham, Andrew (ed.), *The Umayyad World*, London: Routledge 2020, 196–216.
51. **Liebreuz, Boris**, “An Archive in a Book: Documents and Letters from the Early-Mamluk Period”, *Der Islam* 97.1 (2020): 120–171. – In a notable and fascinating study LIEBREUZ examines the aspect of “counter-archival practices” using the example of Leiden MS Leiden Or. 122 to show that discarded everyday documents were re-used for the production of bindings. The majority of documents he has discovered and edited can be traced back to a dossier of a military household in the Iṣṭabl al-Quṭbiyya, probably written in the 1260s. Next to the fact that all documents seem to come from a specific dossier, LIEBREUZ is able to identify joint fragments and re-construct private and official letters, which are hardly found for this period. The article offers editions, commentaries and images regarding 16 documents, including letters (official: 1, 3 a+b, 6, 7; private: 13+4, 5+14, 8, 9, 10, 18; undefined: 11, 15), legal texts (receipt: 2; undefined: 12), literary texts (17, 18) and the description of a *daftar* list document (16). All documents [P.LiebreuzArchive] are fully implemented in and can be searched at the Arabic Papyrology Database. (Hradek)
52. **Lindstedt, Ilkka**, “Arabic Rock Inscriptions Up to 750 CE”, in: Marsham, Andrew (ed.), *The Umayyad World*, London: Routledge 2020, 411–437. – A survey of the ca. 100 Arabic (lapidary) inscriptions which can be dated from the beginning of the Islamic period to the fall of the Umayyad dynasty with remarks on their origin and paleographical features. Based on the context of their emergence, this body of evidence can be divided into monumental inscriptions and graffiti which can be further repartitioned into several sub-categories based on their function and phraseology. Graffiti are both numerically more plentiful and typologically more diversified than monumental epigraphy, which only survives in the form of building inscriptions, epitaphs and milestones. Starting from the late 7th and 8th centuries, graffiti gradually abandon the simple *anā fulān* format and display growing concern with monotheistic and (later) explicitly Islamic pious expressions. (Garosi)
53. **Livingston, Daisy**, “The Paperwork of a Mamluk Muqṭa’: Documentary Life Cycles, Archival Spaces, and the Importance of Documents Lying Around”, *al-‘Uṣūr al-Wuṣṭà* 28 (2020): 346–375. – LIVINGSTON explores the documentary ecologies of paper documents and draws attention to the documents’

- life cycle and afterlife based on materiality. Even though certain stages of the afterlife will probably remain vague, it is essential to understand archival spaces utilized by actors involved in administration, such as the ‘*amīr*’s *dīwān*. The author displays her analysis by focussing on petitions and responsa preserved in the Vienna Papyri Collection attributed to lower-ranking *iqṭā*’-holding Mamlūk *amīrs* in the region of al-Ushmūnayn. Being able to trace 30 documents back to three local ‘*amīrs*, LIVINGSTON offers a remarkable approach for further investigations of the provincial Mamlūk *iqṭā*’ system. (Hradek)
54. **Livingston, Daisy**, “Documentary Constellations in Late-Mamlūk Cairo: Property- and Waqf-Related Archiving on the Eve of the Ottoman Conquest of Egypt”, *Itinerario* (Special issue: Beyond the Islamicate Chancery: Archives, Paperwork, and Textual Encounters Across Eurasia), 44.3 (2021): 528–551. – The article provides an interesting insight into the archival practices of *waqf* related documents, as LIVINGSTON reconstructs the transaction history based on *waqf* documents in the Wizārat al-Awqāf collection in Cairo. Even though those *waqf* documents had not been part of the Mamlūk chancery, the extended transaction history is fully recorded on the document itself, making it possible to cross-reference different documents in the collection. This is highlighted by a microscale case study of documents connected to four shops situated at the Cairene papermaker’s market, offering an interesting and necessarily different perspective on the archival history of the late-Mamlūk period. (Hradek)
55. **Malczycki, W. Matt**, “Using Papyri to Determine the Purchasing Power of a Dinar in Early Islamic Egypt”, in: Kaplony, Andreas/Potthast, Daniel (eds.), *From Barcelona to Qom: Aramaic, South Arabian, Coptic, Arabic and Judeo-Arabic Documents*. Islamic History and Civilization 178, Leiden: Brill 2021, 117–124. – Based on P.Cair.Arab.377 and 378, the author approaches the value of money from the perspective of the user, how people could make a living, and the wage received. Working on canal maintenance was better paid than working on the harvest – a dinar/month–, and the guardian of a harvest and village was even better paid – three dinars/month. Many other professions are looked at. It seems that the standard of living in Egypt was above subsistence level, while having some savings was possible, which indicates mobility of the population. (Daga Portillo)
56. **Marsham, Andrew**, “Introduction: The Umayyad World 1”, in: Marsham, Andrew (ed.), *The Umayyad World*, London: Routledge 2020, 1–20.
