

al-Bardiyyat

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The Arabic Papyrology Database¹

Andreas Kaplony (Universität Zürich)

The dry climate of Egypt has preserved about 300,000 documents from the period up to the Ottoman conquest in 1517, mostly on papyrus or paper, divided more or less equally between Old Egyptian, Greek, and Arabic, plus some more in Hebrew, Aramaic, Pehlevi, etc. These documents allow us unparalleled insights into 4,500 years of administrative, social, economic, and legal history. Yet the Arabic documents, the earliest of which date from about 640, remain by far the least researched and least used.

As in the history of the ancient world and medieval Europe, using documents will radically challenge what literary sources tell us. Up to now, historical research mostly relies on literary sources, while, due to the bad state of conservation and availability, the use of the abundant documentary material is limited. Yet, where original documents have been used, they have contributed to a new understanding of medieval Islamic history. For example, the official letters sent by Qurra ibn Šarīk, governor of

¹ The Arabic Papyrology Database by A. Kaplony, J. Thomann, D. Arn, E. Grob, P. M. Sijpesteijn, Lucian Reinfandt, et al. (<http://www.ori.uzh.ch/apd>).

Egypt from 709 to 714, preserved on papyrus, put his rule in quite a different light than the later anti-Umayyad biased sources. Similarly, the ongoing debate on the date of the Koran is challenged by early Koranic manuscripts found in Yemen.

If we compare Arabic papyrology to the much more developed Greek papyrology, we notice that although there is no difference in the number of Arabic and Greek documents, many fewer Arabic documents have been published, there is much less research on Arabic documents, and the results of Arabic papyrology have been much less used in Arabic and Islamic studies than the results of Greek papyrology have been in Greek and ancient studies.

Most strikingly, Arabic papyrologists have almost no reference tools. Greek papyrologists have the *Sammelbuch*² and the *Berichtigungsliste*,³ both published for almost a hundred years. These collect the texts of edited papyri, which are often published in difficult-to-access journal articles, as well as all later suggestions about how to read them. Greek papyrologists likewise have strong web-based tools, such as the *Checklist* of all editions.⁴ One can search for content, document type, date, etc. in a number of metadata databases such as the *Heidelberger Gesamtverzeichnis*,⁵

the Cologne-based *Trismegistos* database⁶ and the New York-based *Advanced Papyrological Information System*.⁷ There is the *Duke Data Bank*,⁸ a searchable full-text database giving access to the full text of all published papyri, and the Heidelberg *WörterListen*⁹ giving the occurrences of months and days, personal names and goddesses. Greek papyrologists also have at their disposal the *Thesaurus Linguae Graecae*,¹⁰ a giant database offering the text of a great part of literary texts written in Greek from Homer to the fall of Byzantium in 1453.

So what about reference works for Arabic papyrology? Besides the glossaries which accompany the editions, there is the *Dictionary* by Werner Diem and Hans-Peter Radenberg,¹¹ basically an index to the late Shlomo D. Goitein's *magnum opus*,¹² and Simon Hopkins's grammar.¹³

einschliesslich der Ostraka usw., der lateinischen Texte, sowie der entsprechenden Urkunden aus benachbarten Regionen, by D. Hagedorn et al. (<http://www.rzuser.uni-heidelberg.de/~gv0/gvz.html>).

⁶ *Trismegistos*, by Mark Depauw et al. (<http://www.trismegistos.org>).

⁷ *The Advanced Papyrological Information System* (<http://www.columbia.edu/cu/lweb/projects/digital/apis>).

⁸ *The Duke Data Bank of Documentary Papyri* (<http://scriptorium.lib.duke.edu/papyrus/texts/DDBDP.html>).

⁹ *WörterListen aus den Registern von Publikationen griechischer und lateinischer dokumentarischer Papyri und Ostraka*, by D. Hagedorn (<http://www.papy.uni-hd.de/WL/WL.html>).

¹⁰ *Thesaurus Linguae Graecae: a Digital Library of Greek Literature* (<http://www.tlg.uci.edu>).

¹¹ W. Diem and H.-P. Radenberg, *A Dictionary of the Arabic Material of S. D. Goitein's 'A Mediterranean Society'* (Wiesbaden 1994).

¹² S. D. Goitein, *A Mediterranean Society: The Jewish Communities of the Arab World as*

² *Sammelbuch griechischer Urkunden aus Ägypten* (1915-).

³ *Berichtigungsliste der griechischen Papyrusurkunden aus Ägypten* (1922-).

⁴ *Checklist of Editions of Greek, Latin, Demotic and Coptic Papyri, Ostraca and Tablets*, by J. F. Oates, R. S. Bagnall, et al. (<http://scriptorium.lib.duke.edu/papyrus/texts/clist.html>).

⁵ *Heidelberger Gesamtverzeichnis der griechischen Papyrusurkunden Ägyptens*

The only web-based tools relevant in our context are the *Checklist* of editions¹⁴ by the *International Society for Arabic Papyrology* (ISAP) and the wordlist of the *Princeton Geniza Project*.¹⁵ As for dictionaries of medieval Arabic, there are only two, the *Wörterbuch der klassischen arabischen Sprache* by Manfred Ullmann in Tübingen which, unfortunately, covers only two letters of the alphabet,¹⁶ and the *Dictionary of Mediaeval Judaeo-Arabic Texts* recently published in Hebrew by Joshua Blau.¹⁷ And there are the outdated dictionaries like Edward Lane's *Lexicon*¹⁸ which continue the tradition of medieval Arabic dictionaries like Ibn Manẓūr's (13th c.) *Lisān al-‘Arab*.¹⁹

To cut a long story short: Arabic papyrology has next to no reference tools. But because papyrology depends on comparing parallels in other texts, Arabic papyrologists have so far been reduced to making their own collections of rare words, formulas, idiomatic phrases, grammatical features, etc. This present state of Arabic papyrology – of a small group of scholars working individually with limited interaction –

Portrayed in the Documents of the Cairo Geniza, 6 vols. (Berkeley, 1967–1993).

¹³ S. Hopkins, *Studies in the Grammar of Early Arabic: Based Upon Papyri Datable to Before 300 A.H./912 A.D.* (Oxford, 1984).

¹⁴ *The Checklist of Arabic Documents*, by P. M. Sijpesteijn, J. F. Oates, and A. Kaplony (<http://www.ori.uzh.ch/isap/isapchecklist.html>).

¹⁵ *The Princeton Geniza Project* (<http://www.princeton.edu/~geniza>).

¹⁶ M. Ullmann, *Wörterbuch der klassischen arabischen Sprache*, 2 vols. published so far (Wiesbaden, 1970-).

¹⁷ J. Blau, *A Dictionary of Mediaeval Judaeo-Arabic Texts* [in Hebrew] (Jerusalem, 2006).

¹⁸ E. W. Lane, *Arabic-English Lexicon*, 8 pts. (Edinburgh, 1863–1893).

¹⁹ *Lisān al-‘Arab li- ... Ibn Manẓūr ...*, ed. Aḥmad Fāris ([Cairo], AH 1300/[1882]).

can be described as, compared to Greek papyrology, a structural delay of about one hundred years.

To change this situation, we have started to build up a virtual research community of scholars. To attract and form young scholars, we developed in Zurich the *Arabic Papyrology School*,²⁰ an internet-based interactive tutorial, which introduces students and professionals to the reading of Arabic documents. Developing this tutorial was much helped by the *International Society for Arabic Papyrology* (ISAP) and became an interactive process with the worldwide community of Arabic papyrologists. Since January 2004, the *Arabic Papyrology School* is freely accessible on the internet. So far, 684 users have enrolled themselves and made some use of the *School*, and twelve of them have been awarded an academic certificate.

At the first conference of the *International Society for Arabic Papyrology*, held in Cairo in March 2002, Prof. Klaas A. Worp of Leiden University suggested that Arabic papyrology should recover lost ground by adopting as many as possible of the well-tried structures of Greek papyrology. He suggested that we should start to create our own *Sammelbuch* gathering all existing publications of Arabic documents, modelled after the *Sammelbuch* of Greek papyrology. While working on the *Arabic Papyrology School*, we revised his idea and started creating an *Arabic Papyrology Database* of published

²⁰ *The Arabic Papyrology School: An Interactive Introduction to the Reading of Arabic Documents*, by A. Kaplony, J. Thomann, and D. Arn (<http://www.ori.uzh.ch/aps>).

documents with both full text and metadata.

We started from two weak points of Arabic papyrology which, at the same time, could be considered advantages. The first one was that up to now, only a small number of Arabic documents has been published. The *Checklist* mentions about 50 monographs and 100 articles, for a total of about 2,000 documents, so building up a database of all published documents, with all later readings added, would not be beyond our reach.

But what do Arabic papyrologists really need for their work? To answer this question, we presented the project at the second ISAP Conference in Granada, in March 2004, at a special workshop in Zurich in January 2005, and at the third ISAP conference in Alexandria in March 2006. On all three occasions, the emerging community of Arabic papyrologists suggested that we provide, first of all, the full Arabic text of each document, including all readings subsequently proposed. These should be accompanied by a translation, where available, as well as a link to a scan of the original document. In the end, we decided to distinguish five layers: (1) a *Plain Line* written in Arabic characters, with only those diacritical dots and vowels found in the original, and with all suggested emendations marked; (2) *Plain Words*, with words separated by spaces, whether these are in the original or not; (3) *Full Dots*, adding diacritical dots which are not in the original; (4) *Full Dots and Vowels*, with all vowel signs added, and (5) *Latinized*, transliterating the text into Latin characters. The five layers give variant readings which can all be seen at the same time and which are fully

searchable. For linguistic research, we lemmatize each word by its radicals, grammatical form (case, tense, etc.) and word category (noun, verb, etc.), and mark certain word categories (colors, personal names, professions, etc.). Non-standard forms are also referred to.

In addition to that, we decided to retain, for each document and where possible, some metadata: name in publication; inventory number; place of origin; date provided in the document, i.e. Muslim date, Coptic date, indiction, and/or date of the week; date converted into the Julian calendar; material (papyrus, paper, etc.); width and height; scribe(s); document type (protocol, marriage contract, business letter, etc.); document title as given by the editors; language(s) used; edition(s); translation(s); image(s); and further remark(s). By using these categories, we follow the informal agreement on European papyrological metadata databases reached at the Cologne workshop held in July 2005.

The delay of Arabic papyrology compared to Greek papyrology as described above had the advantage that there was no traditional structure we needed to adhere to, so we were able to experiment with a new and innovative approach, creating an electronic database accessible on the web at any time to anyone from anywhere. The problem of transmitting Arabic script is definitely solved by Unicode. We have developed technical tools to make it possible to search for words with missing or limited diacritics exactly as they appear on the document or full diacritics, with vowels as on the document or full vocalization. Looking up a name of which some characters are known and others unknown, whatever the number and the

length of the known and unknown parts, is no longer a dream.

