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OF
ARABIC PAPYRI

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ARABIC PAPYRI

IN THE

JOHN RYLANDS LIBRARY

MANCHESTER

BY

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WITH FORTY PLATES

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INTRODUCTORY NOTE

THE present volume forms the fifth issue in the series of descriptive catalogues or guides to the collection of oriental and western manuscripts in the John Rylands Library.

For the difficult task of describing the Arabic papyri dealt with in the present volume the Governors have been extremely fortunate in being able to secure the services of so distinguished a scholar as Professor Margoliouth, to whom they take this opportunity of offering their most grateful thanks.

The constantly growing collection of manuscripts to which these documents belong constitutes one of the principal attractions of the library, and it may not be out of place in this introductory note again briefly to indicate something of its present range and character.

The nucleus of the collection consisted of less than a hundred manuscripts contained in the Althorp Library, which was acquired by Mrs. Rylands in 1892, from the late Earl Spencer, to form part of the equipment of the new library at that time in course of erection. These were added to from time to time as opportunities occurred, but the present range and character of the collection was determined in 1901, by the purchase of the manuscripts of the late Earl of Crawford, consisting of some six thousand rolls, tablets, and codices, illustrating the history of writing and illumination in the principal oriental and western languages, and offering to students in many departments of historical and literary research original sources of great interest and importance.

Commencing with the Oriental section: there are upwards of two thousand Arabic, Persian and Turkish codices, which include many inedited texts of considerable importance, and examples of the Ḳur'an dating from the eighth and ninth centuries, of great beauty, three of which are written throughout in letters of gold. There are ten copies of the *Shah-namah* of Firdausi which for the beauty of their paintings are probably unsurpassed. A catalogue of the Arabic examples by Dr. A. Mingana is nearly ready for publication.

The Syriac manuscripts number nearly a hundred, including vellum codices of the Peshiṭta Gospels (*c.* 550), the Harkleian Recension of the Gospels (*c.* 750), and one of the earliest complete copies of the New Testament (*c.* 1000). Another noteworthy volume contains the Odes and Psalms of Solomon, discovered in 1909 by Dr. Rendel Harris, and since published in facsimile.

The Samaritan group of biblical and liturgical texts, though not large, is of great interest, including a vellum codex of the Pentateuch written A.D. 1211.

The Hebrew manuscripts comprise many scrolls of the *Sepher Torah* and the *Megillath*

Esther, several illuminated codices of the *Haggadah*, and a number of liturgical texts.

Among the Greek manuscripts are several beautiful Gospel books of the tenth and eleventh centuries, but the most important manuscript is a considerable fragment of a vellum codex of the *Odyssey* of the third century A.D.

The Chinese and Japanese books properly occupy a place between the manuscripts and the printed books, for though many of them have been produced by hand, the bulk have been printed xylographically, a type of production forming the connecting-link between the manuscript and the type-printed book. The number of *pên* or native volumes in this collection is about nine thousand.

There are also about fifteen hundred drawings and paintings of Chinese, Indian, and Persian origin. The Indian paintings number five hundred and include work by painters at the courts of the Mogul emperors.

Another group consists of two hundred pieces of undetermined age in the language of the Mo-so people, a non-Mongolian race scattered throughout Southern China. These manuscripts are mostly oblong in shape, and are written in picture characters on thick oriental paper of uneven texture.

Other oriental languages represented are: Amharic, Armenian, Ethiopic, Sanskrit, Pali, Bali, Panjabi, Hindustani, Marathi, Parsi, Pehlevi, Burmese, Canarese, Cingalese, Tamil, Malay, Javanese, Balinese, Tibetan, Batak, Bugi, Kawi, Madurese, Makassar, Pushtu, and Mongolian.

The papyrus rolls and fragments include examples of the *Book of the Dead* in Egyptian Hieroglyphic and Hieratic. The Demotic rolls form probably the most important collection of documents in that script extant, and have been described by Professor F. Ll. Griffith in an elaborate catalogue, in three quarto volumes, which appeared in 1910. There are a large number of Greek papyri, the cataloguing of which was undertaken by Professors Grenfell and Hunt, assisted by Dr. J. de M. Johnson and Victor Martin. Two volumes of their catalogue have already appeared, the first dealing with the literary portion in 1911, the second dealing with the non-literary documents of the Roman and Ptolemaic period in 1915. The third volume, which is in course of preparation, will treat of similar documents of the Byzantine period. Considerable additions have been made to the collection in recent years, including a number of letters and documents from the archives of Zenon, the Governor of the Fayum in the third century, which await examination.

A catalogue of the Coptic papyri and codices ranging from the sixth to the sixteenth centuries, compiled by Mr. W. E. Crum, made its appearance in 1910.

Turning now to the Western section: the Latin manuscripts number over four hundred, and include first-class examples of the art and calligraphy of the great medieval writing schools of Europe from the sixth century onwards. The two first volumes of a detailed catalogue of these, prepared by Dr. Montague Rhodes James,

appeared in 1920. Since the publication of Dr. James's Catalogue considerable additions have been made to this section, many of which are of outstanding importance. They include, for example, early liturgical works, royal account books and chronicles. These accessions have been described in readiness for inclusion in the succeeding volumes of the Catalogue, partly by Dr. Fawtier, and since 1928 by Dr. Tyson. In the meantime a printed hand-list of them has been issued.

The collection of charters and deeds is growing rapidly, and includes documents dating back to the twelfth century. There is an interesting and extensive collection of wills, marriage-contracts, deeds of gift, and other documents relating to the Medici family from the Medici Archives. The manorial court-rolls number many hundreds and date back to the thirteenth century. There are many other documents of historic and diplomatic interest, and others of inestimable value to the local historian and genealogist.

The Italian, French, and Spanish manuscripts, though not very numerous, include a number of finely illuminated manuscripts and several rare texts. The Italian group, for instance, contains works of Dante and Petrarch, and others relating to Savonarola; in the French group are a mid-thirteenth century *Bible en images*, an early fourteenth century *Lancelot du Lac*, a fourteenth century *Passion de Nostre Seigneur Jesus Christ*, and a number of chronicles; and other important chronicles are found among the Spanish manuscripts.

Printed hand-lists of these groups have been issued.

The English collection comprises upwards of seven hundred items, which include a number of boxes containing well over ten thousand autograph letters. The manuscripts vary in importance, but there are a number of noteworthy examples, namely the richly illuminated copy of John Lydgate's *Siege of Troy*, and the same author's translation of Boccaccio's *Fall of Princes*, both written in the first half of the fifteenth century; a curious vellum roll bearing Queen Elizabeth's signature several times repeated, and recording the New Year's gifts made by and to the Queen in 1559; and a *Form of Cury* by the master cook of Richard II. There are fifteen manuscripts of the Wiclifite Bible or parts of the Bible, written in the fourteenth and early fifteenth centuries; various Wiclifite treatises; three copies of *The Pricke of Conscience*, Nicholas Love's translation of Bonaventura's *Life of Christ*; a collection of News-letters for the years 1667–1669; a collection of letters and papers on Indian affairs many of which relate to the period of the administration of Warren Hastings; and upwards of three thousand letters of Mrs. Thrale, Dr. Johnson, and their circle of friends.

The Irish collection of one hundred and thirty-six volumes consists, for the most part, of transcripts from famous manuscripts in the Royal Irish Academy by such scholars as E. O'Curry, D. H. Kelly, Michael McDermott, and O. Donovan. The chief interest of many of these transcripts is that they are of manuscripts which have since disappeared.

If the manuscripts themselves excite interest, not less striking are many of their jewelled bindings in metal and in ivory dating from the tenth to the thirteenth centuries, which impart to them a character and value of a very special kind. It is the intention of the Governors, when the opportunity occurs, to invite some expert to prepare a monograph upon these relics of medieval art.

In concluding this note the writer desires, on behalf of the Governors, to acknowledge their indebtedness to the Printer to the University of Oxford for the care which he has bestowed upon the production of this volume.

HENRY GUPPY.

The John Rylands Library.

PREFACE

THE Arabic Papyri described in this Catalogue were purchased together with a large number of paper fragments by the late Earl of Crawford in the year 1899. They were placed by him for deciphering and cataloguing in the hands of the late Dr. Josef Karabacek, director of the K. K. Hofbibliothek, Vienna, a scholar who may be regarded as the founder of this particular study, whose works dealing with it are models of scholarship, erudition, and sagacity, and are indispensable to all who have to handle similar material. Though the documents were in his possession for some years, he appears to have found no time to do work upon them, and when the collection became the property of the John Rylands Library, Manchester, in 1901, it was sent over from Vienna, and presently put into the hands of the present writer, who published some specimens of its contents in the *Florilegium* dedicated to M. de Vogüé in 1909. With the authorization of Dr. Guppy, Librarian of the John Rylands Library, the present writer had these documents mounted between glass sheets,[1] and arranged in boxes similar to those used for lantern slides; since his time was largely taken up with other work, and he had repeatedly to travel in the East, he thought it best to send these back to the Library, and pay occasional visits to Manchester to study them. At Dr. Guppy's request he made in 1931 a final verification of his materials.

The town most frequently mentioned in these documents is Ushmun, sometimes in the dual form Ushmunain. These names are of frequent occurrence in the papyri, and the passages in which they occur have been collected by A. Grohmann,[2] in an article which contains valuable information about these as well as about other local names which occur in these documents. His conclusions with regard to the extent of the *kurah* of Ushmun or Ushmunain are confirmed by the Rylands papyri, which might possibly have supplemented them if the document XI. 19 had been more fully preserved. The dual form is explained by the division into an Upper and a Lower Ushmun, both copiously illustrated by Grohmann. From the document cited it would appear that Darūṭ might also have had a dual form since there was a Darūṭ the Less. As will be seen from the Index of Local Names the documents do not either emanate from or belong exclusively to this district, but are likely to have been consigned to the waste-paper baskets (or their equivalents) of residents there. Indeed since the great majority of the scraps belong to letters, which might from their nature come from anywhere, we should expect to find references to places at a distance from Ushmun. On the other hand the documents which do not belong to this class are likely to belong

[1] Glass which had been used for X-ray photographs was supplied at a low price for this purpose by the Radcliffe Infirmary.

[2] *Archiv Orientalní*, Journal of the Czechoslovak Institute, Prague, iii (1931), p. 388 sqq.

to Ushmun or its district, even when the fragment contains no allusion by which its home can be identified.

A list is given at the end of the work of dated documents, and the greater number belong to the third century A.H., while a few belong to the second, some to the fourth, and (perhaps) a very few to the fifth; the use of papyrus as late as this is surprising.

They have been classified in the manner shown in the Table of Contents, but it has not always been easy to decide whether a document should be included in one of these groups, or relegated to the mass of 'Minor Fragments'. Size and legibility have been the determining considerations.

The contents of waste-paper baskets have a tendency to be similar in all ages and with all nations. Documents of importance rarely find their way thither; such are either carefully guarded or carefully destroyed. The majority of those which have got into this collection are of a sort which were neither valuable nor dangerous; chiefly private letters of persons whose lives entered neither into political nor literary history. Few of these are preserved intact; most of them were torn either vertically or horizontally before being consigned to the rubbish heap, whence only a portion remains. Even when such documents are preserved intact, interpretation is often difficult, since the matters with which they deal, though familiar to the addressee, are quite unknown to outsiders; domestic joys and sorrows, difficulties and expectations, for the understanding of which family history is requisite. Where, as in the majority of cases, what is preserved is only a scrap or torn portion of a letter, ingenuity would be wasted in the endeavour to reconstruct it.

It would seem that Professor Karabacek had hoped to be able to piece together complete letters from some, at any rate, of the fragments, and the present writer has in one or two cases been able to effect this. The process could not often be carried out, since what survives is most frequently either the commencing or the final salutation; care perhaps was taken to destroy the actual messages. Of the peril which sometimes attended the preservation of a letter we have a hint in VI. 6, where the writer requests that it be burned after perusal: the contents do not explain the necessity for this. The danger resulting from preservation is clearly illustrated in one of Tanukhi's anecdotes.[1] Abu'l-'Abbas, brother of the celebrated vizier Ibn al-Furat, noticed hanging up in a confectioner's shop a letter (to be used for wrapping sweetmeats) which he perceived to be in the script of one Ḥusain b. 'Amr, who had been secretary to al-Muktafi (ob. 289 A.H.) when he was a provincial governor. Abu'l-'Abbas ordered his slave to purchase some of the confectioner's wares and see that they were wrapped in this particular cover. The letter proved to be a communication to the vizier 'Ubaidallah b. Sulaiman in which the future Caliph was charged with viciousness and incompetence and his recall urgently advised. Abu'l-'Abbas preserved the document as a weapon to be used, if desirable, against its author, and presently, when al-Muktafi was Caliph,

[1] Translated in *Islamic Culture*, vi (1932), p. 384.

an occasion arose on which he employed it effectively for that author's ruin. Unfortunately his procedure enabled his enemies to represent him as a dangerous person to the vizier in whose favour he had employed this weapon, and who, if Tanukhi is to be believed, put him to death with poison.