57. **Mauder, Christian**, “Being Persian in Late Mamluk Egypt: The Construction and Significance of Persian Ethnic Identity in the Salons of Sultan Qānīshawh al-Ghawri (r. 906–922/1501–1516)”, *al-‘Uṣūr al-Wuṣṭā* 28 (2020): 376–408.

58. **Meinecke, Katharina**, “Umayyad Visual Culture and its Models 1”, in: Marsham, Andrew (ed.), *The Umayyad World*, London: Routledge 2020, 103–132.
59. **Metcalfe, Alex**, “Messaging and Memory: Notes from Medieval Ifrīqiya and Sicily”, *The Medieval Globe* (Special issue: Medieval Sicily, al-Andalus, and the Maghrib: Writing in Times of Turmoil, ed. Carpentieri & Symes), 5.2 (2019): 87–104. – Remarks on Arabic and Norman short notes and messengers. The *Sīrat al-ustād Ğawḍar* describes the short notes exchanged in between the Fāṭimid caliph al-Mu‘izz (r. 953–975) und Ğawḍar (d. 973). These contain orders, advice, directives; mostly focused on one single political issue; are often written on verso of an older note and letter; have no rigid scheme of composition; were often written by the caliph without the help of scribes; are not devoid of stylistic conventions and well-formed sentences; and show a certain degree of spoken familiarity and informality. The paper further deals with remarks in al-Qāḍī an-Nu‘mān’s *Iftitāh ad-dawla* and Yāqūt’s *Mu‘ġam al-buldān*. Norman Conquest sources like Petrus of Eboli, *Liber ad honorem Augusti* and Geoffrey Malaterra’s *De rebus gestibus* make clear that the Normans wrote some orders down, but mostly relied on word of mouth, memory, and oaths. (Kaplony)
60. **Mohammed, Hussein/Märgner, Volker/Seidensticker, Tilman**, “A Comparison of Arabic Handwriting-Style Analysis Using Conventional and Computational Methods”, *Manuscript Cultures* 15 (2021): 15–24. – The authors analyse the scripts of a sample of 13 audience certificates (*samā‘āt*), preserved on one manuscript, but written by ca. seven writers, not all of them naming themselves. SEIDENSTICKER, in a previous article, had argued for three anonymous certificates being written by the same hand, based on a “general impression” which “has often proved difficult to verbalise”, and a comparison of selected graphemes. The HAT-2 tool (Handwriting Analysis Tool) created similarity scores for the 13 certificates using keypoint detection algorithms. As expected, certificates by the same named writer had high similarity scores, but the tool also confirmed SEIDENSTICKER’s hypothesis for the anonymous certificates. (Sonego)
61. **Morriss, Veronica/Whitcomb, Donald**, “The Umayyad Red Sea as an Islamic Mare Nostrum”, in: Marsham, Andrew (ed.), *The Umayyad World*, London: Routledge 2020, 267–292.
62. **Müller, Christian**, “La tutelle institutionnelle des successions à Jérusalem au xive siècle”, *L’Atelier du Centre de recherches historiques* 22 (2020), online: <https://doi.org/10.4000/acrh.11277>
63. **Munt, Harry**, “The Transition from Late Antiquity to Early Islam in Western Arabia”, in: Marsham, Andrew (ed.), *The Umayyad World*, London: Routledge 2020, 357–373.