Since spring 2006, the *Arabic Papyrology Database* has been freely accessible on the internet. It already includes 638 documents, i.e., more than one fourth of all published. For strategic reasons, we focus on one hand on archives published, on the other hand on documents held by the *Papyrussammlung* of the *Österreichische Nationalbibliothek* in Vienna. Of the archives, we have already entered the administrative letters of Qurra ibn Sharīk (709–714) and the *Marchands d'étoffe* letters (9th c.),²¹ we are currently working on the Quseir merchant letters (14th c.),²² and we hope to add soon the Khurasan documents (8th c.).²³ For the documents held in Vienna, the database includes those published in a good number of older articles by Adolf Grohmann,²⁴ as well as

Karl Jahn's "Vom frühislamischen Briefwesen",²⁵ and we are currently adding those in Grohmann's *From the World of Arabic Papyri*.²⁶ Apart from many single documents, there are almost one hundred from Grohmann's *Arabic Papyri in the Egyptian Library*.²⁷ The metadata of all these documents has been implemented in *Trismegistos* and will hopefully also be accessible through the *Advanced Papyrological Information System*.

During the last one and a half years we have tested the *Arabic Papyrology Database* both in research and teaching and it has proven to be a strong, state-of-the-art tool for making Arabic documents accessible. By introducing this new means of information retrieval, we are hoping to someday make Arabic papyrology as strong as Greek papyrology already is.

²¹ Y. Rāḡib, *Marchands d'étoffes du Fayyout au IIIe IXe siècle d'après leurs archives (actes et lettres)*, 4 vols. published so far (Cairo, 1982-).

²² L. Guo, *Commerce, Culture and Community in a Red Sea Port in the Thirteenth Century: the Arabic Documents from Quseir* (Leiden, 2004).

²³ G. Khan, *Arabic Documents from Early Islamic Khurasan* (in press).

²⁴ A. Grohmann, "Probleme der arabischen Papyrusforschung," *Archiv Orientální* 3 (1931) 381-94 (+ pl. I); 5 (1933) 273-83; 6 (1934) 125-49; 377-98 (+ pls. XVI-XXI); id., "Aperçu de papyrologie arabe," *Etudes de papyrologie* 1 (1932) 23-95 (+ 9 pls.); id., "Islamische Zaubertexte," in *Griechische, koptische und arabische Texte zur Religion und religiösen Literatur in Ägyptens Spätzeit*, eds. F. Bilabel and A. Grohmann, 2 vols. (Heidelberg 1934), vol. 1, pp. 415-47; vol. 2, pls. 1-12; id., "Texte zur Wirtschaftsgeschichte Aegyptens in arabischer Zeit," *Archiv Orientální* 7 (1935) 437-72 (+ pls. LII-LVII); id., "Einige bemerkenswerte Urkunden aus der Sammlung der Papyrus Erzherzog Rainer an der Nationalbibliothek zu Wien," *Archiv Orientální* 18 (1950) 80-119 (+ pls. II-IX).

²⁵ K. Jahn, "Vom frühislamischen Briefwesen: Studien zur islamischen Epistolographie der ersten drei Jahrhunderte der Hiġra auf Grund der arabischen Papyri," *Archiv Orientální* 9 (1937) 153-200 (+ pls. XVIII-XXIII).

²⁶ A. Grohmann, *From the World of Arabic Papyri* (Cairo, 1952).

²⁷ A. Grohmann, *Arabic Papyri in the Egyptian Library*, 6 vols. (Cairo, 1934–62).

An Early Survey of the University of Utah Arabic Papyrus and Paper Collection¹

W. Matt Malczycki (American Univ. in Cairo)

The Special Collections Department of the Marriott Library at the University of Utah is home to one of the most extensive Middle East libraries in the United States.² One section of the department, the Middle East Library, contains over 150,000 books, 12,000 bound journals, and 13,371 manuscripts in microform.³ Another section, the

¹ Earlier drafts of this article appeared in my Ph.D. thesis, "Literary Papyri from the University of Utah Arabic Papyrus and Paper Collection" (Ph.D. diss., University of Utah, 2006), and in a conference paper, "A New Arabic Papyrus Collection" presented at the annual meeting of the Middle East Studies Association of North America, Washington D.C., November 2005).

² Lennart Sundelin brought the Utah Collection to my attention at the ISAP meeting in 2002. Other than Dr. Sundelin, the only professional papyrologists I know to have seen the collection recently are Donald Little, Gladys Frantz-Murphy, and Mark Muehlhaeusler. Prof. Little reviewed the collection in 1997. Unfortunately, he did not have enough time to explore it as much as he would have liked. See Donald P. Little, "The Arabic Papyrus Collection at the University of Utah: A Report for the Furqan Foundation," 4 August 1997, Middle East Library, University of Utah. Prof. Frantz-Murphy first saw the collection in November 2004 and has revisited it several times since. Dr. Muehlhaeusler has been working with the collection since 2005.

³ This information was provided by Dr. Leonard Chiarelli, director of the Middle East Library. It is available on the Middle East Library's website: <http://www.lib.utah.edu/middleeast/>. Dr. Chiarelli was responsible for providing the documents pertaining to the history and acquisition of the UUAPP. His dedication to the Middle East Library and his generous donation of time and library resources to the author's own

Rare Books Division, contains over 3,000 manuscripts in Arabic, Hebrew, Persian, and Turkish, including a third/ninth century copy of the diwan of the poet Ru'bah ibn al-'Ajjāj (d. after 132/750), six Quran manuscripts, and a pilgrim's Quran datable to the fourth-fifth/tenth-eleventh century.⁴ The Special Collections Department is also home to what is, according to numbers given in the most recent report, the largest Arabic papyrus collection in North America.⁵

The University of Utah Arabic Papyrus and Paper Collection (UUAPP) contains 1674 Arabic texts dating from second/eighth through the thirteenth/nineteenth centuries.⁶ The primary inventory lists 778 papyri, 776

work cannot be adequately described in this short piece.

⁴ The vast majority of these manuscripts are in Arabic. See Luise Poulton, "Selected Holdings from the Rare Book and Middle East Collection," 1 June 2005, Rare Books Division, Special Collection, Marriott Library, University of Utah. Luise Poulton is the Curator of Rare Books at the Marriot Library. Her enthusiasm for the collection has made possible all of the work presented here, and I cannot begin to thank her in this brief article.

⁵ There are many other Arabic papyrus collections in North America, most notably those at the the University of Chicago, the University of Michigan, the University of Pennsylvania, and Yale University. However, based on the available statistics, the Utah collection is the largest of all of these. It is also arguably the least well-known. See the survey by Petra Sijpesteijn, "North American Papyrus Collections Revisited," *Al-Bardīyyat*, 1 (2002-3), 11-19.

⁶ The vast majority of the papyri are Arabic, but some are Coptic and there are a few bilingual pieces. Prof. Randy Stewart of the University of Utah identified P. Utah inv. nos. 679, 680, 682, 685, 687, 701, and 704-6X as Coptic. (P. Utah inv. nos. 704-6X are inventoried separately.) P. Utah. inv. nos. 1477 and 1479-85 contain both Coptic and Arabic.

texts on paper, 9 parchment pieces, and 1 text on linen (1564 total).⁷ There are 110 additional documents listed in separate inventories.⁸ All of these items once belonged to the late Prof. Aziz S. Atiya, founder of the Middle East Center at the University of Utah. He obtained most of the pieces in Egypt, but he also purchased some of them in Beirut and London.⁹ His wife, Mrs. Lola Atiya, preserved and inventoried the collection between 1962 and 1964.¹⁰ Prof. Atiya acquired these documents over several decades; however, he left no record of where or how he purchased each piece.

⁷ Lola Atiya, “[Inventory of the] University of Utah Arabic Collection,” Middle East Library, University of Utah, n.d. [ca. 1962-64]. The library has both the handwritten original and typed copies of the inventory. P. Utah inv. nos. 1-777 and 1564 are papyrus; P. Utah inv. nos. 778-786 are parchment; P. Utah inv. no. 787 is a text on linen; P. Utah inv. nos. 789-1563 are paper documents.

⁸ These 110 texts are not listed in the primary inventory because Prof. and Mrs. Atiya donated them after they donated the 1564 documents that constitute the largest part of UUAPP. See “University of Utah Deed of Gift,” signed by Aziz S. Atiya and Everett L. Cooley, 26 August 1975, Middle East Library, University of Utah; “Gifts of Manuscripts from Dr. Aziz S. Atiya to the Marriot Library,” 10 June 1987, Middle East Library, University of Utah; Ragai Makar, list titled “Gift of Mrs. Lola Aziz Atiya 1990,” February 1990, Middle East Library, University of Utah.

⁹ E. L. Cooley, “Aziz S. Atiya: An Interview by E. L. Cooley,” *Everett L. Cooley Oral History Project No. 328 and 329*, 12 August 1985, Marriott Library, University of Utah, 19-22.

¹⁰ For accounts of how Mrs. Atiya preserved the collection and compiled the inventory, see E. L. Cooley, “Aziz S. Atiya: An Interview by Everett L. Cooley,” *Everett L. Cooley Oral History Project No. 331 and 332*, 12 August 1985, Marriott Library, University of Utah, 20-22, and E. L. Cooley, “Lola Atiya: An Interview by E. L. Cooley,” *Everett L. Cooley Oral History Project U-960 and U-963*, 13-20 March 1989, Marriott Library, University of Utah, 49-51.

Therefore, determining the exact provenance of individual papyri is nearly impossible. Nevertheless, based on place names such as al-Fayyūm, al-Fuṣṭāṭ, and al-Iskandriyya, it seems likely that most if not all of the papyri come from Egypt.¹¹

Mrs. Atiya's inventory records the inventory numbers and physical characteristics of each piece, but there is no full catalog or handlist for the UUAPP. The information and statistics given below come from notes I took during a survey of the collection in the spring of 2005, the goal of which was to identify religious and literary texts. I took only short notes on other genres of papyri, so what follows is still subject to criticism and revision. Papyrologists who come to Salt Lake City to research the collection in the future are sure to find much to correct in the work presented here.

Based on the scripts, most of the papyri appear to date from the third/ninth and early fourth/tenth centuries, although there are perhaps a dozen pieces that one might date to the second/eighth century.¹² The paper texts date from the third/ninth through the thirteenth/nineteenth centuries, with

¹¹ For example, al-Iskandriyya appears in P. Utah inv. no. 60, al-Fayyūm in P. Utah inv. no. 552, and al-Fuṣṭāṭ in P. Utah inv. nos. 235, 437, 446, and 575. P. Utah inv. no. 290 is a letter sent from Mecca, but its destination remains to be determined. This is by no means an exhaustive list of all of the place names mentioned in the Utah papyri.

¹² Among the papyri that have what appear to be early scripts are P. Utah inv. nos. 118, 205, 333, 335, 338, 346, 382-3, 395, 418, 471, 474, 476-7, 479, 483, 519, 521, 524-6, 544, 585, 603-4, 609, 611, 625, 690, 743. However, I merely glanced at most of these pieces, and some of them could be from a later period.

most of them dating to the fourth/tenth century or later. Economic texts and letters are the best represented genres in the collection, but the UUAPP also contains legal, administrative, literary, and religious items.¹³ Although many of the papyri and paper documents are fragmentary, there are at least one hundred complete texts and at least as many nearly complete texts.¹⁴

There is space here to discuss only some of the more notable papyri in the UUAPP. Among the most interesting literary papyri is P. Utah inv. no. 280, the first line of which reads “*qāla Abū Dulaf al-‘Ijlī*” (“Abū Dulaf al-‘Ijlī said ...”), and which is followed by four lines of poetry and three lines of prose. Abū Dulaf (d. 225/845) was an Abbasid courtier, poet, and patron of literature. Ibn al-Nadīm credits him with five books and one hundred pages of poetry, but none of these books survive, and fewer than thirty of his poems remain. The lines contained in P. Utah inv. no. 280 are not among in the extant works of Abū Dulaf.¹⁵ However, a comparison

¹³ Based on the spring 2005 survey, 156 papyri seem to be tax receipts, land leases, ledgers/registers, or texts of an otherwise economic nature. One hundred twenty of the papyri appear to be letters or letter fragments. Twenty one texts contain some element of legal language such as witnessing clauses. There are at least twenty literary and religious texts. However, further research is needed both to verify the figures given here and to determine the genres of the rest of the papyri.