Besides illustrating the reasons for destroying correspondence this anecdote also indicates that individuality of script in this alphabet of at most 14 signs was no less marked than in ours of 52. And indeed there is this individuality in the fragments which form the collection which is here described.

Since papyrus was an Egyptian product, it is likely to have been cheaper in that country than elsewhere. There appears to be no reference to the cost in these papyri, which are full of requests for correspondence. Some economy was practised by replying to letters on the verso, and by washing out a communication with the view of using the same material for another. It is clear that many of these documents have been subjected to this process, which naturally does not improve their legibility. References to the practice, and indeed in connexion with *paper*, are frequent in Arabic literature. It was familiar in the fifth century B.C. to Aeschylus, who has a line

βολαῖς ὑγρώσσων σπόγγος ὣλεσεν γραφήν

The material is mentioned by its Arabic name (*qirṭās*) in the fragment XV. 78. Dr. Mingana has called my attention to a passage in the Apology of Timotheus for Christianity,[1] wherein it is distinctly stated that the letter of the Caliph al-Mahdi (775–785 A.D.) was written on papyrus, the Greek word being there given as the equivalent of the Syriac word which is the origin of the Arabic *qirṭās*, and the reed whence it was manufactured mentioned. Maqrīzī asserts that paper (*kāghad*) was introduced into the public offices by Ja'far b. Yaḥya the Barmecide in the time of Hārūn al-Rashīd, who came to the throne in 786 A.D. An interesting notice is quoted by Tha'ālibī[3] from Jāḥiẓ of Basrah (ob. 255 A.H. = 869 A.D.) that 'the papyri of Egypt are to the West like the papers of Samarqand to the East'; while Eastern Islam was using paper, Western Islam continued to use papyrus. Maqrizi (ob. 846 A.H.) does not state whence he got his information, which is remarkably confirmed by Dr. Mingana's document.

By the end of the fourth Islamic century it would seem that papyrus had been driven out of the market by paper, of which in the time of Abu Ṣāliḥ (sixth century of Islam) there was a factory in Asouan.[4] Another rival which was driven out by paper, and which is not represented in this collection, was parchment. When Jāḥiẓ speaks 'of skin' in this context, he apparently refers to binding material, not to the material

[1] *Woodbrooke Studies*, ii. 21 (p. 96 of the Syriac text).

[2] *Khiṭaṭ* (original edition) i. 91, line 8 a f., cited by W. Björkman, *Beiträge zur Geschichte der Staatskanzlei in Aegypten*, Hamburg, 1928, p. 7.

[3] *Laṭā'if al-Ma'ārif*, p. 97, line 6 a f., cited by de Goeje, *Gloss. Geog.*, p. 341.

[4] B. T. A. Evetts and A. J. Butler, *The Churches and Monasteries of Egypt*, Oxford, 1895, p. 66, with Evetts's notes.

of the book. 'I have seen' he says 'in the possession of Dāwūd b. Muḥammad al-Hāshimī a book on snakes, more than ten skins; what is correct therein is the amount of one skin and a half.'[1] By 'skin' he appears to mean 'volume', a word taken over from the time of papyrus rolls. The employment of this material for title-deeds about the year 300 A.H. is illustrated by an anecdote recorded by Ibn Khallikan.[2] A man of Ispahan presented his beloved with certain estates, of which he sent her the title-deeds; these were loaded on a mule. Another lover, who wished to imitate his generosity, and supposed the gift to consist in pieces of parchment, purchased enough to form the load of two mules, and sent them to his lady-love. The latter was indignant at this unsavoury gift, and replied with some stinging verses. The assignation of plantations in IX. 1 is on papyrus, doubtless a less costly, but also an inodorous material.

Where enough remains to indicate the purport of the letters, one is reminded of Dickens's words about the old mail-coaches;[3]

> We thought of the numbers of people to whom one of those crazy, mouldering vehicles had borne, night after night, for many years, and through all weathers, the anxiously expected intelligence, the eagerly looked-for remittance, the promised assurance of health and safety, the sudden announcement of sickness and death. The merchant, the lover, the wife, the widow, the mother, the very child who tottered to the door at the postman's knock,—how had they all looked forward to the arrival of the old coach! And where were they all now?

Mutatis mutandis this description applies to the recipients of the letters which in a seriously damaged condition have ultimately found their way to Manchester. One of the chief *mutanda* is in the mode whereby the letters were conveyed. The Egyptians of this period had neither mail-coaches, nor in our sense postmen; though the earliest of our documents are orders on the postmaster of Ushmun to supply messengers with mules, conveyance of letters to private persons was ordinarily through unofficial travellers. The case of VI. 8 is clearly exceptional. But the contents of the letters, and the mentality of the recipients, correspond well with this passage. 'The eagerly looked-for remittance' is the writers' chief concern, though the letters more often deal with the request for it than with the despatch.

Next to private letters tradesmen's and household accounts form the largest portion of the collection. These were of course private memoranda, doubtless both legible and intelligible to their authors, but conveying little meaning to outsiders, especially when only scraps survive. It has been considered sufficient to transcribe some specimens of these accounts, while relegating the remainder to the 'Minor Fragments'. Cereals and vegetable produce are the wares most frequently mentioned. If the document XI. 11 has been correctly interpreted, it is of some interest as introducing us into the bureau of a provincial apothecary. In the great cities the healing art was practised on a great scale; one Qaṭī'ī who lived in Egypt in this period 'used to earn every month a thousand dinars from stipends and fees paid by ordinary

[1] *Kitāb al-Ḥayawān* iv. 60. [2] Ed. Cairo, 1299, ii. 204. [3] *Pickwick Papers*, Chapter xlix.

patients.' He could afford to keep a private hospital for poor people.[1] The members of the profession with whom this document acquaints us more nearly resemble those of Algeria before the French occupation, as described by a German visitor near the end of the eighteenth century, from whose work M. E. Mersiol has published an amusing extract.[2]

Receipts for payment of kharaj, mostly in illegible scrawls, which however Karabacek has taught us to decipher, are well represented in this collection. It would seem that the sums were paid in very small instalments, which must have made the task of the Collector one of great difficulty. Occasionally, however, larger sums are mentioned.

To the study of the import of these documents and their notation the most valuable contribution known to the writer that has been made since the time of Karabacek is the article in *Der Islam*, iv (1913), *Beiträge zur arabischen Papyrusforschung*, by K. W. Hofmeier. This scholar has called attention to the extreme difficulty of reading many of the figures, and has produced some valuable results obtained from his examination of numerous documents of this sort. It would seem, however, that the publication of which a portion had been set up, and which was to have contained facsimiles of such documents with his interpretation of their contents, has not yet appeared. It is likely that that publication would have given convincing proof of the correctness of the solutions which he offers to the difficulties suggested by these receipts; the receipts in the possession of the Rylands Library are not sufficient in number either to confirm his solutions or to suggest others. One difficulty lies in the employment of series of fractions of the dinar, when the arithmetical operation required could have been avoided by giving the sum in Qīrāṭs. If 24 of these went to the Dinar, it would surely be easier to say 23 qirats than $\frac{1}{2}+\frac{1}{3}+\frac{1}{8}$ of a dinar. Further in what form were these fractions of a dinar paid? Hofmeier says in silver; hence he renders the formula in some of the receipts *bilā ṣarf* 'without agio', i.e. the money-changer's commission to be paid by the taxpayer. The process was evidently a somewhat complicated one, if this be right; for in addition to computing the value of the silver coins in terms of the gold dinar, the taxpayer or taxcollector had also to calculate the allowance to be made for the money-changer's commission. The process could only be carried out with facility if there was a fixed ratio between the gold and silver coins and a fixed commission. The texts suggest that the ratio between gold and silver coins was exceedingly variable, and the question arises how it came to be possible to express these fractions of the dinar in silver coins at all. It is unfortunate that Maqrizi's treatise on Islamic coinage[3] is of no help whatever for these matters, and the *Mafātīḥ al-'Ulūm*, though in general of great value, gives scanty information about the coinage.

[1] Tanukhi in *Islamic Culture*, V (1931), p. 579.

[2] *Deuxième Congrès National des Sciences Historiques*, Alger, 1932, p. 311.

[3] *Al-Nuqūd al-Islāmiyyah*, Constantinople, Jawā'ib Press, 1298.

This Kharaj or Land-tax, about which much has been written, fills many a page in both the historical literature and the collections of anecdotes, and was a matter of prime importance to the people from whom our documents emanate; mention of it crops up incessantly. The sources enumerated introduce us to various forms of dishonesty practised both in assessment and collection, to which some of the perpetrators confess unblushingly; the letters in this collection add some illustrations.

Although so much is heard in these documents of the kharaj, it does not seem that the notices which they contain will modify the results obtained by C. H. Becker from a study of those described by Karabacek collated with the statements of the historians.[1] It would appear that the increase of the duty to something over 1 dinar for a feddan, introduced in 228 A.H. (Becker, p. 118) was not unknown before that period; for in the very interesting lease IX. 6 of the date 182 A.H. whereas the rent to be paid for the land is 1 dinar for 1 feddan, the lessee has to pay kharaj 'according to the distribution'; the tax then is unlikely to have been identical in amount with the rent, and was clearly a variable sum. There is (apparently) an allusion to a tax on naphtha in II. 8, which resembles the tax on sodium carbonate introduced by Ibn al-Mudabbir about 247 A.H. (Becker, p. 146); this document is unfortunately without date. Kharaj on the plant *qaraḍ*, mentioned in VII. 19 perhaps belongs to the same group of additional demands. The writer of II. 5 complains of a tax called *nuzl*, which in Spain meant provisions to be supplied to a prince who was travelling, and is likely to mean the same here; this is not mentioned in the long list of extortions abolished by Saladin.[2] The fragment XV. 38 is likely to refer to some recently introduced form of taxation.

Of literary works there are here very scanty remains; possibly such books as these Egyptians possessed were too valuable to be consigned to the rubbish-heap. And indeed, when we get notices of the price of books, it appears to be somewhat prohibitive.[3] From the amounts which our correspondents expend, and for which they express unbounded gratitude, we should gather that they were for the most part of small means.

Magic is represented by one fairly lengthy page out of a book of spells, and certain fragments which belong to the same subject. They are similar in character to those of which Tanukhi gives examples in the Second Part of his *Nishwār*, and which he found infallible. How widespread the belief in magic was is indicated by the fact that this writer not only belonged to the most highly educated class, but was an adherent of Mu'tazilite doctrine, which ridiculed the belief in Jinn and their activities.

[1] *Beiträge zur Geschichte Aegyptens unter dem Islam*, 1903, pp. 114 foll.

[2] Maqrizi, *Khiṭaṭ* i, 104 (quoted by Becker).

[3] The Sharif al-Murtaḍā (355–436 A.H.) paid 60 dinars (about £45) for a copy of the *Jamharah* of Ibn Duraid (Ibn Khallikan i. 425). Copies of Jauhari's Dictionary (by a caligrapher) fetched 100 dinars (ibid. ii. 274).

The spells which he favours consist largely of Qur'anic verses,[1] but he does not disdain the employment of barbarous words, which are very common in these compositions, and are sometimes, though by no means always, traceable to some foreign language.

The very modest interest and importance which attaches to this material is explained by the considerations which have been given above. The accession of the 'Abbāsid dynasty had removed Egypt very far from the centre of the empire; the days when its ruler was to be a dangerous rival to the Caliph of Baghdad had not yet arrived. And though we are fortunate in possessing monographs on its rulers and qāḍīs, the information which they furnish is scanty. And in Egypt Ushmunain (about 31 E. long. 28 N. Lat.), W. of the Nile, not far north of Tell el-Amarna (E. of the Nile), which has recently become famous, was not a place of much importance; Istakhri and Ibn Ḥauqal call it a small city, populous, possessing palms and cultivated fields, whence many garments are exported. To the palms there are some references in the papyri, notably in the document IX. 2, dealing with a bequest of certain plantations. References to wheat, and other agricultural produce, are frequent. On the other hand the orders for clothes suggest that these were imported rather than exported. The inhabitants were very largely Copts, whose names figure largely in the papyri, mixed with others which are evidently Muslim. Jewish names also occur, but rarely. Probably the life in this 'city' and the villages of the district (according to Abu Ṣāliḥ 300 in number) was not very different from that which is so vividly described by Ṭā Hā Ḥusain in the autobiography of which Mr. Paxton has furnished a translation. They were indeed interested in changes in the government, but their concerns were mainly domestic and either agricultural or commercial. Earnest students, like Shāfi'ī and Ṭabarī, who travelled far and wide to hear traditions, would not ordinarily visit such places. Several of those which are mentioned in the documents are to be found in the geographical Index to the work of Abu Ṣāliḥ, edited by Mr. Evetts,[2] where details of their Churches and Monasteries are furnished.

The material collected here is unlikely to be of much interest to the historian, but it may have some for the sociologist. He will not fail to be struck by the important part played by women in the management of affairs. A large number of the letters are either from or to women, who give instructions about the management of estates, and interfere with the collection of kharaj, besides exerting their influence in domestic matters. If their correspondence was written and read by themselves, and not through professional letter-writers, they must have attained a good standard in education, since grammatical mistakes are slight and infrequent, colloquialisms are rare, and ability to read these documents at all is not easily acquired.

