

MP3 1.6 Manual & User Guide

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Table of Contents

General

MP3

Structure

Work flow

1. Sources

2. Individuals

Properties

Additional remarks

3. Institutions

Properties

Additional remarks

4. Chronology

Chronology versions

Chronology: interactions

Additional remarks

Chronology: subjects

Transcription

Appendix: Geographic thesaurus

general:

- **MP3 = Mamluk Political Prosopography Project** -> relational database in Filemaker Pro (originally FM10; upgraded to FM12), developed by ClickWorks for the MMS-project (2009-14), that endeavours to re-organise the available Arabic source material's information on individuals and their actions and interactions concerning politics in the widest sense ('who gets what, when and how') in such a way that it becomes easily accessible, searchable and researchable, first and foremost from the perspective of the reconstruction of political traditions ('rules of the game') and their dynamics.

→ MP3 =

- deconstruct historiographical/literary source data ('factoids', i.e. versions of facts) in their smallest coherent entities:
 - properties (for individuals & institutions) (= nouns, adjectives, names)
 - dyadic interactions (for events/chronology) (= verbs)
- reconstruct social and cultural processes of continuity and change from these data, for
 - individuals that make up Mamluk elites (origins, identity, cultural matrix)
 - institutions (mansabs) that give shape to Mamluk elites' frameworks of reference (ritual) and resources (income)
 - interactions that define Mamluk elites' composition & coherence (networks) and transformations (conflicts)

- MP3 is hosted on an external server, and may be accessed through Filemaker Pro, using a username/password, from every working station that has a stable internet connection

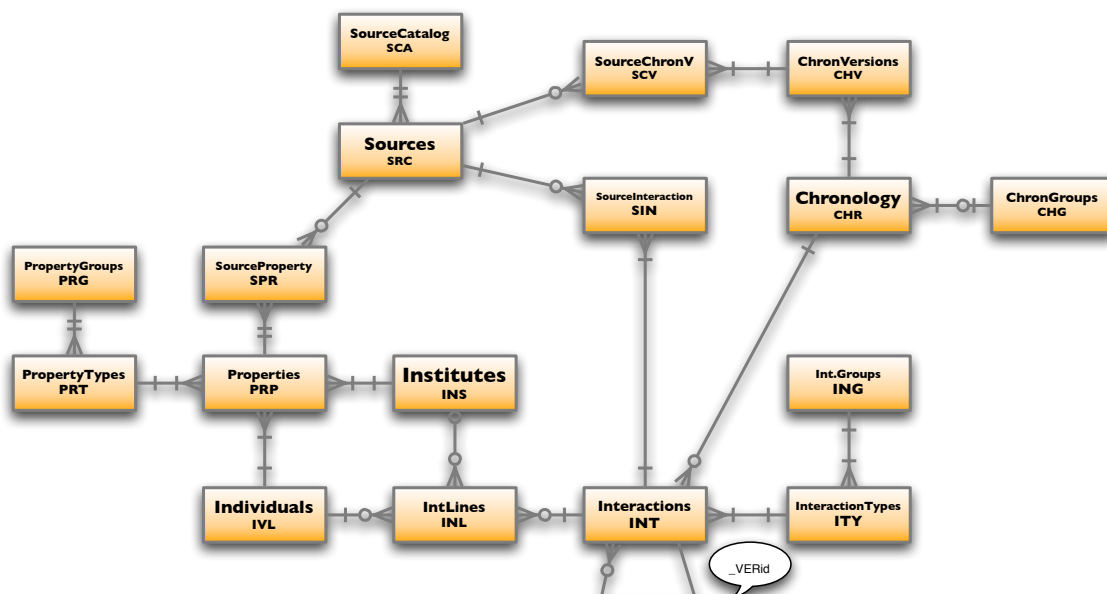
STRUCTURE:

- timescale: 1169-1517 CE ! → 5 periods, each further divided into coherent sub-periods (e.g. sultanic reigns)
- > MMS= period 5 (5.1a&b-5.2a&b-5.3-5.4) = 815-922 AH/1412-1517 AD (1412-1438/1438-1468/1468-1501/1501-1517)
- 4 core layouts/files (see below for full details):
 - sources
 - individuals [with properties] (IVL)
 - institutions [with properties] (INS)
 - chronology (events) [with event versions & interactions] (CHR)
- relationships through properties & interactions (& chronology groups) (=‘factoids’)!
 - source catalog
 - properties (groups & types)
 - interactions (groups & types)
 - periods (+ chronology groups)

cfr. ERD:

ERD MP3 project

ClickWorks - Joris Aarts, version 20100930



- **work flow** for contributors to MP3: sources (= fragment, ie. new coherent piece of text from a source text that is already recorded in the source catalog) informs individuals/institutions/chronology & their relationships (=properties & interactions)

= input interface

cfr. core layouts:

MP3
FP-backend
= 20 tables...
FP-frontend
= 4 interfaces

The image displays four screenshots of the MP3 database interface, illustrating its core layouts and data structure.

- Top Left:** A screenshot of the 'al-Maghrabi, Sulak, 4: 680, 1-9' entry. It shows a source text snippet and a list of individuals associated with it, including 'Muhabb al-Din Ahmad al-Baghdadi 583' and 'Nasir Allah al-Baghdadi 1299'.
- Top Right:** A screenshot of the 'al-Zahir Jaqmaq 2' entry. It displays a detailed profile for an individual, including properties like 'name', 'kinship', 'patronage', 'mentals', 'pers. char.', 'pol. econ.', and 'culture'. It also shows a list of sources and interactions.
- Bottom Left:** A screenshot of the 'ras nawbat al-nuwb (sultan)' entry. It displays a detailed profile for an institution, including properties like 'title', 'place', 'superior institution', 'relative ranking', 'military', 'duties', and 'AOCS'. It also shows a list of sources and interactions.
- Bottom Right:** A screenshot of the 'exactly 03/07/0817: Appointment of Qanday as na'ib of Damascus' entry. It displays a detailed view of a specific interaction, showing the date, location, and the individuals involved in the appointment.

→ output interfaces:

- simple Filemaker search in *input layout* (incl. boolean operators) (no properties/interactions)

- *search tool interface* with related *result lay-outs* for complex relational queries involving properties/interactions → data export possible in various formats (file>export records), including tsv, csv, dbf, html, xml, xls, xlsx (*but selection & manipulation of data requires creativity and thorough knowledge of the MP3 structure*)
- *web-interface* through IWP, for consensus-info (=left frame) on IVL & INS (names/titles in English & Arabic)
 - accessible after registration for anyone interested !
 - accessible via 'www.mamluk.ugent.be/proposopgraphy'

→ MP3 status (end 2016)

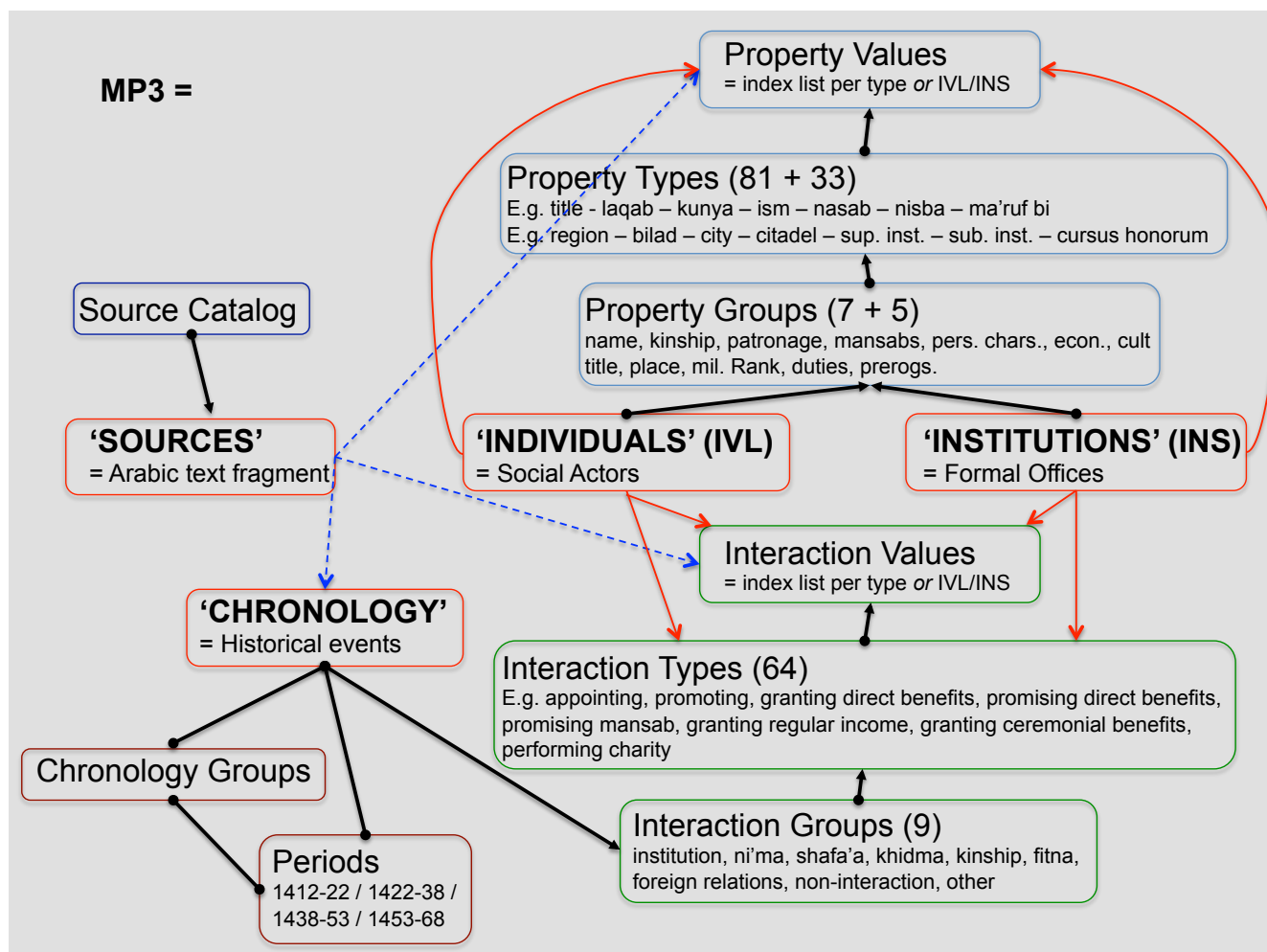
- 9,366 'sources' narrating Syro-Egyptian political history for the **period 1382-1467 (784-872)**
 - ➡ from 27 Arabic texts described in the 'source catalog'
- 4,354 'individuals' & 1,232 institutions
 - ➡ defined by 51,717 'properties'
 - ▶ each property related to its 'sources'
- 11,470 'chronologies'
 - ➡ defined by 36,250 'interactions'
 - ▶ each related to 2 'individuals' in their respective 'institution' roles
 - * via 2 'interaction lines/'interaction'
 - ▶ each related to its 'sources'

specific work flow notes:

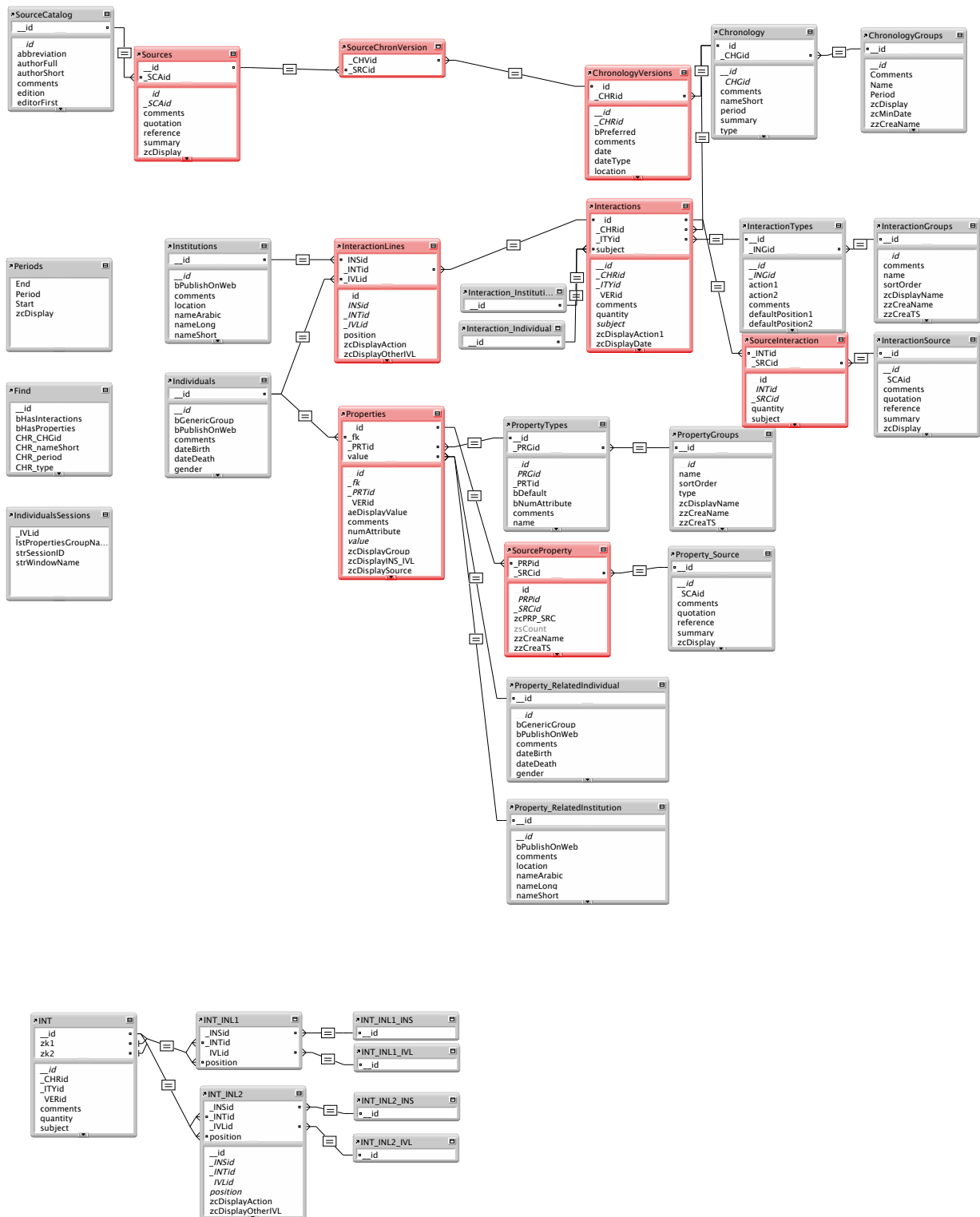
- use of two or more windows simultaneously is possible and facilitates the work-flow, especially when at the same time two screens can be used -> use one window/screen for 'sources', the other to input the information from the sources in 'individuals', 'chronology' and 'institutions'
- end-of-week review: once a week personal review of weekly input, with particular focus on typos, omissions, & consistency, is highly recommended !
- every lay-out has a comments field, that must be used to clarify decisions taken in the lay-out, to keep notes, to leave remarks & questions, to communicate with others
 - bottom line is that the entire set-up of MP3 should be retraceable at all times (ie. not just source references, but also interpretations of them in particular) so as to avoid problems and/or double work at a later stage !!!
 - to reference in comments to sources, use the code in Lay-out>Source catalog
- continuous communication among team-members and regular reviews of latest work are a must - this should include discussions of decisions taken and less straightforward interpretations by individual team members ! → keep a list for discussion at regular team-meetings

MP3 Database structure in detail

Simplified diagram (records [entities & attributes], relationships, hierarchies)



cfr. Full Diagram of MP3 Tables & Queries:



Detailed and comprehensive **description** of MP3 records, fields, index & value lists, including definitions, standards, and annotation arrangements:

1. **Sources:**

= coherent fragments that inform IVL, INS, CHR

* referencing : e.g.: 2: 34, 5-6 or 2: 34, 5 - 35, 6

(use spacebar as in the example)

(in this case 2: indicates volume 2 / 34, & 35, indicate pages / 5-6 indicate lines in the text edition recorded through basic metadata in the 'Source Catalog')

* summary = brief & easily accessible rephrasing of all relevant info from the coherent fragment

→ if available, introduce this by (separated by commas)

- year (eg. 817 AH)
- day of the week (Su Mo Tu We Thu Fri Sa)
- exact date (use numbers: eg. 01/09) or approximate timing (no numbers, but as in source: eg. last ten days of Şafar / in Sha‘bān ...)

* quotation = full coherent fragment in Arabic characters

- COHERENCE ? → often an editor's paragraphing can be helpful to identify coherent units of text
- INFO ? only info relevant for politics, political culture, political traditions etc... in the widest sense ['who got what, when and how, or more precisely the body of practices, discourses and institutions that determined the control over and redistribution of Mamlūk society's resources']
 - ≠ rocket science - to be determined on case-to-case basis (cfr. concept of the 'cultural matrix', ie. the intertwining of Mamluk politics, religion & culture)
 - including info on prices, epidemics... without ref. to political players → informs one general chronology record per year, only versions, no interactions (reason: may be of interest as context) (when indivs. or interactions are mentioned, an additional chronology record refers to this specific info)

- info on political events, institutions, individuals from outside the sultanate: only if & when the sultanate is involved, for those things that are relevant for the 'internal market'

* comments: to be used to indicate problems (incl. with translation), highlight interpretations or for additional explanation - also used to communicate on any extant problems that demand discussion or solution

2. Individuals (IVL):

= all actors mentioned in Sources, including generic groups & unnamed but relevant individuals (eg. son of x, friends of y, supporters of z, population of Banyās...)

* title of record: short name (automatic from below) + unique ID (automatically generated)

* short name: name most likely to be encountered/most frequently used in sources (appears automatically in title of record, see above)

→ pragmatic approach: nisbas for some, nasabs for others, isms and laqabs for others ...

→ can change with addition of sources

- In case of generic groups, use the ± exact term from the text fragment to name the group

- Make and refer to as many generic groups as deemed necessary (incl. *'alzām*, *'aṣḥāb* ...)

- in case this rather involves vocabulary (supporters, followers, those who are with him ...), refer to singular and plural (eg. *lāzim*/*'alzām*)

- Make use of the explicit term in the summary as well

- If possible, use a location reference in the short name, ie. make a distinction by using the city the group is from. e.g. al-'umarā' (Aleppo), al-'umarā' (Damascus), ...

- in case of mamlūk -īya groups: link to patronage (ustādh) if explicit/clear enough !

- In the case of tribes: always add 'Banū' at the beginning of the short name (but write what the fragment says in the long name)

- records named “nā'ib of Yānibak” or “son of Yūnis” are allowed. Later on the correct name will be added when and if this information becomes available.

- in case of doubt make a new IVL; a specific script allows the MP3 manager to 'clone' individuals when identities have been clearly established (i.e. make one IVL from two, incl. merging of properties and interactions)

- in case of insecure spelling, add * after name (everywhere mentioned !)

* long name / Arabic name = consensus on full name from different sources

→ can grow/change with addition of name properties (see below)

* check generic group box if not individual, but group or category !

* gender: check correct box

* active in period: details of 5 different periods with subperiods will pop-up - max. 5 subperiods can be combined for one IVL

* birth date/death date (AH, not CE/AD!)= consensus info on the basis of properties (eg. from personal characteristics>age) - value list (before/after...) allows to specify the type of dating - date annotation: dd/mm/yyyy

* age = automatic calculation from birth date/death date

* summary: consensus-bio on the basis of properties

→ in process, including check box if ready to be published as consensus-bio on website

* comments: to be used to indicate problems, highlight interpretations, identify clones or for additional explanation - also used to communicate on any extant problems that demand discussion or solution

PROPERTIES

* properties = all snippets of personal info with a value beyond events, place & time

→ new properties are added to the list of an IVL by pressing the green + button and filling out an Edit Property pop-up window that lists all items that can/may be required to be defined:

- Group= Property group to which the property belongs (see below)
- Type= Property type within a group
- Value= Specific property, as mentioned in the source fragment
 - REMARK: pending the group and type, value options from specific value lists or related pop-up lists (of individuals or institutions) are shown — in the case of the former, new entries are automatically added to the relevant value list for future reference

→ one property may be recorded in several versions in source fragments on the same IVL: how to deal with that in MP3 ?

→ new source fragment: if completely identical to extant info, press blue thumbnail to attach new source fragment to list of sources for existing property version

→ number under thumbnail will switch to 2, 3, ... to indicate number of sources with identical property versions

→ new source fragment: if clearly same property, but source fragment lists even the slightest difference (eg. different terms used for place of origin, or for physical appearance characteristics ...), open the existing property version, press button new version, and change it with that source fragment's differing info

→ both cases only refer to one property → to confirm & make clear that they all refer to the same property, this is indicated by a dot before the connected versions of the same interaction

- the following **7 property groups and 81 property types** [with explanation (also in MP3 pop-up screens !)] are to be used to chart this info:

- **name**

- laqab (al-Malik) = royal titles with al-Malik, eg. al-Malik al-Manṣūr
- laqab (al-Dīn) = amiral titles with al-Dīn, eg. Sayf al-Dīn
- laqab (al-Dawla) = title with al-Dawla, eg. ‘Aḍud al-Dawla
- laqab (-ī) = amiral titles in the form of a *nisba* , eg. al-Sayfī [instead of Sayf al-Dīn]
- laqab (bi-llāh) = caliphal titles, eg. al-Musta‘īn bi-llāh
- laqab (al-): amiral titles in the form of a noun with al- , eg. al-Sayf [instead of Sayf al-Dīn]
- kunya = formal name (‘false’ patronymic), with Abū or Umm, eg. Abū l-Qāsim or Abū l-Futūḥ
- ism = proper name (Arabic/Islamic or Turkic), including combinations (eg. Muḥammad, Sunqur, Qarāsunqur ...)