¹⁴ These figures are based on the primary inventory and refer only to the papyri.

¹⁵ Ibn al-Nadīm, *Fihrist*, ed. Flügel and Roediger (Leipzig, 1872), 116, 164, 315. Abū Dulaf’s extant poems are scattered throughout literary and historical sources. See also Brockelmann, *Geschichte der arabischen Litteratur*, vol. 1, supplement 2 (Leiden, 1943), and Fuat Sezgin, *Geschichte des arabischen Schrifttums*, vol. 2 (Leiden, 1975), 632-3. For

between what is left of Abū Dulaf’s diwan and the poem contained in P. Utah inv. no. 280 suggests that the *qaṣīda* found in this papyrus could indeed be one of his lost works.

P. Utah inv. nos. 205, 365, 443, 518, 521, and 751 (among others) contain *akhbār* and hadith.¹⁶ The oldest of these is P. Utah inv. no. 205, the script of which appears to date from the middle second/eighth century. Another papyrus, P. Utah inv. no. 443, contains a Prophetic hadith with an *isnād* that begins with Abū Hurayra, one of the most frequently cited transmitters in all of hadith literature. P. Utah inv. no. 365 is the four-page fragment of a hadith scholar’s *ṣaḥīḥa*. P. Utah inv. no. 521 has hadith or akhbar and commentary dealing with divorce. The papyrus is fragmentary, so it is difficult to reconstruct the text completely, but it appears that this might have been a page in a work that was structurally similar to Malik’s *al-Muwattaʿ*.

There are at least five sets of three or more letters addressed to individuals with the same names. In other words, there could be parts of five separate personal archives similar to the ones Yūsuf Rāḡib published in his *Marchands d’étoffes du Fayyoud* volumes. However, as is often the case with papyrus letters, none of the Utah letters contain dates, only a few have place names, and most of the personal names consist of a *kunya* without a *laqab*, *nisba* or title. Therefore, it is difficult to

additional bibliography on Abū Dulaf al-‘Ijlī, see *EI2*, s.v. “Abū Dulaf, al-Ḳāsim b. ‘Īsā b. Idrīs,” and *Encyclopaedia Iranica*, s.v. “Abū Dolaf.”

¹⁶ These texts are on papyrus, but the UUAPP also contains at least two hadith texts on paper (P. Utah inv. nos. 1143 and 1255).

identify the authors and addressees with certainty. For example, one of these sets of letters is addressed simply to an Abū Muhammad, which could, of course, refer to any number of Muslim men.¹⁷

Finally, there is a large group of papyri and paper documents which appear to have originated in various chanceries between the late third/ninth and early fifth/eleventh centuries. In almost all of these texts, the letter *alif* is between 1.5 and 2 cm tall and the space between lines ranges from 2 to 3 cm. This conspicuous use of space and papyrus indicates that these texts came from either government chanceries or the private offices of very well-to-do people. The scripts in all of these papyri are similar, although one can detect as many as five different hands at work. The scripts bear some resemblance to Fatimid-era documents, but the clearness of the ligatures and the overall straightness of the horizontal axes of the lines suggest an earlier date of composition. Unfortunately, these texts are among the most fragmentary pieces in the collection, and only one of them, P. Utah inv. no. 1176, has a date that is legible to this novice papyrologist's eye (343/954). Some of these papyri read much like common letters: they contain the standard greetings such as "*aṭāla Allāh baqā'aka*" ("may God prolong your life") and "*ḥafīzaka Allāh*" ("may God protect you"). Some of them also mention *dīnārs*, *dirhams*, and *qirāṭs*. The words *al-amīr* and *al-sultān* appear often, albeit without being followed by a proper name. Unfortunately, time has not permitted a thorough examination of all of these papyri, and they obviously

¹⁷ For example, P. Utah inv. nos. 4, 231, 247, 499, 667 (papyrus), and 1364 (paper) are all addressed to "Abū Muḥammad."

require the attention of someone more skilled than the author.¹⁸

The first Utah papyrus to be published will be P. Utah. Atiya Ar. no. 342 (P. Utah. inv. no 342) in the forthcoming acta of the third ISAP conference held in Alexandria in 2006. This papyrus dates to the third/ninth century and contains most of Suras 36, 112, 113, and 114 of the Quran. As far as I know, the only people currently working in the Utah collection are Prof. Gladys Frantz-Murphy, Dr. Mark Muehlhaeusler, and myself. Should anyone make the trek out to Utah, the Marriott Library has a full complement of secondary sources and reference materials, including the major works of eminent papyrologists such as Werner Diem, Gladys Frantz-Murphy, Adolf Grohmann, Geoffrey Khan, Raif Georges Khoury, and Yūsuf Rāgib. Arrangements to view the papyri should be made an advance through the Special Collections Department (<http://www.lib.utah.edu/spc/>). One can order high quality digital scans of the texts for a small fee.

¹⁸ Included in this set of documents are P. Utah inv. nos. 237, 238, 273, 289, 291, 300-3, 306, 313, 315, 319, 337, 347-350, 352-7, 369, 380, 390-94, 396, 398, 400, 420, 427, 454, 497, 499, 507-8, 512-3, 527, 571, 587, 590, 621, 631, 638, 641, 643, 645-6, 663, 675, 773, 790, 792-3, 845, 860, 935, 940, 1136-7, 1161, 1176, 1238, 1337, 1348, 1356, 1371, 1378, 1423. Again, however, this list deserves revision.

Arabic Papyri and Other Documents from Current Excavations in Egypt, with an Appendix of Arabic Papyri and Some Written Objects in Egyptian Collections

Petra M. Sijpesteijn (IRHT, Paris)

“Its immunity from native diggers is due probably to the same cause as that which preserved Behnesch, namely the fact that the major portion of the town ruins, including those nearest to the cultivation, are not earlier than the Arab invasion, and therefore the *sebakhin* had never found anything of importance.” - B. P. Grenfell and A. S. Hunt on Tebtunis¹

The enthusiasm that drove the great European papyrologist-cum-archaeologists of the late nineteenth and early twentieth century to roam the ancient sites of Egypt in search of Greek papyri never extended to Arabic documents. Nor did it infect their Arabist contemporaries with a similar urge. On the contrary, these explorers of ancient documents often considered the later material to be entirely uninteresting and useless, an inconvenient obstruction between them and the lower, earlier layers of Greek and ancient Egyptian material that had to be dug past as quickly as possible, with little or no consideration of its contents. Where excavators did not actually destroy or discard the later material, the discovery of Arabic or Coptic material often led them to move to more ‘fruitful’ sites.

But because the occupation of early, pre-Arabic sites had often continued into the later period, or because such sites had

been used as garbage dumps by later occupants, Arabic papyri and paper documents nevertheless often surfaced, whether the excavators liked it or not – and in many cases they were preserved. The first three Arabic papyri excavated and published were found in 1824 during excavation work at Saqqara by a French team. The publication of two of these papyri one year later by Silvestre de Sacy signalled the effective birth of the discipline of Arabic papyrology.² Arabic papyri were also found in the 1930s by the French excavation team at Edfū³ and, in the same period, the Italian excavations of Medinat Madi yielded one Arabic papyrus.⁴ The most famous find of Arabic papyri happened at the Upper Egyptian village of Ishqāw, where Greek, Coptic and Arabic papyri relating to the governor Qurra b. Sharīk and his pagarch Basilius were found in 1901.⁵

² Published by A. I. Silvestre de Sacy, “Mémoire sur quelques papyrus écrits en arabe et récemment découverts en Égypte,” *Journal des Savants* (1825), 462-73 ; id., “Mémoire sur quelques papyrus écrits en arabe et récemment découverts en Égypte,” *Mémoire de l’Institut Royal de France* 9 (1831), 66-85. Cf. L. Sundelin, “The Consul-Collector and the Orientalist : Drovetti, Silvestre de Sacy, and the Birth of Arabic Papyrology,” *al-Bardīyyāt* 1 (2003), 3-11.

³ In 1921-22 one of the most important archives of Greek papyri from the Islamic period was discovered in a ceramic jar (*P. Apoll.*; http://lhpc.arts.kuleuven.ac.be/archives/sample_arch.php?id=170). The most famous Arabic papyrus discovered here is the only extant Arabic papyrus codex, containing part of the *Jāmi’* of Ibn Wahb (see J. David-Weill, *Le Djāmi’ d’Ibn Wahb*, 2 vols., Cairo 1939-48).

⁴ A. Vogliano, “Rapporto preliminare della IVa campagna di scavo a Madīnat Mādī (R. Università di Milano),” *Annales du Service des antiquités de l’Égypte* 38 (1938), 533-49.

⁵ *P. Lond.* IV; *P. Heid. Arab.* I; Y. Rāḡib, “Lettres nouvelles de Qurra b. Sharīk,” *JNES* 40 (1981), 174-85; W. Diem, “Philologisches zu den

¹ “A Large Find of Ptolemaic Papyri,” *Archiv für Papyrusforschung und verwandte Gebiete* 1 (1901), 376-8 (here p. 376).

Archaeologists have long preferred the earlier history of Egypt to its more recent past. As a consequence, visitors to archaeological sites in Egypt are often struck by the contrast between the thoroughness with which the classical parts of a site seem to have been explored, typically by several archaeological teams over many years, and the later Christian and Islamic parts, which remain completely untouched. Moreover, the location of towns in Egypt often changed significantly over time, with the occupation sites from different periods widely separated, allowing archaeologists to ignore the later settlements altogether.

In recent years, however, growing interest in the post-classical period of Egypt has led to excavations of later period sites, sometimes even excavated by archaeologists specialised in the later period, though mostly as an extension of the excavation of earlier sites. Changes in the field of archaeology and the importance attached to tracking the occupation history of sites has led to more careful excavation of all historical layers, including the more recent ones. In spite of the rapid expansion of irrigated agriculture into the Egyptian deserts, which threatens especially organic materials such as papyrus and other ancient writing materials, these developments have led to the discovery of many Arabic documents in controlled excavations, adding much to our knowledge of early Islamic Egypt. At this point it seems useful to give an overview of the Arabic material that has been found in recent and ongoing excavations in Egypt.

arabischen Aphrodito-Papyri," *Der Islam*, 61 (1984), 251-75.