We should gather that the relations between the Muslim and Christian communities were ordinarily of a friendly character, though I. 4 suggests discrimination against the Copts. In many of the lists dealing with business matters Muslim and Coptic names

[1] Cf. his *Al-Faraj ba'd al-Shiddah*, i. 30 foll.

[2] *op. cit.*

figure miscellaneously, and the complaints which many of the letters contain appear to be unconnected with the religious difference. To the harsh conditions which some of the Caliphs imposed on the *dhimmīs* it would not be easy to find any allusion in this material. Neither do the sectarian storms which raged in other Islamic territories seem to have affected these backwaters.

For historical allusions the treatises of al-Kindī, edited by Mr. Guest,[1] have proved useful; for geographical matter the monumental work of 'Alī Pasha Mubārak[2] has been found a mine of information. For the identification of Coptic names the recently published work of Dr. Gustav Heuser[3] has been very helpful.

The writer has endeavoured to profit by the study of the works of the masters of Arabic papyrology, Karabacek, Becker, Grohmann, Hofmeier and others.

Although much time and trouble have been spent on the classification, decipherment, and to some extent interpretation of the documents, the utmost for which the writer hopes is that the judgement of experts on his work may be lenient. There are indeed certain matters which evidently call for excuse or apology.

In the first place he has not deemed it necessary to furnish photographic facsimiles of all the documents; he believes the selection which he has made will be sufficient to enable the student to estimate the correctness of the transcriptions, and to illustrate the palaeography of the periods to which the documents belong, and the classes from which they emanate. Should any student require a facsimile of any document which has not been reproduced in this way, it will be easy to procure one at small cost by application to the Librarian with reference to case and number. The 'old numbers', i.e. those which were attached when the preliminary survey was made, have been recorded, solely for the purpose of rendering the finding of the plates required easy and certain.

In the second place the documents have been with rare exceptions copied in the ordinary Arabic script with diacritic points, though these are almost entirely absent from the originals. We learn e.g. from the handbook of Abu Bakr Muḥammad b. Yaḥyā al-Ṣūlī, who died 338 A.H.,[4] and so was contemporary with the writers of many of these documents, that the insertion of diacritic dots was regarded as an insult to the intelligence of the reader, though it is admitted that their omission often led to serious misunderstanding. An earlier author on the art of letter-writing, Ibrahim b. al-Mudabbir (ob. 279 A.H.) in his *Risālah al-'Adhrā*[5] goes so far as to warn the letter-writer against inserting diacritic points or vowel-signs, except where a word is so difficult that the addressee is quite sure to be non-plussed by it. He adds that he prefers to be in doubt about a word to the disgrace of points and vowel-signs, and

[1] *Governors and Judges of Egypt*, Gibb Memorial, 1912.
[2] *Al-Khiṭaṭ al-jadīdah al-Tawfīqiyyah*, Cairo 1309 &c. A.H.
[3] *Die Personennamen der Kopten*, Leipzig, 1929.
[4] *Adab al-Kuttāb*, Cairo, 1341, pp. 57 and foll.
[5] Ed. Zaki Mubarak, Cairo, 1931, p. 25.

that the Caliph Ma'mun had severely condemned their use. The poet Abū Tammām (ob. 228 A.H.) speaks of a letter with diacritic dots and vowel-signs as a curiosity.[1] Examples of mistakes which arose from their absence are given in al-'Askari's work on textual corruption.[2] The grammarian Mubarrad records a serious one dating from the first century of Islam.[3] Yet, when the letters are carefully formed, as in the scripts of the second century, a faithful copyist might well leave it to the reader to insert them; for usually one who knows the language can do this with certainty, *when the form of the consonant is distinct*. The practice of employing the same sign for *B*, *T*, *Th*, *N*, *Y* is not so very different from our method of using the combination *OUGH* for sounds as dissimilar as *UFF* and *OW*, etc. In the greater number of cases this condition is by no means fulfilled. Some of the initial salutations are so written that it would be no great exaggeration to say that the same sign is employed for at least nine different letters; and though these formulae owing to their frequent recurrence are legible, greater difficulty arises when the practice is extended to the rest of the document. The decipherer has in such cases to *interpret*; it seems best to furnish a complete interpretation.

In the third place, since a Catalogue is not the same as an edition, the writer has exercised some licence with regard to the amount of material to be reproduced or translated. From the description given above of the Minor Fragments (§ XV), it will be seen that little or nothing would in most cases be gained from a complete reproduction and translation. It would resemble a lengthy series of *Dear Sir* and *Yours sincerely*. The assignation of particular compliments to particular officials, which, if properly observed, would give a clue to the position of the addressees, seems to belong to a period later than these papyri. Hilāl (360–447 A.H.) gives a detailed account of the usage of the fourth century of Islam.[4] In the handbook of Muḥammad b. Yaḥyā al-Ṣūlī (ob. 336 A.H.)[5] the assignation would seem to be far less stereotyped. Some of the questions which arose with regard to these initial compliments involve subtle considerations. Thus according to some authorities *May I be made your ransom* should not be addressed to a superior, since a ransom should be the equivalent of the ransomed, and this formula would imply equality with the addressee. No such inconvenience would attend the wish which we occasionally find, that the addressee may outlive the writer, or that the addressee may outlive his wife.

Where what is preserved of the longer letters consists entirely of compliments and salutations, translation has seemed superfluous; such proper names, however, as occur in these documents have been recorded in the Index.

The sections which on the one hand have given the writer most trouble, and on the other seem to him the least satisfactory, are those which reproduce Accounts of

[1] *Dīwān*, Beyrut, 1889, p. 374.
[2] *Kitāb al-taṣḥīf wal-taḥrīf*, Cairo, 1908.
[3] *Kāmil* (Cairo, 1308 A.H.), i. 292.
[4] *Kitāb al-Wuzarā*, ed. Amedroz, pp. 153–159.
[5] *Adab al-Kuttāb*, especially pp. 150 foll.

tradesmen and managers (§§ XI and XII). For the interpretation of the figures employed he has been guided chiefly by Karabacek, but has obtained occasional help from some other sources, e.g. the tables appended to the treatise on the *Hamzah* by 'Abd al-Masīḥ Ṣalīb al-Mas'ūdī.[1] It might indeed have been expected that even in private memoranda figures would have been written so distinctly as to be unmistakable. This expectation is by no means fulfilled, whence the liability to error in the identification of the signs is very serious. That which represents the Greek γ is at times indistinguishable from that which is intended for δ; that which is meant for η might easily be confused with κ. The sign of which Karabacek (or Wessely) discovered the import to be $\frac{1}{3}+\frac{1}{4}$ is very like one which clearly signifies $\frac{2}{3}$. Karabacek has himself called attention to the carelessness with which the signs for *dīnār* and *qīrāṭ* are written. All these signs seem to be scrawled with extra negligence in the receipts for kharaj, where we might expect them to be particularly clear; in these however the sums are also written in words as well as the dates, so that the import is fairly certain. The words which signify the fractions *a half* and *an eighth* are ordinarily so written as to furnish little indication of the consonants of which they are composed. The use of the Arabic notation (i.e. the employment of the Arabic letters as figures) appears in a receipt for A.H. 309. The experience of the writer in interpreting the dates on the astrolabes edited by Dr. Gunther[2] has shown him that it is possible to render these as illegible as the Graeco-Coptic figures.

The statement quoted by Mez[3] from Yaḥyā b. Ādam[4] that the dinar was the coin of Egypt, whereas the dirhem was that of Iraq, is in the main borne out by these documents, though the dirhem figures not infrequently.[5] Hence he is quite right in charging Maqrizi with serious exaggeration in the assertion that the dirhem was not heard of in Egypt till Saladin's time; and indeed this assertion can be disproved from Maqrizi's own treatise on the coinage. A curious passage dealing with coins is to be found in VIII. 6, which the writer has endeavoured to explain. In VIII. 2 a quarter of a dirhem is sent by a slave, with instructions as to the price to be paid for the different drugs required; the sum does not seem to come right. In most cases where the figures attached to the items might be checked by a total, either the total or some of the items are lost.

The writer's treatment of these documents may therefore meet with severe and possibly just criticism: he can only allege in excuse that he has done his best.

Further excuse must be offered for the writer's procedure in occasionally dealing with the recto and the verso of the same papyrus in different parts of the volume. This was a necessary result of his endeavour to classify the material and arrange it under heads. Any inconvenience that may arise should find its solution in the Index of the papyri

[1] *Takmil al-Shurūḥāt fi Qawā'id kitābat al-Hamazāt*, Cairo, 1925.

[2] *The Astrolabes of the World*, Oxford, 1932.

[3] *Die Renaissance des Islams*, p. 445.

[4] *Kitāb al-Kharāj*, ed. Juynboll, p. 58.

[5] See also C. H. Becker, *Beiträge zur Geschichte Aegyptens unter dem Islam*, 1903, p. 132.

according to their location in the Library. Where a number of fragments have been mounted between the same sheets of glass they are distinguished by letters of the alphabet (A, B, etc.), and the student should have no difficulty in identifying them. They have been so mounted chiefly with a view to economy.

In certain cases it will be found stated that some part of the papyrus is in a script unknown to the writer, and possibly in cipher. He has not regarded it as part of his duty to describe these writings any further. The employment of cipher for secret messages at the time of these documents is attested by Ibrahim b. al-Mudabbir [1], who gives some curious precepts for this purpose. People, he says, in this matter have attached themselves to al-Qummi and al-Isfahani; he does not tell us whether these were the names of persons or of ciphers. His own suggestion is that the letters should be secretly substituted for each other, or that secret ink be employed, of which he mentions several varieties. He also knows methods of tampering with the seals of documents, but does not consider it desirable to describe them.

I will terminate this Preface by again expressing the hope that critics of this work will make allowances for the many difficulties which it has involved; and my gratitude to Dr. Guppy both for entrusting me with it, and providing all possible facilities for its execution: to Dr. Mingana, till recently in charge of the Oriental MSS. of the J. Rylands Library, for counsel and assistance: and to Mr. U. Gantillon of the Clarendon Press, who has taken great interest in the work, and made many valuable corrections and suggestions.

[1] *Al-Risālah al-'Adhrā*, § 19.

OXFORD,
January 1933.

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I. DOCUMENTS OF AN OFFICIAL CHARACTER

1

D VI 12 recto. 21 × 10 Old number 141.

١ بسم الله الرحمن الرحيم

٢ جعلت فداك واعزك الله

٣ وانعم مساءك

٤ قد كتبت لاهل هور اكرمك الله

٥ على ما امرت به واديت لهم

٦ فى بدار كل رجل مرادك

٧ اكرمك الله فى الامر

٨ بالنظر فى امرهم وسرائرهم

٩ وفعل ان شاء الله

١٠ جعلت فداك

١١ وفى تبصر كتابهم وكشفه

١٢ والاحتياط به لا نخل

١٣ منه شيئا ان شاء الله

1 In the name of God, &c.
2 May I be made your ransom, and may God exalt you
3 and make your evening happy!
4 I have written to the people of Hur (God honour you)
5 according to what you ordered, and instructed them
6 to hurry, every one, to perform your bidding
7 (God honour you) in the matter
8 of studying their affairs and minds;
9 and this will be done, if God will.
10 May I be made your ransom, &c.
11 And in studying their letter and examining it
12 and taking care of it, we shall not neglect
13 any part thereof if God will.

Hur is in the district of Ushmunain. The cryptic nature of the contents makes it likely that the letter refers to some conspiracy which the people of this place were asked to join.

2

A I 1 (B). 24 × 13 Old number 9.

١ وسعادته واتم نعمه عليه وزاد فى احسانه عليه وفضله عنده

٢ ان الله تبارك وتعالا قد جعل القائد اطال الله بقاه بركة على اهل

٣ عمله ونفا عنهم به الجور والظلم وامن بلدهم فاطال الله بقا القائد

٤ وادام امر سلامته وزاد فى دائم ايامه انه على كل شى قدير اعلم

٥ القائد ابقاه الله انى رجل غريب اصاب فى هذه المدينة ليس لى فيها

(1) and his happiness, and complete His favours towards him, and increase His benefits and His bounty upon him! (2) Verily God Almighty has made the General, whose life God preserve! a blessing to the people (3) of his province, and driven away through him injustice and oppression from them, and made their land secure. May God preserve the life of the General (4) and continue his good health, and increase the perpetuity of his days! Truly He is Almighty. I would inform (5) the General that I am a stranger who has fallen upon this city wherein I have no . . .

The 'general' is not named. Probably the document is too early to admit of his being identified with the conqueror of Egypt, Jauhar.

3

C III 2 (A). 24 × 4 Old number 280.

١ قد كنت اقمت يومين فى

٢ لاعلمتك ما كان بعدك وذلك انى كنت على الامر الذى فارقتنى عليه حتا ورد على كتاب

٣ من ابى جعفر ابقاه الله وكتاب من ابى الخير حفظه الله يامرنى بتسليم شرقى الجسر وانى صرت

٤ ن مرانى بتسليمه راى فى امر وجهوه

The writer states that he had been in *statu quo* until he received orders from Abu Ja'far and Abu'l-Khair, bidding him surrender the eastern side of the Bridge. Abu Ja'far is likely to be Ma'mun's general Ashinas who enters into the affairs of Egypt in 217–26.