- nasab = patronymic & genealogy, with ibn or bint (no limit on number of forefathers !)
- nisba (-ī) = generic epithet indicating a group (ethnic, religious, regional, mamlūk, ...) to which an individual belonged (eg. al-Qibṭī, al-Ṣafadī, al-Zāhirī...), including nisbas that kept the ism of one's master (eg. al-Sayfī Yashbak)
- nisba (min) = idem as nisba -ī, but introduced by min instead, eg. min Mahdī
- ma'rūf bi = nickname explicitly mentioned, eg. al-Sāqī, al-Ṭawīl, Ḥummuṣ Akhdar ...
- title = formal title explicitly mentioned to refer to IVL, eg. al-amīr, al-amīr al-kabīr, al-ṣāhib, al-qādī, al-maqarr ...
- **kinship** [remark: addition of IVL reference as kin will automatically add the mirror property with IVL reference (eg. x child of y → y parent of x) and source reference in the properties of that next-of-kin]
 - parent of = IVL is father/mother of another IVL
 - child of = IVL is son/daughter of another IVL
 - sibling of = IVL is brother/sister of another IVL
 - nephew of = IVL is son/daughter of brother/sister of another IVL
 - relative of = IVL is related (*qarīb*...) to another IVL
 - uncle of = IVL is 'amm / khāl, ie. brother/sister of father/mother of another IVL
 - 'akh of = IVL has (true or fictional) 'ukhūwa-relationship (explicitly mentioned) with another IVL
 - ustādh of = IVL is (manumitting) master of mamlūk IVL
 - mamlūk (ustādh) of = IVL is (manumitted) mamlūk of another IVL
 - mamlūk (tājir) of = mamlūk IVL was imported and sold by another, slave merchant IVL
 - tājir (mamlūk) of = IVL is slave merchant, has imported and sold mamlūk IVL
 - master (khāṣṣakī) of = IVL is master of khāṣṣakī IVL

- *khāṣṣakī* of = IVL is *khāṣṣakī* of master IVL
- *makhdūm* of = IVL is (non-manumitting, subsequent) master of mamlūk IVL
- mamlūk (*khidma*) of = IVL is (non-manumitted, veteran, of unspecified category) mamlūk of another IVL
- *aghā* of = IVL is senior mamlūk/tutor of another mamlūk IVL
- *īnī* of = IVL is junior mamlūk/pupil of another mamlūk IVL
- in-law of = IVL is brother/sister/father/mother in-law of another IVL
- *ḥam* of = IVL is father-in-law of another IVL
- *ṣihr* of = IVL is son-in-law of another IVL
- *zawj* of = male IVL is married to another female IVL
- *zawja* of = female IVL is married to another male IVL
- tribal affiliation = IVL belongs to tribe Banū ...
- slave of = IVL is non-mamlūk slave of another IVL
- owner of = IVL is owner of non-mamlūk slave IVL
- *naḏīm* of = IVL is boon companion of another IVL
- *khushdāsh* of = IVL is *khushdāsh* (comrade-in-slavery) of another IVL
- **patronage** [remark: addition of IVL reference will automatically add the mirror property with IVL reference (eg. x patron of y → y patronized by x) and source reference in the properties of that client/patron]
 - patron of = IVL is patron in a general sense of another IVL
 - patronized by = IVL is client in a general sense of another IVL
 - *lāzim* of = IVL is client in a specific sense (explicit use of *lāzim* & variants) of another IVL
 - patron (*mulāzama*) of = IVL is patron in a specific sense (explicit use of *mulāzama* & variants) of another IVL
 - *tābi* of = IVL is client in a specific sense (explicit use of *tābi* & variants) of another IVL

- patron (*tab'*) of = IVL is patron in a specific sense (explicit use of *tab'* & variants) of another IVL
- *ṣāḥib* of = IVL is client in a specific sense (explicit use of *ṣāḥib* & variants) of another IVL
- patron (*ṣaḥāba*) of = IVL is patron in a specific sense (explicit use of *ṣaḥāba* & variants) of another IVL
- *khāṣṣ* of = IVL is client in a specific sense (explicit use of *khāṣṣ* & variants) of another IVL
- patron (*khāṣṣ*) of = IVL is patron in a specific sense (explicit use of *khāṣṣ* & variants) of another IVL
- *ṣāḥib* of (=) = IVL is 'friend' on equal terms with another IVL
- patron of = IVL is patron of a generic group, not mentioned in another category (eg. mamlūks ...)
- **manṣabs** (= income- and/or authority- and/or status-generating formal positions [cfr. concept of legitimate power] - there are 9 different categories of manṣabs)
 - military = titles that stand for ranks in the military hierarchies of Egypt, Syria ... (eg. muqaddam, bāshā, 'amīr 5 ...)
 - local = titles that award their bearers executive authority and management responsibilities in a circumscribed locality or capacity (= nā'ibs, kāshifs, wālīs & some 'amīrs [including tribal and village chiefs])
 - household = titles that refer to positions linked one way or another to the organisation of the ruler's/military leader's household (*bayt*) / that were set up to look after the needs of his person, family and/or troops
 - public = titles that refer to positions linked one way or another to public representation of the ruler's/local representative's power and authority, incl. the organisation and management of public sessions, processions & courts of justice

- religious = titles that represent their bearers' authority and/or responsibilities concerning the administration of *sharī'a* justice (*qāḍīs*, *muḥtasibs* etc...), the transmission of religious knowledge (*ilm*), and the coaching of mystic practices
- administrative = titles that represent their bearers' authority and/or responsibilities concerning the administration of correspondence (*inshā'*) and other non-financial aspects of administration, as organised in the *dīwāns*
- financial = titles that represent their bearers' authority and/or responsibilities concerning the administration of all financial matters (taxes, income, payments, grants, *iqṭā'*, *waqf*...), as organised in the *dīwāns* (eg. *nāẓir*, *mustawfī*, *shādd* ...)
- central = titles that represent their bearers' authority and/or responsibilities as transcending all other categories (= the sultan; others ...?)
- **personal characteristics** (= social, religious, physical, intellectual, mental ... descriptors) (REMARK: try to use the original descriptors, no translations !)
- ethnic group= explicit references to ethnicity(*jins*) (*turk*, *ḥabashī*, *ʿajam*, *ʿarab*, *turkumān* ...)
- origins= explicit references to geographic places of origin (*ʿaṣl*) (*bilād al-jarkas*...)
- purchase price= explicit reference to price paid for acquisition as slave
- status = explicit references to personal/social status & identity (*mamlūk*, *walad al-nās*, *ʿatīq*, *khāṣṣa*, *ʿamma*, *ʿālim/ʿulamā'*, *faqīh/ fuqahā'*...)
- REMARK: THERE CAN BE MORE THAN ONE DESCRIPTOR FOR ONE IVL

- age= generic or other, more explicit references to any age-related information (eg. *lam yablagh ...*, *subiya ṣaghīran*, *suriqa min bilādiḥ wa-huwa ṣaghīran*, *lahu mina l-‘umr ...*)
 - REMARK: ALWAYS CHECK WITH BIRTH AND DEATH DATE - ADD APPROXIMATE OR EXACT INFO WHENEVER POSSIBLE
- language= explicit references to mastery of language(s) (*‘arabī*, *turkī*, *qibjāqī*, *‘ajamī*, *jarkasī*...) [mention the language only !]
- religion = explicit reference to religious affiliation (*muslim*, *sunni*, *shī‘ī*, *qibṭī*, *musulmānī*, *masīḥī*, *yahūdī*...)
- religiosity= explicit reference to religious attitudes/reputation (*birr*, *dayyin*, ...)
- physical appearance = explicit references to outward characteristics (colour, hair, face, nose, body, beauty, health, disabilities, disease, strength...)
 - REMARK: USE ARABIC DESCRIPTORS, NO TRANSLATION
- character = explicit references to positive and/or negative personality characteristics, incl. intellect (! but excluding religiosity !)
 - REMARK: USE ARABIC DESCRIPTORS, NO TRANSLATION
- dress= explicit references to wearing of specific types of clothes, fashions, fashion reputations etc...
 - REMARK: USE ARABIC TERMS, NO TRANSLATION
- health= explicit reference to injuries, (mental) illness, and other types of suffering, including causes of death
 - REMARK: USE ARABIC TERMS, NO TRANSLATION
- **pol. econ.** (=explicit references to involvement in Mamluk [political] economy, incl. wealth, income, property and investment)
 - rich/poor= explicit but simple descriptive references to economic status
 - REMARK: USE ARABIC DESCRIPTORS, NO TRANSLATION

- resources= explicit reference to access to or control over resources (commodities, money, gold, silver, income [incl. iqtāʿ], rural or urban estates ...)
- economic activities= explicit reference to involvement in economic activities (trade, manufacture, agriculture)
- **culture** (= explicit references to involvement in Mamluk culture in the widest sense, with a focus on literature and religion [later additions possible])
 - arts= explicit references to involvement in production of [non-religious] prose, poetry, music, ... , via ‘patronage’ of authors or in the format of personal production
 - traditional sciences = explicit references to active involvement in the creation, transmission or preservation of the ‘ulūm naqlīya
 - education = explicit references to individual’s educational involvement in any of the arts or sciences
 - rational sciences = explicit references to active involvement in the creation, transmission or preservation of the ‘ulūm ‘aqlīya
 - furūsīya = explicit references to active involvement in horsemanship and related sports

- for every type within a group, pop-up value lists give a (limited) list of property options to choose from - these lists are dynamic, but only to be added to after wider consultation — ‘closed’ property value lists are the following (per type & group), with further explanation/vocabularies:

personal characteristics

types:	explanation of type	value (only closed value lists are listed here)
ethnic group	explicit reference to ethnicity (jins)	[as per source]

origins	explicit reference to geographic places of origin	<ul style="list-style-type: none"> - Bilād Miṣr - Bilād al-Shām [Beirut, Ḥiṣn, ..] - Bilād al-Sharq [Baghdād, Hamadān, ..] - Bilād al-Jarkas - Bilād al-Rūm [Qaramān, 'Ayās, ..] - Bilād al-Faranj [Cyprus, ..] - Bilād al-Hind [Kālikūt, ..] - Bilād al-Hijāz - other
purchase price	explicit reference to price paid for acquisition as slave	[as per source]
stratification	explicit reference to social status & identity	<ul style="list-style-type: none"> - 'umarā' [, ...] - mamālīk [qarānīṣ, mamlūk, ..] - military (other) - fuqarā' [ṣūfī, ..] - 'ulamā' [min al-'ulamā', ..] - fuqahā' [a'yān al-fuqahā', ..] - religious (other) [muta'ammim, ..] - administrative [mubāshir al-dawla, ...] - eunuchs [khādim, ṭawāshī, ..] - orphans - elite status [khalīq li-l-salṭana, malik, 'urifa bi-l-faḍīla, min al-maḥāsin, 'imāman bārī'an..] - al-'amma ['awbāsh, ..] - al-khāṣṣa - kin status [walad kabīr, 'umm walad, ..] - slaves (non mamluk) ['atīq, 'abd, ..] - other [lam yakun bi l-mashkūr, ...]
age	generic or other, more explicit references to any age-related information	<ul style="list-style-type: none"> - old [kabura sinnuhu, ..] - young [ṣaghīr, sabā ṣaghīran..] - approximate age [lam yablagh 'ishrīn sana, ..] - age related activities [rubbiya fī dārihi, rabāh ṣaghīran..] - other
language	explicit references to mastery of language (≠ linguistics !)	[as per source]