64. **Northrup, Linda S.**, “Documents as Literary Texts: Mamluk Historiography Revisited”, in: Conermann, Stephan (ed.), *Mamluk Historiography Revisited: Narratological Perspectives*. Mamluk Studies, Göttingen: V&R UniPress 2018, 121–136. – The relation between legal documents as “raw material” and literary texts is here analysed on the basis of two appointment letters (*taqlīd* or *tawqīʿ*) related to the hospital al-Bimāristān al-Manṣūrī, both preserved in Ibn Furāt’s *Tārīkh al-duwal wa-l-mulūk* and al-Qalqashandī’s *Ṣubḥ al-aʿshā fī ṣināʿat al-inshāʿ*. The person concerned was Muhadhdhab al-Dīn b. Abī Ḥulayqa who was appointed as *riyāsat aṭ-ṭibb* (chief physician) of Egypt and the *tadrīs aṭ-ṭibb* (professorship of medicine). The two documentary texts inserted into the literary works go beyond the “pure” nature of *taqlīd/tawqīʿ*, displaying several forms of narrativity in a legal framework. Included as alternative representation of reality, Northrup argues that those appointments were meant to promote the cause of medical education and possibly laid the ideological foundation of the hospital founded by the Mamlūk Sultan Qalāwūn in 682/1283–4. (Hradek)
65. **Olszowy-Schlanger, Judith**, “On the Graphic Cultures of the beth din: Hebrew Script in Legal Documents from Fustat in the Early Fatimid Period”, in: Salvesen, Alison/Pearce, Sarah/Frenkel, Miriam (eds.), *Israel in Egypt: The Land of Egypt as Concept and Reality for Jews in Antiquity and the Early Medieval Period*. Ancient Judaism and Early Christianity 110, Leiden: Brill 2020, 491–513. – OLSZOWY-SCHLANGER analyses legal documents issued by the Beth Din in Fustat between 957 – ca. 1050 CE. Before the persecutions by al-Ḥākīm in the 1010s, the Babylonian congregation dominated in Fustat, and the court scribes used a rather bookish oriental square script. OLSZOWY-SCHLANGER postulates that most documents hitherto ascribed to the judge Shemaryah b. Elḥanan were in fact written by one of the witnesses. A number of scribes can be shown to have been copyists. After al-Ḥākīm, when Elḥanan b. Shemaryah presided the Babylonian congregation and Ephraim b. Shemaryah the Palestinian congregation, we can see two different graphic cultures: The Babylonians used a cursive chancery script, while the Palestinians preferred a square style, with a simple execution. Occasionally, the Maghrebi cursive, in general reserved for commercial letters, makes its appearance in legal documents. (Sonego)
66. **Perry, Craig**, “Mastery, Power, and Competition: Jewish Slave Owners in Medieval Egypt”, in: Salvesen, Alison/Pearce, Sarah/Frenkel, Miriam (eds.), *Israel in Egypt: The Land of Egypt as Concept and Reality for Jews in Antiquity and the Early Medieval Period*. Ancient Judaism and Early Christianity 110, Leiden: Brill 2020, 461–490. – This publication studies domestic slavery among the Jewish communities of Fatimid, Ayyubid and early Mamluk Egypt.

- Focusing on the physical exploitation of enslaved persons, violence directed at slaves, the few forms of resistance available to the enslaved, and tensions between Jewish laws regarding slavery and slavery practices among Jews, the publication discusses how Egyptian Jews (men as well as women) used domestic slavery to advance their social and economic interests. The publication draws on largely eleventh to thirteenth-century CE documents preserved in the Cairo Genizah and Jewish legal texts. (Bruning)
67. **Perry, Craig**, “A 6th/12th Century Supplementary Deed of Sale for the Nubian Slave Woman Na‘im (Gen. T-S 18 J 1.17v)”, in: Kaplony, Andreas/Potthast, Daniel (eds.), *From Barcelona to Qom: Aramaic, South Arabian, Coptic, Arabic and Judeo-Arabic Documents*. Islamic History and Civilization 178, Leiden: Brill 2021, 127–151. – Central to this publication is a reedition of the verso of P.Cam. inv. T-S 18 J 1.17, a legal document recording that a Jewish woman named Sitt al-Munā sold her Nubian female slave (*jāriya*) Na‘im to a Christian scribe called ‘Abd al-Masīḥ b. Maqāra for 20 dinars. The document is dated Dhū al-Qa‘da 508 AH (March-April 1115 CE). It is a