



Finding a Fragment in a Pile of Geniza: A Practical Guide to Collections, Editions, and Resources

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Abstract This essay offers a practical guide to the major collections and editions of Geniza documents as well as to some of the resources available for their study.

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Owing to the antiarchival nature of the Ben Ezra Geniza and the complex story of the transfer and dispersal of the *genizot* (Hebrew plural of *geniza*) of Cairo, studying Geniza documents often feels like traversing a labyrinth.¹ Indeed, identifying documents relevant for a specific topic, locating a promising document from a given reference, and then utilizing the resources relevant to studying it can present substantial challenges.² This guide aims to ease these difficulties by serving as a brief road map to the major collections and editions of Geniza documents as well as to some of the resources available for their study.³

¹On the Geniza of the Ben Ezra Synagogue being an antiarchive, see S. D. Goitein, *A Mediterranean Society: The Jewish Communities of the Arab World as Portrayed in the Documents of the Cairo Geniza*, 6 vols. (Berkeley and Los Angeles, 1967–93), 1:7–9. On the plurality of the *genizot* of Cairo, see Haggai Ben-Shammai, “Is ‘The Cairo Genizah’ a Proper Name or a Generic Noun? On the Relationship between the Genizot of the Ben Ezra and Dār Simḥa Synagogues,” in *“From a Sacred Source”: Genizah Studies in Honour of Professor Stefan C. Reif*, ed. Ben Outwaite and Siam Bhayro (Leiden, 2010), 43–52.

²These three activities are often conceived of as three distinct stages of Geniza research: (1) collecting a list of relevant documents; (2) accessing these documents, whether in published editions, online transcriptions, or digital images; and (3) studying these documents in depth with an array of available resources. In practice, however, these three stages are often intertwined since, in the process of studying one document, one often thinks of new ways of searching for further documents. Moreover, the resources available today for Geniza research, like the Friedberg Genizah Project and Princeton Genizah Project (both discussed below), can be used for all three stages. For this reason, I have structured this guide according to collections, editions, and resources rather than according to stages of research.

³I have limited myself to resources that are more or less readily accessible. Thus, I did not mention various typewritten handlists of documents found in specific institutions. However, I have included a short description of Goitein’s index cards in the hope that they will be made

Collections

Geniza documents are found in library collections or in private individuals' collections. Since such collections often hold a large amount of material that can be described or referred to in various ways, scholars designate a given item with a shelf mark or a call number. An item is usually placed with other items in a folder, a volume, or a box, and its shelf mark will identify the library, the collection, the folder (or volume, box, etc.), and the number of the item within the folder.⁴

Geniza documents sport a confusing array of shelf marks. Not only was material from the *genizot* scattered to dozens of different collections after its discovery, but the vicissitudes of time also add another layer of confusion. Collections change hands, libraries change their names, and items within collections are reordered. Furthermore, shelf marks are usually given in abbreviated form, and scholars are occasionally not meticulous enough about citing documents in the appropriate way, for example, giving a manuscript's number in a catalog rather than its shelf mark. The result may be that one comes across a reference to a potentially interesting Geniza document but has a difficult time locating it.

Benjamin Richler's *Guide to Hebrew Manuscript Collections* is the basic reference work for navigating the different libraries and collections of Hebrew manuscript collections, among them Geniza collections.⁵ Another useful work is Shaul Shaked's *Tentative Bibliography of Geniza Documents*.⁶ While its bibliography is long obsolete, it is occasionally still useful when

available online. It is important to stress that this short piece is meant as a basic practical guide written by a historian rather than by a curator or a bibliographer.

⁴Some confusion can be caused by the usage of such terms as *document*, *fragment*, *folio/leaf*, *manuscript*, and *shelf mark*. The basic physical item is often called a *fragment*. However, since such an item can be quite extensive and some items are complete rather than fragmentary, I will use here the simple *item*. *Document* will be used for items of documentary, as opposed to literary, character. An item can contain more than one leaf/folio (when it consists of two leaves, it is called a *bifolium*), and a shelf mark can contain more than one item, either related or unrelated. Since this guide is focused on the documentary Geniza, most items discussed will be documents. For more information on what a single shelf mark can contain, see Rebecca Jefferson, "The Historical Significance of the Cambridge Genizah Inventory Project," in *Language, Culture, Computation: Computational Linguistics and Linguistics: Essays Dedicated to Yaacov Choueka on the Occasion of His 75th Birthday* (2 vols.), ed. Nachum Dershowitz and Ephraim Nissan (Berlin, 2014), 2:9–37, 12 n. 16 and 28–33. I thank Rebecca Jefferson for sharing her work with me before its publication.

⁵Benjamin Richler, *A Guide to Hebrew Manuscript Collections* (Jerusalem, 1994), 2nd rev. ed. (Jerusalem, 2014). For an entry on the Geniza, see *ibid.*, 79–81. See also entries for specific libraries and collections.

⁶Shaul Shaked, *A Tentative Bibliography of Geniza Documents* (Paris, 1964).

attempting to understand a reference to a Geniza document in an older publication.⁷ The Friedberg Genizah Project website (discussed below) is also very helpful in figuring out which shelf marks belong to what collection and for understanding how collections have been reordered by cross-referencing old and new shelf marks.

Another essential tool in navigating a collection is that collection's catalog. For our purpose here, catalogs can be divided into two types. The first is a general catalog supplying information on all or most items within a collection or a specific part thereof.⁸ The second type is a catalog dedicated to a specific genre or topic (Bible, medicine, Talmud, etc.) within a collection. While I am not aware of catalogs focused on Geniza documentary material, documentary material is covered by some of the specialized catalogs.⁹ A good catalog should include not only a description of an item but also

⁷When it comes to the Cambridge collections, other useful references are Stefan C. Reif, ed., *Published Material from the Cambridge Genizah Collections: A Bibliography, 1896–1980* (Cambridge, 1988), 428–32 (“Misleading Classmarks”); and Rebecca J. W. Jefferson and Erica C. D. Hunter, eds., *Published Material from the Cambridge Genizah Collections: A Bibliography, 1980–1997* (Cambridge, 2004), 373–76.

⁸An important resource of this type that should be mentioned is the online catalog of the Institute for Microfilmed Hebrew Manuscripts (IMHM) at the National Library of Israel (NLI). For several decades, the experts at the institute went over the numerous microfilms in their collection and entered important information on cards and later transferred that information to the digital Aleph catalog. The institute catalog can be found at <http://aleph.nli.org.il> and can be searched by author (try, e.g., חלפון בן מנשה), subject, or shelf mark. Since navigating the Aleph catalog for the first time can be a challenge, I provide here an explanation of how to see the data for a specific shelf mark, say, Heidelberg Universitaetsbibliothek Cod. Heid. Or. 78, a complete 1115 deed of release written by Ḥalfon b. Menasse for which the Friedberg Genizah Project does not contain any cataloging information. First, select “Manuscripts” in the “Select Library” field. Since we are looking for the data on a specific shelf mark, choose “Call no. Custodian no.” (or, in Hebrew, מספר מדף בספריית המקור). No one can remember all the codes for the different call numbers in the institute collection, so, once “Call no. Custodian no.” is pressed, a link for a list of call number codes appears on the right. This list is organized by city, and we find in it that the code for Universitaetsbibliothek in Heidelberg is simply “HEIDELBERG.” We then enter “Heidelberg Cod. Heid. Or. 78” in the “search for” field. (Since Heidelberg's collection is small, entering just “Heidelberg” would have been enough, but, for other collections, a fuller code is needed to reach the right shelf mark.) Clicking on “Heidelberg Cod. Heid. Or. 78,” we find detailed information about the content, personalities mentioned, relevant bibliography, and the call number for the microfilm reel or photostat in the institute collection. Recently, many of the institute's microfilmed images have been uploaded to its Ktiv website (<http://web.nli.org.il/sites/nlis/en/manuscript>). For Geniza scholars, this means that it is finally possible to view online some of the Russian collections (see in table A.1).

⁹For descriptions of court documents and responsa, see, e.g., Neil Danzig, *A Catalogue of Fragments of Halakhah and Midrash from the Cairo Geniza in the Elkan Nathan Adler Collection of the Library of the Jewish Theological Seminary of America* (New York, 1997); and Robert Brody, *A Hand-List of Rabbinic Manuscripts in the Cambridge Genizah Collection*,

various indices allowing the location of items within the collection. However, it should be said that many of the catalogs of Geniza collections are outdated and provide only the briefest of descriptions. Moreover, historical documents are frequently the most difficult type of Geniza material to identify and decipher. Compilers of catalogs often have to identify hundreds or thousands of items and can give each one only a brief inspection.¹⁰ The result is that one occasionally finds even in very recent catalogs legal documents described as letters and divorce settlements classified as marriage agreements. Another common problem is that many items contain several different texts (e.g., someone may have written a draft of a letter and then reused the empty space for a grocery list), and catalogers often do not mention all the contents of a given item.¹¹ However, even the briefest of descriptions is better than nothing at all, and catalogs remain an essential tool for scholars.¹²

Appendix table A.1 lists the different abbreviations and shelf marks of the major Geniza collections. It supplies useful information on each collection, whether it has been digitized or cataloged and where further information can be found. Since the majority of Geniza documents are found in the Taylor-Schechter (T-S) collection in the Cambridge University Library, a detailed description of it is offered in the appendix proper instead of the table.

Editions

Editions stand at the very heart of the study of the documentary Geniza.¹³ At the most basic level, an edition is an attempt to make a text (broadly conceived) accessible to modern readers in the most reliable way. For a Geniza

vol. 1, *Taylor-Schechter New Series* (Cambridge, 1998). Similarly, for coverage of documentary material like court cases involving physicians, letters to physicians, and prescriptions, see Haskell D. Isaacs, *Medical and Para-Medical Manuscripts in the Cambridge Genizah Collections* (Cambridge, 1994).