Verso seems to be in cipher.

4

F II 6. 12 × 14 Old number 216.

Order to one Abu 'Ali al-Ḥasan.

Written inversely لابى على الحسن ابقاه الله

١ عافانا الله واياك

٢ لا تضع كتابى من يدك حتى تركب

٣ الى شنشور تحرج الاقباط حتى تتفق الى

٤ مائة اردب قمح وابعث به ساعة ياتيك

٥ كتابى ولا تتخلف به فبلغنى متى جاءتك

٦ شاء الله

٧ اهاه يهبوه ايضا فدا-

٨ احسانه اليك

1 God give health to us and you!
2 Do not put down my letter from your hand before you ride
3 to Shunshur to bring pressure on the Copts till they agree to *hand over*
4 a hundred ardebs of wheat, and send it the moment there reaches you
5 my letter, and make no delay therewith. And inform me when there comes to thee *if*
6 God will.

Shunshur was in the Manufiyyah province; 'Ali Pasha Mubarak describes it at length. Some words are lost at the end of the lines, but the sense is clear. Verso are fragments of seven lines in a similar hand.

٣ اعلامك ذلك

٤ [ع]لم من سرورك به وموضعه منك

٥ نفسى باكية م-

5

B II 10 recto. 32 × 29 Old number 8.

١

٢

٣

٤ من سرورك به وموقعه منك

٥ تقدم علينا والى ولا خبر عند كتابى
٦ اليك فاذا وقع عندنا خبر كتبت
٧ به اليك سريعا ان شا الله والقمح عندنا
٨ ثمنية ويبات ونصف والشعير ثلثة ارادب
٩ وان المزرعين عندنا قد وضعوا ايديهم
١٠ فى الزرع باسفل الارض
١١ وان عمال الكور قد تسجلوا لهم وان ابنتى
١٢ قد دخلت على زوجها
١٣
١٤ وقد كنت كتبت الكتاب قبل اليوم لابعث به حين [ورد] علينا
١٥ ولاية حوى بن حوى على الصلاة والخراج
١٦ وقد ولى بن مليح الزمام والخراج وابو عبيدة
١٧ بن عقبة بن نافع على الصلاة والخراج وقد كتب حوى كتابه
١٨ الى العمال باشخاصهم من العراقين احببت اعلامك ذلك
١٩ لتكون منه على علم وانما قرت ولايته يوم الاحد
٢٠ لثلث خلون من رمضان ولم يكون عندنا بعده ما نكتب به
٢١ اليك وقد نقلت التوابيت

1
2
3
4 your delight in him and the place he holds with you
5 and I have no news to write
6 to you, and if we get any news I will write
7 it to you speedily, if God will. Wheat is with us
8 eight waibahs and a half and barley three ardebs.
9 And the cultivators have put their hands
10 on the crops in the lower part of the country,
11 and the officials of the districts have registered for them. And my daughter
12 has cohabited with her husband
13
14 Now I had written the letter the day before intending to send it when we learned

15 that Ḥuwayy b. Ḥuwayy had been appointed minister of prayer and kharaj:
16 now Ibn Maliḥ was appointed minister of control and kharaj and Abu 'Ubaidah
17 b. 'Uqbah b. Nafi' of prayer and kharaj. And Ḥuwayy has written his letter
18 to the officials bidding them be brought from the two Iraqs. I have thought proper to inform you of this
19 that you might be aware of it. His appointment was only confirmed on Sunday
20 the third of Ramaḍan. We have nothing more after this to write
21 to you. And the *tabuts* have been transferred

The Ḥuwayy b. Ḥuwayy of line 15 is probably the same as the person mentioned by Kindi as one of the *ashraf* or nobles of Egypt, whose right to give evidence was not allowed by the qāḍi al-'Umari (185–194) though he had been honoured by a former qāḍi. The historians do not mention him among Egyptian office-holders. Line 16 quotes precedents for the combination of two offices; Ibn Maliḥ is unknown, and Abu 'Ubaidah b. 'Uqbah b. Nafi', who is mentioned by Kindi as a leader of Egyptian forces at the beginning of the second century does not figure in the lists of office-holders. Combination of two or more ministries in the provinces is familiar.

The *tabut* was in the care of an officer in Egypt, and Kindi twice alludes to this. His editor, Mr. Guest, offers no suggestion as to the sense of the word; the context in which it occurs implies that it meant some sort of police or bodyguard.

The figures in lines 7 and 8 probably are to be interpreted of prices, i.e. the amount to be obtained for one dinar.

6

Exposed 3. 64 × 13 Old number 38.

١ كتب المشفق
٢ الحال
٣ الله عز وجل ثم الى الامير
٤ الحاج حاجا على يديه وفى
٥ والذى اردنا
٦ من الله ولم يبق فيه
٧ يرد الصبيان واضعاف الرجال
٨ تملك علينا وسد الثغر
٩ الثغر لا ملجا لنا فيه
١٠ الا سبقته الى الامير
١١ وارجوا ان يصوننا الله

١٢ الامير ادام الله تاييده

١٣ اعز الله الامير الحائط القبلى منه

١٤ تشقق من جهات كثيرة ورفعها

١٥ المهندس الى ثغر رشيد

١٢ باب الما فعلى خير والحائط

١٧ الصيف قبل جرى النيل

١٨ [ا]نغط الى البحر ما وها منه

١٩ هذا الحائط على يدى الطولونية

٢٠ الذى دخل منه جيش الكفرة

٢١ الامير ادام الله عزه بالاسكندرية

٢٢ وهو اشفق من حادث فلو ورد

٢٣ اشتوم لما تاخر منها مركب

٢٤ وبين يديه وهو فى هذا

The mention of the *Tuluniyyah*, i.e. the followers of Aḥmad b. Ṭulun (254–270) gives us a *terminus a quo* for the date of this letter, which evidently conveyed important information to a government official, and demanded help for various necessary measures. It states in line 21 that the Amir is in Alexandria and in fear of some disaster; and mentions several localities in Egypt, Rashid (Rosetta) in line 15, al-Farama in line 18, and Ushtum in line 23. An entry of unbelievers (a Byzantine raid?) is mentioned in line 20.

Too much is lost to permit of any continuous sense being enucleated.

7

D II 4 (A) recto. 24 × 11 Old number 137.

١ وتجعلوا على العسكر ينصرف

٢ الى بكتابه اقربكم الى جابر بن هرون خص نفسك بالسلام

٣ وابو الحسن ابقاه الله السلم كثيرا وابو نصر ورفيقه

٤ وجميع من قبلنا فى عافية

Since the first words preserved mean *and ye shall set over the army* this document would seem to have emanated from some important person. If nothing is lost in what follows the words should mean *and there shall return to me with his letter the nearest of you to Jābir b. Hārūn.* Since this combination of names is rare, it is reasonable to identify this personage with the Jābir b. Hārūn mentioned by Ṭabari, iii. 1524 foll., in the events of 250 A. H. He was connected with the rising of al-Ḥasan b. Zaid in Ṭabaristan, having been sent by Muḥammad b. 'Abdallah the Ṭahirid to take possession of property belonging to the former, an operation in which he exceeded his duty and, by seizing lands which had been occupied by others, brought on a war.

8

C IV 3 (A). 14 × 17 Old number 179.

Remains of five lines in bold hand.

Official document, fragmentary.

١ من حال القوم مع العمل (?) وبما لهم

٢ وتعمله ولا توخره ان شا الله ولا تتغافل بها [ان شا] الله

٣ حياك الله ومتع بك

٤ اعمله الى ان ياتيك البقية (?)

٥ فانى كتابى وارد عليك

9

D IV 12 verso. Old number 55.

Official letter, fragmentary.

١ ابى بكر اعزه الله الى ابن الشلبى فيعمل بما

٢ قد استغنيت عن معاودة فيما

٣ فرايك ادام الله عزك فى الكتاب الى

٤ ارك وعيونك موفق ان ب

٥ اطال الله الخ

10

D I 7. 20 × 15 Old number 102.

Remains of nine lines.

١ اصح قبلك

٢ واصلح الجماعة واستحضر

٣ ليودوا ما عليهم وارى منع المراكب عن الحمل وانما عندنا مركب

٤ يحمل عشرة احمال كتان وانما لحمل

. . . . . .

٩ وما اقصر والله يا سيدى اعزك الله

11

D II 4 (B). 14 × 12 recto Old number 137

Report of an action about money.

١ وان النقد هو حق له فاتفق المجلس

٢ شرعيا مثقال دفعة فخرج هو بن عيسى

٣ الى بحرية ويحيى وامه واخته ودفعوا اليه

٤ خمسمائة درهم ومائة ولم يبق لهم فقط

٥ حق ولا دعوى ولا طلبة على الوجوه والاسباب

٦ كلها وصارت المجلس

٧ النقد المسطور فى هذا الكتاب

It is reported that as the result of an action the sum of 1500 dirhems and 100 dinars (?) was paid in cash to certain persons who in consequence had no further claim.

12

D III 8 recto. 22 × 16 Old number 107.

Order to a police officer.

١ على ذلك والله اعزك الله
٢ الى الله وعليك مع اهل رمجوس
٣ عليك اعزك الله
٤ ان هذا الرجل من اهل رمجوس وانه ورد ابن
٥ ابى الحسين وعدى بن حملة الى رمجوس وقد
٦ والله اعتمد الحيل فيهم واحب ان تنكل به وتجعله
٧ اصلاح لغيره ان شاء الله ولا تبقى من امره بحاله
٨ والسلم
٩ اطال الله الخ

1
2 With the people of Ramjus
3
4 Verily this man is one of the people of Ramjus. Now there came Ibn
5 Abi'l-Ḥusain and 'Adi b. Ḥamalah to Ramjus, and
6 by Allah he tried to trick them. I desire you to punish him and make of him
7 a reformation of others, please God. Do not spare him in any way.
8 Salutation!
9 God lengthen &c.

Ramjus is mentioned in the Book of Egyptian Place-names, published in Cairo, 1898. It is among the dependencies of Ushmunain.

13

C I 2 recto. 11 × 12. Old number 256.

Governor's Order for the production of certain persons.

١ بسم الله الرحمن الرحيم
٢ استحضر الينا من مدينة انصنى بمقطر

٣ الطحان ومر العمال باحضاره

٤ واستحضر الينا باسر[ته

٥ اجمعين او تستحضر اباه وابنه

٦ [واستعجا]ل احضاره ان شاء الله

1 In the Name &c.
2 Produce to us from the city of Anṣina Victor
3 the miller and order the magistrates to produce him.
4 Also produce to us his family
5 all of them, or produce his father and his son
6 *and hasten* their production, if God will.

Anṣina is in the Ushmunain district. In the time of al-Ashraf Sha'ban (1363–1376) its area was 163 feddans, and its revenue of 1000 dinars assigned to the Amir of Medinah in Arabia. The description of it as a *medinah* or city shows that at the time of this order it must still have been a place of importance.

14

E II 9. 21 × 16 Old number 251.

Report of an execution.

Papyrus of second century, much torn and perforated, fragments of 17 lines.

١

٢ العامل

٣ كان فيهم لص

٤ بين اللصوص من مثلها قد

٥ فيها بعد ان تلص

٦ وانا جالس جريح

٧ الله

٨ الله اسمعيل بن

٩ الله

١٠

١١ واولادهم

١٢ صلبت الشلثة فى

١٣

١٤ شهر

١٥ فاذ لا شى عادل مثل

١٦ لما قد حق عليه

15

F III 18. 12 × 13 Old number 8.

Discharge order of a prisoner.

١ بسم الله الرحمن الرحيم

٢ جعلت فداك

٣ اطلق يحنس كنانة فقد ضمن

٤ لنا ابو رازى ما عليه من المال

٥ بعد ان يطلق المتقبل امين

٦ ان شا الله

٧ جعلت فداك

1 In the name &c.
2 May I be made thy ransom!
3 Release Yuḥannis Kinanah for Abu Razi
4 has guaranteed to us the money which he owes
5 after his release. The guarantor is trustworthy
6 if God will
7 May I be made thy ransom!

The formula used seems surprising since the letter must clearly be addressed to an inferior.

16

F IV 17. 19 × 9 Old number 235.

١ الى على بن عمران

٢ بسم الله الرحمن الرحيم

٣ عافانا الله واياك

٤ لا تتعرض لبكر وبنه ؟

٥ فيما عليه فانه قد اداه

٦ انه لم يزرع ان شاء الله

٧ وكتب

(1) To 'Ali b. 'Imran (2) In the Name &c. (3) God give us and you good health (4) You are not to give trouble to Bakr . . . (5) concerning what he owes for he has paid it. (6) He has not cultivated. If God will. (7) Written by

This would seem to be an order from a governor to a collector not to demand land-tax from one Bakr, on the ground that he had paid what had been due, and that he had ceased cultivating.