religion	explicit reference to religious affiliation	<ul style="list-style-type: none"> - convert [ʿaẓhara l-ʿIslām, ..] - Hanafite - Hanbalite - Shāfiʿite - Malikite - Jewish - Sjiʿite - Sunnite - Christian - Muslim - other
religiosity	explicit reference to religious attitude/ reputation	<ul style="list-style-type: none"> - positive towards religious groups [il aime les fuqarā' et les gens pieux, ahl al-ṣilāḥ, ...] - negative towards religious groups: [yataʿaṣṣaba ʿalā ahl al-sunna, ...] - piety [khayr, dayyin, birr, shuhir bi-al-khayr ..] - 5 pillars + (= religious practice!) [ṣalāt, ṣadaqa, ṣawm, ḥajj (if not in chronology), ʿamr bi-l-maʿrūf, ʿibāda, ...] - other
physical appearance	explicit reference to outward characteristics	<ul style="list-style-type: none"> - colour of hair - colour of skin [ʿaswad, ..] - height - size [ḍakhm, baṭīn..] - facial characteristics [ʿalḥā, ..] - looks [maḥāsīn al-wajh, kān fī shaybatihī jamīlan..] - other
health	explicit reference to injuries, (mental) illness, and other types of suffering, including causes of death	<ul style="list-style-type: none"> - injuries [juriḥa fī yadhi, ..] - weakness [ḍaʿfuhu, ..] - physical deficiency [marīḍ, waʿaka, ..] - mental deficiency - epidemics - cause of death [qatala, ʿajz, ..] - recovering - other
character	explicit reference to positive and/or negative personality characteristics incl. intellect! (excluding religiosity)	<ul style="list-style-type: none"> - sexuality [ʿadam murūʿa, ʿityān al-dhikrān, ..] - intellect (brains) [ʿārif, ḥumq, qallat al-ʿilm, kays...] - attitudes (positive) [karaman, ḥāzim, jamīl al-muʿāshara, ʿiffa, nizāha, ..] - attitudes (negative) [qubḥ sīrathi, sūʿ al-khulūq, bakhīl, ..] - other

dress	explicit references to wearing of specific types of clothes, fashions, fashion reputations, etc,	<ul style="list-style-type: none"> - ziyy al-jund - ziyy al-kuttāb - ziyy al-quḍāt - ritual clothing [jubba, khil'a..] - other
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pol. econ

rich/poor	explicit but simple (one word) descriptive reference to economic status	<ul style="list-style-type: none"> - rich [ʾathrā, tarifa, ...] - poor [fāqa, faqr, ḍa'a, ...]
economic activities	explicit reference to involvement in economic activities (trade, manufacture, agriculture)	<ul style="list-style-type: none"> - crafts - agriculture - commerce - medicine - other
resources	explicit reference to access to or control over resources (commodities, money, gold, silver, income [incl. iqtā'], rural or urban estates ...)	<ul style="list-style-type: none"> - māl - cash - animals - movable [al-jawāhir wa-l-la'ālī' wa-l-'aqmisha, ...] - immovable [jaddada 'imārat bustān al-ḥaly, ..] - 'iqtā' - waqf - other: [tarika, rātib, ..]

culture

arts (literature and music)	explicit references to involvement in production of [non-religious] prose, poetry, music, ... , via 'patronage' of authors or in the format of personal production	<ul style="list-style-type: none"> - maqāma - ʿadab (general) [ṣannifa, ʿummiyyan, ʿajnabī ʿan maʿrifā...] - poetry [naẓm ḥasan, ...] - risāla [yatarassala, ...] - khaṭṭ [khaṭṭ mansūb, ...] - ʿinshā [kataba fi l-ʿinshā, ..] - music [riyāsa fi-l-ḍarb al-ʿūd, ...] - tarīkh [jāmiʿuhu, - other [shāraka fī funūn, ...]
traditional sciences (religion + linguistics)	explicit references to active involvement in the creation, transmission or preservation of the ʿulūm naqlīya	<ul style="list-style-type: none"> - ʿilm (general) [niʿam al-rajul huwa ʿilman wa dīnan] - fiqh [fatwā, faqīh, barāʿa fi-l-farāʿ, aftā, ishtaghal bi-l-fiqh ...] - ḥadīth [barāʿa fi l-ḥadīth, ..] - linguistics [ʿārif bi-l-ʿarabiyya, barāʿa fi-l-ʿarabiyya, al-lughawī...] - Qurʾān [taṣaddā li-l-ʾiqrāʾ sinīn, ..] - taṣawwuf - kalām - other
furūsīya	explicit references to active involvement in horsemanship and related sports	<ul style="list-style-type: none"> - general [furūsīya, ..] - training - special skills [raʿsan fī rukūb al-khīl, ..]
rational sciences	explicit references to active involvement in the creation, transmission or preservation of the ʿulūm ʿaqlīya	<ul style="list-style-type: none"> - mathematics [barāʿa fi-l-ḥisāb, ..] - medicine [ʿilm al-ṭibb, ..] - philosophy - astronomy - astrology - magic - alchemy - general - other

education	explicit references to individual's educational involvement in any of the arts or sciences	teaching studying
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ADDITIONAL REMARKS:

* always check first whether an IVL has not already been recorded ! If it has, use the existing record to add or duplicate information from the new fragment.

* it is virtually impossible to add a new IVL and include no properties !! (this is not the case for generic groups)

* only properties create links with active source !

* institutions/*manṣabs*: add to properties if start/end is mentioned and referenced in chronology/interactions - other cases: only add if not yet recorded as property

* make a systematic entry of all qāḍīs al-quḍāt

* al-faqīh: = culture, traditional sciences, fiqh

BUT min al-fuqahā' or 'a'yān al-fuqahā' = stratification fuqaha + culture fiqh!

* darrasa = education, teaching

BUT darrasa fiqh /... = education teaching +traditional sciences fiqh!

* sami'a & qara'a 'alā = two manners of 'learning' (check Berkey, Transmission of knowledge, index !) -> same procedure as for darrasa ... !

* to be imported at later stage (for webpublishing?):

- list from JVS' database for 741-782 (=no properties, but only left, with summary info)

3. Institutions (INS)

= list of all *mansabs*, income- and/or authority- and/or status-generating **formal positions** [cfr. concept of legitimate power] that are referred to in any contemporary source fragment

* short name: title most likely to be encountered/most frequently used in sources

→ can change with addition of sources

- never use the article al- in any of the title's constituent parts (for sort order reasons !)
(eg. ḥājib ḥujjāb instead of ḥājib al-ḥujjāb)
- if socially/institutionally qualified, add role to which it is attached between brackets (sulṭān), (amīr) ...
- if spatially qualified, add place names between brackets, always in transcription first, then in the English version if available eg. (Makka/Mecca) (cfr. appendix thesaurus !)
 - when it concerns a locality in a larger province, mention the locality and then the larger spacial unit(s) between brackets in chronological order, eg. (Ṭarsūs/Tarsus - Aleppo)(Ludd/Lod - Damascus - Ramla) (cfr. appendix thesaurus !)
- religion = Ḥanbalīya, Ḥanafīya, Mālīkīya, Shāfi'īya

* long name / Arabic name = consensus on default full name from different sources = corresponds with standard title property on right side

- religion, spelling according to source = Ḥanbalīya, al-Ḥanābila

* region/location = English version only (choose from geo-names value list !!)

* type = list the *manṣab* under one of the 9 different categories of manṣabs (= consensus on the basis of properties>duties !)

- military = titles that stand for ranks in the military hierarchies of Egypt, Syria ... (eg. muqaddam, bāshā, 'amīr 5 ...)
- local = titles that award their bearers executive authority and management responsibilities in a circumscribed locality or capacity (= nā'ibs, kāshifs, wālīs & some 'amīrs [including tribal and village chiefs])
- household = titles that refer to positions linked one way or another to the organisation of the ruler's/military leader's household (*bayt*) / that were set up to look after the needs of his person, family and/or troops

- public = titles that refer to positions linked one way or another to public representation of the ruler's/local representative's power and authority, incl. the organisation and management of public sessions, processions & courts of justice
- religious = titles that represent their bearers' authority and/or responsibilities concerning the administration of *sharī'a* justice (*qāḍīs*, *muḥtasibs* etc...), the transmission of religious knowledge (*ilm*), and the coaching of mystic practices
- administrative = titles that represent their bearers' authority and/or responsibilities concerning the administration of correspondence (*inshā'*) and other non-financial aspects of administration, as organised in the *dīwāns*
- financial = titles that represent their bearers' authority and/or responsibilities concerning the administration of all financial matters (taxes, income, payments, grants, *iqṭā'*, *waqf*...), as organised in the *dīwāns* (eg. *nāẓir*, *mustawfī*, *shādd* ...)
- central = titles that represent their bearers' authority and/or responsibilities as transcending all other categories (= the sultan; others ...?)
- other= titles that do not fit into any of the other types
- non-Mamluk= relevant titles that represent authorities, responsibilities and/or status in a non-Mamluk, 'foreign' context

* region= larger geographical entity where the *manṣab* is to be situated (drop-down value list !) (= consensus on the basis of properties>place>region !)

* location= specific locality, district, town or city where the *manṣab* is to be situated (drop-down value list [under construction]) (= consensus on the basis of properties>place>city/district/citadel !)

[* temporary source ID= see below]

* summary: consensus-description on the basis of properties

→ will be done at a later stage, because is consensus to be used for publication

* comments: to be used to indicate problems, highlight interpretations or for additional explanation - also used to communicate on any extant problems that demand discussion or solution

Properties

* properties = all snippets of explicit *manşab* info with a value beyond events, place & time, as to be found in source fragments

→ new properties are added to the list of a *manşab*/institution by pressing the green + button and filling out an Edit Property pop-up window that lists all items that can/may be required to be defined:

- Group= Property group to which the property belongs (see below)
- Property= Property type within a group
- Value= Specific property, as mentioned in the source fragment
 - REMARK: pending the group and type, value options from specific value lists or related pop-up lists (of institutions) are shown

→ one property may be recorded in several versions in source fragments on the same *manşab*: how to deal with that ?

→ new source fragment: if completely identical to extant info, press blue thumbnail to attach new source fragment to list of sources for existing property version

→ number under thumbnail will switch to 2, 3, ... to indicate number of sources with identical property versions

→ new source fragment: if clearly same property, but source fragment lists even the slightest difference (eg. different terms used for similar duties and/or prerogatives), open the existing property version, press button new version, and change it with that source fragment's differing info

→ both cases only refer to one property → to confirm & make clear that they all refer to the same interaction, this is indicated by a dot before the connected versions of the same interaction

→ 33 types (with explanation [also in MP3 pop-up screens !]) & property value lists (open or ‘closed’) are to be used to chart this info, organised over 5 property groups (Title, Place, Military Rank, Duties, Prerogatives):

Title

Types: explanation of types value (open if no terms are listed)

standard title	most commonly used name for the manṣab, as explicitly instructed by source fragment	
<i>inshā'</i> title	full name for the manṣab as encountered in manuals and documents	
alternative title	alternatives for the above, as less commonly found, but yet explicitly mentioned in relevant source fragment	

Place

region	larger geographical entity where the manṣab is to be situated: Egypt, Syria, Hijaz ...	(Arabic transcription only!)
bilād	‘province’, ie. geographical level between region & city/district/citadel	(Arabic transcription only!)
city	name of the town or city where the manṣab is to be situated	(Arabic transcription only!)
district	name of the village or district where the manṣab is to be situated	(Arabic transcription only!)
citadel	name of the citadel where the manṣab is to be situated	(Arabic transcription only!)
superior institution	manṣab to which this one is formally attached (incl. sulṭān)	(choose from INS list)
subordinate institution	manṣabs that have this one as their superior	(choose from INS list)

administrative purview	explicit source fragment references mentioning information on the administrative purview of the holder of a manṣab, without explicitly mentioning other manṣabs.	geography restrictions
cursus honorum	formal position/rank in the official range of manṣabs, as explicitly referred to in the source fragment	eligibility: explicit source fragment references to the criteria for this/other mansab holding importance: explicit source fragment references to the appraisal, evaluation of the manṣab relative ranking: explicit source fragment references indicating relative standing of the manṣab