supplementary deed written on the back of an earlier bill of sale, which records Sitt al-Munā’s own purchase of Na‘im. After presenting the edition and a philological commentary, the publication studies the genre of supplementary deeds, their physical arrangement, their relationship with the parties involved, and their formulary and its relationship with that of Muslim legal documents. The publication ends with observations about the slave Na‘im’s life based on broadly contemporary Genizah documents that possibly mention her. The author rightly notes that for historians of slavery in the medieval Muslim world, documents such as the one studied in this publication form “an uncommon opportunity to be able to follow an individual slave ... across time and through the hands of multiple owners” (142). (Bruning)
68. **Potthast, Daniel**, “How Documents Were Quoted in Inshā’ Literature: A Comparison of P.Aragon 145 and Its Quotation by al-Qalqashandī”, in: Kaplony, Andreas/Potthast, Daniel (eds.), *From Barcelona to Qom: Aramaic, South Arabian, Coptic, Arabic and Judeo-Arabic Documents*. Islamic History and Civilization 178, Leiden: Brill 2021, 185–216. – Very careful edition, translation and commentary of the Mamlūk-Aragonese treaty of 1293, based on an in-depth comparison of the half of the original preserved in the Archivo de la Corona de Aragón in Barcelona and the quotation of the treaty in al-Qalqashandī’s *Ṣubḥ al-a‘šā*. The paper has major implications: *inšā’* manuals are relatively trustworthy, yet they focus on the peculiarities of a given document and do not necessarily give well-known formulae and sentences; they might drop sentences and even complete clauses; and they tend to adjust non-Standard Arabic to Standard Arabic. (Kaplony)

69. **Reinfandt, Lucian**, “Petosiris the Scribe”, in: Huebner, Sabine R./Garosi, Eugenio/Marthot-Santaniello, Isabelle/Müller, Matthias/Schmidt, Stefanie/Stern, Matthias (eds.) *Living the End of Antiquity: Individual Histories from Byzantine to Islamic Egypt*. Millennium Studies 84, Berlin/Boston: De Gruyter 2020, 141–152. – REINFANDT discusses the multilingual competence of local professional chancery scribes, such as Petosiris (in Arabic Baṭūsīr), whom he described as “crossers of social and linguistic borders” and as “a first generation of multilingual specialists in the administration,” in 8th-century Egypt on the basis of published and unpublished Greek, Coptic and Arabic documents (e.g., CPR XVI 4; P.Gascou 24; P.Vindob. G 39752). According to REINFANDT, these highly competent bilingual scribes played a major role in the language shift from Greek to Arabic at the lower administrative level. Their cultural adaptation and assimilation is a reflection of the Marwanid reforms that resulted in increased centralization and led to redefinitions in the political and linguistic-ethnic configuration of the nascent empire. (Younes)
70. **Reinfandt, Lucian**, “Iranians in 9th Century Egypt”, in: Preiser-Kapeller, Johannes/Reinfandt, Lucian/Stouraitis, Yannis (eds.), *Migration Histories of the Medieval Afroeurasian Transition Zone: Aspects of Mobility between Africa, Asia and Europe, 300–1500 C.E.* Studies in Global Social History 39, Leiden: Brill 2020, 225–246. – “Arabic literary sources explicitly state that ethnic Persians had come to dominate Egypt’s agrarian fiscal administration by the mid-9th century” (235). However, we do not see many of them in the papyri. Administrative terminology clearly shows their cultural influence (*siğill* or *ṭabl* is replaced by *daftar*, *quṣṭāl* by *ğahbad*), but not necessarily their personal presence. Persian names are essentially attested to in Fustat. Persian products are rarely mentioned. (Sonego)
71. **Reinfandt, Lucian**, “The Social and Economic Background of Provincial Administrators in Egypt”, in: Marsham, Andrew (ed.), *The Umayyad World*, London: Routledge 2020, 158–167.
72. **Rizzo, Alessandro**, “The Significance of the Written Word in European-Mamlūk Diplomatic Missions”, *al-Masāq: Islam and the Medieval Mediterranean (al-Masāq)* 2020, 18 pages, pagination unavailable.