¹⁰See Gideon Bohak, "Towards a Catalogue of the Magical, Astrological, Divinatory, and Alchemical Fragments from the Cambridge Genizah Collections," in Outwaite and Bhayro, eds., *"From a Sacred Source,"* 543–79.

¹¹Thus, a catalog might describe an item as having "Arabic jottings" that are in fact substantial texts. Or, even worse, it may not mention them at all.

¹²This was already known to Yehuda Ibn Tibbon as reflected in his famous reproach of his son, Samuel: "Thou didst not even consult the catalogue of thy library!" See Israel Abrahams, *Hebrew Ethical Wills*, 2 vols. (Philadelphia, 1926), 1:58.

¹³While this guide is geared toward consumers of editions rather than their producers, an understanding of what goes into the making of an edition is important for its proper use. Since Geniza scholars have tended to avoid detailed discussions of their methodology, the student must turn to the Geniza's older and more mature sister discipline, papyrology. See Herbert C. Youtie, *The Textual Criticism of Documentary Papyri: Prolegomena*, Institute of Classical Studies Bulletin Supplement no. 6 (London, 1958), 2nd ed., Institute of Classical Studies Bulletin Supplement no. 33 (London, 1974), "The Papyrologist: Artificer of Fact,"

document, this means that it is expected to identify the document in question, describe its physical, paleographic, and codicological characteristics, provide the original text, and, last but not least, bridge the gap between the original context of the document and the modern reader through translation and commentary.¹⁴

While the art of editing literary texts has been developed and refined by generations of philologists, there are a few aspects of editing documentary material that ought to be highlighted. Perhaps the most important one is that, whereas the typical assumption in classical philology is that “the manuscripts we possess derive from the originals through an unknown number of intermediate copies, and are consequently of questionable trustworthiness,” when dealing with documentary material we often have before us the originals.¹⁵ On the one hand, this makes our lives easier because we do not need to worry about recensions and stemmas, but, on the other hand, we are deprived of one of philology’s strongest tools: the ability to compare versions of the same text.¹⁶

Another problem arises from the very nature of documentary material as texts not written for posterity. When reading Geniza letters, one is often in the position of an uninvited guest at a social event, that is, someone who is unfamiliar with the private codes and customs shared by the inner circle. Writers often do not bother to explain themselves in a complete manner when they

Greek, Roman and Byzantine Studies 4 (1963): 19–32, and “Text and Context in Transcribing Papyri,” *Greek, Roman and Byzantine Studies* 7 (1966): 251–58; Eric G. Turner, *Greek Papyri: An Introduction* (Oxford, 1968), 2nd ed. (Oxford, 1980), 54–73, and *The Papyrologist at Work*, Greek, Roman and Byzantine Monographs no. 6 (Durham, NC, 1973), 1–31; Paul Schubert, “Editing a Papyrus,” in *The Oxford Handbook of Papyrology*, ed. Roger S. Bagnall (Oxford, 2009), 197–215; and Adolf Gromann, *From the World of Arabic Papyri* (Cairo, 1952), 98–109.

¹⁴See Hans Ulrich Gumbrecht, *The Powers of Philology: Dynamics of Textual Scholarship* (Chicago, 2003), 3. See also Schubert, “Editing a Papyrus,” 197: “The edition of a papyrus should give readers from other fields of specialization access to this material in its original language, offer a translation in a modern language, and, most importantly, place the new text into its broader environment, be it historical or literary.” While the text of the document is still for me the essential feature of an edition, the importance of the physical, paleographic, and codicological features must be stressed. See Marina Rustow, “The Diplomatics of Leadership: Administrative Documents in Hebrew Script from the Geniza,” in *Jews, Christians and Muslims in Medieval and Early Modern Times: A Festschrift in Honor of Mark R. Cohen*, ed. Arnold Franklin, Roxani Margariti, Marina Rustow, and Uriel Simonsohn (Leiden, 2014), 306–51. The quotation from Schubert offered above raises for Geniza studies the issue of translation. Most editions of Geniza documents appear in Hebrew-language publications, and this means that Hebrew documents are usually left untranslated. It is important to recognize that this is a problem. See also Youtie, *The Textual Criticism of Documentary Papyri*, 16; and Turner, *Greek Papyri*, 71–72.

¹⁵Paul Mass, *Textual Criticism*, trans. Barbara Flower (Oxford, 1958), 1.

¹⁶Although sometimes we possess copies or drafts of a letter or a legal document.

know that the recipient is already familiar with the subject.¹⁷ Furthermore, documents not only preserve a variety of Arabic not yet fully known (e.g., with words not found in any dictionary); they were often written by people who were not professional scribes, which means that making sense of them is an arduous task. These problems, together with the difficulties of deciphering difficult hands scrawled on what are often tattered fragments, explain why editions of Geniza documents are attempts that rarely succeed in fully recovering the meaning of the original. In almost any edition, there will be passages that cannot be fully or confidently deciphered or that, while being easily read, cannot be translated with entire certainty because their meaning is not clear.¹⁸ It is the duty of the editor to inform the reader of these uncertainties either through editorial conventions, a note in the translation, or in the commentary.¹⁹ This is also why, when it comes to documentary items, one should always compare the edition with the original.²⁰ Editions should be understood as the best reading to date. The subsequent suggestion of corrections or new interpretations is the life blood of Geniza scholarship.²¹

¹⁷Indeed, writers often used this shared understanding to stress the relationship they had with the recipients.

¹⁸Youtie, “The Papyrologist,” 27, and *The Textual Criticism of Documentary Papyri*, 6. “The faults in printed editions are worth stressing because relatively few readers are aware of them: the printed text has exercised an hypnotic effect on the critical faculty.” Turner, *Greek Papyri*, 72.

¹⁹Editorial conventions may differ from publication to publication, but they are usually a variant of the so-called Leiden System. See Schubert, “Editing a Papyrus,” 203.

²⁰“In the beginning of my engagement with Geniza studies, I innocently supposed that I did not need to deal with the original of a document already mentioned by another scholar. Today, it is clear to me that the Geniza scholar must examine the original even for a document that has been fully published (even by Goitein), not to mention a document only mentioned.” See S. D. Goitein, “The Struggle between the Synagogue and the Community” (in Hebrew), in *Hayyim (Jefim) Schrimann: Jubilee Volume*, ed. Shraga Abramson and Aaron Mirsky (Jerusalem, 1970), 69–77, 71 n. 8 (my translation).

²¹Youtie, *The Textual Criticism of Documentary Papyri*, 6–7. It should also be remembered that editors (including myself) have often worked with photostats and microfilms whose quality pales in comparison with the digital images currently available online. In fact, since it is easier today to check the image of an item online than to look up its edition on a library shelf, one might wonder whether editions are not a thing of the past. However, as defined above, editions are not mere transcriptions meant to absolve the need to check the manuscript directly. The labor that goes into transcription and commentary (which includes a translation) saves us from the need to reinvent the wheel every step of the way and allows us to look at documents while standing on the shoulders of giants. As Goitein is reported to have said: “A good edition is the highest form of interpretation.” See Mordechai Akiva Friedman, “Prof. S. D. Goitein ha-’adam ve-ha-ḥoqer—qavim li-dmoto,” *Newsletter of the World Union of Jewish Studies* 26 (1986): 51–66, 60 n. 41. See also S. D. Goitein, “Involvement in Geniza Research,” in *Religion in a Religious Age*, ed. S. D. Goitein (Cambridge, MA, 1974), 139–46, 146.

The selected bibliography at the end of this collection contains an annotated list of the major books and dissertations containing editions of Geniza documents. Since we do not have in Geniza studies the equivalent of papyrology's *Berichtigungsliste der Griechischen Papyruskunden aus Ägypten*, a few key review articles that contain lists of suggested emendations and notes are also noted.²²

Resources and Finding Documents

Almost any study of a Geniza topic requires first collecting a corpus of relevant documents. While a single document can provide an invaluable nugget of information, it is the collection of evidence that provides context and meaning. In collecting a corpus, one may attempt to create a dossier of all documents relating to the affairs of a certain person or family.²³ Alternatively, one may be interested in gathering documents of a specific genre, like Karaite marriage documents. Another direction, often more difficult to pursue, is to gather documents of different genres relating to a specific topic—for example, polygyny—which necessitates examining responsa, letters, and court documents. One usually begins amassing a corpus with a list of seemingly relevant shelf marks. With time, the shelf marks are joined with dates, names of personalities, locations, bibliographic references, existing editions, and draft transcriptions until the barebones list has become an interconnected living corpus.

The first place to start any search for Geniza documents is *A Mediterranean Society* by S. D. Goitein. In writing it, Goitein followed a clear, preconceived outline; however, he worked on his magnum opus for several decades and often treated a given subject in several places with a different emphasis each time. Going through the tables of contents and the general index in the sixth volume carefully is crucial to finding all the relevant references.²⁴ After *Mediterranean Society*, one should tackle the tables of contents and indices of the major editions of Geniza documents and several of

²²For an introduction to the *Berichtigungsliste* and bibliographic details of all its volumes, see <https://www.universiteitleiden.nl/en/research/research-projects/humanities/berichtigungsliste>.

²³On dossiers vs. archives, see Katelijjn Vandrope, "Archives and Dossiers," in Bagnall, ed., *The Oxford Handbook of Papyrology*, 216–55.