Military rank

none	if no military rank is required, according to explicit reference in source fragment	[to be added]
low	if a low (5/10) rank is required, according to explicit reference in source fragment	[to be added]
middle	if a middle (40) rank is required, according to explicit reference in source fragment	[to be added]
high	if a high (100/1,000) rank is required, according to explicit reference in source fragment	[to be added]

Duties

military	manṣab involves military duties and stands for concomitant ranks in the military hierarchies of Egypt, Syria ... (eg. muqaddam, bāshā, 'amīr 5 ...)	Organisation Leadership Action General Other
local	manṣab involves duties that concern its bearer's executive authority and management responsibilities in a circumscribed locality or capacity (= nā'ibs, kāshifs, wālīs & some 'amīrs [including tribal and village chiefs])	Hospitality Employment Management Intelligence General Other

household	manṣab involves duties linked one way or another to the organisation of the ruler's/military leader's household (bayt) / that were set up to look after the needs of his person, family and/or troops	Amir/sultan Troops Family Stables Storerooms Kitchen General Other
public	manṣab involves duties linked one way or another to public representation of the ruler's/local representative's power and authority, incl. the organisation and management of public sessions, processions & courts of justice	Law & order Organization General Other
religious	manṣab involves duties that concern its bearer's authority and/or responsibilities concerning the administration of sharī'a justice (qāḍīs, muḥtasibs etc...), the transmission of religious knowledge ('ilm), and the coaching of mystic practices	[to be added]
administrative	manṣab involves duties that concern its bearer's authority and/or responsibilities concerning the administration of correspondence (inshā') and other non-financial aspects of administration, as organised in the dīwāns	registering: (being entered in list, or enter in a list) [to be added]
financial	manṣab involves duties that concern its bearer's authority and/or responsibilities concerning the administration of all financial matters (taxes, income, payments, grants, iqtā', waqf...), as organised in dīwāns (eg. nāẓir, mustawfī, shādd ...)	Accounts Pay roll Taxes General Other
central	manṣab involves duties that concern its bearer's authority and/or responsibilities as transcending all other categories (= the sultan; others ...?)	Employment Management Intelligence Registration General Other
other	manṣab involves duties that do not fit into any of the other types	

Prerogatives

salary	manṣab gives right to monthly salary, paid in cash and/or kind	Jāmakiyya Stipend Nafaqa General Other
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<i>iqṭāʿ</i>	manṣab gives right to assignment of direct (mostly fiscal) income from (mostly rural) usufruct	Small Medium Large General Other
attire	manṣab involves entitlement to specific types of garments	[use terms from source !]
gifts	manṣab involves entitlement to certain regular gifts	[to be added] general
status	manṣab involves entitlement to prescribed positions at public occasions & ceremonies	ceremony emblems banners
reward	manṣab involves entitlement to a compensation bestowed for achieved enterprises (e.g. raids)	[to be added]

AOCB

numbers	explicit source fragment references to numbers of persons that simultaneously perform/represent a manṣab (often linked to place/time, but yet relevant as a property)	e.g. categories, number of holders of manṣabs
documents	manṣab involves documents	manshūr taqlīd tawqīʿ wāṣīya waraqa

4. Chronology (CHR)

= list of events, loosely identifiable in time and space, that are recorded in one or more source fragments, and that (generally) involve interactions

→ use as many different chronology records as considered necessary, irrespective of the text fragment: so one chronology record contains only 1 type of events (**e.g. not arresting and appointing in 1 record => make 2 separate records**)

* short desc.: shorthand description for event, which —in combination with date — allows for simple identification and easy retrieving of the event for future additions, consultations ...

→ be short but clear: events should be easily recognisable for other contributors from the short description in the ‘view as table’ mode

→ it is therefore sometimes useful to mention a short(ened) name in the short description

* period: choose the relevant subperiod for the 5 different periods with detailed subperiods that will pop-up [for MMS: 5.1 /5.2/5.3/5.4]

* group: choose from the popup-screen the relevant group-of-events-number to which the new event is historically and directly connected, ie. in which it gives shape to an unmistakable item within a distinct chain of events

→ chronology groups are constructed per relevant period in the sublayout Chronology Groups, where they are identified by a numerical name of four digits [that will pop-up in the chronology layout] and by a short descriptive comment

→ for the purpose of easy working, key chronology groups need to be listed here beforehand, eg. from a survey of extant info in secondary material

→ chronology groups are identified by sub-periods, so identification of the sub-period in the previous field will automatically limit chronology group options to those listed in that specific sub period

* type: long descriptive (and editable) value list with types of events, mostly to check that the recorded event is not too wide and involves only one type ! (e.g. not arresting and appointing in 1 record => make 2 separate records)

→ difficulties to describe the event by one type only suggest that too much info is put into one chronology event, ie. that more chronology records need to be made to cover this

* summary: brief & easily accessible rephrasing of all relevant info regarding the chronology event

→ if available, introduce this by (separated by commas)

- year (eg. 817 AH)
- day of the week (Su Mo Tu We Thu Fri Sa)
- exact date (use numbers: eg. 01/09) or approximate timing (no numbers, but as in source: eg. last ten days of Şafar / in Sha‘bān ...)
- [cfr. source fragment summary]

* comments: to be used to indicate problems, highlight interpretations or for additional explanation - also used to communicate on any extant problems that demand discussion or solution

Chronology: versions

= listing of all relevant references to time and place as they appear in source fragments

an edit popup window demands all relevant info:

→ if identical to existing info, press thumbnail to attach new source fragment

→ if different in even the slightest respect (eg. more or less details, varying time...), press add-symbol to add another line with that source fragment's info

* date: value list allows to define preciseness - date notation: dd/mm/yyyy

→ always type the 0 if necessary (e.g. 02/04/0876)

* region & location: add from geo-name value lists, also when only implicitly referred to in the source fragment

* comments: use whenever deemed necessary or useful for later reference !

* preferred version checkbox = to be checked for one of the versions, ie. for the most minutely known version [which can change with the addition of new versions]

→ this means that that specific date will be referred to as the date in the display of this record (jointly with the short descr.)

→ in case of timeframes: use *terminus post quem* as preferred version (e.g. middle of Rajab till end of Ramadan= middle of Rajab is preferred version)

Chronology: interactions

= coherent events are conceptualised as consisting of even smaller items: dyadic relationships between two individuals IVL (sometimes being one individual and a generic group, or one individual and another unknown individual/group), that in most cases represent a vertical (dominant-subordinate) rather than a horizontal relation — these dyadic relationships are named ‘interactions’, and they are organised according to the general group(s) and the specific type(s) which they represent

→ IVL and the INS they may represent are linked to events & source fragments via their interactions

→ occasionally, events involve no dyadic interactions, but individual actions (see non-interaction group below) that are yet recorded here to allow tracing the individual involved

→ interactions are mostly referred to in the grammatical format of verbs in the source fragment

* new interactions are added to the list of a chronology event by pressing the green + button and filling out an Edit Interaction pop-up window that lists all items that can/may be required to be defined:

- the interaction group (see below)
- the interaction type (see below)
- the IVL + INS involved (= value lists linked to ‘Individuals’ and ‘Institutions’)
- the possible objects of the interaction (= value list, arranged according to interaction group & then alphabetically ! - in some cases linked to Institutions)
- comments to add further data or clarify interpretations and decisions taken

→ one interaction can cover more than one dimension, ie. may represent different types at the same time (cfr. *ni'ma/khidma*) demanding the creation of more than one overlapping interaction type for that one dyadic relationship (see below!) → we consider these dimensions as separate but simultaneous interactions, for operating at various dyadic levels in a given micro-historic context

→ REMARK: only create separate interactions if the different types are explicitly implied in the source fragment's info on the interaction, eg. *ni'ma* for *khidma*: list as separate interactions if both are explicitly mentioned only; otherwise, context & named individuals will have to guide the decision whether to mention under *ni'ma* or *khidma*

→ one interaction often will be recorded in several versions in source fragments on the same event: how to deal with that ?

→ new source fragment: if completely identical to extant info, press blue thumbnail to attach new source fragment to list of sources for existing interaction version

→ number under thumbnail will switch to 2, 3, ... to indicate number of sources with identical interaction versions

→ new source fragment: if clearly same interaction, but IVL, INS, object or comments are to be different in even the slightest respect (eg. IVL unknown or known, INS unknown or known, object etc... more details ...), open the existing interaction version, press button new version, and change it with that source fragment's differing info

→ both cases only refer to one interaction → to confirm & make clear that they all refer to the same interaction, this is indicated by a dot before the connected versions of the same interaction

→ REMARK: new source fragment for (what at first sight looks like) same interaction: if suggesting a different interaction type, this has to be considered a new interaction (cfr. interaction representing different types at the same time above) (although in reality it may or may not be so)

→ either proceed as though with an entirely new interaction

→ or same 'new version...' steps can be followed, but after changing the type, and closing the window, a pop-up window 'please confirm...' will appear,

saying: ‘Interaction type has changed. Do you want to save this interaction as a new interaction ?’, with a cancel or confirm button; press the latter to confirm.

→ [= for quantitative analysis of interactions, this distinction of types means that calculating interactions without considering versions means that a small error percentage should always be reckoned with]

* there are **64 types of interactions, organised in 9 groups**, that are to be used to record the many different dyadic relationships that mostly make up events, ie. represent individuals’ and/or groups’ involvement in events [comments offer guidance on the edit interaction popup-windows]:

- **Institution** = performance of prerogatives & duties explicitly linked to *manşabs*

- Performing= execute any prerogative or duty the authority/responsibility for which is linked to the *manşab* one performs [except for ordering subordinates]

REMARK: SEE RITUAL

- Meeting= meetings & conferences between *manşab* holders, connected to the fact that they are *manşab* holders

REMARK: SEE RITUAL

- Ordering= execute one’s *manşab* authority by giving orders to others/subordinates to perform duties linked to *manşab*-holding (including refs. to verbs *rasama*, ‘*amara*...)

- Accession docs. = public production or reception of docs. that publicly confirm appointment or promotion to *manşabs* and/or related access to income (incl. *marsūm*, *tawqī‘*, *taqlīd*...)

REMARK: SEE RITUAL

- Discharging= IVL with the institutional capacity to do so explicitly discharges another IVL from his *manşab* [+ *fitna* ?]

REMARK: if this is done in a context of tension and/or struggle for power, the more specific *fitna*-type of dismissing or degrading have to be added !

remark 2: if no interaction is explicitly mentioned in the case of a reference to IVL's finishing a *manṣab*, use the non-interaction type 'ending term' only !

- Ritual = explicit reference to any type of ritual performance or ceremony before, after or during term of *manṣab* and involving a public representation of power, authority and/or status (incl. *mawkib*, *khidma*, *ḥilf*, *bay'a*, dress [*khil'a*, *tashrif*, *sharbūsh*...], drums, horses, *mawlid*, *maḥmal* ...)