73. **Rodríguez Gómez, María Dolores/Vidal Castro, Francisco**, “Sobre ganadería nazarí: los abrevaderos en las actas notariales y un documento árabe de compraventa de 1474”, in: Toro Ceballos, Francisco, *Estudios de Frontera 11: La realidad bifronte de la frontera; Homenaje a Carmen Argente del Castillo Ocaña*, Jaén: Diputación Provincial 2020, 475–491. – Translation and study of document n.36, collection of Archivo Catedral de Granada, 546–6, a contract of sale of a property by a trough in Alitaje, year 1494. Edition of the Arabic text is in process. An exhaustive inventory of terms for troughs or water places

- *manhal, masqā, mawrida* –, based on documentary sources, is presented. The existence of troughs across the territory of Granada bears witness to the importance for the economy of livestock farming in the kingdom. (Daga Portillo)
74. **Salamah-Qudsi, Arin**, “The Exchange of Letters in Early Sufism: A Preliminary Study”, *Bulletin of the School of Oriental and African Studies (BSOAS)* 83.3 (2020): 391–413. – This is a programmatic call for a comprehensive study of letters and the exchange of letters in early Sufism. SALAMAH-QUDSI argues for the need to create a corpus of Sufi letters and pieces of correspondence and then develops two perspectives through which to approach this material. The first is a methodological perspective that questions the nature, authenticity, and uses of the material. The second is a conceptual-historical approach that analyses the contents, rhetoric and self-representation of the material. Examples from Sufi letters and exchanges are given in the context of the general argument. (Zinger)
75. **Schmidt, Stefanie**, “Between Byzantine and Muslim Egypt: Mobilizing Economic Resources for an Embryonic Empire”, *Journal of Ancient Civilizations (JAC)* 35,2 (2020): 241–266. – Der Artikel befasst sich mit der Frage, wie Steuern und Requisitionen in den frühen Jahrzehnten (7.–8. Jahrhundert) der arabischen Herrschaft in Ägypten organisiert wurden. Dabei liegt der Schwerpunkt der Betrachtung auf den Auswirkungen der staatlichen Forderungen auf die Wirtschaft. Auf der reichen Quellenbasis der griechischen, koptischen und wenigen arabischen Papyri der behandelten Periode wird argumentiert, dass die Übernahme der vorhandenen byzantinischen Wirtschafts- und Verwaltungsstrukturen zur effizienten Mobilisierung der lokalen Ressourcen beigetragen hat. (Berkes)
76. **Schmidt, Stefanie**, “Economic Conditions for Merchants and Traders at the Border Between Egypt and Nubia in Early Islamic Times”, in: Huebner, Sabine R./Garosi, Eugenio/Marhot-Santaniello, Isabelle/Müller, Matthias/Schmidt, Stefanie/Stern, Matthias (eds.), *Living the End of Antiquity: Individual Histories from Byzantine to Islamic Egypt*. Millennium Studies 84, Berlin/Boston: De Gruyter 2020, 207–222.
77. **Sijpesteijn, Petra M.**, “Arabic Script and Language in the Earliest Papyri: Mirrors of Change”, *Jerusalem Studies in Arabic and Islam (JSAI)*, 49 (2020): 433–494. – A very comprehensive analysis of the development of the Arabic script in general and scribal practices in particular during the first two centuries of Arab rule in Egypt. According to SIJPESTEIJN, two vital factors stimulated the early development of Arabic writing in the Egyptian milieu: 1) the political and social changes that Egypt underwent during the Umayyad period, and 2) the interaction with well-established local (Coptic and Greek)

practices. SIJPESTEIJN pointed to the pre-Islamic origin of some features that are preserved in Egyptian papyri, i.e., the use of *wawation*, the addition of a final *wāw* to personal names (attested only once in the name Ḥudayd(ū) in PWorld, 113–115 [= P.Vindob. G 39726], dated 22/643, provenance Ihnās/Heracleopolite) and the use of the Nabatean-Aramaic writing of bar with the meaning of *ibn* “son of”, which is frequently attested in the seventh and early eighth century papyri. SIJPESTEIJN encourages Arabic papyrologists to pay more attention to vastly important but substantially neglected Arabic scribal exercises. A comprehensive and systematic study of this material should improve our knowledge about the different stages of schooling and scribal training in early Islamic Egypt. (Younes)