In this limited overview I will discuss excavations that are currently – or were recently – being conducted in Egypt in which Arabic material was discovered. Objects found at current excavations are normally kept in storage, near or at the place of excavation, and they are under the control of the Egyptian Supreme Council of Antiquities. Until 1960, on the other hand, foreign institutions directing excavations were allotted a share of the excavation finds, but not all of this material has yet been digested by scholars. Museum and university collections in Western European and North American countries doubtless contain similar forgotten objects with Arabic writing found in earlier excavations. In an appendix, Cairo's collections of Arabic papyri and other objects with writing on them are discussed.

A recent article by Frédéric Bauden gives an overview of Mamluk documents kept in museum and private collections, including those in Egypt, information that I have incorporated into this overview.⁶ The information on the Anawati collection, which was acquired in Egypt but whose current location is unknown, was provided by Li Guo.

Bāwīt

The excavations of the large monastic complex of Apa Apollo, located some

⁶ "Mamluk Era Documentary Studies: The State of the Art," *Mamluk Studies Review* 9 (2005), 15-60. I do not mention here the collections of the Coptic Patriarchate and the Centre of Oriental Studies/Franciscan Custody of the Holy Land, which both contain a small number of Mamluk documents, but no older documents.

two kilometres west of the modern village of Bāwīṭ in Upper Egypt, started at the beginning of the twentieth century with a team from the Institut Français d'Archéologie Orientale under the direction of Jean Clédat and Emile Chassinat, and later Jean Maspero. Arabic papyri unearthed during these excavations found their way to the Louvre in Paris, where they were assigned the provenance "Akhmīm" by Jean Clédat, though they probably originated in Bāwīṭ (as does the Coptic material recorded under the same label, according to Alain Delattre of Brussels University) – and to the Institut Français d'Archéologie Orientale in Cairo, where, until very recently, they had languished unknown and unstudied.

Excavations at Bāwīṭ started again in 2003 with a joint Institut Français d'Archéologie Orientale-Louvre team under the direction of Dominique Bénazeth. So far, the renewed work has resulted in a small find of two Arabic papyrus fragments and some Arabic paper documents, one of which has Coptic writing on one side and Arabic on the other. There are also some newly discovered Arabic graffiti preserved in the monastery.

Literature:

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- Rutschowskaya, M.-H., "Reprise des fouilles françaises à Baouit: Louvre/Ifao 2003," in A. Boud'hors (ed.), *Actes du 8^e congrès international d'études coptes (Paris, 28 juin - 3 juillet 2004)* (forthcoming).

Rutschowskaya, M.-H., and D. Bénazeth, "Neue Grabungen im Kloster von Bawit (2003-2004)," *Kemet* 14/1 (2005), 57.

A yearly report on the excavations conducted by the Institut Français d'Archéologie Orientale appears in the back of the *Bulletin de l'Institut Français d'Archéologie Orientale*.

See also:

http://www.louvre.fr/media/repository/ressources/sources/pdf/src_document_50260_v2_m56577569830601404.pdf

Edfū

Although the excavations conducted by the Institut Français d'Archéologie Orientale at Edfū almost a century ago have not been resumed, some recent developments in relation to this site justify inclusion in this list. Recently, a large number of Arabic papyri, apparently unearthed during the above-mentioned excavations in the 1920's, were discovered at the Institut Français d'Archéologie Orientale in Cairo. They had lain there seemingly unstudied, and in many cases still in the same condition in which they were excavated, amongst them a parchment fragment of an Abbasid *Qur'ān* codex. Four papyri which were found during the excavations of 1923-1924 and which are currently kept in the French Institute in Cairo were published by Rémondon, David-Weill, and Rāḡib. Other papyri unearthed in Edfū are kept in the Sorbonne and at the Louvre in Paris. Anne Regourd (Louvre Museum) is preparing a publication of the Edfū material.

A recently conducted archaeological survey of the site of Edfū by Alison Gascoigne has illuminated the relationship between the later Islamic

and Christian site and that of the earlier settlements, and their relative movements over time.

Literature:

- Rāḡib, Y., "Quatre papyrus arabes d'Edfou," *Annales Islamologiques* 14 (1978), 1–14.
- , "Sauf-conduits d'Égypte omeyyade et abbasside," *Annales Islamologiques* 31 (1997), 143–68.
- Rémondon, D., "Cinq documents arabes d'Edfou," *Mélanges Islamologiques* 1 (1954), 103–12.
- David–Weill, J., "Papyrus arabes d'Edfou," *Bulletin de l'Institut Français d'Archéologie Orientale du Caire* 30 (1931), 33–44.
- Gascoigne, A. L., "Dislocation and Continuity in Early Arab Provincial Urban Centres: The Example of Tell Edfū," *Mitteilungen des Deutschen Archäologischen Instituts, Abt. Kairo* (MDAIK) 61 (in press 2005).

Fustāt

The first Muslim capital founded by the Arab conquerors of Egypt in the seventh century has been the object of excavations since the beginning of the twentieth century.

Of the excavations currently conducted or recently concluded at Fustāt, two have resulted in publications of objects with Arabic writing. An American team under the direction of George Scanlon which excavated at Fustāt from 1964–1980 found several glass weights, which were published by Katharina Eldada.

At the site of Iṣṭabl 'Antar, the Institut Français d'Archéologie Orientale has been conducting excavations since 1986 under the direction of Roland-Pierre Gayraud. In 1985, twelve Arabic ostraca

were found which were published by Sylvie Denoix. Glass weights, papyri, and a stone with ink writing, as well as more ostraca, were also found, but remain unpublished.

Literature:

- Denoix, S., "Les ostraca de Iṣṭabl 'Antar, 1985," *Annales Islamologiques* 22 (1986), 27–33.
- Eldada, K., "Glass Weights and Vessel Stamps," in J. L. Bacharach (ed.), *Fuṣṭāṭ Finds*, (Cairo/New York, 2002), 112–62.
- Gayraud, R.-P., "Iṣṭabl Antar (Fostat) 1985. Rapport de fouilles," *Annales Islamologiques* 22 (1986), 57–87; "1986" *Annales Islamologiques* 23 (1987), 55–71; "1987–89," *Annales Islamologiques* 25 (1991), 57–87; "1990," *Annales Islamologiques* 27 (1993), 225–32; "1992," *Annales Islamologiques* 28 (1994), 1–27; "1994," *Annales Islamologiques* 29 (1995), 1–24.
- Kubiak, W., and G. T. Scanlon, *Fuṣṭāṭ Expedition Final Report, 2: Fuṣṭāṭ-C*, ARCE Reports Series 11 (Cairo, 1989).

A yearly report on the excavations conducted by the Institut Français d'Archéologie Orientale appears in the back of the *Bulletin de l'Institut Français d'Archéologie Orientale*.

Preliminary reports on the American excavations appear under Scanlon's name in the *Journal of the American Research Center in Egypt*.

Kellia

At Kellia a group of monks' cells excavated in the 1960s under the direction of François Daumas of the Institut Français d'Archéologie Orientale brought, in one year, ten Arabic ostraca to light. These ostraca are currently kept by the Institut Français d'Archéologie Orientale in Cairo. Apparently unknown to scholars of Arabic documents, the ostraca remain unpublished.

Excavations at Kellia have resumed in the summer of 2006 under the direction of Stephen Davis of Yale University.

Literature:

Daumas, Fr., 'Les travaux de l'Institut Français d'Archéologie Orientale pendant l'année 1966-1967,' *Comptes Rendus Académie des Inscriptions et Belles-Lettres* (1967), 436-51.

Madīnat Mādī/Narmouthis

Madīnat Mādī was first excavated by Achille Vogliano of the University of Milan in the mid-1930s, though his work was terminated by the Second World War. These excavations yielded one Arabic papyrus which was edited by Adolf Grohmann. Archaeological work resumed in the 1960s when Professor Edda Bresciani directed a joint University of Milan-University of Pisa (and later solely University of Pisa) team. Since 1995, Professor Rosario Pintaudi from the University of Messina has joined the excavation team.

The site consists of an older settlement where a Ptolemaic temple is the main feature. This part of Narmouthis has been excavated several times over the years by the Italian archaeological teams. In recent seasons, the later section of the town, where the remains of some churches can still be identified, has become the object of archaeological work. These excavations have also yielded Arabic papyri.

Literature:

Davoli, P., *L'archeologia urbana nel Fayyum di età ellenistica e romana* (Rome, 1998).
Vogliano, A., "Rapporto preliminare della IVa campagna di scavo a Madīnat Mādī (R. Università di Milano)," *Annales du Service des antiquités de l'Égypte* 38 (1938), 533-49 [in the appendix there is one Arabic papyrus edited by A. Grohmann].

See also:

<http://www.egittologia.unipi.it/pisaegypt/medinet.htm>

A yearly report on the archaeological activities conducted in Madīnat Mādī appears in *Egitto e Vicino Oriente*.

Monastery of Naqlūn

In 1997 a ceramic jar was found near the site of the modern monastery of Naqlūn in the Fayyūm oasis, where excavations in search of the first monastic settlement have been conducted under the direction of Prof. W. Godlewski. The jar contained a leather pouch with five bundles of paper and parchment documents covered in fabric. It was found in the remains of an old building which had been covered by a cemetery after the building had become derelict.

The 39 objects contain 50 documents which are all related to a Coptic family, the Banū Bifām, which resided in the village of Damūya some nine kilometres from the monastery, on the left bank of the Baḥr Yūsuf. The dates of the documents span thirty-eight years, from 382/992 to 420/1029. Most of the documents are sales contracts through which members of the Banū Bifām acquired many buildings, vineyards and lands in Damūya, but they also include

earlier documents related to these properties. Receipts for tax-payments, debt acknowledgements and letters dealing with the trade in agricultural products were also kept in the jar.

A volume publishing the legal documents and other documents, edited by Christian Gaubert (Institut Français d'Archéologie Orientale), and with an historical introduction by Jean-Michel Mouton (Ecole des Hautes Etudes, Paris), is being prepared for publication.

This spectacular find has been corroborated by finds of Fatimid paper and parchment documents during subsequent seasons at the cemetery, where excavations continue. The Arabic documents are being studied by Christian Gaubert, while the contemporary Coptic material found in the same area is being studied by Jacques van der Vliet (Leiden University).

Literature

Gaubert, C., "Naqlun, remarques préliminaires sur les archives d'époque fatimide d'une famille copte," *Polish Archaeology in the Mediterranean* 9 (1998), 87-9.

Gaubert, C., and J.-M. Mouton, "Présentation des archives d'une famille copte du Fayoum à l'époque fatimide," in M. Immerzeel and J. van der Vliet (eds.), *Coptic Studies on the Threshold of a New Millennium. Orientalia Lovaniensia Analecta* 133 (Leuven, 2004), 505-17.

Rāḡib, Y., "L'inventaire des documents exhumés à Naqlun 1991," *Polish Archeology in the Mediterranean* 3 (1992), 57-8.

See also:

http://lhpc.arts.kuleuven.ac.be/archives/sample_arch.php?id=332

Qasr Ibrīm

Formerly located on the eastern bank of the Nile between Aswān and Abu Simbel, and lying some seventy metres above the river, the construction of the Aswān High Dam in 1970 left Qasr Ibrīm a tiny island in Lake Nasser. Archaeological evidence extends back to 1000 BC, showing that Qasr Ibrīm was continuously occupied until the sixteenth century, when an Ottoman garrison was stationed there. The fort would be used as late as 1811. The buildings on this site combined both religious and defensive functions.