17

B V 2 recto. 32 × 23.

9 lines.

١ يم

٢ بن عبد القوى لعبد الله بن يوسف

٣ بطاعته وان يتولى القرية واصلاح

٤ اهل الجرائم والريب ويقمعهم

٥ من تجاوز ما ينهى عنه الى الرعية

٦ غير اهلها وابياتهم وسلخهم

٧ ومن قرىء عليه كتابى هذا من الحراس والاعوان

٨ واهل الضيعة وغيرهم فليعلم ذلك ولا يجعل على نفسه فى تعديه

٩ سبيلا ان شاء الله وكتب فى ذى القعدة

1 *In the name of Allah* &c.
2 *This letter was written by* b. 'Abd al-Qawī to 'Abdallah b. Yūsuf
3 obedience to him and that he should take charge of the village and set in order
4 *its affairs and search out* criminals and suspects and suppress them
5 *and punish* any one who transgresses what has been forbidden him in dealing with the subjects
6 other than their owners and their houses and strips them.

7 And to whomever this my letter shall be read of the guardians and the adjutants
8 and the people of the estate and others, let him know that and not make against himself by transgressing it
9 a path, if God will. Written in Dhu'l-Qa'dah.

The verso perhaps contains a reply or rather retort from the person to whom the above was addressed.

18

B V 2 verso. 32 × 23 Old number 21.

Sixteen lines, of which the first nine are lost.

١ بسم
٢ اما بعد
. . . . . .
١٠ ميعاد اما بعد فان الله له الحمد
١١ وخلق الخلائق ودبر الامور واحضر الملائكة
١٢ لم يكن فيها احدا ولم يستنصر عليه عونا
١٣ اما بعد فان الامير اصلحه الله بعثنا الى ارض ماؤها
١٤ فيها جائع والكبير فيها ضائع فلم يصيب الا
١٥ فنحن فى اليقين فى بلد حزين نسد جائعين نصلح ضائعين

The writer tells the Amir who has appointed him to some government that he found his province in a miserable condition and that he is doing his best to remedy it.

II. DOCUMENTS CONNECTED WITH TAX-COLLECTION

1

C II 2 (A). 14 × 21 Old number 276

١ هذا كتاب لابى على شعيب بن حاتم

٢ عامل السيدة ام امير المومنين

٣ اكرمها الله على خراج كور سسر والمستغلات

٤ واقوات الملك

The heading of a letter addressed to 'Ali Shu'aib b. Ḥātim administrator of kharaj for the Queen-mother in the districts of and of crops and royal provisions.

The queen-mother referred to is doubtless the Mother of Muqtadir, known to the historians as *al-Sayyidah*, the title which she has here. The name of the place after *districts of* is not easily decipherable; it is likely to be some place in Egypt. Perhaps, however, it is to be read *Tustar* (in Khuzistan) a likely place for estates belonging to this queen-mother. A good deal is heard of her agents in the *Table-talk of a Mesopotamian Judge*.

2

C I 1 (B). 23 × 10 Old number 257.

Letters (fragmentary) about tax-collection.

Recto

١ بسم الله الرحمن الرحيم

٢ اطال الله بقاك قد صدرت لجهبد بناحيتك الى انى

٣ وقررنا وبعد ذلك سالت

٤

٥ ولا تقصر معونته واجره على رسوم الناحية وغيرها بلغنى

٦ ان شا الله مع

Verso

١ قد وقفت على ما كتبت يا سيدى ورئيسى اطال الله

٢ اجلك صار تاما فقدمت فى جهبدة

٣ ولا ناحية من النواحى

٤ زيادة ولا نقصان وانها

The verso is evidently a reply to the recto; to the custom of replying to letters on the back there are many allusions.

The recto contained instructions from a high official to a lower among other things about the payment of some agent according to the usage of the district. In the reply the person addressed asserts that he has carried out the instructions.

3

C III 10 (A). 25 × 14 Old number 209 b.

After basmalah and compliments.

١ انا اعلم اعزك الله انى

٢ سرورك بما يجرى بينى وبين ابو عبد الرحمن اطال الله [بقاه] سالتك

٣ الايام ان تتفضل وتخرج لى رقيمة باسم من عليه الخراج وقد خراج على فلم يسلم

٤ و[ال]له المستعان وتعرف ايدك الله انك لا تقتضى منه واح

It would seem that this person had been charged kharaj which was in his opinion due from some one else.

4

F III 11 (A). 12 × 4 Old number 162.

Letter (fragmentary) connected with kharaj.

١ ولا كثير ولا يدع

٢ احد من اصحاب

٣ الامير

٤ ولم والله ياخذ

٥ منه شى فقد

٦ اغلقت عنه خراجه

٧ وتساله بذلك

٨ ان شا الله

It would seem that orders had been given that no kharaj was to be paid by the associates of the Amir, and that in spite of that the full amount had been exacted from one of them. The person addressed is asked to make inquiries on this subject.

The plate contains besides four scraps.

5

C II 5 (A). 20 × 11 Old number 206.

١

٢ فصار الى الساعة وانا فى

٣ اشتكا الى المطالبة بالنزل

٤ وان تعلم ان هذا رسم لم نقف عليه

٥ تصنع لنا ما لا يحتاج اليه فان

٦ ياخى اعزك الله

٧ دونك

٨ اعترف ياخى بحقى عليك

٩ ولا تحوجهم الى تبكية ولا

١٠ والى جماعة اصحابنا

١١ ولا نفسك بما تعلمه

Fragments of 3 more lines.

The writer records a complaint that a demand has been made on some one for *nuzl*, i.e. provisions to be supplied to a prince when travelling, and that this is a tax of which he has not heard. He asks his correspondent to recognize his claims and (apparently) not reduce his family to moving people to tears.

Verso: figures.

6

F III 9 — 12 × 11 — Old number 124.

Recto:

١
٢ ان ياتى ذكر الصاحب ايده الله فى ذلـ
٣ سـ]ال الصاحب اعزه الله ان يسقط ذلك
٤ من المحال اكرمك الله ان يستخرج من
٥ ثم يسقط لهم بدل ذلك شىء هو حق

Verso: order for payment.

١ بسم الله الرحمن الرحيم
٢ جعلـ]ت فداك ادفع الى موصل رقعتى
٣ هذ]ه وهو ابو عمرو ثلث دينر واحسب
٤ حسابك ان شاء الله

خيران

The signature is probably to be read thus.

7

D VI 11. — 13 × 15 — Old number 41.

Order to be satisfied with a guarantee.

١ بسم الله الرحمن الرحيم
٢ عافاكم الله ورحمكم فان وقاد بن عبد الله
٣ قد ضمن لنا ما يلزم بلال مولى اسمعيل اخو وقاد
٤ من الخراج والضرا[ئب] والنوائب فى السنة كلها
٥ فخلوا بينه وبين جزاء ما رفع عليه وذره وحسابه
٦ لبدخله فيما عليه من الخراج واحتفظوا بما بقى

٧ له سوى ذلك [ح]تى ياتيكم رايى فيه ان شاء الله

٨ عافاكم الله ورحمكم وكتب

يوم ١ فرموته

Second century writing.

(1) In the Name &c. (2) God give you health and mercy. Verily Waqqad b. 'Abdallah (3) has guaranteed to us all for which Bilal client of Isma'il Waqqad's brother is liable (4) in the way of kharaj, taxes, and extraordinary dues in the whole year; (5) so leave him free from paying that of which he has been assessed, and leave his account alone, (6) that he (*Waqqād*) may enter it into the kharaj for which he is liable; but keep what remains (7) to him besides that until my instruction on the matter comes, please God. (8) God give you health and mercy. Written by (9) 10 Farmutah.

The name Waqqād is rare, though other names formed from this root are found. The document is addressed to a number of persons, evidently by a governor, whose name is lost.

8

A I 3. 22 × 20 Old number 34.

Instructions to a kharaj official.

١ وجوه الجباية لخراج سنة

٢ ابعث بها على ان يورد بيت المال

٣ ما يلزمها من ذلك فى كل طبل من طبولك

٤ على ما يكتب به الي من مبلغه ووجوهه

٥ فاعلم ذلك ولا تعرض لوكيل حاده

٦ ولا لاهل بيته وكل من يسمى لك خلى

٧ وكيله من الخراج واكتب الي بما يلزمهم

٨ من ذلك فى كل طبل من طبولك لآمر باخذ

٩ كفيلهم بايراده بيت المال قبله

١٠ وخلى بين وكيل حاده وبين

١١ غلته من النفط والخراج واهل بيته

١٢ ولا تعرض لهم فيها واصرف الاجناد

١٣ والامنا عنها ان شاء الله

The language of this document is unusual, since, if Björkman's Index to Qalqashandi is exhaustive, the expression *ṭabl*, plural *ṭubūl* is not noticed by that author. In *Tāj al-'Arūs* Ibn al-A'rābī is cited for the sense *kharaj*, and the *Asās al-Balāghah* (Cairo, 1341, ii. 26) for the sense 'instalment'; the example cited is 'the people of Egypt paid one, two, or several *ṭabl* of kharaj'. In this letter it appears rather to have the sense 'register' (Karabacek, *Mitteilungen*, 163). 'The naphtha 'crop' (line 11) is illustrated by Abu Ṣālih, p. 276: 'In the district of Uswan (Asouan) there are springs of white naphtha in the mountains, which were found by the son of Ain al-Saif, when he was at Aswan in the year 400 (A.D. 1010).' The date of our document is at least a century earlier.

The name of the person whose agent is not to be approached with demands for kharaj is not easy to read; perhaps it is intended for Junādah, a name which occurs in Kindi's history.

9

B IV 8. 26 × 10 Old number 29.

Letter to a woman about the kharaj.

١ انك رضا بنت على
٢ بن مسعدة تعلمين
٣ انك منعت يحنس
٤ بن سلمن من الجباية
٥ وكسرت عليه الخراج
٦ ووليت عليه الاقباط
٧ وكنابى اليك
٨ وعدو الله قدم علينا
٩ مرتين وهو الثالث
١٠ هلا نقضت علينا الجراح
١١ ونحن نحب الا [ي]صل
١٢ عليك فقد بقى لنا
١٣ عليه مائتين دينار
١٤ فلا تدعيه يقتل بك
١٥ ان شاء الله
١٦ حفظك الله وابقاك

1 Verily thou, Riḍā, daughter of 'Ali
2 b. Mas'adah knowest
3 that thou hast prevented Yuḥannis
4 b. Salmān from collecting,
5 and hast withheld the kharaj from him
6 and put the Copts over him;
7 and I am writing to thee
8 when the enemy of God has come against us
9 twice and he is the third.
10 Hast thou not reopened our wound
11 while we were desirous that it should not come
12 upon thee? There remain due to us
13 from him two hundred dinars;
14 so suffer him not to be killed through thee
15 if God will.
16 God keep thee and preserve thee.

This interesting letter contains allusions to which we do not possess the key. The lady to whom it is addressed would seem to have been a Muslim owner of land, who interfered with the collection of the tax by a Christian collector. The writer would seem to be an agent of the governor, who had to report the defalcation of the collector, who was responsible for 200 dinars of kharaj. The 'enemy of God' is probably an agent sent to demand payment.

III. RECEIPTS FOR PAYMENT OF KHARAJ

B II 10. **1** Old number 8.

Receipt for payment of kharaj.

A.H. 295.

سنة خمس تسعين ومائتين

١ الرقعة فرموطة دينر ٧٧٤

٢ بسم الله الرحمن الرحيم

٣ ادى محمد بن ابى الاشهل عما يلزمه من الخراج

٤ عما زرع على اللهون

٥ نصف وثلث وثمن دينار مثقال بلا صرف

٦ الى نقله بن اندونه الجهبذ بحضرة خليفة

٧ ابى عيسى محمد بن العباس العباسى العامل

٨ اعزه الله بخراج سنة خمس وتسعين ومائتين صح

٩ وكتب نقله بن اندونه بخطه

١٠ دينر

ιζ ζ

1 Paper 3. Farmutah year 295. Dinar $\frac{1}{2}$, $\frac{1}{3}$, $\frac{1}{8}$
2 In the Name &c.
3 There has paid Muḥammad b. Abi'l-Ashhal on account of the kharaj due from him
4 for what was sown at Allahun (by Ibn 'Abdallah and his associates)
5 a half, a third, and an eighth dinar, *mithqāl* without agio,
6 to Nicolas son of Andunah the collector in the presence of the deputy of
7 Abu 'Isa Muḥammad b. al-'Abbas al-'Abbāsī the governor
8 (whom God exalt!) on the kharaj of the year two hundred and ninety-five,
9 and Nicolas son of Andunah wrote it with his hand.
10 Dinar $\frac{1}{2}$, $\frac{1}{3}$, $\frac{1}{8}$

It is doubtful whether the first word should be read الدفعة 'the payment' or as above. The latter has been chosen owing to the figure 25 following it in No. 8.

Allāhūn originally in the Fayyum district, afterwards attached to that of Behnesa.

Line 4 is supplied from no. 2.