78. **Sijpesteijn, Petra M.**, “Visible Identities: In Search of Egypt’s Jews in Early Islamic Egypt”, in: Salvesen, Alison/Pearce, Sarah/Frenkel, Miriam (eds.), *Israel in Egypt: The Land of Egypt as Concept and Reality for Jews in Antiquity and the Early Medieval Period*. Ancient Judaism and Early Christianity 110, Leiden: Brill 2020, 424–440. – This article examines a wide range of sources for traces of Jewish communities in Egypt. Sources from pre-Islamic Egypt complement the record found in Arabic papyri, both administrative and private. The author also provides an extensive list of published and unpublished Arabic documents clearly mentioning Jews or the Jewish community (or composed within the community, though no earlier than the late second/eighth century). An especially interesting point is the higher visibility of Jewish lives from the third/ninth century onwards, when closer interaction between religious groups led to a need for clearer distinction, and a new Egyptian identity tied to the acculturation of Islamic terms came into being. Before that time, social and administrative delimitation had mainly functioned along the lines of “local/Egyptian – newcomer/Arab”. (Bsees)
79. **Stewart, Devin J.**, “Ḥusayn b. ‘Abd al-Ṣamad al-‘Āmilī’s Draft Letter to his Teacher: The Culture of Scholarly Correspondence and the Islamic Republic of Letters in the Sixteenth Century”, *Bulletin of the School of Oriental and African Studies (BSOAS)* 83,2 (2020): 201–223. – The contextualization of an autographic draft letter written by Ḥusayn b. ‘Abd aṣ-Ṣamad al-‘Āmilī (d. 984/1576) to his teacher Zayn al-Dīn al-‘Āmilī (d. 965/1558), both leading Twelver Shiite jurists from Ġabal ‘Āmil (Lebanon), recently published by Yūsuf Ṭabāḡa (2014) and Riḍā Muḥṭārī (2016). The letter most probably refers to the addressee’s *Tamḥīd al-qawā’id* and was written in 958/1551. In the time’s literary correspondence, witty book titles showed the author’s learnedness and mastery of Arabic against a background of strong competition in between scholars in general, and Twelver Shiite jurists in particular. The appendix gives the translation of the letter. (Kaplony)

80. **Thomann, Johannes**, “From Serial Access to Random Access: Tables of Contents, Chapter Headings and Hierarchical Text Structures in Fourth/Tenth-century Scientific Books”, *Journal of Abbasid Studies (JAS)* 7 (2020): 207–228.
81. **Thomann, Johannes**, “Ritual Time, Civil Time, and Cosmic Time: Three Co-Existing Temporalities in Premodern Islamic Society”, *Kronoscope* 20 (2020): 41–63.
82. **Tillier, Mathieu**, “Représenter la province auprès du pouvoir impérial: Les délégations (wufūd) égyptiennes aux trois premiers siècles de l’Islam”, *Arabica: Journal of Arabic and Islamic Studies (Arabica)* 67 (2020): 125–199. – Within three centuries, only three caliphs visited Egypt personally. During the same time, up to 60 delegations visited the imperial centre in Damascus or Baghdad. TILLIER collects any biographical information he can get about these delegates and displays it in a spreadsheet over 15 pages. He statistically analyses the tribal affiliation of the delegates, and concludes that some large tribes who raised few politicians or scholars are also poorly represented in the delegations. In late Umayyad times, the Northern Arabs sent only jurists, while all the military were Southern Arabs. The tribe of Ḥaḍramawt (ḥaḍramī), which was probably born in Fuṣṭāṭ, also sends delegates. The last delegation discussed in the article is one mandated by Ibn Ṭūlūn, who used the institution for his own purposes, and thereby eliminated its “State” character. (Sonogo)
83. **Tillier, Mathieu**, “The Umayyads and the Formation of Islamic Judgeship”, in: Marsham, Andrew (ed.) *The Umayyad World*, London: Routledge 2020, 168–182. – This article moves away from the dominant picture of the Abbasid office of the *qadi*, and explicitly looks for evidence from Umayyad era sources. It highlights the authority of province governors, who were also regarded as a legal authority, and their relation to *qadis*, who were very often not professional judges, but held other administrative positions as well. TILLIER then discusses the wider concepts of courts, especially their development, their accessibility for Muslims and non-Muslims, judiciary staff, and court procedure. He then elaborates on the wider concept of justice under the Umayyads, and concludes with remarks on the judiciary system, whose distinct Islamic character becomes visible during the late Umayyad era. (Bsees)
84. **van Putten, Marijn**, “A Judaeo-Arabic Letter in Early Phonetic Judaeo-Arabic Spelling: T-S 13j8.7”, *Jerusalem Studies in Arabic and Islam (JSAI)* 48 (2020): 49–78.
85. **Vanthieghem, Naïm**, “Un surintendant des finances inconnu dans l’Égypte du début du IXe siècle?”, *Chronique d’Égypte (CdÉ)* 94 (2019): 431–437.