While earlier explorers and archaeologists had visited Qasr Ibrīm, the site's most important excavations were conducted by the Egypt Exploration Society. Since 1959, and from 1963 as part of the UNESCO initiative to salvage sites and monuments threatened by the flooding behind the High Dam, the site has been continuously excavated by the Egypt Exploration Society. Thanks to Qasr Ibrīm's isolation, many valuable texts on papyrus, leather and parchment have been preserved in very good condition, though the likelihood of future finds has been cast into doubt by the rising water level of Lake Nasser.

Documents discovered at Qasr Ibrīm are written in Greek, Old Nubian, Coptic, Arabic and Turkish. Among the Arabic texts is a very long and well-preserved Arabic papyrus letter dated 141/758 written by the governor of Egypt to the king of Nubia and Muqurra, now kept in the Islamic Museum in Cairo and published by Martin Hinds and Hamdi Sakkout (for the full reference to this

publication, see below under the Islamic Museum). This letter was found together with three Coptic papyrus rolls which contain Nubian attempts to formulate a response to a complaint from the Egyptian governor. A cache of eleventh-twelfth century Fatimid documents, consisting of legal documents and letters, is currently being prepared for publication by Geoffrey Khan (Cambridge University) and Elisabeth Sartain (American University in Cairo). The Ottoman Arabic and Turkish documents have been published by Hinds, Sakkout and Ménage.

Literature:

Hinds, M., and H. Sakkout, *Arabic Documents from the Ottoman Period from Qasr Ibrim*, Egyptian Exploration Society Texts from Excavations 8 (London, 1986).

Hinds, M., and V. Ménage, *Qasr Ibrim in the Ottoman Period: Turkish and Further Arabic Documents*, Egyptian Exploration Society Texts from Excavations 11 (London 1992).

Horton, M., "Qasr Ibrim," in K. A. Bard (ed.), *Encyclopedia of the Archaeology of Ancient Egypt* (New York: Routledge, 1999), 649-52.

Mills, A. J., *The Cemeteries of Qasr Ibrim* (London, 1982).

See also:

<http://www.ees.ac.uk/fieldwork/qasribrim.htm>

Quseir al-Qadīm

After the abandonment of the Roman Red Sea port in the fourth century A.D., the site of Quseir al-Qadīm did not regain its importance as a trading port for sea and land trade until a millennium later. From the late Ayyubid period onwards (beginning of the thirteenth century), trade revived and ships and

caravans frequented the town with goods coming from as far away as India. The town continued to flourish until the sixteenth century, when its role was taken over by the fortress of Quseir located eight kilometres to the south.

Excavations were conducted at the site of Quseir al-Qadīm at the end of the seventies and in the early eighties by the University of Chicago under the direction of Donald Whitcomb and Janet Johnson. The 1982 season yielded a wealth of Arabic paper documents found in what has been labelled the "sheikh's house" located in the harbour. The largest part of the documents, consisting of private and official letters from the thirteenth and fourteenth centuries, is kept in the Islamic Museum in Cairo. The documents that Li Guo published in articles have since been brought together with other documents in his 2004 monograph based on these documents.

In 1999 archaeological work at the site resumed, and still continues, undertaken by the University of Southampton under the direction of David Peacock and Lucy Blue. Again the excavations have brought to light many paper documents, as well as other objects with Arabic writing on them. An initial inventory lists 1,000 paper documents, an unnamed number of ostrich shells with Arabic writing, which seem to originate in a funerary context, and an unnamed number of wood and leather objects and ostraca with Arabic writing. Anne Regourd is working on the material found during the University of Southampton excavations and is planning a publication with fifty documents from the Ayyubid and early Mamluk period.

At the site of the fortress of Quseir, located five kilometres south of the city, restoration work in 1997-1999 led to the discovery of fifty eighteenth-century documents, mostly dealing with the transport of wheat from Egypt to the Hijāz.

Literature:

- Regourd, A., "Trade on the Red Sea during the Ayyubid and the Mamluk Period: The Quseir Paper Manuscript Collection 1999-2003, First Data," in *Proceedings of the Seminar for Arabian Studies* 34 (2003), 277-92.
- Whitcomb, D. S., and J. H. Johnson, *Quseir Al-Qadim 1978: Preliminary Report*, ARCE reports series 1 (Cairo, 1979).
- Whitcomb, D. S., and J. H. Johnson, *Quseir al-Qadim 1980: Preliminary Report*, ARCE reports series 7 (Cairo, 1982): see esp. G. Frantz-Murphy, "The Red Sea Port of Quseir: Arabic Documents and Narrative Sources," pp. 267-83.
- Guo, L., "Arabic Documents from the Red Sea Port of Quseir in the 7th/13th Century, Part I: Business Letters," *Journal of Near Eastern Studies* 58 (1999), 161-90.
- Guo, L., "Arabic Documents from the Red Sea Port of Quseir in the 7th/13th Century, Part II: Shipping Notes and Account Records," *Journal of Near Eastern Studies* 60 (2001), 81-117.
- Guo, L., *Commerce, Culture and Community in a Red Sea Port in the Thirteenth Century: The Arabic Documents from Quseir* (Leiden, 2004).
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See also:

<http://www.rqad.leeds.ac.uk/framegen.asp?page=quseir.asp> and

<http://www.arch.soton.ac.uk/Research/Quseir/>

Suez

A group of ten paper documents were unearthed during excavations conducted by Bruyère at the beginning of the twentieth century. The documents are currently kept at the Institut Français d'Archéologie Orientale.

Tebtynis/Tūtūn

When Grenfell and Hunt started their search for papyri at Tebtynis in 1899, they found an entirely untouched site. After the completion of their work, which resulted in the discovery of the famous mummified crocodiles, as well as one Arabic paper document (now kept at the University of California, Berkeley), illegal excavations brought more papyri to light, many of which were sold on the Cairo antiquities market. In 1916 some Arabic papyri from Tebtynis came into the possession of the Egyptian Museum and these have been discussed by Adolf Grohmann, and were prepared by him for publication after being transferred to the Egyptian National Library in the 1960s. In the 1930s, Italian excavations focusing on the archaeology of the site also took place.

Since 1988, a joint University of Milan-Institut Français d'Archéologie Orientale team under the direction of Claudio Gallazzi, assisted by Gisèle Hadji-Minaglou, has been excavating at Tebtunis, or Umm al-Brughāt, the modern name for the remains.

Excavations first resumed in the Hellenistic and Roman part of the city, which had been the focus of earlier archaeological excavations. Excavations of the later, Christian-Muslim period settlement (located north of the earlier site), started with the work of Roland-Pierre Gayraud (1992-1994) and later Marie-Odile Rousset and Sylvie Marchand (1998-1999). Since 2004, Gallazzi and Hadji-Minaglou have been conducting excavations in the eastern part of the site. Arabic ostraca, papyri, paper documents and parchments have been found during the excavation of the northern part of the town, in the uppermost garbage layer in the eastern part of the town, and in the spoiled upper layers of the Hellenistic/Roman site. Work in the later part of the town is planned to continue during the next seasons and promises to bring to light more late material.

Literature:

Davoli, P., *L'archeologia urbana nel Fayyum di età ellenistica e romana* (Rome, 1998).

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Grohmann, A., "New Discoveries in Arabic Papyri: An Arabic Tax-Account Book (inv.no. 1400) Found in Umm el Bureigāt (Tebtynis) in 1916," *Bulletin de l'Institut d'Égypte* 32 (1949-1950), 159-70.

Rousset, M.-O., and S. Marchand, "Tebtynis 1998: Travaux dans le secteur nord," *Annales Islamologiques* 33 (1999), 185-262.

Rousset, M.-O., and S. Marchand, "Secteur nord de Tebtynis (Fayyoum). Mission de 1999," *Annales Islamologiques* 34/1 (2000), 387-436.

A yearly report on the excavations conducted by the Institut Français d'Archéologie Orientale appears also in the back of the *Bulletin de l'Institut Français d'Archéologie Orientale*.

See also <http://socrates.berkeley.edu/~tebtunis/>

APPENDIX

Egyptian Collections Containing Objects with Writing

Anawati Collection (text by Li Guo)

The Anawati collection consists of 577 documents on paper and parchment and 49 on papyrus. It was purchased years ago in Cairo by Nabil Anawati, the owner of the now-defunct Gallery Archaeologia Inc., Montreal. He allowed Donald Little (McGill University) to microfilm the collection and orally gave him permission to publish it.⁷ Nabil Anawati's position is at the moment compromised, however. Having been sentenced to prison in absentia in France "for his active role in the smuggling ring" of Egyptian antiquities, his whereabouts are unknown as is the location of the collection.⁸

Li Guo's preliminary examination of the collection, on microfilm, reveals that most of the texts are in Arabic, with a few in Persian and Ottoman Turkish. All papyri contain texts in the Arabic script without any Greek or Coptic script having been observed on them. While many amount to no more than a shred with a few words on it, there are a number of papyri which contain substantial texts. Some of the paper documents contain numerals of the *siyaq* type, apparently dating them to the Ottoman era, and a few bear dates of the

⁷ "The Anawati Arabic Documents," McGill University Archives, 1473 (A1-A228), 1474 (A229-A577, P1-49). The University of Chicago library has a copy of the film.

⁸ www.michelvanrijn.nl/artnews/frenchcollection.html and www.MvR.com.

eighteenth century. The rest, the majority, are undated. They range from private letters, business letters, official petitions, and accounts, to literary texts, religious texts, prayers, charms and amulets, math sheets, and jottings. Li Guo is currently preparing a description of the collection and intends to publish selected texts.

Coptic Museum

In the museum's Coptic papyrus collection are some documents that contain lines of Arabic writing. There is no information about the total number of purely Arabic documents – of which Grohmann published one – preserved at the museum. There are also parchment and paper fragments, most of them seemingly parts of manuscripts.

Contact:

<http://www.copticmuseum.gov.eg/welcome.htm>
Kamilla Salib (Ezzatsalibxp2002@yahoo.com)

Literature:

Grohmann, A., "Ein Fatimidenerlass vom Jahre 415 A.H. (1024 A.D.) im Koptischen Museum in Alt-Kairo," *Rivista degli Studi Orientali* 32 (1957), 641–54.

Dār al-Kutub (Egyptian National Library)

The papyrus collection of the Dār al-Kutub is estimated to contain some four thousand Arabic papyri and paper documents purchased by Dr. B. Moritz, the library's head from 1896-1911. These were acquired both from the

antiquities market, as well as during excavations by Egyptian and foreign missions. The collection was then transferred from the Egyptian Museum to the Library in the middle of the last century. Amongst other important texts, the collection possesses the famous papyrus codex containing the *ḥadīth* collection of 'Abd Allāh b. Wahb (d. 197/812) found at Edfū, which was moved there from the Institut Français d'Archéologie Orientale and was published in 1939 by J. David-Weill.

Under the auspices of the Bibliotheca Alexandrina and CULTNAT, Rafiq Abd al-Aziz Sayyid Yusuf of the Egyptian National Library has undertaken to produce a comprehensive catalogue of the Arabic papyri held in the Library. This catalogue is intended to be published together with scans of the Library's 877 Arabic papyri. The catalogue will incorporate the information from Adolf Grohmann's editions of 788 of these papyri, both those that appeared in the first six volumes of Grohmann's *Arabic Papyri of the Egyptian Library* (= *P.Cair.Arab.*) and those intended for the four planned but still unpublished volumes.