The figures employed are a cursive form of the Coptic numerals. *Mithqāl* is interpreted by Karabacek, *Denkschriften W. A.* xxxiii. 233 as 'of the standard introduced A.H. 203'.

2

D IV 11 verso. 22 × 11 Old number 49.

Receipt for kharaj. A.H. 295.

السنة	بشهر	٧
ح ٧٥	برمهت	١ الرقعة

٢ بسم الله الرحمن الرحيم

٣ ادى محمد بن ابى الاشهل عما يلزمه من الخراج

٤ عما زرع على اللهون بن عبد الله ورفقاه

٥ نصف وثلث وثمن دينار مثقال بلا صرف

٦ الى نقله بن اندونه الجهبذ بحضرة خليفة

٧ ابى عيسى محمد بن العباس العباسى العامل

٨ اعزه الله بخراج سنة خمس وتسعين ومائتين صح

٩ وكتب نقله بن اندونه بخطه

3

D IV 8. Old number 49.

Receipt for the same sum to the same person.

4

D VI 8. 11 × 8 Old number 50.

Receipt for payment of kharaj.
A.H. 299.

١ رقعة

٢ بسم الله الرحمن الرحيم

٣ ادى سعدون بن ابى حمزة الحداد عن الخراج بادفوا

٤ سنة تسع المنقولة عن سنة ثمان وتسعين ومائتين

٥ نصف وثلث وثمن ودانق مثقال وكتب سمعون بن مينا

٦ فى شعبان سنة تسع وتسعين ومائتين

٧ بخراج سنة ٢٩٩

1 Paper 2
2 In the Name, &c.
3 Sa'dun b. Abi Ḥamzah the smith has paid on account of kharaj in Udfu
4 of the year nine transferred from the year two hundred and ninety-eight
5 one half and one third and one eighth and a danaq *mithqāl*; and there wrote Sam'un b. Mina
6 in Sha'bān in the year two hundred and ninety-nine.
7 For the kharaj of the year 299.

This last date is in Coptic figures. The amount paid is, like the number of the paper, in the cursive notation.

Owing to the Muhammadan year being an arbitrary group of twelve months, which bears no relation to the seasons, the kharaj, which was properly a proportion of the crops, had either to be paid according to a solar calendar or the error which accumulated had occasionally to be set right by the omission of a year. Maqrizi (old edition I. 274) produces a letter of Mu'taḍid of the year 281 in which it is ordered that one year of every four should be omitted. This ordinance, which seems unnecessarily generous, explains the omission of the year 298.

5

B III 4 (C) verso 10 × 8 Old number 158.

Receipt for kharaj to the same person.
A.H. 299.

١ السنة

٢ ٢

٣ رقعة

٤ بسم الله الرحمن الرحيم

٥ ادى سعدون بن ابى حمزة عن الخراج بادفوا لسنة

٦ المنقولة عن سنة ثمان وتسعين ومائتين ثلث وثمن وخمس دوانق

٧ مثقال الى سمعون بن مينا فى شهر رمضان

٨ سنة تسع وتسين ومائتين

٩ ٢٩٩

١٠ بخراج سنة ٢٩٩

١١ ٨

The figures are interpreted in the text.

Perhaps the first amount should have been read ثلثين.

6

F III 2. $4 \times 3\frac{1}{2}$ Old number 218.

Receipt for kharaj to the same person.

A.H. 299.

١ رقعة ٢٩٩

٢ بسم الله الرحمن الرحيم

٣ ادى سعدون بن ابى حمزة عما يلزمهما من ال

٤ المنقولة عن سنة ثمان وتسعين ومائتين نصف وثلث وثمن دينار

٥ مثقال وكتب سمعون بن مينا فى شهر رمضان

٦ سنة تسع وتسعين ومائتين

١٥٤ ٢٩٩

لخراج سنة

The payment here is for Ramaḍan of the same year, and the document is written by the same person. Although the decipherment seems certain the writing is all but illegible.

In no. 4 Sa'dūn pays a half, a third, an eighth and a danaq on account of 299 transferred from 298 in Sha'ban; in no. 5 on account of the same year a third, an eighth, and five danaqs in Ramaḍan; in no. 6 a half, a third, and an eighth of a dinar on account of 299 in Ramaḍan also. Since the two last are receipts for money paid in the same month, it would seem that Sa'dūn was allowed to pay his kharaj in small instalments; which must have given the collector trouble. None of these documents explains in what form the fragments of a dinar were produced.

7

E IV 13 (A) 10 × 8 Old number 313.

Receipt for kharaj.

A.H. 308. Bashnas = Muḥarram.

١ بن سليمن الناں

٢ عما يلزمه من الخراج بشنس العربيه محرم

٣ بن الليث اعزه الله ربع وسدس

٤ وسدس ثمن دينر مثقال معسول الى مينا بن

٥ بخراج سنة ثمان وثلثمائه

٦ حسبنا الله ونعم الوكيل

8

Exposed 6. $4\frac{1}{2} \times 2\frac{1}{2}$

Receipt for kharaj.

A.H. 309.

١ الرقمة كه طرقة لك

٢ بسم الله الرحمن الرحيم سمنت

وسملود

٣ ادى مهدى المونسى ولاهز ابنه

٤

٥ بالمدينة قبالة ابى بكر العباسى

٦ اعزه الله تسعة دنانير

٧ وثلث ونصف ثمن دينار

٨ مثقال بلا صرف الى مرو

٩ بن مينا الجهبذ بخراج سنة

١٠ تسع وثلثمائة

صح شهر رجب

1 Leaf 25, Series 20
2 In the Name &c. Samant and Samlud
3 Mahdi al-Munisi and his son Lahiz paid
4 *on account of the kharaj which was due from them*
5 in al-Medinah in the presence of Abu Bakr al-'Abbasi,
6 whom God exalt ! nine dinars
7 and a third and half an eighth of a dinar
8 *mithqal* without agio to Marwan
9 son of Mina the collector for the kharaj of the year
10 three hundred and nine 309.
11 Paid in the month of Rajab.

This document differs in some ways from those of an earlier date. The numbers of the account books are in Arabic letters, though the date at the end is given in Coptic numerals. The two places which are at the top of the left margin are mentioned in close proximity in Sharaf al-din's work, though he spells the latter Samlut. The sum paid is not given in figures as well as in words.

9

F IV 16. 14 × 10 Old number 236.

Receipt for kharaj.

مثاقيل

١ يوم بابه دنانير

٢ بسم الله الرحمن الرحيم

٣ براءة لمحمد بن رفا عما يلزمه من خراج ما زرع بقرية بكورة ضيعة الامير

٤ ابقاه الله تسعة وتسعين دينرا ونصف وثمن دينر مثقال

بسم الله الرحمن الرحيم

Day 1 of Babah

(2) In the Name &c. (3) Discharge to Muhammad b. Rafa for what was due from him of kharaj on what he sowed in a village in the district of the estate of the Amir, (4) whom God preserve, ninety-nine dinars and a half and an eighth *mithqal*

(5) In the Name &c.

Figures of sums mentioned.

10

F IV 18. 17 × 8 Old number 319.

Receipt for kharaj.

A.H. 310.

له

١ بسم الله الرحمن الرحيم

٢ براة لصدر بن عن دينار واحد

٣ معسولا دفعه ليزداد بى احمد

٤ من خراج ما يجب عليه عن حصته

٥ اسبط شهر سنة عشر وثلثمائة

The name of the payer is torn: the year is 310: the month does not appear to be given. The term in line 3 in the sense 'of full weight' is illustrated by Karabacek, *Mitteilungen*, p. 160. Probably the first word in line 5 stands for Asyut.

11

D IV 7. 22 × 11 Old number 16.

Receipt for kharaj. A.H. 250.

With seal.

١ رقعة

٢ بسم الله الرحمن الرحيم

٣ ادى كثير بن عبد الله عما يلزمه من دنانير شتى

٤ من خراج ابشادة ومقطول من ضياع

٥ الامير اعزه الله لخراج سنة خمسين ومائتين

٦ دينر ونصف وثمن ٢٤ مثقال بيت المال

٧ ووزنه الى مينا وبنيامين القسطالين

٨ بحضرة خليفة بن محمد وكيل ابى بكر

٩ موسى بن صقر اعزه الله لخراج سنة ٥٠

ابشادة بامر كثير بن عبد الله ١٢٤

مقطول بامر كثير بن عبد الله ٦

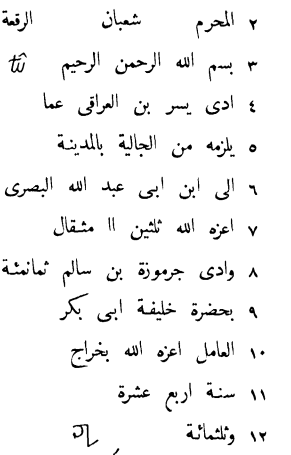
وخرجه الينا

This receipt is carelessly written, and some words have been obliterated. The two places mentioned, Ibshadah and Maqṭul, belong to the Ushmunain district. The whole amount paid is a dinar, a half, and an eighth, which are afterwards specified as a half, a third, and an eighth for Ibshadah, and two thirds for Maqṭul. The year is 250; the month does not appear to be mentioned.

12

B I 4 — 16 × 4 — Old number 157.

Receipt for Jaliyah. A.H. 314.



1 (Figures) 1 8 2
2 al-Muḥarram Sha'ban Paper
3 In the Name &c.
4 There paid Yasir b. al-'Iraqi on account of
5 the jaliyah for which he was liable in the City
6 to Ibn Abi 'Abdallah al-Baṣri,
7 whom God exalt, thirty *mithqāl*
8 and Jurmuzah (?) b. Salim paid eight hundred
9 in the presence of the deputy of Abu Bakr
10 the governor, whom God exalt, for the kharaj
11 of the year fourteen
12 and three hundred.

The Abu Bakr mentioned as governor at the time would seem to be Waṣif the clerk who according to the authorities was governor of Egypt for Muqtadir at the time.

The 'City' is probably Ushmun, the capital of the district.

The word *jaliyah* is used for any form of tribute, and probably has here no special signification, since the name of the first payer and of his father are not foreign.

13

B II 1 (A). 8 × 9 Old number 97.

Receipt for kharaj: fragment.
Parts of 7 lines.

The name of the magistrate خلد بن, the place المدينة.

IV. ORDERS FOR CONVEYANCE BY POST-MULES

1

D V 4. 14 × 9 Old number 3.

A.H. 136.

١ بسم الله الرحمن الرحيم
٢ من عبد الملك بن يزيد الى صحب بريد اشمون
٣ فاحمل راشد رسول يونس بن سلمة وهو شاب
٤ جيد [على دابتين] من
٥ البريد احداهما دابة فرانق وكتب
٦ محمد فى رجب سنة ست وثلثين ومائة

1 In the Name &c.
2 From 'Abd al-Malik b. Yazid to the postmaster of Ushmun.
3 Mount Rashid messenger of Yunus b. Salamah, who is a lad
4 good of *on two beasts* of
5 the post, one of them a courier's beast. Written by
6 Muḥammad in Rajab of the year 136.

'Abd al-Malik b. Yazid Abu 'Aun was governor of Egypt from 133 to 136. He was displaced in Rabi' II of 136. This order therefore belongs to the very end of his governorship.

2

E III 14. 14 × 11 Old number 169.

A.H. 133.

١ بسم الله الرحمن الرحيم
٢ مـ الى صحب
٣ فاحمل صلح وهو امرد ار(و)ع ابيض رسول

٤ محمد بن سليم على دابتين من البريد احداهما
٥ دابة الفرانق وكتبه محمد فى جمدى الا[خرى] سنة
٦ ثلث وثلثين ومائة

○ ○

verso (obliterated)

صحب بريد اشمون

Line 2 torn, probably عبد الملك بن يزيد to be inserted.

3

E III 12. 9 × 13 Old number 19.

A.H. 127.

١ بـــــسم الله الرحمن الرحيم
٢ من عيسى بن ابى عطا الى صحب بريد اشمون
٣ فاحمل هشام رسولى
٤ على دابتين من البريد احدهما
٥ دابة الفرانق وكتب محمد فى شهر
٦ ربيع الاخر سنة سبع وعشرين و
٧ مائة

○ ○

Verso

من عيسى بن ابى عطا بريد اشمون

١١١١

4

E III 10. 12 × 15 Old number 72.

A.H. 134.

١ يد اشمون
٢ ط بن عبد الله

٣ وهو اسـ نفه ابيض الى سمط بن عبد الله

٤ ن من البريد احديهما دابّة

٥ الفرانق كتب سليمن فى رجب سنة

٦ اربع وثلثين ومائة

Verso. من عبد الملك بن يزيد الى

1 *From 'Abd al-Malik b. Yazid to the master of the post* of Ushmun
2 *Mount messenger of Simṭ* b. 'Abdallah
3 who is br*own* white *n*osed to Simṭ b. 'Abdallah
4 *on two beasts* of the post, one of them a beast
5 of the courier. Written by Sulaiman in Rajab of the year 134.

Verso: From 'Abd al-Malik b. Yazid.

As has been seen this governor took office in 133.

5

F IV 1. 9×7 Old number 318.