86. **Vanthieghem, Naïm/Weitz, Lev**, “Monks, Monasteries, and Muslim Scribes: Three Parchment House Sales from the 4th/10th Century Fayyūm”, *Arabica: Journal of Arabic and Islamic Studies (Arabica)* 67 (2020): 461–550. – This article publishes three Arabic parchment deeds of property sale from 10th century Fayyūm. The buyers in all three deeds are two monks from the al-Qalamūn monastery. The authors offer insightful commentary and explore the location of al-Qalamūn monastery, Christian titlature (*biyāq, babā, al-naṣrānī*), the interaction between monks and Islamic legal institutions and the importance of monastical property and economy of donations. As four out of five sellers are Christian women, future research may use the excellent basis laid down by the authors to explore the gendered and familial aspects of property transactions in 10th century Fayyūm. (Zinger)
87. **Vidro, Nadia**, “A Book on Arabic Inflexion According to the System of the Greeks: A Lost Work by Ḥunayn B. Ishāq”, *Zeitschrift für Arabische Linguistik* 72 (2020): 26–58.
88. **Wagner, Esther-Miriam**, “Language and Identity in the Cairo Genizah”, in Salvesen, Alison/Pearce, Sarah/Frenkel, Miriam (eds.), *Israel in Egypt: The Land of Egypt as Concept and Reality for Jews in Antiquity and the Early Medieval Period*. Ancient Judaism and Early Christianity 110, Leiden: Brill 2020, 514–530. – Features usually considered as Maḡribī, as the niktib/niktibū imperfect, also exist in Egyptian dialects. The scribe of the Geniza were trained and worked in overlapping circles: the school where children learnt how to read the Bible; the realms of officials (sing. *kātib*) well-versed in administrative correspondence; of the copyists (sing. *nāsiḥ*) of manuscripts; and of the scribe (sing. *sōfēr*) well-versed in Jewish law and correspondence. Judeo-Arabic Letters dealing with religious issues have 30–40% Hebrew words, those dealing with personal issues 6–18%, those dealing with commercial issues barely 2%. In the 13th century, letters become less Egyptian and more Mesopotamian, and Arabic blessings tend to be replaced by Hebrew blessings. (Kaplony)
89. **Yagur, Moshe**, “Ezra in Ashkelon: A Medieval Local Tradition in its Geo-political Context (‘Ezra be-Ashkelon: masoret yeme beynaymit meqomit be-heqshera ha-ge’opoliti)” [Hebrew], *Zion* 86/1 (2020): 31–56. – When the well-known twelfth century Jewish traveller, Benjamin of Tudela, describes Ashkelon, a city in the south of Palestine then held by the Crusader Kingdom of Jerusalem, he curiously mentions that the present-day city was founded in the early Second Temple period by Ezra the Priest while the old Ashkelon is now a ruin several miles away. YAGUR puts forward a convincing interpretation of this peculiar tradition by pointing to ‘Asqalān’s contested position in this period both in an internal Jewish context (between Palestinian and Egyptian centres of leader-

- ship) and an external context (the conflict between the Fatimids in Egypt and the Crusaders in Palestine). The tradition is then connected to other statements about Ashkelon in Geniza documents and other Jewish sources and compared to a novel Muslim tradition regarding the exhumation of Ḥusayn b. ‘Alī’s head in ‘Asqalān’s cemetery and the building of a commemorative *mashhad* by Badr al-Jamālī that constituted the city as a frontier town. (Zinger)
90. **Yagur, Moshe**, “Religiously mixed families in the Mediterranean society of the Cairo Geniza”, *Mediterranean Historical Review* 35/1 (2020): 27–42.
 91. **Younes, Khaled M.**, “Renting a Room in Fustat: An Arabic Papyrus from the 3rd/9th Century”, *Chronique d’Égypte (CdÉ)* 95/189 (2020): 162–173.
 92. **Zinger, Oded**, “Jewish Women in Muslim Legal Venues in Medieval Egypt: Seven Documents from the Cairo Geniza”, in: Stampfer, Zvi, /Ashur, Amir, (eds.), *Language, Gender and Law in the Judaeo-Islamic Milieu*, Leiden: Brill 2020, 38–87. – A detailed survey of 55 cases in which Jewish women in medieval Egypt bypassed the Jewish communal courts by appealing to a qāḍī, or else threatened to do so. The evidence comes from Geniza documents and Jewish responsa. ZINGER argues persuasively that such cases reflect a “distinctive and significant” gendered phenomenon, and that Jewish women likely turned to Islamic courts not because Islamic law promised them more favorable outcomes than Jewish law, but because turning to a qāḍī was one way for women to gain leverage within the “male spaces” of the Jewish communal court system. (Krakowski)
 93. **Zinger, Oded**, “Meanderings in the Literary Genizot: New Texts and New Contexts”, *Intellectual History of the Islamicate World* 8 (2020): 188–223.