Contact:

<http://www.darelkotob.org/ENGLISH/HTML/LIBRARY/PAPYRES.HTM>

Literature:

Grohmann, A. (ed.), *Arabic Papyri in the Egyptian Library*, 6 vols. (Cairo 1934-62) [= *P.Cair.Arab.*].
Weill, D. S., *Le Djâmi' d'Ibn Wahb* (Cairo, 1939).

Egyptian Museum

Although many of the Arabic papyri held by the Egyptian Museum were transferred to the Dār al-Kutub, a modest collection of Arabic (mostly fragmentary) papyri remains at the Museum. These papyri originated in excavations conducted by foreign and Egyptian missions in Egypt.

Contact:

<http://www.egyptianmuseum.gov.eg/>

Literature:

Casanova, M. P., "Note sur des papyrus arabes du Musée Égyptien," *Annales du service des Antiquités de l'Égypte* 9 (1908), 193-203.

Diem, W., "Zwei arabische Privatbriefe aus dem ägyptischen Museum in Kairo," *Zeitschrift für arabische Linguistik* 25 (1993), 148-53.

Gayer-Anderson Museum

This museum is located in one of the old Arab houses preserved near the Mosque of Ibn Ṭūlūn in Cairo, one which had been the residence of Major R. G. Gayer-Anderson Pasha from 1935 to 1942. Among its large collection of Middle Eastern arts and crafts objects are more than a thousand coin-shaped inscribed Islamic glass objects manufactured in Egypt including glass-weights, ring weights and glass vessel stamps. These have recently all been catalogued by a team of scholars from Cairo and the University of Washington under the direction of Jere Bacharach (Univ. of Washington) for internet publication (www.amnumsoc.org).

Literature:

Bacharach, J., "Islamic Stamped Glass in the Gayer-Anderson Museum, Cairo," *ARCE Bulletin* 187 (2005), 17-20

Graeco-Roman Museum in Alexandria

The museum's papyrus collection contains four Arabic papyri of unknown provenance and contents.

Contact:

<http://www.grm.gov.eg/>

Mervat Seif el-Din
(mervatseifeldin@yahoo.com)

Institut Français d'Archéologie Orientale

The Arabic papyri and ostraca in the Institut Français d'Archéologie Orientale all stem from excavations conducted by French teams in the first half of the twentieth century, under a regime in which a portion of objects found in these excavations would be deposited there. Much of the material remains unstudied. The Arabic papyri from Edfū were partially published, but there is further unpublished material from Bāwīt, Suez and Kellia. For further details on the papyri from these places see above under the individual place names. Petra Sijpesteijn has prepared an inventory of the Arabic material which is available in situ.

The famous codex of the *Jāmi'* of Ibn Wahb, published by David-Weil and described by him as being kept at the IFAO, is now in the Dār al-Kutub.

Contact:

<http://www.ifao.egnet.net/>

The Islamic Museum

The Islamic Museum has a collection of 2,700 manuscripts and documents among which are an unknown number of Arabic papyri and paper documents.

The museum also has the largest collection of Arabic ostraca in the world, all of which remain unpublished. The Arabic paper documents found at Quseir al-Qadīm were deposited here, too. Among the Arabic papyri in the museum is a copy of the famous *baqt*-agreement between the Arabs and the Nubians, found at Qaṣr Ibrīm and published by Hinds and Sakkout.

Contact:

http://www.egypttreasures.gov.eg/Egypt_Museum_IslamicArt.html

Literature:

Hinds, M., and H. Sakkout, "A Letter from the Governor of Egypt to the King of Nubia and Muqurra concerning Egyptian-Nubian Relations in 141/758," in W. al-Qadi, ed., *Studia Arabica et Islamica: Festschrift for Ihsan Abbas* (Beirut, 1981), 209–229; reprinted in J. Bacharach, L. Conrad and P. Crone, eds., *Studies in Early Islamic History/ Martin Hinds* (Princeton, 1996), 160–187. An English translation was published by J. M. Plumley, "An Eighth Century Arabic Letter to the King of Nubia," *Journal of Egyptian Archaeology* 61 (1975), 241–245.

See also above under "Quseir al-Qadīm".

Karaite Community in Cairo

In Donald Richards' catalogue of the collection of the Karaite Community of Cairo, twenty-seven documents are listed as dating from the early eleventh century to the mid-nineteenth century. Only a few documents from the collection have been published.

Literature:

Bauden, F., "Mamluk Era Documentary Studies: The State of the Art," *Mamluk Studies Review* 9 (2005), 15–60, esp. 41–2.
Gottheil, R. J. H., "Dhimmi and Moslems in Egypt," in R. F. Harper, ed., *Old Testament and Semitic Studies in Memory of William Rainey Harper* (Chicago 1908), vol. 2, 353–414.
Richards, D. S., "Arabic Documents from the Karaite Community in Cairo," *Journal of the Economic and Social History of the Orient* 15 (1972), 105–62.
Richards, D. S., "Dhimmi Problems in Fifteenth-Century Cairo: Reconsideration of a Court Document," in R. Nettle, ed., *Studies in Muslim-Jewish Relations* 1 (1992), 127–63.

Papyrological Institute (Ain Shams University, Cairo)

In 2001, the private collection of Arabic papyri purchased in Egypt over a lifetime by the late Dr. Hassan Raghhab was donated to the Institute. It consists of 126 papyri, paper and parchment documents. About one third of them have been deemed fakes by the Supreme Council of Archaeology and were removed from the collection. Prof. Dr. Alia Hanafi plans to publish this collection.

Contact:

Alia Hanafi (alia_hanafi@hotmail.com)

Literature:

- Hanafi, A., "Two Unpublished Paper Documents and a Papyrus," in *Papyrology and the History of Early Islamic Egypt*, eds. P. M. Sijpesteijn and L. Sundelin (Leiden, 2004), 45–62.
- Hanafi, Alia, "An Early Arabic Business Letter," in *From al-Andalus to Khurasan: Documents from the Medieval Muslim World*, eds. Petra M. Sijpesteijn, Lennart Sundelin, Sofía Torallas Tovar, and Amalia Zomeño (Leiden, 2007), 152–61.

St Catherine's Monastery

Although the Monastery of Saint Catherine is better known for its collection of Syriac, Greek, Hebrew and Arabic manuscripts of religious literature, its collection of Arabic documents is at least as important. Dating from the Fatimid to the Ottoman period, the 1955 description of the monastery's collection lists 1,072 of them. The documents deal exclusively with the monastery's concerns, including documents related to the monastery's property in Cairo and decrees issued by the Chancery in response to monks' petitions.

In 1976, some cases were discovered containing papyri, parchments and paper documents described to be mainly of a liturgical nature, but possibly also containing Arabic documents.

Literature:

- For an extensive description of the history of the collection, see F. Bauden, "Mamluk Era Documentary Studies: The State of the Art," *Mamluk Studies Review* 9 (2005), 15–60, esp. 37–41.

- Atiya, S., *The Arabic Manuscripts of Mount Sinai: A Handlist of Arabic Manuscripts and Scrolls Microfilmed at the Library of the Monastery of St. Catherine, Mount Sinai* (Baltimore, 1955).
- Ernst, H., ed., *Die mamlukischen Sultansurkunden des Sinai-Klosters* (Wiesbaden, 1960) [= *P.Sinai.Arab.*].
- Ibrahim, A. L., "Min wathā'iq Dayr Sānt Kātrīn: thalāth wathā'iq fiqhiyya," *Bulletin of the Faculty of Arts (Cairo University)* 25 (1963), 95–133.
- Rāgib, Y., "Un décret d'al-Malik al-'Ādil en 571/1176 relatif aux moines du Mont Sinai," *Annales Islamologiques* 31 (1997), 81–107.
- Richards, D. S., "A Fatimid Petition and 'Small Decree' from Sinai," *Israel Oriental Studies* 3 (1973), 140–58.
- Richards, D. S., "A Mamluk Petition and a Report from the Diwan al-Jaysh," *Bulletin of the School of Oriental and African Studies* 40 (1977), 1–14.
- Richards, D. S., "Documents from Sinai concerning Mainly Cairene Property," *Journal of the Economic and Social History of the Orient* 28 (1985), 225–93.
- Richards, D. S., "Some Muslim and Christian Documents from Sinai concerning Christian Property," in U. Vermeulen and J. M. F. van Reeth, eds., *Law, Christianity and Modernism in Islamic Society: Proceedings of the Eighteenth Congress of the Union Européenne des Arabisants et Islamisants*, *Orientalia Lovaniensia Analecta* 86, vol. 1 (Leuven, 1998), 161–70.
- Richards, D. S., "St. Catherine's Monastery and the Bedouin: Archival Documents of the Fifteenth and Sixteenth Centuries," in J.-M. Mouton, ed., *Le Sinai de la conquête arabe à nos jours*, *Cahier des annales islamologiques* 21 (Cairo, 2001), 149–81.
- Roemer, H. R., "The Sinai Documents and the History of the Islamic World: State of the Art-Future Tasks," in W. al-Qāḍī (ed.), *Festschrift for Iḥsān 'Abbās on His Sixtieth Birthday* (Beirut, 1981), 38.
- al-Samarra, Q., "A Unique Mamluk Document of al-Malik al-Mu'izz Aybak al-Turkumānī al-Ṣāliḥī, the First Mamluk Sultan of Egypt, from the Monastery of Sinai," *Orientalia Lovaniensia Periodica* 21 (1990), 195–211.

- Stern, S. M., ed., *Fatimid Decrees: Original Documents from the Fatimid Chancery* (London, 1964).
- Stern, S. M., "Petitions from the Mamluk Period (Notes on the Mamluk Documents from Sinai)," *Bulletin of the School of Oriental and African Studies* 29 (1966), 233–76.
- Stern, S. M., "Two Ayyûbid Decrees from Sinai," in S. M. Stern, ed., *Documents from Islamic Chanceries* (Cambridge MA, 1965), 9–38.

Third ISAP Conference Held in Alexandria (2006)

The International Society for Arabic Papyrology (ISAP) held its third conference in March of 2006 at the magnificent new Bibliotheca Alexandrina in Alexandria, Egypt. Coming on the heels of successful meetings in Cairo (2002) and Granada (2004), this conference drew almost a hundred participants from Egypt, Lebanon, Jordan, Europe, North America, India, Japan, and Taiwan. The schedule included 38 papers and workshops addressing topics as varied as the names of Persian officials appearing in papyri from the period immediately before the Arab Conquest, to Arabic texts on marble from seventh-century Syria, to 'obituaries' from Ayyubid Egypt. Highlights of the conference included the unveiling of the "Arabic Papyrology Database" (APD), created by a team led by Andreas Kaplony (Zürich) and now accessible online. An exciting new digitization project for the Arabic papyri of the Dār al-Kutub (Egyptian National Library) was also presented by Heba Nayel Barakat of the Centre for Documentation of Cultural and Natural Heritage (CULTNAT).