١ بسم الله الرحمن

٢ من عبد الملك بن ر

٣ فاحمل عبد الحميد

٤ شاب جيد ابيض

٥ احديهما دابة ا

٦ شوال سنة احد

○ ○

Half this document has perished.

In line 2 عبد الملك seems certain; but the father's name seems to have commenced هر unless the paper is blotted

Verso: صحب بريد اشمون

6

F IV 2. 12 × 13 Old number 324.

Order for mount.

١ بسم الله الرحمن الرحيم

٢ جعلت فداك واطال الله بقاك واعزك

٣ فانا كنت عازم على الركوب فاركب لمون حرو

٤ واطال الله بقاك واعـ

In line 3 perhaps ليكون خيرو.

V. ROLLS AND REGISTERS

1

D VI 13 (B). 11 × 12 Old number 142.

Census roll fragmentary.

١

٢ امراة صالح وهم اربعة

٣

٤ منزل طويس وهم ثمانية

٥ منزل عروة وهم اربعة

٦ منزل احمد وهم خمسة

٧ سلمة وهم خمسة

٨ انيسة وهم ثلاثة

٩ ابرهيم وهم اثنين

١٠ ورقان وهم خمسة

This list seems to be of the number of persons in various establishments. Since the name Aḥmad (line 6) would not be borne by a Christian or a Jew, it cannot very well be a census for *jizyah*.

2

D I 8. 25 × 17 Old number 99.

Agricultural register.

Papyrus badly torn.

Register of faddans with notice of crop.

The verso is divided into two columns, under the right hand being حساب المساحة.

Under the left hand المال.

Line 2 (recto) has the word قمح i.e. قمح and beneath was a line giving number of faddans and the price اثنين واربعين دينار.

Line 4 ـرط

Line 5 فدادين تسعة فدادين خمسة الدنير ونصـ

Line 6 فدادين ونصف اربعة ثما ن وربع ونصف قيراط ثمنية الدنير ثمانين وسـ

Line 7 . . . . . .

The verso seems to have followed a different system.

3

D IV 4. 23 × 22 Old number 15.

Agricultural Report.

١ ما بذر من البذار فى القبلى

٢ محمد بن منذر

٣ بذرت من القمح مائة اردب وثمانين اردب وويبة

٤ بذرت من الشعير خمسة عشر اردب ونصف اردب

٥ وربع اردب

٦ وبذرت من اللساسة واربعين

٧

٨ وبذرت من الجزور مائة واربعين اردب

٩

١٠ ومن البرسيم [ا]ثنين وثلثين اردب

This fragment is a record of quantities of different cereals and vegetables sown. In line 2 the name Muḥammad b. Mundhir occurs, but this person is probably the owner of property which bounded the writer's farm. The quantities are

Wheat: 180 ardebs and one waibah
Barley: 15 ardebs and a half, and a quarter.
Lusasah: 40 Waibahs
Carrots: 140 ardebs
Clover: 32 ardebs.

Of these the reading *lusasah* is unconvincing. *Lusas* is said to be the name of a plant resembling bugloss. The quantity sown is evidently small.

4

D IV 9. 12 × 7 Old number 305

Attendance Roll?
With seal. Upper portion missing.

١

٢ الحصرون الديوان

٣ الذى ان سا الله

٤ سور بن موسى

٥ ربد الحمار

٦ طرس الحمار

٧ اشاره يوم صفر

٨ ليل السرار

The names offer no difficulty. The sense of lines 7 and 8 seems to be: 'Indication of day. Ṣafar, last night'.

VI. PRIVATE LETTERS COMPLETE OR NEARLY COMPLETE

1

B IV 9 recto. 20 × 6 Old number 89.

١ بسم الله الرحمن الرحيم
٢ انعم الله صباحك ابا
٣ القاسم واتم نعمك
٤ تفضل يابا القاسم
٥ ايدك الله وجه
٦ الى الساعة بالجارية
٧ ترسلها مع يوم انشا
٨ الله على الركابات
٩ وخذ ابو محمدا ولا
١٠ تدفعها الى غيره
١١ وليس يسيرك
١٢ فى هذه الجمعة غير
١٣ هذا المركب
١٤ والدعا مثل الصدى
١٥ وقل لابى بكر يعجل
١٦ بشرا الحاجة وتعجل
١٧ بالذى وسعك ايدك الله

Verso

١٨ وتفضل يابا القاسم

١٩ تكون مع الجارية

٢٠ ولى اليك حاجة

٢١ مهمة مهمة

٢٢ الدعا افضل من

٢٣ من الصدى

(1) In the Name &c. (2) God make your morning good, Abu (3) 'l-Qasim, and perfect your comforts. (4) Be so good, Abu 'l-Qasim, (5) God help you, as to send (6) to me at once the slave-girl, (7) send her in one day, please (8) God, on the riding camels (9) and take *Abu* Muḥammad and do not (10) commit her to any other, (11) and there will not carry thee (12) in this week any other than (13) this mount. (14) And a prayer is like an echo. (15) And bid Abu Bakr hasten (16) with the purchase of the needful and hasten thou (17) to the utmost of thy ability, God help thee. (18) And be so good, Abu 'l-Qasim, (19) be with the slave-girl, (20) for I have a need of thee. (21) Serious, serious. (22) A prayer is better (23) than an echo.

This letter is in the main clear, but in some ways decidedly cryptic. In line 9 the word *Abu* may have been intended to be erased, and if this be so, Muḥammad would seem to be the name of the eunuch to whose care the slave-girl was to be entrusted; if it be the name of the camel, it may be remembered that Maḥmud (another form of the Prophet's name) is said to have been that of the celebrated elephant. Yet the final instruction seems to be to bring the slave-girl himself. The words in lines 14 and 22 may be some family jest. They allude to Surah viii. 35, where the prayer of unbelievers is said to be *taṣdiyah*.

2

D VI 7. 17 × 18 Old number 101.

Verso اسوان من محمد بن معاوية

Recto

١ بسم [الله الرحمن] الرحيم

٢ اكرمك الله بطاعته واسع[دك بر]حمته وجمع

٣ وانا بخير حال والله محمود لا شريك له قد كنت طلب

٤ فاسل الله ان لا يجعله اخر العهد بيننا وقد سال حامد

٥ الى اخى باسوان بحسن معونته حتى ندخل المعدن فذاك

٦ فانى احب الدخول الى المعدن فاشترى له ولجميع بيته

٧ فى ذلك الاجر والثواب وان جاء كتاب

٨ فليس الكتاب كتابى وانا كنت

٩ وحوائجك وحوادث نعم الله عندك فانك تسر بذلك

١٠ فى الدنيا والآخرة وصلى الله على محمد

Verso From Muḥammad b. Mu'awiyah Asouan

Recto (1) In the Name &c. (2) May God honour you with obedience to Him and assist you with His mercy and unite *those of us who are parted. I am writing*

(3) being in the best of conditions, praise be to God who has no associate. *I remember our last meeting* (4) and I ask God that it may not be the last occasion of the sort between us. Ḥāmid asked *me to intercede* (5) with my brother in Asouan for his kind services that we might enter the mine,

(6) for I should like to enter the mine and so purchase for him and all his house

(7) therein the pay and the reward. And if a letter should come *purporting to come from me in a different sense* (8) then that is no letter of mine. I have been (9) and thy wants and the renewals of God's favours unto thee; for thou wilt please therewith (10) in this world and the next. And God's prayer be on Muḥammad.

The mine to which he refers is the emerald mine near Asouan; see 'Ali Pasha Mubarak viii. 64.

3

F IV 20. 9 × 17 Old number 238.

١ بيد حامل كتابى هذا فتفضل وزيدنى بهم قمح مع الذى قبلك

٢ فلعلى احتال . . . ومر عبد الرحمن فديته بدنانير اوجه بها

٣ اليك لقمح ايضا خص نفسك باكثر السلم واطيبه

٤ وعلى راخل فديتها وحسين اكثر السلم وحق لهم بشر ابنكم و

٥ شقيقتكم لا عدمتكم خير كثير وسلامتكم احب الى من كل شى

٦ فديتك لا يبطىء كتابك بخبركم وحالكم لنسر بذلك

The author desires wheat to be sent him and other wheat to be purchased, as he has some chance of selling it—doubtless at a profit. The rest of the letter is greetings.

4

E IV 4 recto. 17 × 13 Old number 244.

١ اطال الله بقاك لم يبق غاية فى طريق لسانى
٢ قد استحييت ان اخرج به والله وقد كنت شكوت اليك
٣ امرى ولا عبد الله ابدا ورجوت انك ناظر فى امرى مذ نايت
٤
٥ اجرا وجزاك جنات النعيم واعلم اكرمك الله انى لم ادع
٦ وكلامك والله الا الحيا مع ثقتى بجميل رايك
٧ ورايت اكرمك الله ان تفعل فى امرى
٨ وكثيرا ما فرجت عن مكروب واعلم اعزك الله انا ليس
٩ فى مكافاتك الا بالدعاء لك فادام الله لك
١٠
١١ فضل وابقا عليك وعيالك نعمه وعلى ولدك وجميع
١٢ عائلتك اطال الله بقاك وجعلنى فداك

The letter was an appeal for assistance of some kind.

5

F IV 15 recto. 16 × 7 Old number 314.

١ الرحمن الرحيم
٢ واطال الله بقاك
٣ عزك واكرمك واتم نعمه عليك
٤ [كتابى] اليك ادام الله عافيتك
٥ بحال عافية والحمد لله كثيرا
٦ والله وجعلنى فداك فى المنزل

٧ سنة وما اقدر ان اخرج
٨ الى الطريق مذ وصل العامل
٩ الجديد وارجوا ان يكون الفرج
١٠ قريبا ان شاء الله

The writer states that he has been kept in his house and unable to go into the street since the arrival of the new governor: and hopes for speedy deliverance.

The verso is in a different hand: containing fragments of 10 lines and one transverse.

After salutations.

٥ وانا
٦ على ما تحب ويسرك
٧ وربنا محمود قد
٨ يوسف اخوك ما
٩ اشمون مذ ايام ولم نر
١٠ ارسلنا
١١ ان سلم كما ارج[و]

6

Exposed 7. 33 × 22 Old number 11.

١ بسم الله الرحمن الرحيم
٢ فهمت كتابك وقد رددت
٣ ا]ليك العشر دنن فادفعها
٤ الى] ابى الحسن مع العشرين اردب
٥ قمح وقد رددت اليك القرض
٦ على حاله فان سالك فاعلمه
٧ ان رسولك اصابنى قد دفعت

٨ وان رسول عبد الخلق جاءك

٩ لنطلقه القمح وحرق رقعتى

١٠ اذا اقراتها ان شاء الله

١١ فان قبل القمح مع الدنـنر والا

١٢ فرد القمح الى وليك وابعث

١٣ الى الدنـنر مع اول من يخرج الينا

١٤ ان شا الله

1 In the Name &c.
2 I understand your letter and I return
3 *to* you the ten dinars and do you hand them over
4 *to* Abu 'l-Ḥasan with the twenty ardebs
5 of wheat; so I have returned to you the loan
6 in its condition; and if he asks you, then inform him
7 that your messenger found me having already paid,
8 and that the messenger of 'Abd al-Khaliq came to you
9 that you might give him the wheat; and burn my letter
10 when you have read it, please God.
11 And if he shall accept the wheat with the dinars—otherwise
12 return the wheat to your friend and send
13 the dinars to me with the first person who comes out to us,
14 please God

This letter is in a fine bold hand, and one or two of the characters have diacritic points. Its purport, however, is not perfectly clear. Since the writer desires the letter to be burned as soon as read (an instruction which was not carried out), its contents ought to be of a compromising character. It contains what seems to be a slight misstatement, viz. that he had paid before his correspondent's messenger arrived; we cannot say whether the statement about 'Abd al-Khāliq's messenger was true or not; probably it was false.

Probably the 'friend' of line 12 is 'Abd al-Khāliq of line 8; he is clearly a different person from Abu'l-Ḥasan of line 4. Since the word meaning 'pay' is used in his case, whereas in lines 2 and 5 one signifying 'return' is used, it would seem that the writer had borrowed from a man who was himself in debt or under some obligation to Abu 'l-Ḥasan. But the transaction is so complicated, that without further information it can scarcely be elucidated.

7

E II 8 verso — 23 × 17 — Old number 243.

١ اطال الله بقاك الخ

٢

٣ احتجت الساعة الى حمار فاحب

٤ ان تدفعه الى ابو نجاح حتى يحملنا ما
٥ نحتاج اليه ان شا الله ووجه الىّ الحمار
٦ اعزك الله ولا ولاخى حتى
٧ يوجه به الي فانى ايدك الله شديد [الحاجة
٨ اليه]

Request for donkey to be sent with certain other instructions.