REMARK: ALMOST BY DEFAULT RITUAL ALSO INVOLVES OTHER GROUPS/TYPES OF INTERACTION (ie. performing, meeting, accession docs., rewards, appointing, promoting, ceremonial rewards, income) AS IS ALSO THE CASE FOR THESE INTERACTION TYPES !

- REMARK 2: ritual also includes references to public audiences, to feasting and banquets, to public executions (+ type punishment !), to public troop reviews ... !

- **Ni'ma** = benefit: various forms of patronage, of awarding benefit to others
 - direct reward= awarding of direct [financial] benefit in return for services rendered

REMARK: SEE RITUAL

REMARK 2: there may well be an additional overlap with 'ceremonial benefit'

- compensation= awarding of direct [financial] benefit to make up for any loss
- regular income= assigning regular access to income, often linked to promotion or appointment (incl. *jāmakīya*, *iqṭā'*, stipends, food or other rations... including even the *mahr* for women)

REMARK: SEE RITUAL

- ceremonial benefit= awarding of benefit or privileges with ritual connotation, often linked to promotion, appointment or assignment & certainly to ritual, often in return for explicit or implicit services

rendered (incl. *khil'a*, *tashrif*, *sharbūsh*, horses with equipment and/or saddles, the right to sit down ...)

REMARK: SEE RITUAL

REMARK 2: there may well be an additional overlap with 'direct reward'

- Appointing= awarding a local, public, household, administrative, religious, financial... *manṣab* [as to be defined in the object line]

REMARK: SEE RITUAL

REMARK 2: this type includes transferring (*intaqala*) from one *manṣab* to another, but with additional type: non-interaction->ending of term in case former post is mentioned

REMARK 3: this type includes confirmation in *manṣab* as defined above

- Promoting= awarding a military *manṣab* [as to be defined in the object line]

REMARK: SEE RITUAL

- Promising reward= promising future benefit of direct [financial] reward in return for services (to be) rendered
- Promising *manṣabs*= promising future benefit in the format of a *manṣab* in return for services (to be) rendered
- Protecting= providing benefit in the format of protection against any imminent physical, financial or other harm and/or danger
- Protecting (*ḥimāya*)= offering formal protection against any (potential) harm and/or danger, with explicit reference to the concept of *ḥimāya* (often in exchange for payment [= *khidma* !])
- Assigning= using one's position as patron to make someone do something for you which is not linked to any *manṣab*-duty, including to enforce one's will on others (≠ ordering !)
- Releasing= using one's position as patron to award someone the benefit of freedom, directly enabling that person's release from any form of detention
- Granting forgiveness= pardoning someone [in return for service ?] (*'afw* ...)

- Performing charity= investing in any form of charity, from mere generosity over *zakāt* to setting up of *waqfs*
- **Shafā'a** = intercession for client and/or with patron → more complicated three-tiered relationship: patron-middleman/middleman-client → always combo of two dyadic types to be used to record all IVLs involved
 - Interceding (patrons - *manṣab*)= dominant IVL patron accepts intercession and arranges promotion or appointment (see object for INS) for a third IVL (mentioned in comments, and in other types, eg. interceding client, or institution>promotion/appointment !)
 - Interceding (patrons - other)= dominant IVL patron accepts intercession and arranges something (no *manṣab* !) for a third IVL (mentioned in comments, and in other types, eg. interceding client !)
 - Interceding (client)= subordinate IVL requests for intercession by a middleman/broker IVL with a third, dominant IVL (mentioned in comments, and in other types, esp. interceding (patrons...) !), for any matter/object (incl. *manṣab*)
 - Interceding= middleman IVL intercedes for client with a third, dominant IVL (to be mentioned in comments and in other types, esp. interceding [patrons...]!), for any matter/object (incl. *manṣab*)
- **Khidma** = service: various forms of service to a patron by a client
 - Serving= IVL is considered to belong to the regular entourage or service of a patron IVL (*khadama*, *lāzama*, *ṣāḥaba* ...) (= almost generic, generalising category, as opposed to the particularistic nature of 'obedience' !)
 - Obeying= IVL performs an (explicit/implicit) order from a patron IVL, which happens only once or irregular at best (= as opposed to the regular nature of 'serving')
 - REMARK: there may be a clear link with institution>ordering
 - Paying= IVL pays or promises to pay an amount in cash in the hope to receive the recipient's patronage, eg. in the format of release,

exemption, mission ... (but no *manṣab*) (includes IVL's paying taxes as token of subordination !)

- Paying (*manṣab*)= IVL pays or promises to pay an amount in cash in the hope to receive the recipient's patronage in the explicit format of an appointment or promotion
- Presenting: IVL presents (a) precious gift(s) (often *taqdima*, *qawd*, *hadāyā* and possibly even including cash) or booty as token of respect ('ritual' !), subordination and/or obedience for/to the recipient IVL (without any reciprocal patronage [cfr. Paying ...], apart from exchange of gifts)
- Requesting: IVL requests for others' support and/or benefit, eg. in the format of alms, military assistance, protection against danger/harm, extension of time, postponement of punishment, amnesty ('*afw*'), exemption from missions or orders ('*idhr*...').)
- Supporting: IVL intends to support or supports one or more peers, mostly in a military context (if they are no peers, then obedience has to be used !)
- Informing= IVL provides another IVL with any type of intelligence
- **Kinship** = construction, formation and/or application of affectional and (fictional) kin ties
 - Giving in marriage= IVL gives one of his kin in marriage to another IVL, or refers to or makes use of such a fictional kinship tie
 - Parenting= IVL becomes father/mother of another newborn IVL, or refers to or makes use of such a kinship tie
 - Rallying relatives= IVL brings in/activates one or more relatives to join his entourage
 - *Ukhūwa*= IVL explicitly creates, refers to or makes use of *ukhūwa* tie with another IVL
 - *Ustādhīya*= IVL buys one or more mamluks for his personal corps, manumits one of such mamlūks, or refers to or makes use of such a *mamlūk-ustādh* tie

- *Khushdāshīya*= IVL becomes mamluk comrade with another mamluk, or refers to or makes use of such a *mamlūk-mamlūk* tie (only with explicit mention of term *khushdāsh*)
- Adopting= IVL adopts another IVL as son, or refers to or makes use of such a fictional kinship tie
- Marrying= IVL marries another (female) IVL, or refers to or makes use of such a kinship tie
- **Fitna** = conflict: different types of tension and struggle for power, considered from a dyadic perspective
 - Torturing: IVL submits other IVL to different kinds of torture practices, predominantly in the context of punishments, extortion or intelligence extraction
 - REMARK: there may be an additional type of punishment !
 - Deserting: IVL enters the service of another IVL, forsaking to serve, support or obey his patron in a given historical context (often conflict) (mention abandoned patron in object)
 - Dismissing: IVL explicitly discharges another IVL from a local, public, household, administrative, religious, financial... *manṣab* [as to be defined in the object line] ('*azala* ...)
 - REMARK: type to be used as the opposite of *ni'ma* > appointing, but within a context that clearly implies tension or struggle for power
 - REMARK 2: this type inherently involves an institutional interaction of discharging from a *manṣab* by someone who has the authority to do so, an additional type that simultaneously has to be created: institutions>discharging
 - Degrading: IVL explicitly takes another IVL's military *manṣab* [as to be defined in the object line] and offers him another military *manṣab*, clearly lower in rank and status (including *baṭṭāl* !) instead
 - REMARK: type to be used as the opposite of *ni'ma* > promoting, but within a context that clearly implies tension or struggle for power

- REMARK 2: this type inherently involves an institutional interaction of discharging from a *manṣab* by someone who has the authority to do so, an additional type that simultaneously has to be created: institutions>discharging
- Arresting: IVL directly (in person or through representatives) generates another IVL's deprivation of his liberty, or at least the continuation of or changes to such deprivation.
 - REMARK: all interactions that concern prisoners and arrests (*sajana*, *ḥamala*, *qabaḍa*, *i 'taqala...*) are placed in Fitna>arresting. Use comments to indicate further details.
- Confiscating: IVL directly (in person or through representatives) generates the (publicly communicated and/or legitimised) seizing of at least part of another IVL's property, often under duress
 - REMARK: there may be additional types of punishing and/or torturing involved !
- Banishing= IVL generates another IVL's removal to a city or site where he/she can no longer be politically very active and that (explicitly or implicitly) serves as a place of exile
 - REMARK: very often, the status as *baṭṭāl* or *ṭarkhān* is involved, which has to be mentioned in IVL's individual properties, and if referred to, in (an) additional interaction type(s) (eg. appointing)
- Assassinating= IVL generates the killing of another IVL, in a non-public, illegitimate and/or combat context
 - REMARK: executions are public and legitimate killings, so use type punishing and perhaps also (an) other relevant type(s)
- Quarrelling: IVL has an argument or disagreement with another IVL (or group) which includes public refusals, altercations and public displays of unhappiness or insubordination (revolt, rebellion ... *khurūj 'an al-ṭā'a*) by one IVL against the other, but which simultaneously involves exchange of words and/or military prowess

rather than of violent acts (if the latter occurs, this engenders the addition of type battling!) (object = nature of quarrel)

- REMARK: so type quarrelling may subsequently result in type battling
- Battling: IVL (with/without supporters and troops) engages in any public confrontation with another IVL (with/without supporters and troops), that involves violence
 - REMARK: briefly describe in comment line nature of battling (fight between IVLs, street fight between ‘gangs’, major combat on battlefield ...)
- Competing (*manşabs*): IVL competes with another IVL for the *ni‘ma* of appointment or promotionN
- Competing (other): IVL competes with another IVL for any type of *ni‘ma*/benefit, except for appointing or promoting
- Intimidating: IVL attempts to or manages to fill another IVL with fear, including public boasting about his unmatched capacities and/or public threat’s to the other IVL’s personal integrity (including spread of rumours concerning his allegedly imminent arrest)
- Manipulating: IVL exerts a shrewd or even devious influence on others in order to undermine another IVL’s status or position (including accusations and spread of rumours insinuating the latter’s involvement in subversive activities)
 - REMARK: if referred to, mention the identity of ‘others’ in comment line
- Looting: IVL (mostly group !) steals goods from another IVL, mostly in a violent context (verb: *nahaba*)
- Demanding: IVL claims something from another IVL, mostly cash and in an authoritative or even brusque manner
- Punishing: IVL imposes or has inflicted a predominantly physical penalty on another IVL, as public retribution for an offence

- Removing income: IVL takes away another IVL's rights to regular access to income (incl. *jāmakīya*, *iqṭā'*, stipends, food or other rations)
 - REMARK: may occasionally be a bit awkward in the context of *fitna*, for sometimes positive (new, higher income), sometimes negative (no or less income), but consensus to keep this here until more info available
- Acting= IVL performs acts against another IVL (or group) that is to be situated in a *fitna* context, but does not belong to any of the other types (including expelling people from their houses, ...) - the exact nature of the act is to be detailed in the object line
- **Other**= dyadic interactions that do not fit in with the other groups
 - Meeting: IVL has a meeting with another IVL, devoid of any institutional or *fitna*-context
 - Construction: IVL commissions construction of monuments etc...
- **Foreign relations** = different types of interactions with non-Mamluk elites
 - Contacts: IVL engages in any type of inter-regime or inter-regional contact with another IVL, including references to mutual envoys, diplomatic exchange & other formats of communication (eg. ransoming of prisoners of war) (exact nature to be defined in object line !)
 - Trade: IVL engages in a specific, commercial inter-regime or inter-regional exchange relation with another IVL (exact nature of trade to be defined in object and comments line !)
 - Conflicts: IVL engages in any type of inter-regime or inter-regional conflict with another IVL, including diplomatic disputes and violent confrontations (eg. raids, war) (exact nature to be defined in object line !)
- **Non-interaction**= mock group to enable recording of individual, non-dyadic actions
 - Traveling: explicit reference of IVL's leaving for or travelling to a place or locality (*tawajjaha*, *sāfara* ...)