²⁴See the pertinent advice in Jessica L. Goldberg, "On Reading Goitein's *A Mediterranean Society*: A View from Economic History," *Mediterranean Historical Review* 26 (2011): 171–86, 181.

the well-indexed monographs on the Geniza.²⁵ Dictionaries that provide citations from documents are often also a useful resource for locating relevant documents.²⁶

The problem with gathering one's corpus only from existing studies is that one remains within the pool of documents that previous scholars have already mentioned. This is especially true in the study of the documentary Geniza, which is dominated to a significant extent by Goitein's oeuvre.²⁷ In order to counter this, one ought to complement one's corpus by going over catalogs of Geniza collections (see table A.1). Another way is systematically to leaf through Geniza collections, especially the ones less studied or poorly cataloged (some tips are given in the appendix). With most collections available today online, this process is now much simpler than it was a decade ago. While still time-consuming, this undertaking not only reveals many previously ignored documents but also provides an intimate familiarity with the range of the Geniza.

The resources explored below are essential tools of Geniza research both for locating documents relevant for one's topic and for accessing the documents and studying them.

²⁵For example, useful indices can be found in Menahem Ben-Sasson, *Emergence of the Local Jewish Community in the Muslim World: Qayrawan, 800–1057* (in Hebrew) (Jerusalem, 1997); and Mark R. Cohen, *Poverty and Charity in the Jewish Community of Medieval Egypt* (Princeton, NJ, 2005).

²⁶See Werner Diem and Hans-Peter Radenberg, *A Dictionary of the Arabic Material of S. D. Goitein's A Mediterranean Society* (Wiesbaden, 1994); Joshua Blau, *A Dictionary of Medieval Judaeo-Arabic Texts* (in Hebrew) (Jerusalem, 2006); Mordechai Akiva Friedman, *A Dictionary of Medieval Judeo-Arabic in the India Book Letters from the Geniza and in Other Texts* (in Hebrew) (Jerusalem, 2016); and Werner Diem, *Glossar zur arabischen Epistolographie nach ägyptischen Originaldokumenten des 7.–16. Jahrhunderts* (Berlin, 2017). For Blau's dictionary, see the useful notes in Federico Corriente, "Notes on a Basic Work for the Study of Middle Arabic," *Collectanea Christiana Orientalia* 4 (2007): 311–55. Also useful in this regard are the Hebrew and Arabic glossaries in Goitein's notecards (see table 1 below).

²⁷Since many Geniza studies begin their research with Goitein, the same documents are examined repeatedly (occasionally even receiving several editions), but others that Goitein had not cited remain ignored. In effect, Goitein's work sheds a dazzling light on some documents while casting a shadow over others. This problem, known to documentary Geniza specialists but not to scholars outside the field, has been visualized effectively in a lecture given by Chris Stokoe on December 8, 2014, in the session "Cambridge and Arabic Papyrological Database," part of the conference "Languages of Everyday Writing in the Medieval Islamic World" at the University of California, Los Angeles. Different subjects are affected by this problem to different degrees. For example, while a critical mass of eleventh-century commercial letters has been made available to scholars (in Hebrew translation), many family letters remain understudied and even unmentioned. See Christopher Stokoe, Gabriele Ferrario, and Ben Outhwaite, "In the Shadow of Goitein: Text Mining the Cairo Genizah," *Manuscript Cultures* 7 (2014): 29–34. However, the published version of Stokoe's lecture does not contain the graph visualizing Goitein's shadow that was displayed in the lecture.

The Friedberg Genizah Project

The Friedberg Genizah Project has rejuvenated and revolutionized the study of the Geniza by conducting and sponsoring several important projects and especially through its website (with which we will be concerned here).²⁸ Information about the project and its resources can be found on its website, which is accessed through the Friedberg Jewish Manuscript Society web page (<https://fjms.genizah.org>). Here, I will touch on only its most important features.

The Friedberg Genizah Project makes excellent digital images of Geniza documents available to scholars around the world. Whereas before one had to go from library to library to view Geniza documents, now most Geniza collections can be viewed on the same platform.²⁹ In fact, the digital images are occasionally easier to decipher than the originals, once one has mastered the art of adjusting the contrast and brightness.³⁰

Beyond the images, the Friedberg Genizah Project provides catalog records collected from printed catalogs, handlists kept by partner libraries, and other sources (notably for documentary material: the Princeton Geniza Project). It also contains bibliographical information on each shelf mark³¹ and, occasionally, a transcription.³² The catalog information and transcrip-

²⁸I thank Roni Shweka for his helpful comments on this section.

²⁹The Friedberg Genizah Project's "Genizah" application allows you to view Geniza material even on your smart phone or tablet. In the past, it was possible to view different Geniza collections in the Institute for Microfilmed Hebrew Manuscripts at the National Library of Israel.

³⁰As of May 2018, the website holds over half a million digital images. Updates about recent additions are sent to users. Small squares next to the names of collections in the "Search by Collection" screen indicate whether a collection is digitized fully, partially, or not at all.

³¹Bibliographic information exists even for collections that did not partner with the project. It is important to know, however, that the bibliography is better for some collections than others. For example, the project used the information meticulously collected by the Genizah Research Unit on the Cambridge collections (see the works mentioned in n. 7 above). Other collections did not have that level of bibliographic information, and the project undertook an extensive bibliography-gathering survey for which all scholars ought to be extremely grateful. Another thing to note is that occasionally the "bibliography" screen displays studies that cited the folder of a given shelf mark but not the specific folio. For example, Goitein cited a document as "ENA 2727" without noting the specific item intended (the correct shelf mark is ENA 2727.38v). See S. D. Goitein, "From the Mediterranean to India," *Speculum* 29 (1954): 181–97, 192 n. 18. This means that the Friedberg site cites Goitein's article for all the items in the ENA 2727 folder.

³²Transcriptions are taken either from printed editions or from other Friedberg-sponsored projects. Most of the transcriptions of documentary material were provided to Friedberg by the Princeton Geniza Project. However, Friedberg contains transcriptions from Moshe Gil's *In the Kingdom of Ishmael* ([in Hebrew], 4 vols. [Tel Aviv, 1997]) not obtained from the Princeton project.

tions can be searched in the “full text search” screen, while the “advanced search” screen allows one to locate Geniza documents by title or domain and perform more refined searches according to numerous other categories.³³ The ability to search the transcriptions and catalog information is essential if one is to find documents on a given subject (e.g., search “אלמחלה” in the transcriptions or “Halfon b. Menasse” in the cataloging data).³⁴ More recent additions to the website include a “jigsaw puzzle” screen that lets users view several items while playing with them to check whether they are “joins.” Another useful feature permits the user to split the screen into several panels and, thus, examine several items simultaneously (useful, e.g., when comparing handwriting in several documents). Finally, the “join suggestions” screen provides the results of a technologically groundbreaking computerized analysis of paleographic and codicological features that suggests possible joins or items written by the same scribe or belonging to the same codex.³⁵ Any one of these features would have dramatically changed the way Geniza scholars work; combined, they have revolutionized the field and made the Friedberg Genizah Project the ultimate clearinghouse regarding bibliography, cataloging information, and joins.³⁶

Another project of the Friedberg Jewish Manuscript Society is the Friedberg Judeo-Arabic Project, accessible at <http://fjms.genizah.org>. This project maintains a digital corpus of Judeo-Arabic texts that can be searched and analyzed. Hebrew elements within a Judeo-Arabic text are marked in blue, and texts are accompanied with good-quality images of the published title (often also including the translation offered in the publication). As a result, this corpus makes available to the scholar an extensive library of Judeo-Arabic works. As of May 2018, the corpus contains 110 titles containing almost four million words. While naturally this corpus predominantly covers Judeo-Arabic literary works, some documentary and semidocumentary texts are included.³⁷ To the scholar of the documentary Geniza, the corpus provides a

³³It must be said, however, that the full text search is not user-friendly.

³⁴When searching the cataloging data, remember to search both in Hebrew and in English as searching for “Halfon b. Menasse” and “חלפון בן מנשה” will reveal different results. Variation may reveal further items (try, e.g., “Halfon ben Menasse” and “Halfon b. Manasseh”).

³⁵This project received much media attention. Academic articles about it are available at <http://pr.genizah.org/ProfessionalPapers.aspx>.

³⁶This is also the opinion of most Geniza collection librarians that I contacted while preparing this guide.

³⁷To date, the corpus contains Menahem Ben-Sasson, Miriam Frenkel, and Nadia Zeldes, *The Jews of Sicily, 825–1068* (in Hebrew) (Jerusalem, 1991); Moses Maimonides, *Responsa* (in Hebrew), ed. Joshua Blau, 4 vols. (Jerusalem, 1958–84), 4th ed. in 3 vols. (Jerusalem, 2014); Abraham Maimonides, *Responsa*, ed. A. H. Freimann, trans. S. D. Goitein (Jerusalem 1937); and Yitshak Shilat, ed., *Letters and Treatises of Moses Maimonides* (in Hebrew), 2 vols. (Ma’aleh Adumim, 1994 or 1995).

powerful tool for resolving problematic Judeo-Arabic passages by finding parallels in literary works. Once more editions of Geniza documents are included, it will also provide a powerful tool in the search for documents of interest. The Friedberg Judeo-Arabic Project also provides a comprehensive bibliography (as of May 2018 listing around fifteen hundred titles) of printed Judeo-Arabic works that is searchable according to author, title, and period.

The Princeton Geniza Project

The Princeton Geniza Project (<http://geniza.princeton.edu/newpgp/pgpsearch>) is the database of the Princeton Geniza Lab (<http://geniza.princeton.edu/newpgp>).³⁸ This is the only project specifically focused on the documentary Geniza. It makes available to the public a searchable database of transcriptions of Geniza documents. The transcriptions are taken from printed works and from Goitein's personal transcriptions (Goitein's "typed texts").³⁹ As of December 2014, the website contained over forty-three hundred transcriptions accompanied by descriptions culled from the original publication, *Mediterranean Society*, or Goitein's index cards. Recently, images of Goitein's index cards and transcriptions have been attached to existing transcriptions or to shelf marks without transcription, thus increasing the number of records to over eighty-three hundred (as of May 2018). Searching the transcriptions and the descriptions is rather simple, and a transcription index is also available.