In addition to the sessions at the Bibliotheca Alexandrina, the conference organized visits to nearby archaeological sites, including the extensive excavations at Kom el-Dikka in Alexandria, and at Abu Mina to the west of the city, as well as a public lecture at the Swedish Institute in Alexandria given by Hugh Kennedy (St Andrews) on the topic of "The Political and Cultural Formation of Early Islamic Egypt."

This conference was organized by ISAP in conjunction with the staff of the Bibliotheca Alexandrina and Prof. Mostafa El-Abbadi (University of Alexandria), and sponsored by the Netherlands-Flemish Institute in Cairo, the British Academy, Egypt Exploration Society, Royal Netherlands Embassy, Centre des Etudes Alexandrines, the Swedish Institute in Alexandria, and Princeton University.

The papers and workshops presented at the Alexandria conference were:

Thursday, March 23:

- Anne Boud'hors (CNRS, Paris) and Florence Calament (Louvre Museum) "Pour une étude des archives coptes de Medinet el-Fayoum"
- Maher Eissa (Fayyoun University, Egypt) "A New Coptic Letter from the Egyptian Museum"
- Anna Selander (University of Vienna) "Travel in Coptic Documentary Texts"
- Ruey-Lin Chang and Jean Gascou (Université Marc Bloch, Strasbourg II) "'Amr ibn al-'As (Ambros) under Umayyad Rule: P.Stras. inv. gr. 1301"
- Petra Sijpesteijn (University of Oxford) "Letters from the Edge: New Papyri Belonging to a Third-Century Merchant Family's Correspondence"
- Alia Hanafi (Papyrology Institute, Ain Shams University, Cairo) "A Literary Arabic Papyrus from Cairo and an Arabic Documentary Paper from Copenhagen"
- Andreas Kaplony, Eva Mira Grob, Ayman Shahin, and Johannes Thomann (Zürich University) "Presentation of the Database: Update on the Arabic Papyrology Database"

- Heba Nayel Barakat (Centre for Documentation of Cultural and Natural Heritage (CULTNAT), Egypt) "Digitization and Documentation of the Egyptian National Library Arabic Papyrus Collection"

- Johannes Thomann (Zürich University) "Textsearch beyond the Word Level: Towards an Arabic Papyrology Treebank"

Friday, March 24:

- Alain George (Université Saint Joseph, Beirut) "Early Islamic Papyri and the History of Arabic Calligraphy"

- Andreas Kaplony (Zürich University) "What Are Dots Meant to Be For? Some Thoughts on Early Arabic Punctuation"

- W. Matt Malczycki (The American University in Cairo) "Al-Fusha and a Quranic Papyrus Text"

- Jairus Banaji (JNU, New Delhi/SOAS, London) "The Identity of 'Shahralanyozan' in the Greek and Middle Persian Papyri from Egypt"

- Peter Sarris (University of Cambridge) "The Social and Economic Background to the Fall of the Roman Near East: The Papyrological and Numismatic Evidence"

- Sebastian Richter (University of Leipzig) ""The Master Spoke: Take One of 'Sun' and One Measure of Almulgam": Unknown Coptic Papyrological Evidence for Arabic Alchemy"

- Tasha Vorderstrasse (Leiden University) "Arabic Terms for Jars in Early Islamic Papyri and their Archaeological Correlates"

- Saied Maghawry (Manufiyya University, Egypt) "Animal Trade during the First Islamic Centuries as Presented in the Papyri"

- Anne Regourd (University of Leeds/Paris) "A Late Ayyubid Report of Death Found at Quseir al-Qadim (Egypt) "

- Christian Gaubert (IFAO, Cairo) "Comptabilité au monastère de Naqlun: quelques comptes de grains en chiffres coptes et epact du 11e siècle"

Saturday, March 25:

- Frédéric Bauden (University of Liège) "Le transport de marchandises et de personnes sur le Nil en 823 A.H."

- Johannes Pahlitzsch (Johannes Gutenberg-Universität Mainz) "New Waqf-Documents from the Archive of the Greek Orthodox Patriarchate of Alexandria from the 16th Century"

- Frank Trombley (University of Wales) "Michael VIII Palaiologos' Treaty with the Mamluks (1281)"

- Mostafa El-Abbadi (Bibliotheca Alexandrina) "APEL 167: Discussion of a Trilingual Declaration"

- Mohamed A. Abdel-Latif (Supreme Council of Antiquities, Egypt) "The Most Important Cities of Lower Egypt in Papyri of the First Three Centuries after the Hijra"

- Alain Delattre (University of Brussels) "Le monastère de Baouît et l'administration arabe"

- R. G. Khoury (Heidelberg University) "Les papyrus arabes de Heidelberg disparus. Essai de reconstruction et d'analyse"

- Cornelia Römer (Österreichische Nationalbibliothek) "The Arabic Papyri in the Vienna Papyrus Collection: An Invitation to Work on Unpublished Material"

- M. Lesley Wilkins (Harvard University) "Conclusions Drawn from a Database of Documents from Early Islamic Egypt"

- Robert Hoyland (University of St Andrews) "Doodles or Documents?: Arabic Texts on Marble"

- Arietta Papaconstantinou (CNRS, Paris) "Buildings, Saints and Dates: A Sahidic Dedicatory Inscription of the Late 7th Century"

- Jean-Yves Empereur (Centre des Etudes Alexandrines) "Recent Archeological Discoveries in Alexandria"

Sunday, March 26:

- Stephen Humphreys (Univ. of California, Santa Barbara) "Documentary Evidence for Mu'awiya's Bilad al-Sham: A Reassessment"
- Shaun O'Sullivan (Univ. of Balamand [Koura, Lebanon]) "Fiscal Evidence from the Nessana Papyri"
- Rachel Stroumsa (Duke University) "Greek and Arabic in Nessana"
- Venetia Porter (British Museum) "Early Islamic Seals and Amulets"
- Johannes den Heijer (Leiden University) "The Kharaj Year in Documentary and Literary Sources (Part II)"
- Nicole Hansen (University of Chicago) "Sunshine Wine on the Nile"

Recent Workshops and Seminars

Petra M. Sijpesteijn (IRHT, Paris)

First Oxford Workshop in Arabic Papyrology

From 11-13 January 2006, the first Oxford workshop in Arabic papyrology was held, organised by Petra Sijpesteijn and Teresa Bernheimer. Twenty-one students and faculty members from Oxford University, Cambridge University, the School of Oriental and African Languages (London), and the University of Zurich gathered at the Oriental Institute of Oxford University. The workshop was generously supported by grants from the Oriental Faculty, the Hulme University Fund, and Christ Church, Oxford.

The workshop started with an introductory lecture given by Petra Sijpesteijn, who presented a history of the field and discussed tools and resources available both in printed form and electronically. Eva Grob then presented the *Database of Arabic Documents* developed at the University of Zurich, a project to which several Oxford students have contributed.

The next three days were devoted to the study of papyrus and paper documents, depictions of which had been distributed in advance to the participants under the expert guidance of Werner Diem (Cologne) and Geoffrey Khan (Cambridge). Werner Diem presented a wide range of documents – from letters to legal documents and tax receipts – dating from the first to the fourth century AH. Geoffrey Khan discussed the development of legal formulae by looking in detail at two genres of texts, namely petitions and documents of lease and sale on papyrus and paper. He also presented a dossier of leather documents from Khurasan dating to the first half of the second century AH. The workshop was a great success and follow-up workshops are being planned in Oxford and in Paris.

First Oxford Workshop in Arabic Epigraphy

Another palaeographical workshop was organised at the Oriental Institute of Oxford University by Teresa Bernheimer, Rotraud Hansberger and Petra Sijpesteijn from 6-9 December 2006. Thirty-six participants and instructors from institutions in England, Saudi Arabia, the United States, the

Netherlands, Germany and Italy met to hear lectures from Jeremy Johns (Oxford), Robert Hoyland (St Andrews), Ali Ghabban (Riyad) and Lorenz Korn (Bamberg).

The workshop started with an introductory lecture by Robert Hoyland on the use of Arabic epigraphy for early Islamic history. The three following days were devoted to the reading and discussion of inscriptions from diverse areas and periods of the Islamic empire. Lorenz Korn presented Umayyad inscriptions from Palestine and Syria, Abbasid inscriptions from the Turkish Jazira, and Syrian inscriptions from the Ayyubid period. The second day was devoted to epigraphy from the Arabian Peninsula dating mostly to the first two Islamic centuries as presented by Ali Ghabban. On the last day Robert Hoyland presented epigraphical material from Palestine and Syria, starting with some pre-Islamic Arabic inscriptions and moving on into the Umayyad period. Jeremy Johns opened up the world of Arabic inscriptions from Sicily, showing a Judeo-Arabic inscription, an Arabic inscription woven on a royal robe, and mosaic inscriptions from royal palaces.

By discussing texts with increasing difficulty and by demonstrating the methodology of reading them, the workshop amply fulfilled its aim of making inscriptions accessible for students without epigraphical experience. The wide range of texts discussed, from 'graffiti' to monumental inscriptions, and from embroidered to painted and chiselled phrases, as well as the wide chronological range (from the first Muslim century to Norman Sicily), gave participants an impression of the

many rich possibilities that inscriptions offer.

Without the generous support of the Oriental Faculty, the Barakat Trust, Wolfson College, the Hulme University Fund, and Christ Church, the workshop could not have been the success it was.

Corpus épigraphiques et manuscrits d'Égypte

The Institut Français d'Archéologie Orientale (Cairo) organised from 13-16 May 2007 a seminar for doctoral students on documents from Egypt and how to use them to study the history of that area. Participating students came from France, Italy and Spain. The seminar covered a long chronological period, from pharaonic temple inscriptions to Arabic Mamluk paper documents, and included presentations as well as workshops using original material available at the Institut.

There were presentations on dossiers or otherwise related groups of documents from pharaonic, Hellenistic, Roman and Islamic Egypt. The Islamic period was well presented in lectures by Jean Gascou (CNRS, Paris) who discussed Greek papyri found at Edfu, Petra Sijpesteijn (CNRS, Paris) discussing Arabic papyrological evidence for the 'five pillars of Islam,' and Victor Chica (IFAO) who presented Coptic graffiti from the Western Desert. Christian Gaubert (IFAO) and Frédéric Bauden (University of Liège) represented the later period. The former discussed the different documents preserved in a Muslim family archive from the Fatimid period found in the monastery of Naqlun

in the Fayyum, while the latter discussed several slave manumission contracts from the Mamluk period.

First “Summer School in Arabic Papyrology” Held in Vienna

Lucian Reinfandt (Vienna)

The First International Summer School in Arabic Papyrology was held at the Austrian National Library in Vienna from 1-8 July 2007, organized by Cornelia Römer, Andreas Kaplony, and Lucian Reinfandt. Funding was made possible by the generous support of the Austrian National Library and the Gerda Henkel Stiftung (Düsseldorf). Twenty participants from fourteen countries (Austria, Canada, Denmark, Egypt, France, Germany, Israel, Italy, Macedonia, Slovakia, Spain, Switzerland, Turkey, and the United States) were invited to read previously unpublished Arabic texts on papyrus and paper from the Vienna collection. They were trained by leading experts in the field, namely Werner Diem (Cologne), Andreas Kaplony (Zurich), Geoffrey Khan (Cambridge), and Petra Sijpesteijn (Paris/Oxford). All texts were documentary material (contracts, official and private letters, tax receipts), covering a time period from the 8th to the 14th centuries CE.