- REMARK: type also to be used in addition to ‘battling’ in case of reference to campaign against a city or locality
- Arriving: explicit reference to IVL’s reaching of a place or locality (*qadima* etc...)
- Hajj: explicit reference to IVL’s performing the pilgrimage to Mecca, or to his performing any related activity (including departing with, joining or leading the caravans)
- Dying: explicit reference to IVL’s decease (outside of *fitna* context !) (verb: *māta*, *tuwuffiya*...)
 - REMARK: info also to be added to properties of IVL !
 - REMARK 2: in case of a natural death, all *manşabs* that are explicitly mentioned in the relevant passage become vacant → use Non-interaction>ending term for each *manşab*
- Minting: explicit reference to IVL’s involvement in the minting of coins (*dariba*, *sikka*...)
 - REMARK: often, this also involves performance of institution !
- Fleeing: explicit reference to IVL’s running away from a place or situation of danger (*farra*, *hariba* ...)
 - REMARK: by default, this will also involve a *fitna* type, at least at events group level !
- Ending term: general but explicit reference to an IVL’s ending his term of *manşab*, without reference to any type of interaction (eg. in the context of appointment/promotion instead of [‘*iwaḍan* ‘*an*] this IVL...)
 - REMARK: the latter example suggests also *ni‘ma*>‘appointing’ or ‘promoting
 - REMARK 2: in the case of ‘transferring’ (= *ni‘ma* > ‘appointing’) ‘ending term’ has to be added for the previous *manşab*, if that is explicitly mentioned
- Preparing for battle: explicit reference to IVL’s preparing for an imminent confrontation

- REMARK: by default, this will also involve a *fitna* type, at least at events group level !

ADDITIONAL REMARKS

* always **check** first whether another version of the chronology event has not already been recorded ! If it has, use the existing record to add or duplicate information from the new fragment.

* which *manṣab* to fill in with IVLs in interactions ?

- only the *manṣab* that is explicitly mentioned in the relevant source fragment
- “unknown” [= button ??] if none is explicitly mentioned in the relevant source fragment
 - REMARK: use “unknown” for persons, but fill in -1 [=empty] for generic groups
- if the fragment mentions more than one *manṣab* for an IVL, fill in the most relevant one for that interaction + make sure that all listed *manṣabs* are recorded in individuals>properties>mansabs
- in case of a transfer from one *manṣab* to another: record the old *manṣab* in the INS-line with the IVL, and the new *manṣab* in the object line !

* if only a *manṣab* is mentioned for one of the two protagonists, and no clue about the **IVL’s** identity, use “unknown” [button ??] for the IVL-line, and fill in the *manṣab* in the INS-line !

- if the *manṣab* ‘*sulṭān*’ is mentioned in the text, without explicitly connecting it to a name, it is not necessary to use “unknown” → use the name of the reigning sultan
- the same rule applies to other institutions where the IVL identity is obvious and/or clearly implied (eg. *nā’ib al-Shām*...)

* if the fragment contains a **listing** of names in the framework of battles, violent confrontations, military campaigns, expeditions etc...:

- record the main interaction via the leading characters
- link the names of other participants to those of leading characters
 - via *khidma*>supporting or obeying when they support him or explicitly carry out his commands respectively
 - via *fitna*>battling when they are listed as his opponents
 - via any other interaction type if specifically mentioned, in a similar fashion

* **Epidemics**, natural disasters, famines and similar natural and social phenomena that affect the political economy of the sultanate but do not necessarily involve elite interactions, are by default collected in one chronology event per year, with references to dates, places and sources in the versions (but without any interactions)

- Whenever elite interactions and/or relevant IVL's names do occur in such descriptions, an additional chronology record has to be created to process this specific IVL and his interactions.

* Every interaction type has an **object**, which in most cases is to be chosen from a 'closed' value list:

Interaction Type objects (per group):

[Institution]	object:	description of type:
Accession docs.	Marsum tawqī taqlid other	public production or reception of docs. that publicly confirm appointment or promotion to manşabs and/or related access to income (incl. marsūm, tawqīʿ, taqlīd...) [+ RITUAL]
assigning	Mission milit campaign other	using one's position as patron to make someone do something for you, including to enforce one's will on others (≠ ordering !)
Discharging	obj = inst	IVL with the institutional capacity to do so explicitly discharges another IVL from his manşab [+ fitna ?]
Meeting	ijtima' hudur reconciliation other	meetings & conferences between manşab holders, connected to the fact that they are manşab holders [except RITUAL]
ordering	Arrest military campaign mission, attendance obedience, other	execute one's manşab authority by giving orders to others/subordinates to perform duties linked to manşab-holding (only refs. to roots rasama, 'amara...)
Performing	Military, local, household, public, financial, religious, administrative, central, other	execute any prerogative or duty the authority/responsibility for which is linked to the manşab one performs [except for rituals & ordering subordinates]

ritual	accession observances attire gift giving public punishment [execution, tasmīr...] procession [mawkib, miqyas...] milit. ceremony [inspection, furusīya, victory celebration, ...] ‘Islamic’ ceremony [mawlid, mahmal, kiswa, hajj, khutba, prayer, ...] feasting hunting obedience [Oaths, congratulations, entrances, key presenting...] public session [khidma, majlis, maẓālim...] 	explicit reference to any type of ritual performance or ceremony before, after or during term of <i>manṣab</i> and involving a public representation of power, authority and/or status (incl. <i>mawkib</i> , <i>khidma</i> , <i>ḥilf</i> , <i>bay‘a</i> , <i>dress</i> [<i>khil‘a</i> , <i>tashrif</i> , <i>sharbūsh</i> ...], drums...) [= subtype of performing !]
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[Ni‘ma]	object:	description of type:
appointing	obj = inst	awarding a local, public, household, administrative, religious, financial... <i>manṣab</i> [as to be defined in the object line] (incl. <i>intaqala</i>) (+ ritual?)
ceremonial benefit	attire horses+ privileges other combination	awarding of benefit or privileges with ritual connotation, often linked to promotion, appointment or assignment & certainly to ritual, often in return for explicit or implicit services rendered (incl. <i>khil‘a</i> , <i>tashrif</i> , <i>sharbūsh</i> , horses with equipment and/or saddles, the right to sit down ...) (+ ritual) (=sub-group of direct reward ?)
direct benefit	Money Exemption Manumission Change of sentence (partial & full-scale, incl. pardon) Protection [himāya, ...] Gift Honouring combination other	awarding of direct [financial] benefit in return for any services [except ceremonial benefit] (incl. <i>nafaqa</i> , <i>manumission</i> !)
performing charity	Alms waqf	investing in any form of charity, from mere generosity over <i>zakāt</i> to setting up of <i>waqfs</i>
promising mansab	obj= inst	promising future benefit in the format of a <i>manṣab</i> in return for services (to be) rendered

promising direct benefits	Money Exemption Manumission Change of sentence (partial & full-scale, incl. pardon) Protection [himāya, ...] Gift Honouring combination other	promising future benefit of direct [financial] reward in return for services (to be) rendered
promoting	obj= inst	awarding a military manṣab [as to be defined in the object line] (+ ritual ?)
regular income	Wage iqta' stipends other	assigning regular access to income, often linked to promotion or appointment (incl. jāmakīya, iqtā', stipends, food or other rations... including even the mahr for women) [+ ritual ?]

[Shafā'a] [A client – B broker – C patron]

	object:	description of type:
interceding with (broker) B intercedes with C	Money Exemption Manumission Change of sentence (partial & full-scale, incl. pardon) Protection [himāya, ...] Gift Appointment/promotion combination other	middleman IVL intercedes with dominant IVL for client (mentioned in comments and in other types, esp. interceding (client...!)), for any matter/object (incl. manṣab)
interceding (client) A petitions B	Money Exemption Manumission Change of sentence (partial & full-scale, incl. pardon) Protection [himāya, ...] Gift Appointment/promotion combination other	subordinate IVL requests for intercession by a middleman/broker IVL with a third, dominant IVL (mentioned in comments, and in other types, esp. interceding (patrons...) !), for any matter/object (incl. manṣab)
interceding (patron) C accepts B's petition	Money Exemption Manumission Change of sentence (partial & full-scale, incl. pardon) Protection [himāya, ...] Gift combination other	dominant IVL patron accepts intercession and arranges something (no manṣab !) for a third IVL (mentioned in comments, and in other types, eg. interceding client !)

interceding inst(patron)	obj = inst	dominant IVL patron accepts intercession and arranges promotion or appointment (see object for INS) for a third IVL (mentioned in comments, and in other types, eg. interceding client, or institution>promotion/appointment !)
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[Khidma]	object:	description of type:
informing	Fitna Daily affairs Death ... Other	IVL provides another IVL with any type of intelligence
obeying	military action labour travel policy ... other	IVL performs an (explicit/implicit) order from a patron IVL, which happens only once or irregular at best (= as opposed to the regular nature of 'serving')
paying (with an intention)	taxes fines redemption other	IVL pays or promises to pay an amount in cash in the hope to receive the recipient's patronage, eg. in the format of release, exemption, mission ... (but no mansab) (includes IVL's paying taxes as token of subordination !)
paying (mansab)	obj = inst amount in comments	IVL pays or promises to pay an amount in cash in the hope to receive the recipient's patronage in the explicit format of an appointment or promotion
presenting (no specific goal in mind)	Cash Animals Clothing Honouring Combination Unspecified other	IVL presents (a) precious gift(s) (often <i>taqdima</i> , <i>qawd</i> , <i>hadāyā</i> and possibly even including cash) or booty as token of respect ('ritual' !), subordination and/or obedience for/to the recipient IVL (without any reciprocal patronage [cfr. Paying ...], apart from exchange of gifts)
requesting	Alms Assistance Money Exemption Manumission Change of sentence (partial & full-scale) Protection Gift Other combination	IVL requests for others' support and/or benefit, eg. in the format of alms, military assistance, protection against danger/harm, extension of time, postponement of punishment, amnesty ('afw), exemption from missions or orders ('idhr...)...)
serving	Lzm ṣḥb tb' other	IVL is considered to belong to the regular entourage of a patron IVL, is in the service (khidma !) of a patron (= almost generic, generalising category, as opposed to the particularistic nature of 'obedience' !)

supporting	Mission military campaign	IVL intends to support or supports one or more peers, mostly in a military context (if they are no peers, then obedience has to be used !)
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[Kinship]	object:	description of type:
adoption	Adopting Exploiting other	IVL adopts another IVL as son, or refers to or makes use of such a fictional kinship tie
giving in marriage	obj=IVL !	IVL gives one of his kin in marriage to another IVL, or refers to or makes use of such a fictional kinship tie
intimacy	Creating Exploiting other	IVL explicitly creates, refers to or makes use of intimacy tie with another IVL (eg. khāṣṣ, nadīm, jalīs...)
khushdashiya	Engaging Exploiting other	IVL becomes mamluk comrade with another mamluk, or refers to or makes use of such a mamlūk-mamlūk tie (only with explicit mention of term khushdāsh)
marrying	Marrying Exploiting other	IVL marries another (female) IVL, or refers to or makes use of such a kinship tie
parenting	Becoming Exploiting other	IVL becomes father/mother of another newborn IVL, or refers to or makes use of such a kinship tie
rallying relatives	Rallying Exploiting other	IVL brings in/activates one or more relatives to join his entourage
ukhuwa	Engaging Exploiting other	IVL explicitly creates, refers to or makes use of ukhūwa tie with another IVL
ustadhiya	Buying Manumitting Training Exploiting other	IVL buys one or more mamluks for his personal corps, manumits one of such mamlūks, or refers to or makes use of such a mamlūk-ustādh tie