³⁸On the Princeton Geniza Project, see Mark R. Cohen, "The Princeton University Geniza Project: Using the Internet for Jewish and Islamic Research," in Dershowitz and Nissan, eds., *Language, Culture, Computation*, 2:38–46. I thank Mark Cohen for sharing this work with me before its publication.

³⁹Transcriptions taken from Goitein's publications were corrected according to handwritten notes on his private offprints. The nature of Goitein's "typed texts" is as follows. Goitein transcribed Geniza documents by hand from the originals or from photostats. These handwritten transcriptions were later typed by an assistant and usually corrected by Goitein. When Goitein died in 1985, the transcriptions were photocopied in Princeton before the originals were sent to the National Library of Israel, where they can be consulted today. During the following decades, the contents of most of these photocopies were entered into a computer, and periodically the files had to be converted to newer digital formats. The outcome of these repeated processes of copying and conversion is that transcription errors and format glitches are to be expected. As the Princeton Geniza Project website states: "Goitein considered his typed texts 'drafts' and always restudied the manuscripts and made revisions to his transcriptions before publishing them." See also Goitein, "Involvement in Geniza Research," 143. It is important to keep in mind that only the transcriptions that were typed were uploaded to the project website. Therefore, e.g., Goitein's transcriptions of documents in Arabic scripts are usually not found there. The National Library of Israel and the Princeton Geniza Lab also hold many of Goitein's draft English translations of Geniza documents, many of which were intended for his planned anthology of Geniza texts in translation, *Mediterranean People*.

With its simple interface, the Princeton Geniza Project lends itself to a variety of different purposes. One can look up a transcription of a document by its shelf mark when desiring to give a document a quick read before deciding whether it merits closer study. Because the database contains the transcriptions of many unpublished documents, searching the transcriptions or the metadata for a specific topic often yields unfamiliar documents. Finally, when encountering a difficult passage in a given document, searching the site for textual parallels usually provides a solution.

Despite its origins in the 1980s before the spread of personal computing, the Princeton Geniza Project remains one of the most powerful resources for the study of the documentary Geniza. It is currently undergoing an extensive overhaul. Planned developments include integrating transcriptions, translations, and images of documents with an extensive database allowing for more sophisticated searches and research projects.⁴⁰

Goitein's Index Cards

Until the development of new digital tools, Goitein's index cards provided the most extensive database for the study of the documentary Geniza. A true *yekke*, in his decades of Geniza study Goitein constructed a "laboratory" (as he called it) that included, besides his already-mentioned typed texts, over twenty-seven thousand index cards.⁴¹ When Goitein died in 1985, his papers were sent to the National Library of Israel in Jerusalem, where his laboratory can be accessed today. Before they were sent, however, the contents of its twenty-six drawers were photographed in Princeton, resulting in thirty microfilm rolls. Recently, digital pdf copies of these microfilm rolls have been

⁴⁰These planned developments will be undertaken in conjunction with the proposed Digital Documentary Geniza project. Another very useful resource, though not one focused on Geniza documents, is the Arabic Papyrology Database (<http://www.naher-osten.lmu.de/apd>).

⁴¹About twenty thousand of those cards are 3 × 5 inches and seven thousand 5 × 8 inches. The number is even more impressive when one realizes that both sides of many of the cards have been written on. It should also be said that these cards constitute, in a way, Goitein's own Geniza as many of his professional and personal notes and correspondence found their final resting place between the cards. In some cases, not unlike his Geniza subjects, Goitein wrote his notes on pieces of paper that were lying around. To give but one example, a small note records the location of the index cards for "India Book: Names of Persons" from *'ayn to tav*: "in red \ or Gray \ box of geographical names etc. second (from above) drawer to the left of my desk 1980 in the left right steel cabinet in the small room 1972" is written on the back of a December 17, 1971, note thanking Goitein for a box of chocolate (roll 11, slide 503, drawer 13 [2.1.1], 1191v). For an explanation of my way of citing Goitein's index cards, see the next note.

circulating among scholars of the documentary Geniza. Because this laboratory constitutes the best semiavailable database for the documentary Geniza and some guidance is needed before it can be used efficiently, a few orientation tips are given here in the hope that this resource will be made available online.⁴²

The best way to get acquainted with Goitein's index cards is just to dive right in. One quickly learns to read his hand in Hebrew, English, and Arabic, and most of the abbreviations used should not pose particular difficulty.⁴³ It is, however, important to keep in mind that, reflecting the trajectory of Goitein's study of the Geniza, there are often two sets of cards for a given subject, one general and one related to the *India Book*.⁴⁴ Figure 1 should give an idea of what these cards look like. It is the index card for the (א)בן אלגאזפיני (Ibn/Ben al-Ghāzfiṅī) family of cantors, roll 19, 154, drawer 20 (10C), 523.⁴⁵ Goitein recorded nine documents (an additional document is noted on the back of the card) with a short description, noted where one of them was published,⁴⁶ and proposed a dating for two others. Notice how the card reflects his ponderings over completing a lacuna in one of the documents and over the meaning of the family name (based on place, based on occupation, a November 30, 1969, letter from the biblical archaeologist Abraham Biran,

⁴²All the information provided here was gained only through my exposure to the digital copy of the cards. Each of the thirty microfilm rolls has an equivalent pdf file. Since I assume that most readers of this guide will have access to these pdf files rather than to the original cards in Jerusalem, I give first the number of the microfilm roll followed by the slide number in the pdf file. This has the added advantage that Goitein's twenty-six drawers seem to have been strangely arranged: in the first and last slides of the microfilm rolls, they are numbered 1–26, but they are also given labels running from 16A to 16L, and then the *India Book* drawers (labeled 2.1.1 and 2.1.2) are intermixed with drawers labeled 7C–7H and 10A–10E. To assist with access to the original drawers, I include also the number and label of the drawer and the number stamped on the card. To give an example, the card for “women troubling authorities with their little affairs” (the fourth card on the topic “Women in Court”) is found on roll 22, (slide) 14, drawer 21 (10D), (card number) 725v.

⁴³Consider a few examples: d 47, f 62₃ = Bodl. MS Heb. d 47.62 line 3. III B 3 = *Mediterranean Society*, chap. 3, B 3; N 128 = Murad A. Michael, “The Archive of Nahrai ben Nissim: Businessman and Public Figure in Egypt in the Eleventh Century” (in Hebrew) (PhD diss., Hebrew University, 1967), doc. 128; MJ II 199–200 = Jacob Mann, *The Jews in Egypt and in Palestine under the Fatimid Caliphs: A Contribution to Their Political and Communal History*, 2 vols. in 1 (New York, 1970), 2:199–200; and MT I 466 = Jacob Mann, *Text and Studies in Jewish History and Literature*, 2 vols. (Philadelphia, 1930–35), reprinted with an introduction by Gerson D. Cohen (New York, 1972), 1:466.

⁴⁴Goitein, “Involvement in Geniza Research,” 144.

⁴⁵For a discussion of what we know about this family of cantors and a proposal for the meaning of the family name, see Oded Zinger, “Women, Gender and Law: Marital Disputes according to Documents from the Cairo Geniza” (PhD diss., Princeton University, 2014), 363–66.

⁴⁶Mann, *The Jews in Egypt and in Palestine*, 2:357.

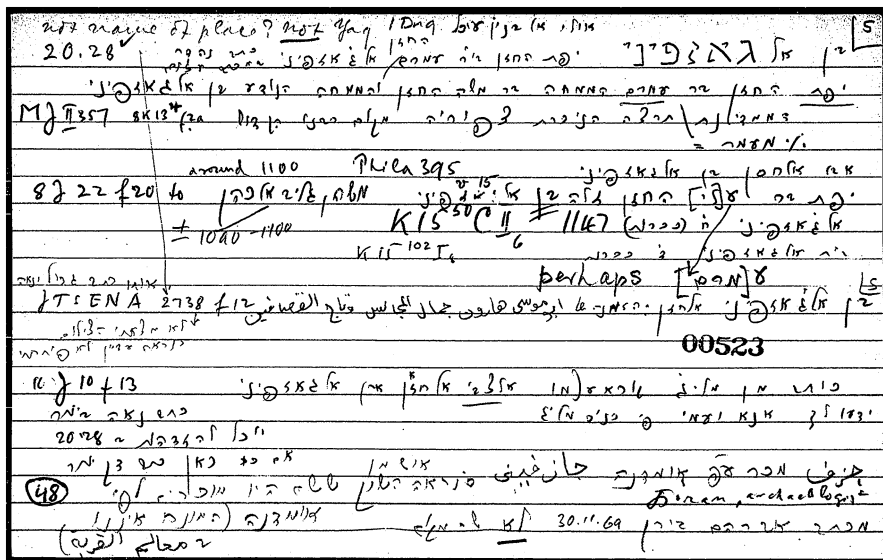


Fig. 1. The index card for the Ibn/Ben al-Ghāzīnī (אבן) family of cantors, roll 19, 154, drawer 20 (10C), 523.

and references to the geographic dictionaries of Yāqūt [= yaq] and Ibn Duqmaq [= Duq] and Ibn al-Ukhuwwa’s *ma‘ālim al-qurba fī aḥkām al-ḥisba*). Incidentally, the reference to ENA 2738.12 is a mistake for ENA 2738.22.⁴⁷

Goitein’s index cards can be divided into two general types: those that focus on a specific topic (children, clothing, family, food, weather, etc.) and those that serve as research tools for the study of the Geniza.⁴⁸ While a breakdown of the first type is impossible here owing to considerations of space, table 1 offers a breakdown of the most useful index cards of the second type.