In addition to the text-reading workshops, a number of introductory lectures about different subjects regarding Arabic papyrology and early Islamic history were held. An introduction and museum tour by Cornelia Römer (director of the Vienna papyrus collection) was followed by a

presentation of conservation practices by the collection’s conservator, Andrea Donau. Other lectures included the following topics: “Strategies How to Read Arabic Documents” (Andreas Kaplony); “Language Choice in the Qurra Archive and Related Issues” (Tonio Sebastian Richter, Leipzig); “Greek Documents of the 7th – 8th Centuries” (Claudia Kreuzsaler, Vienna); “Language History” and “Administrative and Legal Documents from the East” (Geoffrey Khan); “Islamisation and Arabisation: Continuities and Changes” and “Economic Life in Islamic Egypt” (Petra Sijpesteijn); “The Society of Late Antique/Early Islamic Egypt” (Lucian Reinfandt); “Arabic Letters – An Overview” and “Arabic Tax Receipts” (Werner Diem); and “Legal Documents and the Beginnings of Islamic Law in Egypt” (Rüdiger Lohlker, Vienna). One afternoon was reserved for a presentation of Ottoman documents in the Austrian National Archive by Gisela Procházka-Eisl (Vienna) and Gerhard Gonsa (Vienna).

The participants’ academic specialisations ranged from Semitic studies to the history of Christianity, including undergraduate, graduate and post-graduate students. The aims of the Summer School were mainly to attract young scholars to the promising field of Arabic papyrology, to give them a basic introduction to the methodology of editing texts, and to give an impression of the possibilities and challenges of working with these kinds of texts. Publication of the previously unedited papyri studied by the participants of the Summer School is in preparation.

The Vienna Summer School in Arabic Papyrology was the first such seminar combining formal lectures with hands-on practice using original documents. It followed a similar summer school in Coptic papyrology held in Vienna in July 2006. The success of this year's Arabic Summer School was clearly shown by subsequent positive feedback from the participants. The well-suited facilities of the Austrian National Library, the presence of highly experienced scholars in Arabic papyrology and neighbouring fields, as well as the exceptional atmosphere of the city of Vienna, all helped facilitate a mood of study and enjoyment alike. Follow-up workshops for other fields of papyrology in Vienna are intended.

Fourth ISAP Conference to be held in Vienna (2009)

The fourth ISAP conference will take place in the spring of 2009 in Vienna, Austria. Professor Cornelia Römer, director of the Papyrussammlung of the Austrian National Library, has kindly offered to host the conference. The conference will last 3 to 4 days, probably around Easter to coincide with university vacations, during which we will also be introduced to the famous Erzherzog Rainer papyrus collection, containing approximately 67,000 Arabic items. We will make an effort to organize several smaller workshops during the conference where participants will get hands-on practice in reading papyri. Further information will be posted on the e-mail list closer to the time of the conference.

Ninth IACS Congress to be held in Cairo (Sept. 2008)

The International Association for Coptic Studies (IACS) will hold its Ninth International Congress of Coptic Studies 14-20 September 2008 in Cairo. The IACS is planning to have several sections devoted to Copto-Arabic studies, which might be of interest to readers of this Newsletter. More information is available at the website of the IACS under a button labeled "Congress 2008":
<http://rmcisadu.let.uniroma1.it/~iacs>

Jāsir Abū Ṣafīyya, *Bardīyyāt Qurra b. Sharīk al-‘Absī*. Riyadh: King Faysal Institute for Islamic Research and Studies, 1425/2004. Pp. 390; ill. 52; maps 10. ISBN 9960-890-33-3.

Reviewed by Petra M. Sijpesteijn (IRHT, Paris)

We already have an impression of the importance of Jāsir Abū Ṣafīyya’s work on the rich papyrological material pertaining to the governorship of Qurra b. Sharīk (in office 90-96/709-714) from his presentations at the first two ISAP conferences (Cairo 2002 and Granada 2004). The sheer number of these documents, found at the beginning of the last century in the middle Egyptian town of Aphrodito/Kōm Ishqāw and now dispersed in collections in England, Germany, Austria, Russia and Turkey, as well as the diversity of topics they deal with, make the Qurra papyri one of the most important and most used corpora for the study of early Arab administration. An elaborate treatment of these texts in Arabic, however, was lacking, making Abū Ṣafīyya’s book a welcome contribution.

The book starts with a survey of the available information about Qurra b. Sharīk in the literary sources, including Christian texts. The next chapter is dedicated to the information about his governorship to be found in the papyri. Starting with an overview of previous studies on Qurra, Abū Ṣafīyya quotes Grohmann’s observation that the traditional image of Qurra as an oppressive ruler, as found in the Abbasid-era historical sources, including Christian ones, does not match up well with that of the papyri, where he appears as a loyal administrator and just ruler, especially towards his Christian subjects

(pp. 60, 108). The third chapter discusses several topics that are attested in the papyri, such as taxes, the fleet, the postal system and building projects. Using Arabic dictionaries and literary texts, Abū Ṣafīyya offers interpretations of the technical terms that appear in these documents. It is notoriously difficult to match the terms used in these documents with those found in literary texts, some of which were written in areas and periods far removed from the original context, and Abū Ṣafīyya does not always manage to offer a better clarification than do the documents themselves. There then follows a technical discussion of the script and the vocabulary of the papyri.

The second part of the book (chapter 4) discusses the papyri themselves, divided by language (Arabic and Greek) and arranged according to subject: administration and finance (nos. 1-26), legal matters (nos. 27-42), and fragments (nos. 43-44). All texts are preceded by information on earlier editions and discussions of the texts - albeit not always consistently. In the commentary, Abū Ṣafīyya discusses difficult and doubtful readings, and offers many useful corrections and additional notes for the first editions. Some are more speculative, such as the restoration of the name of a scribe in a lacuna by using one found in another letter, on the grounds that, since the two letters were written in the same month, they must have been written by the same person (text 10.16; p. 157). Such an inference, however, is rendered highly uncertain by other examples in the very same corpus, even from the same date, such as the two scribes Jarīr and ‘Abd Allāh b. Nu‘mān, who both wrote letters in Rabī‘ I, 91 (*P.Heid.Arab. I 2* and *P.Heid.Arab. I 1*).

The footnotes point to parallels with other Qurra letters and note corrections made to the texts in later publications.

The Greek papyri, also ordered topically, are taken from the editions by H. I. Bell, P. Jernstedt and H. Cadell, and have kept the same numbering as in their original publication. Unfortunately, Abū Ṣafīyya does not reference Federico Morelli's recent publication, which contains some more Greek papyri from Aphrodito, including some dating to the governorship of Qurra b. Sharīk (*CPR* XII, nos. 52-59). Abū Ṣafīyya gives only Arabic translations of the Greek texts, which he maintains were originally based on the Arabic (p. 219). He uses the vocabulary and language of the Arabic Qurra papyri to make his translations. The footnotes contain extensive commentary on the choice of Arabic words used to represent the Greek, at times criticizing the original translations. In the footnotes, foreign terms, dates, measures and weights, and other unfamiliar terms and concepts are also explained.

The text finishes with an extensive bibliography and color reproductions of fifty-two papyri. Following this, ten maps are depicted, including one offering an overview of the *kūrāt* (pagarchies) – as the caption says – from the conquest to the second half of the fifth/eleventh century. In fact, this map gives a false impression of stability: administrative districts changed considerably during this period, with towns belonging now to one district, then to another, districts being divided or joined together. The boundaries of the different districts, however, are only roughly indicated, with only a couple of towns mentioned for each *kūra*, so that it

can still be used to locate districts in an approximate manner. Other maps indicate the different campaigns that were undertaken from Egypt. The last three black-and-white maps, reproduced from earlier publications, give the Greek names of administrative districts and towns in pre-Islamic Egypt, as well as Arabic place names in Latin transliteration.

With this impressive and nicely executed publication, Abū Ṣafīyya has made a rich body of papyrological material available for the first time to an Arabic-speaking audience. By integrating Arabic and non-Arabic studies on the Aphrodito papyri, and incorporating the Arabic as well as the Greek papyri, he has created an admirable synthesis of different fields of study that, because of linguistic boundaries, often remain separated. His translation of the Greek texts into Arabic after the model of the Arabic letters has resulted in a useful tool with which to examine the meaning and the use of the technical terms and language of the Arab administration. Some discussion of the differences in this usage would have been welcome, but in the extensive commentary given for individual texts, the reader can find much to his or her benefit. The book is an important addition to Arabic-language scholarship on early Islamic papyrology.

Recent Publications of Interest

- Álvarez de Morales, Camilo, "Romanced Documents, Bilingual Documents and Books of *Habices*," in *From al-Andalus to Khurasan: Documents from the Medieval Muslim World*, eds. Petra M. Sijpesteijn, Lennart Sundelin, Sofía Torallas Tovar, and Amalia Zomeño (Leiden, 2007), 3-21.
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In Memoriam

John F. Oates (1934-2006)

John Oates was an expert in Greek papyrology and professor emeritus of Ancient History and Classics at Duke University. In addition to serving as president of the American Society of Papyrologists (1976-80), Prof. Oates had been a key participant in the creation of the *Checklist of Greek, Latin, Demotic and Coptic Papyri, Ostraca and Tablets* and the *Duke Data Rank of Documentary Papyri*. Moreover, he was responsible for the Duke Papyrus Archive, a digitized presentation of Duke University's Latin, Demotic, Coptic and Arabic papyri, and the first major collection to be made available for online study. More recently, Prof. Oates helped Petra Sijpesteijn and Andreas Kaplony assemble the *Checklist of Arabic Documents*, which provides a comprehensive bibliography of editions of early medieval Arabic documents, as well as a standardized system of abbreviations for use when referring to those editions. The CAD is now available online at <http://www.ori.uzh.ch/isap/isapchecklist.html#>.

Martha Lesley Wilkins (1944-2007)

Lesley Wilkins was an expert in Arabic papyrus and paper documents and a founding member of ISAP. Since 1997 she had been Bibliographer for Law of the Islamic World at Harvard Law School Library, and she had previously held positions in the libraries and archives of Sultan Qaboos University in Oman and the American University in Cairo. In recent years, Lesley served both as president of the Middle East Librarians' Association, as well as chair of the Asian and African Section of the Association of College and Research Libraries, and she was involved in efforts to provide assistance for the rehabilitation of Iraqi libraries damaged in the aftermath of the US invasion in 2003. At the time of her death, Lesley was working on a Ph.D. dissertation studying the transition from papyrus to paper in early Islamic Egypt. ISAP is working on plans to make some of this research, including the extensive database Lesley compiled, publicly available via the internet.

Addition to al-Bardiyyat 2, 2007, p. 18

On April 22, 2010, Allan Anawati wrote to Li Guo, regarding the report on the Anawati collection (Bardiyyat 2 [2007], 18 [note 8]). Here is his e-communication: "I would like to clarify that my father, Nabil Anawati, has never been in jail or sentenced to prison. Your source, Mr. Michael Van Rijn, was ordered to terminate his online activities after investigations found his articles inaccurate."