[Fitna]

acting	Expulsion Terrorizing ... (to be added !) Other	IVL performs acts against another IVL (or group) that is to be situated in a fitna context, but does not belong to any of the other types (including expelling of people from their houses, ...) - the exact nature of the act is detailed in the object line
arresting	seizing (normal arrest) capturing (POW) custody house arrest transfer prison (being in prison)	IVL directly (in person or through representatives) generates another IVL's deprivation of his liberty, or at least the continuation of or changes to such deprivation.
assassinating => killing	battle non-battle	IVL generates the killing of another IVL, in a non-public, illegitimate and/or combat context
banishing	[place of exile] unknown	IVL generates another IVL's removal to a city or site where he/she can no longer be politically very active and that (explicitly or implicitly) serves as a place of exile
battling	milit campaign nomad campaign street violence combination other	IVL (with/without supporters and troops) engages in any public confrontation with another IVL (with/without supporters and troops), that involves violence
confiscation	Cash Movable Immovable Combination General other	IVL directly (in person or through representatives) generates the (publicly communicated and/or legitimised) seizing of at least part of another IVL's property, often under duress
degrading	obj = ins	IVL explicitly takes another IVL's military manşab [as to be defined in the object line] and offers him another military manşab, clearly lower in rank and status (including baṭṭāl !) instead
deserting	obj = ind unknown	IVL enters the service of another IVL, forsaking to serve, support or obey his patron in a given historical context (often conflict) (mention abandoned patron in object line)
dismissing	obj = ins	IVL explicitly discharges another IVL from a local, public, household, administrative, religious, financial... manşab [as to be defined in the object line] ('azala ...)
negative communication	Threatening Subterfuge Rumors Insulting Combination Other	IVL attempts to or manages to fill another IVL with fear, including public boasting about his unmatched capacities and/or public threats to the other IVL's personal integrity (including spread of rumours concerning his allegedly imminent arrest)

looting	Cash Movable Immovable Combination General other	IVL (mostly group !) steals goods from another IVL, mostly in a violent context (verb: nahaba)
punishing	Execution physical penalty fine torturing other general	IVL imposes or has inflicted a predominantly physical penalty on another IVL, as public retribution for an offence, or in the context of extortion or intelligence extraction
quarreling	competing insubordination displaying unhappiness accusation demanding altercation denial of request combination general other	IVL has an argument or disagreement with another IVL (or group) which includes public refusals, altercations and public displays of unhappiness or insubordination (revolt, rebellion ... <i>khurāj</i> 'an <i>al-ṭā'a</i>) by one IVL against the other, but which simultaneously involves exchange of words and/or military prowess rather than of violent acts (if the latter occurs, this engenders the addition of type battling!) (object = nature of quarrel)
removing income	Wage iqta' stipends ration waqf combination other	IVL takes away another IVL's rights to regular access to income (incl. <i>jāmakīya</i> , <i>iqṭā'</i> , stipends, food or other rations)

[Other]	object:	description of type:
construction	Military Public Religious Residential Combination other	IVL commissions construction of monuments etc...
meeting	Visit Negociation ... Other	IVL has a meeting with another IVL, devoid of any institutional or fitna-context

[Foreign Relations]	object:	description of type:
conflict	Quarreling battling	IVL engages in any type of inter-regime or inter-regional conflict with another IVL, including diplomatic disputes and violent confrontations (eg. raids, war) (exact nature to be defined in object line !)

contact	Envoy + (with ...) Message + (with ...) gift	IVL engages in any type of inter-regime or inter-regional contact with another IVL, including references to mutual envoys, diplomatic exchange & other formats of communication (eg. ransoming of prisoners of war) (exact nature to be defined in object line !)
trade	Sugar Spices Grain Artefacts Equipment Slaves Bullion Combination other	IVL engages in a specific, commercial inter-regime or inter-regional exchange relation with another IVL (exact nature of trade to be defined in object and comments line !)

[Non-Interaction] → no more objects, only actions

TRANSCRIPTION

see insert -> diacritical character (with shortcuts) for specifics: ' , ā, ḥ, ḍ, ṣ, ṭ, ḏ, ' , ī, ū

- others with composed/simple letters: th, kh, j, dh, sh, gh
- always put hamza, also as initial letter (except of course al-, ism ...)
- no nunation, but make wasla-connection (eg. 'Abu l-Faḍl instead of 'Abū al-Faḍl)
- no assimilation of al- (eg. al-shams, not ash-shams)
- *bi-* , *wa-* vs. *fī* etc...
- ʾ = a, but -at in iḏāfa
- īya (not -iyya)

Appendix: MP3 geographical thesaurus

list of place names & their geographical locations in MP3

regions:

al-Shām/Syria

Misr/Egypt

al-Hijaz/Hijaz

1) al-Hijaz

Madīna/Medina

Makka/Mecca

Jidda/Jeddah

2) Syria and its mamlaka's**Ḥalab/Aleppo**

ʾAbu Qubays - Aleppo

al-ʾAbulustayn/Elbistan - Aleppo

ʾAdhana/Adana - Aleppo

ʾAnṭākiya/Antakya - Aleppo

ʾĀyās - Aleppo

ʾAyntāb/Gaziantep - Aleppo

ʾAzzāz - Aleppo

Baghrās/Bagras - Aleppo

Bahasnā - Aleppo

Barr - Aleppo

Qalat Bārā Karūk - Aleppo

al-Bīra - Aleppo

Dabrakī - Aleppo

Daranda - Aleppo

al-Darbasāk - Aleppo

Darkūsha - Aleppo

Ḥajar Shughlān- Aleppo

Ḥamīmş - Aleppo

al-Hārūnīyatayn - Aleppo

Jabal Sim‘ān/Mount Simeon - Aleppo

al-Jabbūl/Jabbul - Aleppo

Jinin/Jenin - Aleppo

Kafr Ṭāb - Aleppo

Kakhtā - Aleppo

Karkar - Aleppo

Kāwarrā - Aleppo

Kirzāl - Aleppo

Kūmī - Aleppo

Lu’lu’a- Aleppo

Najma - Aleppo

Malatīya/Malatya - Aleppo

Manbij-Aleppo

Qal‘at Muslimīn/Rum Kalesi - Aleppo

al-Quşayr - Aleppo

al-Rāwandān - Aleppo

al-Ruhā/Edessa - Aleppo

Sarmīn/Sarmin - Aleppo

Shayzar - Aleppo

al-Shughr wa-Bakās - Aleppo

Sinjār/Sinjar - Aleppo

Sīs/Sis - Aleppo

Tall Bāshir - Aleppo

Tall Ḥamdūn - Aleppo

Ṭarsūs - Aleppo

Tīzīn - Aleppo

Ḥimş/Homs

Şafad/Safed

‘Akkā/Acre - Safed

‘Athlīth/Atlit - Safed

Fāmīya - Safed

’Iqlīm - Safed

al-Nāṣira - Safed

Shāghūr/Shagur - Safed

al-Shaqīf/Beaufort - Safed

Ṣūr/Tyre - Safed

Ṭabarīya - Safed

Tibnīn wa-Hunīn - Safed

Ghazza/Gaza

Hama

Bārīn - Ḥamā

al-Ma‘arra - Ḥamā

al-Quds/Jerusalem/

al-Khalīl/Hebron - Jerusalem

al-Karak/Karak

Mu‘ān - Karak

al-Shawbak/Shoubak - Karak

Tarabulus/Tripoli

’Anṭarṭūs/Tartus

Balatunus - Tripoli

Busharrayh - Tripoli

Hisn al-Akrad/Crac des Chevaliers - Tripoli

Hisn Akkar - Tripoli

Jabala - Tripoli

Jubayl - Tripoli

Jubbat al-Munayṭara - Tripoli

al-Kahf - Tripoli

Khawabi -al-Khawabi - Tripoli
 al-Lādhiqīya/Latakia - Tripoli
 al-Manīqa/Manīqa - Tripoli
 al-Rusafa/Rusafa -Tripoli
 Sahyun - Tripoli

Dimashq/Damascus

ʿAdhraʿāt - Damascus
 al-Aghwar - Damascus
 Ajlun -Damascus
 al-Sukhna - Damascus
 Baʿalbak/Baalbek - Damascus
 Bāniyās - Damascus
 Baysān/Beisan - Damascus
 Bayrūt/Beirut - Damascus
 al-Biqāʿ al-Baʿlakkī - Damascus
 Buṣrā/Bosra - Damascus
 Ḥawrān/Hauran - Damascus
 Ḥusbān wa-l-Ṣalt - Damascus
 Ludd/Lod - Damascus
 Miṣyāf - Damascus
 Nābulus/Nablus - Damascus
 Qāqūn/Qaqun - Damascus
 Qara - Damascus
 al-Raḥba - Damascus
 al-Ramla/Ramla - Damascus
 Salamiya -Damascus
 al-Sharʿā - Damascus
 Sarkhad - Damascus
 Ṣaydā/Sayda - Damascus
 Tadmur/Palmyra - Damascus
 al-Safaqa al-Sharqiya - Damascus

3) Egypt and its mamlakas

Wajh Baḥrī

ʿAshmūn al-Rumān - Wajh Baḥrī
 al-Buḥayra/Buhayra - Wajh Baḥrī
 Dumyat/Damietta - Wajh Bahri
 al-Gharbīya/Gharbia - Wajh Baḥrī
 Fuwwah - Wajh Baḥrī
 al-Mahalla - Wajh Bahri
 al-Manūfiya - Wajh Baḥrī
 Rashid/Rosetta - wajh Bahri
 Qalyūb - Wajh Baḥrī
 Qatya - Wajh Bahri
 Siryaqus

al-Iskandarīya/Alexandria

Wajh Qiblī

ʿAydhāb - Wajh Qiblī
 ʿIkhmīm/Akhmim - Wajh Qiblī
 al-ʿAṭfīḥīya - Wajh Qiblī
 Bābā l-Kubrā - Wajh Qibli
 al-Bahnasā/Bahnasa Wajh Qibli
 al-Fayyūm/Faiyum - Wajh Qiblī
 Itfih - Wajh Qibli
 Manfalut - Wajh Qibli
 Qus - Wajh Qibli
 al-Ṣaʿīd al-ʿAdnā - Wajh Qiblī
 al-Ṣaʿīd al-ʿAʿlā - Wajh Qiblī
 al-ʿUshmūnayn/Ushmunayn - Wajh Qiblī

Uswan -Wajh Qibli

al-Qāhira/ Cairo

Būlāq/Bulaq - Cairo

Fustat - Cairo

al-Ḥusaynīya - Cairo

al-Qarāfa - Cairo

Sandafa - Cairo

Wajh al-Sharqī - Cairo