The study of the documentary Geniza is in a state of transition. New technological tools offer new ways of locating, accessing, and studying the ancient documents. At the same time, these new tools have not obliterated the usefulness of the older resources. This short guide has attempted to strike a balance between printed and digital resources while realizing that future technology will probably bring possibilities about which we cannot even dream.

⁴⁷Found correctly in *Mediterranean Society*, 5:516 n. 145.

⁴⁸Many of the topic cards served as the skeleton for *Mediterranean Society* and can be used to study how Goitein constructed his magnum opus. To give just one example, in roll 26 we have the index cards for *Mediterranean Society*, chap. 3, B, 1, “Friendship” and “Informal Cooperation” (slides 375–99, drawer 24 [7D], 431–51), B, 2, “Partnership and Commenda” (slides 400–451, cards 452–83), and so forth.

Table 1. Essential sections of Goitein's index card laboratory

Subject	Subdivision	Range	Location: Roll and Slide No. (i.e., in pdf)	Location according to Drawer and Card Number
Names	General	ט-א	Roll 1	Drawer 1 (16A), drawer 2 (16B), 1-106
		א-ב-ג-ד-ה	Roll 2	Drawer 2 (16B), 107-1358, drawer 3 (16C), 1-322
		ו-ז-ח-ט-י	Roll 3	Drawer 3 (16C), 323-1460, drawer 4 (16D), 1-391
	<i>kanyas</i> ^a	ק-ר	Roll 4, 1-224	Drawer 4 (16D), 392-1021
			Roll 20, 141-282	Drawer 21 (10D), 79-184
			Roll 18, 1-99	Drawer 20 (10C), 1-64
	Gaons, nagids, and exilarchs	א-ב-ג-ד-ה-ו-ז-ח-ט-י	Roll 18, 100-543	Drawer 20 (10C), 65-399
		א-ב-ג-ד-ה-ו-ז-ח-ט-י	Roll 19, 1-102	Drawer 20 (10C), 400-78
	Families	א-ב-ג-ד-ה-ו-ז-ח-ט-י	Roll 19, 103-432	Drawer 20 (10C), 479-762
		א-ב-ג-ד-ה-ו-ז-ח-ט-י	Roll 19, 433-541	Drawer 20 (10C), 763-855
	Honorific titles	א-ב-ג-ד-ה-ו-ז-ח-ט-י	Roll 20, 1-23	Drawer 20 (10C), 856-870
		א-ב-ג-ד-ה-ו-ז-ח-ט-י	Roll 11, 85-504	Drawer 13 (2.1.1), 1-1191
	Names— <i>India Book</i>	א-ב-ג-ד-ה-ו-ז-ח-ט-י	Roll 12, 1-77	Drawer 14 (7C), 1-202
א-ב-ג-ד-ה-ו-ז-ח-ט-י		Roll 9, 80-532	Drawer 10 (16I), 1-1269	
Glossary	א-ב-ג-ד-ה-ו-ז-ח-ט-י	Roll 10, 1-193	Drawer 11 (16K), 1-537	
	א-ב-ג-ד-ה-ו-ז-ח-ט-י	Roll 10, 194-433	Drawer 12 (16L), 1-660	
Glossary— <i>India Book</i>	א-ב-ג-ד-ה-ו-ז-ח-ט-י	Roll 12, 394-548	Drawer 15 (2.1.2), 1-400	
	א-ב-ג-ד-ה-ו-ז-ח-ט-י	Roll 13, 1-305	Drawer 15 (2.1.2), 401-1179	
Glossary	א-ב-ג-ד-ה-ו-ז-ח-ט-י	Roll 12, 346-93	Drawer 14 (7C), 906-1041	
	א-ב-ג-ד-ה-ו-ז-ח-ט-י			

Table 1. (Continued)

Subject	Subdivision	Range	Location: Roll and Slide No. (i.e., in pdf)	Location according to Drawer and Card Number
Shelf marks	AIU-DK		Roll 4, 304-541	Drawer 5 (16E), 1-645
	Dropsie-T-S 12.4796		Roll 5	Drawer 5 (16E), 646-1485, Drawer 6 (16F), 1-651
	T-S 12.500-T-S 8K22.12		Roll 6	Drawer 6 (16F), 652-1406, Drawer 7 (16G), 1-737
	T-S 10J1-T-S 13I37.12		Roll 7	Drawer 7 (16G), 738-1420, Drawer 8 (16H), 1-1036
	T-S 13Jal-UJC (= CUL) Or: 1080 J1.49		Roll 8	Drawer 8 (16H), 1037-1632, Drawer 9 (16I), 1-989
	ULC Or: 1080 J150-Westminster (= LG)		Roll 9, 1-79	Drawer 9 (16I), 990-1203
Geographic index, arranged according to country, A-Z ^b	Egypt, Fustat		Roll 22, 351-445	Drawer 22 (10E), 213-94
	Egypt, Alexandria		Roll 22, 446-97	Drawer 22 (10E), 295-333
	The rest of Egypt	A-Būra Būsh-Z	Roll 22, 498-531 Roll 23, 1-153	Drawer 22 (10E), 334-64 Drawer 22 (10E), 365-486
	Outside of Egypt (A-Z)		Roll 23, 154-559	Drawer 22 (10E), 488-829
			Roll 12, 250-345 Roll 14, 23-256	Drawer 14 (7C), 630-905 Drawer 17 (7E), 1-466

^aRarer *karyas* are found in the general “names” small index cards

^bThere is also a set of cards on “places” and “places—Worman’s list.” See roll 10, 459-537, and roll 11, 1-84, drawer 12 (16L), 730-904 and 905-1066

^cTo locate documents by date, one can also consult Pierre Delbes, “Les documents datés de la Geniza du Caire” (PhD diss., Institut national des langues et civilisations orientales, 1992)

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Appendix: Geniza Collections

Table A.1 lists the major Geniza collections in alphabetical order by their shelf mark abbreviations (obsolete shelf marks are marked with an asterisk). The Cambridge University Library holds the largest Geniza collection, and its Taylor-Schechter Geniza Research Unit serves as a magnet for scholars engaged in all aspects of Geniza studies. Therefore, it will be helpful to present this collection and the unit's resources in greater length.

The first port of call for anyone interested in the Taylor-Schechter (T-S) Geniza Collection should be the unit's website (<http://www.lib.cam.ac.uk/Taylor-Schechter>). There, one finds a history of the collection and its study, the organization of the collection (see more below), a valuable bibliography (including a list of catalogs too long to repeat here), and more.⁴⁹ Beyond the website, Stefan Reif's *Jewish Archive from Old Cairo* provides an engaging history of the collection and an overview of its riches.⁵⁰ Finally, Rebecca Jefferson gives a detailed account of how the collection came to be organized and describes the inventory project undertaken at the unit in preparation for digitization.⁵¹

The unit's website also contains links to the Cambridge Digital Library (<https://cudl.lib.cam.ac.uk>), which, as of May 2018, displays high-resolution images of about twenty-three thousand Geniza items from the T-S, L-G, Mosseri, Or. and Add. collections (on these, see below) in an interface simpler and more user-friendly than the Friedberg Geniza Project's. Alongside the images, the site displays descriptions and cataloging information not always found in Friedberg. Since large parts of the Cambridge collections do not have a printed catalog, this information is very useful. The site also allows users to download excellent quality images "in accord with fair use and

⁴⁹The Taylor-Schechter Geniza Research Unit also publishes the biannual *Genizah Fragments* newsletter and the delightful "Fragment of the Month" on its website.

⁵⁰Stefan Reif, *A Jewish Archive from Old Cairo: The History of Cambridge University's Genizah Collection* (Richmond, Surrey, 2000). See also Rebecca Jefferson, "Thirty Years of the Taylor-Schechter Genizah Research Unit," in *The Written Word Remains: The Archive and the Achievement: Articles in Honour of Professor Stefan C. Reif*, ed. Shulie Reif (Cambridge, 2004), 9–27; and Stefan C. Reif, "Consigned to the Genizah—but Only for a Third of a Century," in *From a Sacred Source*, 377–88.

⁵¹See Jefferson, "The Historical Significance."

fair dealing provisions, including teaching and research.” The search option allows one to search for a shelf mark or by topic (e.g., *ketubba* or *al-mahalla*) and thus offers an important tool for finding relevant documents.

The unit’s website also gives a detailed breakdown of the T-S collection according to subject matter (<http://www.lib.cam.ac.uk/collections/departments/taylor-schechter-genizah-research-unit/how-collection-organised>). Here, I provide a brief overview of the organization of the collection and the differences between its various shelf marks. While today some of these designations are relics of past preservation methods, the documents still retain their old shelf marks.⁵²

The Old Series

At an early stage of processing, the material in the collection was divided according to importance, language, subject, and size.⁵³ The largest and best preserved items were either placed between glass or mounted on paper and bound in volumes. Items placed between glass received “T-S number” shelf marks from T-S 8.1 to T-S 32.10, where the first number indicates the size of the long side of the fragments in inches and in intervals of four (i.e., T-S 8.1, T-S 8.2, . . . T-S 12.1, T-S 12.2, . . . T-S 32.10). These items are mostly documents, liturgy, and responsa. Items bound in volumes received “T-S number A-K” shelf marks (i.e., T-S 8J10.4 or T-S 13K4.1), where the first number indicates size (either 6, 8, 10, 13, or 18) and the letter specifies the topic according to the following division: A = Bible; B = Bible versions; C = Midrash and Bible commentaries; D = Massora; E = Mishna and Tosefta; F = Talmud: text and commentaries; G = Responsa; H = Liturgy; J = Documentary material; and K = Miscellaneous. Items of lesser interest (according to the standards of the beginning of the twentieth century) were put in boxes (now they are in binders) and received “T-S letter” shelf marks according to the same list of subjects. For example, T-S G2.23 is the twenty-third shelf mark in the second box on the subject of responsa. T-S J1.54 is the fifty-fourth shelf mark in the first documentary box. A similar process for the items in Arabic and Judeo-Arabic resulted in the T-S Ar. section, in which documentary material is found mostly in T-S Ar. 7, 19, 30, 38–42, and 51–54 (for a detailed list, see the website).⁵⁴ Finally, a second round of processing resulted in the

⁵²The information presented below is taken from the T-S website; Stefan C. Reif, *A Guide to the Taylor-Schechter Genizah Collection* (Cambridge, 1973; reprint, Cambridge, 1979); and Jefferson, “The Historical Significance.”