 94. **Zinger, Oded**, “The Use of Social Isolation (inqiṭā‘) by Jewish Women in Medieval Egypt”, *Journal of the Economic and Social History of the Orient (JESHO)* 63 (2020): 821–853.
 95. **Zinger, Oded**, “‘You and I will enjoy each other’s company until God decrees our death in the Land of Israel’: A document from the Cairo Geniza” [Hebrew], *Cathedra: For the History of Eretz Israel and Its Yishuv* 174 (2020): 31–46.
 96. **Zinger, Oded**, “Social Embeddedness in the Legal Arena According to Geniza Letters”, in: Kaplony, Andreas/Potthast, Daniel (eds.), *From Barcelona to Qom: Aramaic, South Arabian, Coptic, Arabic and Judeo-Arabic Documents. Islamic History and Civilization 178*, Leiden: Brill 2021, 152–182. – ZINGER here offers a wonderful view of medieval Jewish legal practice in Egypt as seen not through Jewish legal documents, but through personal letters that survived in the Geniza. Through three detailed case studies, he demonstrates that letters offer crucial “behind-the-scenes” evidence for how personal relationships among judges and litigants shaped what happened in the courtroom. (Krakowski)

Reviews

97. **Dumont, Bastien**, Review of: Delattre, Alain, Legendre, Marie/Sijpesteijn, Petra M. (eds.), *Authority and Control in the Countryside: From Antiquity to Islam in the Mediterranean and Near East (6th–10th Century)*, *Bulletin Critique des Annales Islamologiques (BCAI)* 34 (2020): 48–51.
98. **Dutton, Yasin**, Review of: Kaplony, Andreas/Marx, Michael (eds.), *Qurʾān Quotations Preserved on Papyrus Documents, 7th–10th Centuries*, *Journal of Islamic Studies* 32 (2021): 116–117.
99. **Eychenne, Mathieu**, Review of: Mouton, Jean-Michel/Sourdél, Dominique/Sourdél-Thomine, Janine, *Propriétés rurales et urbaines à Damas au Moyen Age: Un corpus de 73 documents juridiques entre 310/922 et 669/1271*, *Cahiers de civilisation médiévale* 249 (2020): 75–77.
100. **Kootstra, Fokelien**, “Review of: Kaplony, Andreas/Marx, Michael (eds.), *Qurʾān Quotations Preserved on Papyrus Documents, 7th–10th Centuries*”, *Orientalistische Literaturzeitung (OLZ)* 115 (2020): 158–161.
101. **Malczycki, W. Matt**, Review of: Kaplony, Andreas/Marx, Michael (eds.), *Qurʾān Quotations Preserved on Papyrus Documents, 7th–10th Centuries*”, *al-Masāq: Islam and the Medieval Mediterranean (al-Masāq)* 32 (2020): 374–376.
102. **Metz, Sebastian**, Review of: Diem, Werner, *Fürsprachebriefe in der arabisch-islamischen Welt des 8.–14. Jahrhunderts: Eine sozial- und mentalitätsgeschichtliche Untersuchung*, *Der Islam* 97.1 (2020): 259–262.
103. **Mugler, Joshua**, Review of: Weitz, Lev E., *Between Christ and Caliph: Law, Marriage and Christian Community in Early Islam*, *Der Islam* 97.2 (2020): 626–631.
104. **Sahner, Christian**, Review of: Weitz, Lev E., *Between Christ and Caliph: Law, Marriage and Christian Community in Early Islam*, *Studia Islamica (StIsl)* 115 (2020): 227–230.
105. **Sonego, Leonora**, Review of: Mouton, Jean-Michel/Sourdél, Dominique/Sourdél-Thomine, Janine, *Propriétés rurales et urbaines à Damas au Moyen Age: Un corpus de 73 documents juridiques entre 310/922 et 669/1271*, *Der Islam* 97.1 (2020): 271–274.
106. **Vanthieghem, Naïm**, Review of: Bouderbala, Sobhi/Denoix, Sylvie/Malczycki, Matt (eds.), *New Frontiers of Arabic Papyrology: Arabic and Multilingual Texts from Early Islam*”, *Bulletin Critique des Annales Islamologiques (BCAI)* 34 (2020): 39–40.