⁵³See Jefferson, “The Historical Significance,” 10–14.

⁵⁴The Arabic and Judeo-Arabic items in the T-S Ar. collection have a catalog: Colin F. Baker and Meira Polliack, *Arabic and Judeo-Arabic Manuscripts in the Cambridge Genizah Collections: Arabic Old Series (T-S Ar.1a – 54)* (Cambridge, 2001).

T-S Misc. shelf marks (also originally in boxes but now in binders).⁵⁵ When some 251 items lent to Schechter were finally returned from New York, they were put in T-S Misc. 35 and 36.⁵⁶

The New Series (T-S NS)

Following the realization in 1955 of the importance of the contents of several crates stored in the tower of the Cambridge University Library, the New Series of the T-S collection was established.⁵⁷ Various scholars went through this large collection and organized sections of it according to their interests. Conveniently for historians, Goitein created T-S NS J specifically for historical documents. Other parts of the T-S NS collection that contain mostly documentary material can be found in T-S NS 83, 94–95, 99, 163–64, 225–26, 264, 292, 304, 305–6, 320–24, and 338–40. A detailed list is found on the unit's website.⁵⁸

The Additional Series (T-S AS)

After the material found in the tower was divided into the 331 boxes of the New Series, there were still some 105,090 fragments left unsorted.⁵⁹ The sorting of this material began in 1974, and the Additional Series was created.⁶⁰ Of its 225 boxes (now preserved in binders), T-S AS 145–88 are the most likely to contain documentary material.

Other Cambridge University Library Collections (Not T-S)

The Cambridge University Library acquired materials that probably emanated from the *genizot* of Cairo both before and after Schechter's trip to

⁵⁵On the T-S Misc. documents, see Jefferson, "The Historical Significance," 12–13.

⁵⁶These documents are occasionally (and erroneously) referred to as *loan*. On them, see Stefan C. Reif, "The Cambridge Genizah Story: Some Unfamiliar Aspects" (in Hebrew), in *A Century of Geniza Research*, Te'uda 15, ed. Mordechai A. Friedman (Tel Aviv, 1999), 413–28, 421–24. See also Jefferson, "The Historical Significance," 12.

⁵⁷For Goitein's account of events, see Goitein, "Involvement in Geniza Research," 145–46. For more detailed information, see Jefferson, "The Historical Significance," 14–23.

⁵⁸The Arabic and Judeo-Arabic items in the T-S NS collection have a printed catalog: Avishai Shvitiel and Friedrich Niessen, *Arabic and Judeo-Arabic Manuscripts in the Cambridge Genizah Collections: Taylor Schechter New Series* (Cambridge, 2006).

⁵⁹See Jefferson, "The Historical Significance," 23–24.

⁶⁰However, some 11 boxes were added to the New Series so that today it consists of 342 boxes.

Egypt.⁶¹ This material, acquired over several decades and from various dealers, is not part of the T-S collection. Some of the material has a “CUL MS Add” shelf mark, and the rest of the material is in the library’s Oriental collection (Or.). These items are described in Stefan Reif’s *Hebrew Manuscripts at Cambridge University Library*.⁶² Many of the Or. items were left unsorted until the 1950s. These were then labeled Or. 1080 and Or. 1081 with A-K letters according to the division outlined above (e.g., Or. 1080J and Or. 1081J contain important documentary material). These items are stored in the same way and in the same area as the T-S material.

In addition, the Mosseri collection is on a twenty-year loan to the Cambridge University Library, and the Lewis-Gibson (L-G, previously Westminster College) has been acquired recently by Cambridge and Oxford Universities (for more information, see table [A.1](#)).

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⁶¹See also Goitein, “Involvement in Geniza Research,” 145; and Jefferson, “The Historical Significance,” 25–27.

⁶²Stefan Reif, *Hebrew Manuscripts at Cambridge University Library* (Cambridge, 1997). See *ibid.*, 599, s.v. “Genizah, Cairo,” to locate Geniza material.

Table A.1. Major Geniza collections

Shelf mark	Current location	Where digitized	Catalog	Notes and further information
AIU	Alliance israélite universelle bibliothèque, Paris	Friedberg	M. Schwab, "Les manuscrits du Consistoire Israélite de Paris provenant de la Geniza du Caire," <i>Revue des études juives</i> 62 (1911): 107–19, 267–77; 63 (1911): 100–120, 276–96; and 64 (1912): 118–41.	The collection is divided according to subject as reflected in the shelf mark by roman numerals (I: Bible, II: Biblical commentary, etc. [see the list at the beginning of Schwab's catalog], with subdivisions through capital letters [A, B, C, etc.]). Documentary material is mostly concentrated in VII (history): D (contracts), E (letters), and F (accounts). About a hundred Arabic fragments from the collection were not cataloged by Schwab.
Antonin	Antonin Collection, the National Library of Russia, St. Petersburg	Images from microfilm are being uploaded to Ktiv and Friedberg	On Antonin and his collection, see Meir Bar Ilan, "The Genizah: Antonin's and Wertheimer's Collections" (in Hebrew), <i>Alot Sefer</i> 23 (2013): 121–38. The collection (Coll. 937) used to be referred to as Yevr./Esp. III but is now referred to as Ant. For a brief list, see Abraham J. Katsh, "The Antonin Genizah in the Saltykov-Schedrin Public Library in Leningrad," in <i>The Leo Jung Jubilee Volume</i> , ed. Menahem M. Kasher et al. (New York, 1962), 115–31 (English section). For more information, see NLR below; and Benjamin Richler, <i>A Guide to Hebrew Manuscript Collections</i> (Jerusalem, 1994), 2nd rev. ed. (Jerusalem, 2014), 20–21, 191–94.	
BL	British Library, London	Friedberg	Only a few Geniza documents are described in G. Margoliouth and Jacob Laveen, <i>Catalogue of the Hebrew and Samaritan Manuscripts in the British Museum</i> , 4 vols. (London, 1899–1935). The first three volumes are the work of Margoliouth, the fourth that of Laveen.	The British Library Geniza collection consists of items bought in the 1880s from Moses Shapira and W. S. Raffalovich. Later additions include, among others, documents from Moses Gaster's estate and the collection of Aron Wertheimer, the son of Solomon Wertheimer. See Diana Rowland Smith, "Genizah Collections in the British Library," in <i>Hebrew Studies</i> , British Library Occasional Papers, vol. 13, ed. Diana Rowland et al. (London, 1991), 20–25. For the documentary material in the Gaster collection see S. D. Goitein, "Geniza Papers of a Documentary Character in the Gaster Collection of the British Museum," <i>Jewish Quarterly Review</i> 51 (1960): 34–46. For additional catalogs and resources, see www.bl.uk/reshelp/findheiplang/hebrew/manuscripts/access/index.html .

Table A.1. (Continued)

Shelf mark	Current location	Where digitized	Catalog	Notes and further information
BM*	British Museum Library (see BL above)			
Bodl	Bodleian Library, Oxford	Friedberg and http://genizah.bodleian.ox.ac.uk	Adolf Neubauer and Arthur Ernest Cowley, <i>Catalogue of the Hebrew Manuscripts in the Bodleian Library</i> (Oxford, 1906), vol. 2.	Shelf marks are usually written as Bodl. MS Heb. d 66.121 (or d 66 f.121), with the single letter indicating size (<i>a</i> being the largest and <i>g</i> the smallest). Some publications also add the number of the volume in Neubauer-Cowley's catalog: e.g., Bodl. MS Heb d 66 (2878), f.121. See more in Benjamin Richler, <i>A Guide to Hebrew Manuscript Collections</i> (Jerusalem, 1994), 2nd rev. ed. (Jerusalem, 2014), 161–63. A possible source of confusion is that the Bodleian website records not only the folio number but also the item number in the volume (denoted by a slash, e.g., Bodl. MS Heb. d 22/2), which can be different from the folio number if the folder contains an item with several leaves. The Bodleian website contains the gist of the information from the Neubauer-Cowley catalog together with notes from Cowley's typewritten catalog (ca. 1929) of additional Genizah fragments held at the Bodleian library.
CAJS	Center for Advanced Judaic Studies, Philadelphia	Friedberg and SCETI: http://sceti.library.upenn.edu/genizah	The main part of the collection was cataloged in B. Halper, <i>Descriptive Catalogue of Genizah Fragments in Philadelphia</i> (Philadelphia, 1924).	The CAJS is the most recent incarnation of Philadelphia's Dropsie College. (It has also been the Annenberg Research Institute and the University of Pennsylvania's Center for Judaic Studies [CJS]. See http://www.library.upenn.edu/cajs/about.html). The majority of the collection is referred to as "Halper X" according to its number in Halper's catalog. The documents that do not have Halper numbers either were not included in this catalog or were originally in the CAJS manuscript collection (these documents have an "RAR MS" shelf mark). SCETI is regularly updated and is the easiest way to access this collection. ^a
CUL	Cambridge University Library	This part of Cambridge's Geniza collection (occasionally referred to as ULC or University Library of Cambridge) contains Geniza material that reached Cambridge before and after Schechter's journey. See more in the discussion of the Cambridge Geniza collections.		

FINDING A FRAGMENT IN A PILE OF GENIZA

Table A.1. (Continued)

Shelf mark	Current location	Where digitized	Catalog	Notes and further information
DK	David Kaufmann Collection, Library of the Hungarian Academy of Sciences, Budapest	Friedberg		On Kaufmann's Geniza collection and the history of scholarship surrounding it, see A. Scheiber, "The Kaufmann-Genizah: Its Importance for the World of Scholarship," in <i>Jubilee Volume of the Oriental Collection, 1957-1976</i> , ed. Éva Apor (Budapest, 1978), 175-88 (reprinted in A. Scheiber, <i>Geniza Studies</i> [New York, 1981], 513-626); Anne Regourd, "Arabic Documents from the Cairo Geniza in the David Kaufmann Collection in the Library of the Hungarian Academy of Sciences—Budapest," <i>Journal of Islamic Manuscripts</i> 3 (2012): 1-19. See also http://kaufmann.mtak.hu/en/study13.htm . For several catalogs that partially cover the Kaufmann Geniza collection, see the entry in Benjamin Richler, <i>A Guide to Hebrew Manuscript Collections</i> (Jerusalem, 1994), 2nd rev. ed. (Jerusalem, 2014), 42, 110. A full catalog of the Geniza collection was prepared by Ezra Chwat within a framework of a joint project of the Oriental Collection of the Hungarian Academy of Sciences and the Institute of Microfilmed Hebrew Manuscripts of the National Library of Israel. While the publication of this catalog has been delayed owing to funding issues, its entries form the basis of the descriptions found in Friedberg. Ezra Chwat's "A History of the David Kaufmann Genizah Collection" (https://www.academia.edu/21729203/A_History_of_the_David_Kaufmann_Genizah_Collection) appears to be a sort of introduction to this catalog. Owing to the vicissitudes of time and war, not all the fragments mentioned in previous studies are available today in the collection (these appear as "M number"). However, some documents thought to have been lost or destroyed were scattered and have been found and are now in the collection (these appear as "AS number"). For some of the lost documents, old photographs are available. Finally, some of the DK fragments are marked with roman numerals; these reflect older shelf marks. ^b
Dropsie* ENA Firkovich Frag. Cairens.* Freer	See CAJS above See JTS below See NLR below The Freer Gallery of the Smithsonian Institution, Washington, DC	Friedberg	Richard Gottheil and William H. Worrell, <i>Fragments from the Cairo Genizah in the Freer Collection</i> (New York, 1927).	Charles L. Freer purchased his Geniza collection from a dealer in Giza in 1908. Items in the Freer collection used to be referred to by roman numerals according to the Gottheil-Worrell catalog (e.g., Gottheil-Worrell XV for what is Freer 15, now labeled F 1908 440). Published in 1927, the Gottheil-Worrell catalog is quite outdated.

Table A.1. (Continued)

Shelf mark	Current location	Where digitized	Catalog	Notes and further information
Geneva	Bibliothèque publique et universitaire, Geneva	Friedberg	David Rosenthal, ed., <i>The Cairo Geniza Collection in Geneva: Catalogue and Studies</i> (Jerusalem, 2010).	For information about this recently rediscovered collection, see Rosenthal's catalog. For emendations, see Robert Brody, "Comments in the Margins of the Catalogue of the Geneva Genizah Collection" (in Hebrew), <i>Ginzei qedem</i> 7 (2011): 71–74.
Gottheil-Worrell*	See Freer			
Halper	See CAJS			
HUC	Hebrew Union College, Cincinnati	Friedberg	No catalog is available.	The HUC collection contains the Geniza collections of Ludwig Blau and Jacob Mann. It also holds the liturgical fragments that used to be in the library of the Jewish community of Berlin. Other parts of the collection include a few documents labeled "Roseman" (according to the name of their donor) and "Acc." (originally part of the manuscript collection). ^c
INA*	Institut Naradov Azii (see IOM)			
IOM	Institute of Oriental Manuscripts (IOM) of the Russian Academy of Sciences, St. Petersburg	Not digitized	The Institute of Oriental Manuscripts was formerly the St. Petersburg branch of the Institute of Oriental Studies of the Russian Academy of Sciences. Founded in 1818, it was originally called the Asiatic Museum and for a time was also called Institut Naradov Azii (INA) (Institute of the People of Asia). Shelf marks of Geniza documents in this collection start with a "D," which indicates size. The website of the institute is http://www.orientalstudies.ru/eng . The collection has a Russian catalog with an English introduction: I. I. Gintsburg, <i>Catalog of Jewish Manuscripts in the Institute of Oriental Studies</i> (New York, 2003). However, the catalog does not seem to cover documentary material, and, since it does not carry an index, it is not helpful when it comes to the Geniza collection.	
JNL*	Jewish National Library (NLI below)			
JRL	John Rylands Library (see Rylands below)			
JNUL*	Jewish National and University Library (see NLI below)			

Table A.1. (Continued)

Shelf mark	Current location	Where digitized	Catalog	Notes and further information
JTS	Jewish Theological Seminary, New York	Friedberg	<i>Catalogue of Hebrew Manuscripts in the Collection of Elkan Nathan Adler</i> (Cambridge, 1921). For court records and responsa, see Neil Danzig, <i>A Catalogue of Fragments of Halakhah and Midrash from the Cairo Geniza in the Elkan Nathan Adler Collection of the Library of the Jewish Theological Seminary of America</i> (New York, 1997).	The main Geniza collection in the JTS is the Elkan Nathan Adler (ENA) collection. The 1921 catalog was apparently compiled by Arthur Marmorstein and is inadequate for the documentary Geniza. Many items from the ENA collection were incorporated into the JTS general manuscript collections (this is especially true of literary items). These items appear in Friedberg in both their old ENA shelf mark and their new shelf mark (MS, MS Rabbimica, MS Lutzki [for Bible], and Scroll). However, a small number of ENA items made available to Paul Kahle seem not to have retained their original ENA designation and now appear as KE in Friedberg. Catalog information for documentary material is most conveniently found in Friedberg and in the IMHM. As I have learned from Jay Rovner, the “Lieberman catalog” that appears in Friedberg is an unpublished database that “was compiled under the auspices of the Saul Lieberman Institute for Talmudic Research in a project supported by an NEH grant that ran from 1987 to 1990. The project was administered by Shamma Friedman and implemented and directed by Neil Danzig.” Beside the ENA, the JTS is the home of several smaller Geniza collections, e.g., Krengel and Schechter. On these smaller collections, see Benjamin Richler, <i>A Guide to Hebrew Manuscript Collections</i> (Jerusalem, 1994), 2nd rev. ed. (Jerusalem, 2014), 113, 153–55, 198. As I have learned from Professor Mordechai Akiva Friedman, the ENA collection was bound after Goitein investigated it, and occasionally there is a slight deviation between the shelf marks used by Goitein and those used by the collection today (e.g., ENA 2739.17 is usually cited by Goitein as ENA 2739.16). It is also useful to know that shelf marks cited by Goitein as JTS Geniza Misc. are now found in ENA NS 48. ^d

Table A.1. (Continued)

Shelf mark	Current location	Where digitized	Catalog	Notes and further information
L-G	Lewis-Gibson Collection, Cambridge-Oxford	Friedberg and Cambridge Digital Library	Elazar Hurvitz, <i>Catalogue of the Cairo Geniza Fragments in the Westminster College Library, Cambridge: The Lewis-Gibson Collection</i> , 2 vols. (New York, 2006).	Agnes Smith Lewis and Margaret Dunlop Gibson gave their Geniza collection to Westminster College. This choice collection was bought in 2013 through a collaboration of Oxford and Cambridge University. It has been renamed the Lewis-Gibson (L-G) collection to honor the two Scottish sisters who played such a prominent role in the discovery of the Geniza. The collection is divided mostly according to subject (Bible, Talmud, Arabica, Liturgy, Miscellanea [previously called Cairens Frag.], Fragments under Glass, Additional). Documentary fragments are mostly found in the Arabica, Misc., and Glass sections. The first volume of Hurvitz's catalog is a "historical introduction to the antiquity and discovery of the Geniza from Cairo"; the second volume is a detailed catalog.

Table A.1. (Continued)

Shelf mark	Current location	Where digitized	Catalog	Notes and further information
Mosseri	Mosseri Collection, currently at Cambridge University, Cambridge	Friedberg and Cambridge Digital Library	<i>Qatalog shel osef Jack Mosseri</i> (Jerusalem, 1990). For responsa, see Shmuel Glick et al., Seride Teshuvot: <i>A Descriptive Catalogue of Responsa Mosseri Collection</i> (Cambridge University Library (Leiden, 2012). For medical and paramedical material, see Efraim Lev, "A Catalogue of the Medical and Para-Medical Manuscripts in the Mosseri Genizah Collection," <i>Journal of Jewish Studies</i> 62 (2011): 121–45.	The wealthy Egyptian Jacques Mosseri financed excavations in the vicinity of the Ben Ezra Synagogue and in the Basatin Cemetery at the end of the nineteenth century and the beginning of the twentieth. His collection remained with the Mosseri family and was unavailable for scholars for many years. In 1970, scholars from the National Library of Israel were allowed to microfilm the collection, which resulted in the 1990 catalog. In 2006, the Mosseri family loaned its collection to Cambridge University for a twenty-year period during which the collection would be conserved, digitized, and studied and then, conditions permitting, deposited in the National Library of Israel. For Mosseri's account of how he obtained his collection, see his "A New Hoard of Jewish MSS in Cairo," <i>Jewish Review</i> 4 (1913): 208–16. For more information on the subsequent history of the collection, see the introduction to the 1990 catalog; and http://www.lib.cam.ac.uk/Taylor-Schechter/jmgc . The arrangement of the collection can be slightly confusing. The collection is arranged into groups according to subject matter designated by letters (examples for documentary material: A [deeds= <i>Acetes</i>], L [Letters], and R [Responsa]). However, when the collection was microfilmed, a new arrangement was required. This arrangement (which tried to adhere to the original arrangement as much as possible) divided the material into ten groups designated with roman numerals (I–X), with subgroups of Ia, Ib, etc. For more information, see Adler's introduction in the 1970 catalog; and Benjamin Richler, <i>A Guide to Hebrew Manuscript Collections</i> (Jerusalem, 1994), 2nd rev. ed. (Jerusalem, 2014), 147.

Table A.1. (Continued)

Shelf mark	Current location	Where digitized	Catalog	Notes and further information
New Geniza ^c	Egyptian National Library (Dār al-kutub)	Not digitized	Hassanein Mohamed Rabie (chief ed.), <i>Dalīl wathā'iq wa-awrāq al-janīzā al-jadīda</i> (A guide to the documents of the new Geniza) (Cairo, 1993).	An archaeological expedition conducted by the Egyptian Department of Antiquities and 'Ayn Shams University in 1987 unearthed a large quantity of documents from the Basatine Cemetery outside Cairo (from which large portions of the Mosseri collection were also taken). A selection of about three hundred documents was treated in the Museum of Islamic Art and is now housed in the Egyptian National Library (<i>dār al-kutub</i>). The rest of the documents were "preserved in a secure room under the appropriate guardianship of the antiquities police" (see Rabie, <i>Guide</i> , 16). On this "New Geniza," see Mark Cohen, "Geniza for Islamicists, Islamic Geniza, and the 'New Cairo Geniza,'" <i>Harvard Middle Eastern and Islamic Review</i> 7 (2006): 139–41, and "Jewish and Islamic Life in the Middle Ages: Through the Window of the Cairo Geniza," in <i>History as Prelude: Muslims and Jews in the Medieval Mediterranean</i> , ed. Joseph V. Montville (Plymouth, 2011), 17–19.
NLI	National Library of Israel, Jerusalem	Friedberg	Detailed descriptions are found in the Aleph catalog (http://aleph.nli.org.il). See also A. Yellin, "Historical Documents in the Jewish National Library in Jerusalem" (in Hebrew), <i>Kiryath Sepher</i> 2 (1925): 292–97; and S. D. Goitein, "Court Records from the Cairo Geniza in JNUL" (in Hebrew), <i>Kiryath Sepher</i> 41 (1965–66): 263–76.	The National Library of Israel has gone through several names, including The Jewish National and University Library (JNUL*) and the Jewish National Library (JNL*). The shelf marks of the NLI include a "Heb." prefix and a prefix denoting size (e.g., 4°).

Table A.1. (Continued)

Shelf mark	Current location	Where digitized	Catalog	Notes and further information
NLR	Firkovich and Antonin Collection at the National Library of Russia, St. Petersburg	Images from microfilm are currently being uploaded to Ktiv and Friedberg.		<p>The National Library of Russia, also called the Russian National Library (RNL), used to be called the Imperial Public Library* and the Saltykov-Schedrin Public Library.* It holds one of the most important Jewish manuscript collections in the world. In 1862, the library acquired the first part of Abraham Firkovich's collection, and, in 1876, two years after Firkovich's death, it acquired the remainder of his collection (called "the second Firkovich collection"). A pivotal article showed that Firkovich obtained the bulk of his Cairo manuscripts from a Geniza of a Karaite synagogue (in all probability the Dār Simḥa synagogue). See Zeev Elkin and Menahem Ben-Sasson, "Avraham Firkovich and the Cairo Genizas in Light of His Personal Archive" (in Hebrew), <i>Pe'uminim</i> 90 (2002): 51–95. For a comparison between the different <i>genizot</i>, see Haggai Ben-Shammai, "Is 'The Cairo Genizah' a Proper Name or a Generic Noun? On the Relationship between the Genizot of the Ben Ezra and Dār Simḥa Synagogues," in "From a Sacred Source": <i>Genizah Studies in Honour of Professor Stefan C. Reif</i>, ed. Ben Outwaite and Siam Bhayro (Leiden, 2010), 43–52. Very useful information about the collection can be found in David Sklare, "A Guide to Collections of Karaite Manuscripts," in <i>Karaite Judaism</i>, ed. Meira Polliack (Leiden: 2003), 905–9; and Benjamin Richler, <i>A Guide to Hebrew Manuscript Collections</i> (Jerusalem, 1994), 2nd rev. ed. (Jerusalem, 2014), 190–94. The collection is divided according to language. The Hebrew ("Yevr./Ebp.") section consists of the following: Yevr. I is the first Firkovich collection (much of the documentary material from this collection has been published in Jacob Mann, <i>Text and Studies in Jewish History and Literature</i>, 2 vols. [New York, 1972]). Yevr. II contains manuscripts from the second Firkovich collection and is subdivided with capital letters according to subject (Yevr. II K, e.g., is dedicated to Ketubbot). Yevr. III was the old name for the Antonin collection, now referred to as Aht. (see Antonin above). Yevr. IV is not part of the Firkovich collection. The Judeo-Arabic section consists of Yevr.-Arab/Ebp.-apa6. I and Yevr.-Arab/Ebp.-apa6. II, and there is also a section of the collection dedicated to Hebrew and Judeo-Arabic manuscripts written in Arabic characters (Arab.-Yevr./Apa6.-Ebp.). The Firkovich collection is characterized by a great number of literary manuscripts and relatively less documentary material, although it contains the very important I 156 court notebook from Fustat (Yevr.-Arab./Ebp.-apa6. I 1700, often cited by Goitein and others as Firkovich II, 1700). For a sample of the documentary sources available in the collection, see Haggai Ben Shammai, "New Sources for the History of the Karaites in Sixteenth Century Egypt (A Preliminary Description)" (in Hebrew), <i>Ginzei Qadem</i> 2 (2006): 9–26.</p>

Table A.1. (Continued)

Shelf mark	Current location	Where digitized	Catalog	Notes and further information
PER	Papyrussammlung Erzherzog Rainer, Österreichische Nationalbibliothek, Vienna	Friedberg		While these collections have not been digitized, microfilms of almost the entire collection are found in the Institute of Microfilmed Hebrew Manuscripts (IMHM) at the National Library of Israel in Jerusalem. Systematic cataloging of these collections is conducted by the Center for the Study of Judeo-Arabic Culture at the Ben Zvi Institute in Jerusalem. Most of the information can be accessed through the Aleph catalog of the IMHM. ^f Currently, these microfilms are being uploaded to the IMHM's Ktiv and to Friedberg.
			Arthur Zacharias Schwarz, D. S. Loewinger, and E. Roth, <i>Die Hebräischen Handschriften in Österreich</i> (New York, 1973), 57–79 (with documentary material conveniently described on pp. 63–69).	
Philadelphia				Philadelphia is home to two Geniza collections. The larger one is found in CAJS (see above), and the smaller one is found in the University of Pennsylvania Museum collection. Both can be viewed on Friedberg as well as on http://sceti.library.upenn.edu/genizah/index.cfm . On the University of Pennsylvania Museum collection, see S. D. Goitein, "The Geniza Collection of the University Museum of the University of Pennsylvania," <i>Jewish Quarterly Review</i> 49 (1958): 35–52.
RNL	Russian National Library, also called National Library of Russia (NLR, see above)			
Rylands	John Rylands University Library, Manchester	Friedberg and http://enriiqueta.man.ac.uk/luna/servlet	http://enriqueta.man.ac.uk/luna/servlet	The John Rylands library acquired its Geniza collection in 1954 from the Moses Gaster collection (the other part of which had been bought by the British Museum three decades earlier). The website for the collection is https://www.alc.manchester.ac.uk/research/impact/rylands-genizah-collection . See also Renate Smithuis, "A Short Introduction to the Genizah Collection in the John Rylands Library," in <i>From Cairo to Manchester: Studies in the Rylands Genizah Fragments</i> , ed. Renate Smithuis and Philip S. Alexander, <i>Journal of Semitic Studies</i> Supplement, vol. 31 (Oxford, 2013), 1–32. ^g

Table A.1. (Continued)

Shelf mark	Current location	Where digitized	Catalog	Notes and further information
SPIOS*	St. Petersburg Institute of Oriental Studies, Russian Academy of Sciences (see IOM)			Notes and further information of the Russian Academy of Sciences, now called Institute of Oriental Manuscripts of the Russian Academy of Sciences (see IOM)
Strasbourg	Bibliothèque nationale et universitaire, Strasbourg	Friedberg		The descriptions by M. Ginsburger in Ernest Wickersheimer, ed., <i>Catalogue général des manuscrits des bibliothèques publiques de France</i> , vol. 47, <i>Strasbourg</i> (Paris, 1923), focus on literary fragments.
T-S	Taylor-Schechter Genizah Collection, Cambridge University, Cambridge			Explored in detail in the appendix.
ULC	University Library of Cambridge (see CUL)			
Westminster College*	See L-G			
Yevr.-Arab.	See RNL			

^aI thank Bruce Nielsen for answering my questions on this collection.

^bI thank Kinga Dévényi for answering my questions on this collection.

^cI thank Laurel Wolfson for answering my questions about this collection.

^dI thank Jay Rovner for answering my questions about this collection.

^eThis is not the designation of the shelf mark as much as a name by which these documents are referred to in Arabic publications.

^fI thank David Sklare for answering my questions about this collection.

^gI thank Renate Smithuis for answering my questions about this collection.