8

Exposed 8. 64 × 13 recto

١ بسم الله الرحمن الرحيم
٢ اطال الله بقاك وادام عزك وكرامتك وتاييدك واتم نعمه عليك
٣ وزاد فى احسانه اليك وجعلنى من كل سوء فداك
٤ ما قرات لك ياخى ولاهل المنزل كتاب ولا عرفت لكما خبرا
٥ ورجوت ان يكون تاخر ذلك الى خير وسلامة وانا والله
٦ ياخى فى حال لا يعلمها الا الله عز وجل من الجوع ولا ثوب
٧ على حتى اخرج لراى الناس وما زلت به
٨ السنة الاولة سيدى وتركتنى احتاج الى الصدقة
٩ والحمد لله كثيرا ولولا انه استاء ما عملت واخاف برد العرا[ى
١٠ خرجت هارب على وجهى من الجوع ولكنى اخاف البرد والعرى
١١ وقد تقطعت ثيابى وانا جائع ميت بالجوع وما توهمت ان عمى
١٢ يفعل بى هذا الفعل اخرجونى من مالى وسهمى مثل ما اخرج
١٣ الشعرة من العجين واحوجنى الى الصدقة حاجة السوال
١٤
١٥ وقد كتبت الى عمى كتاب اعرفه حالى لعله يحن

١٦ ويرجع فيفضل على بقليل قمح اختك

١٧ استودعها الله تكلمه لعله يحتال لى بما حضره

١٨ من القمح ويكل فى امر القمح على ابى محمد الحسين التمار

١٩ حتى يوجه الي منه شى البتة وتفقدنى ياخى افضل المنة

٢٠ وتعرفنى خبرك فى جواب كتابى وخبر الاخت اعزها الله والاخت

٢١ ام ابى الجود وابو الجود لاشير الى ذلك

٢٢ وحوائجك وما انت عليه فانك تسرنى بذلك ان شا الله

٢٣ وتوجه الكتاب الى ابى الفضل بن سهل الوزير فانه ينفذه

٢٤ اعزه الله الي مع كتابه ان شا الله

(1) In the Name &c. (2) God prolong your life &c. *to the end of* (3). (4) I have not read any letter of yours nor of the people of the house, nor do I know at all of your news, (5) and I hope that this delay will mean that all is well. I by Allah, (6) O my brother, am in a state of hunger which only God knows, (7) and no one knows when I shall be able to come into people's sight; and I have constantly (8) the first year, and you have left me in need of alms (9) praise God, and were it not that he disapproved what you have done and that I fear the cold of nakedness, (10) I should have fled headlong from hunger. Only I fear the cold and the nakedness (11) and my hopes are at an end and I am dying of hunger. I never conceived that my uncle (12) would act with me thus. They drove me out of my property and my share as a hair (13) is pulled out of the dough (13) and made me need alms like a beggar. (14) (15) and I have written to my uncle to let him know my condition hoping that he might take pity (16) and relent and bestow on me a little wheat. *Please ask* your sister (17) whom I commit to God's care, to talk to him; perhaps he may find some means of letting me have (18) some of the wheat which he has ready and make his agent in the matter of the wheat Abu Muhammad al-Husain the date-merchant, (19) so that he may send me at least a little of it. You will be conferring on me, brother, a great favour. (20) Also tell me your news and those of your sister, whom God exalt; and the *other* (21) sister Umm Abu 'l-Jud and Abu 'l-Jud (to refer to that) (22) and your wants, and what you are doing, for this will give me pleasure, please God. (23) Send your letter to Abu 'l-Fadl b. Sahl the vizier, for he will transmit it (24) (God exalt him) with his own.

By the Vizier Abu 'l-Fadl b. Sahl probably al-Fadl b. Sahl is meant, who was vizier in the early part of the reign of Ma'mun. This would give us some date like 200 A.H. for the letter. The name Abu 'l-Jud is mentioned by Dhahabi in the *Mushtabih*, but is not of frequent occurrence. It is probable that the sister who was to intercede with the uncle was his wife, whence the 'brother' of the letter should not be understood literally.

9

B III 10 recto. 29 × 15 Old number 2 B.

A few diacritic points.

١ بسم الله الخ

٢ اطال الله بقاءك وادام عزك وكرامتك وتاييدك

٣ وسعادتك وسلامتك واتم نعمته

٤ عليك وزاد فى احسانه اليك ياخى كتابى اليك

٥ عن سلامة وعافية [موصول ر]حمنا ورزقنا

٦ مشكور اعلمك اعزك الله يا باكثما

٧ انى لم اكن مسيئا لك وانت تعلم

٨ انا قد جلسنا بظلام وليس فى يدنه

٩ وانت تعلم ياخى ان الرجل وكل الى لو يحـ[تا

١٠ جو الى الطعام وبالعزيز على انى اكتب اليك

١١ استقضيك دينار ولكن قد بقيت

١٢ وقد صبرت عليك ما صبرت فتـ[ضل

١٣ على وانت مثاب ولا اتخذه الا هدية

١٤ منك لى فالله الله ياخى فان جاء ابنى

١٥ فادفعه اليه فانه يصله الى ان شاء [الله]

(1) In the Name &c. (2) God lengthen your life *and similar wishes continue till the middle of line* (4) O my brother I am writing to you (5) in safety and health, our family relations being affectionate and our maintenance (6) something to be thankful for. I would have you know, God exalt you, O Abu Aktham, (7) that I have done you no harm; and you know (8) that we sat in darkness not having in our hands (9) You know too, my brother, that the man was put in our charge should they (10) want food, and it is painful for me to write to you (11) and demand payment of a dinar, only I have stayed (12) and waited for you all this time, so be bountiful (13) with me, and you will be rewarded, and I shall not regard it but as a gift (14) from you to me. And by Allah, my brother, if my son comes (15) hand it over to him, for he will deliver it to me, if God will.

This letter would seem to be from some tax collector, on whom the provision of food (for troops or police) had been imposed, and who has had difficulty in obtaining the dinar from one of the tax-payers.

10

Exposed 9. 29 × 11 Old number 7.

١ بسم الله الرحمن الرحيم

٢ اطال الله بقاءك وادام عزك وكرامتك و

٣ وجعلنى من كل سوء فداك انت تعا[لم
٤ اجزاك الله وانت وحسن نظرك
٥ بعنايتك وبتفضلك علىّ وبيني وبين
٦ قال له بن طيفور اقر على اخو ح[سن
٧ وتقول ان اخوه قد خلف له حمير[ا
٨ واخذ انا ثلث احمرة ومال اخرا
٩ وانا اتكال على الله وعليك يا مولاى
١٠ طرحت نفسى عليك وهذا
١١ قد هجم بن طيفور والحراس ود
١٢ ومثلك من صير الثلثة لنا فانك تقد[ر
١٣ فانت احسنت الى طيفور الى امرته
١٤ وصر بذلك وتتفضل فى امر
١٥ اطال الله address verso
عبده وخادمه احمد اخو حسن الذى

The fragmentary character of the document renders translation difficult. According to line 5 some one was asked by Ibn Ṭaifur to salute the writer and inform him that his brother had left a number of donkeys, and that he, Ibn Ṭaifur, proposed to appropriate three of these donkeys and other property as well. The writer, relying on God and the person to whom he writes, throws himself upon the latter; Ibn Taifur with the police has seized these goods by violence and the writer holds that it is in his correspondent's power to secure the three donkeys for the former. As the correspondent was the benefactor of Ibn Ṭaifur's father he would be able to effect this.

11

B I 2 verso. 21 × 19 Old number 2c.

١ كتبت اليك
٢ وتمامه فنحن على ما يكفى اس[ل] الله تمام النعمة ودوام
٣ الكر[امة فى الدنيا والآخرة

٤ واسله ان يصلى على محمد عزيز رسوله صلى الله عليه وسلم

٥ قد بلغنى واخى ياختى تعطيفك لابى سعيد ابقاه الله ومد لنا

٦ فى عمره على ولده وبنى اخيه عافاك الله ياختى ويجزيك خيرا

٧ وان يرعاك فى نفسك وولدك ونسلك

٨ لا تدعى الكتاب الينا بخبرك وحالك و[حال ابى] سعيد ابقاه الله

٩ وامه ومحمد فانه يسرنى صورة كتابك ا[لي] بخبرك

١٠ واسر ياختى ان تامرى سعيد يشترى [لى من] احمد

١١ بدرهم سوف[1] ملو[نا] اسود وابيض اكثر فان لم يكون

١٢

١٣

١٤ وابلغى سعيد السلم

١٥ وانه بالعافية

الى ام سعيد ابقاها الله

After compliments and pious formulae the writer proceeds:

(5) I have been told, and my brother has been told, O my sister, how you have reconciled Abu Sa'id, whom God preserve, and whose life (6) may He prolong for us, to his children and his brother's sons; may God give you health, my sister, and good reward (7) and *I pray that He* may watch over you with regard to yourself, your children and your descendants. (8) Do not omit to write to us of your affairs and condition and those of Abu Sa'id whom God preserve (9) and his mother, and Muḥammad; for the style of your writing to me about your affairs gives me pleasure. (10) And it will please me, sister, that you should order Sa'id to buy for me of Aḥmad (11) for a dirhem coloured wool, black and white. (12) . . . . . (13) . . . . . (14) Salute Sa'id from me.

Verso: Address to Umm Sa'id whom God preserve.

It would seem that by 'sister' here the ordinary relationship is meant. The person addressed is the mother of a son named Sa'id from whom the father also took his kunyah. The woman is thanked for having healed some family quarrel.

[1] Looks like سعف; apparently for صوف

12

D III 7 recto. 22 × 14 Old number 40.

١ لابى الليث

٢

٣ ابى عبد الله عبد الاعلى بن منير

٤ بسم الله لرحمن الرحيم

٥ الى ابى الليث

٦ اما بعد عافاك الله [وايانا]

٧ فان عبد العلا كاتب ابن خرشة الذى يسكن قهقاوة

٨ كان دفع الى دينر لاشترى له به خبز يوم مربنا

٩ مصمد وقد بعث برسول فيه وسالنى ان اشترى

١٠ له ثلث دينر زيتون اسود وكتب الى مع رسوله

١١ يامرنى بدفع ذلك اليه وبعث الى بثلث الدراهم

١٢ فى ثمن الزيتون ودينر اخر سال ان اشترى له به خبز

١٣ مع الدينر الاول لا نزعم له منها ذكر فى كتابه

١٤ وقد وجهت اليك رسوله بالثلثة الدراهم وبالدينر

١٥ الذى بعث به فخذ له من فرج دينر خبز من نحو ما

١٦ يشترى اشترى له بالدينر الاخر من السوق ان قدرت

١٧ عليه وخذ من سعيد خمسة قلال زيتون اسود

١٨ مما عنده واحمله له الى قاربه واكتب اليه كتاب

١٩ منى جواب كتابه الى تعلمه ما بعثت به من الزيتون

٢٠ والخبز وليكن الدينر الذى تاخذه من فرج من عندك

٢١ تدفعه اليه فى ثمن الخبز حتى اقدم واما الدينر الذى

٢٢ من عندك

٢٣ تشتريه من الزيتون فخذه من رسوله

To Abu'l-Laith

[From]

3 Abu 'Abdallah 'Abd al-A'la b. Munir
4 In the Name &c.
5 To . . . . Abi 'l-Laith
6 To proceed—God give you health and [us].
7 'Abd al-'Ala, clerk of Ibn Kharashah, who dwells in Qahqawah
8 had given me a dinar to buy for him with it bread on the day whereon he passes by us
9 up stream. And he has sent a messenger about it and asks me to buy
10 for him a third of a dinar of black olives; and he has written to me with his messenger
11 bidding me hand that to him, and has sent me the three dirhems
12 for the price of the olives, and another dinar asking me to buy him bread with it
13 with the first dinar, of which there is no mention, we fancy, in his letter.
14 Now I have despatched to you his messenger with the three dirhems and the dinar
15 which he has sent, so take for him from Faraj a dinar's worth of bread of the sort which
16 he buys, and buy for him with the other dinar from the market if you can
17 and take from Sa'id five jars of black olives
18 such as he has, and convey it to him at his boat. And write him a letter.
19 from me in answer to his letter to me, to inform him concerning what I have sent in the way of olives
20 and bread. And let the dinar the value of which you will take from Faraj be of your own
21 which you will pay him as the price of the bread, till I come. And as for the dinar which
22 of your own
23 the olives which you will buy, take it from his messenger

The sense of this letter is plain enough; it contairs instructions to one Abu'l-Laith from some one in the writer's employ to make certain purchases on behalf of the secretary of one Ibn Kharashah, who lives at Qahqawah. This place may be identified with Qahquh mentioned by Yaqut as a district (*kurah*) of Upper Egypt. Various spellings of the name, including the same as appears in this document, are recorded by de Goeje in his notes on Ibn Khurdadbeh.

13

D II 11. 15 × 18 Old number 43.

١ بسم الله الرحمن الرحيم

٢ يا سيدى اطال الله بقاءل وادام عزك وكرامتك وتابيدك وسعادتك وسلامتك

٣ وجعلنى من كل سوء ومكروه فدالك قد تاخرت سيدى عنا اليوم

٤ وارجو ان يكون تاخيرك بخير وقاك الله الاسوا وادام لك السلامة

٥ والسرور وقاك من الاسوا فاحب ايدك الله ان تتفضل تعرفنى
٦ خبرك اطابه الله اشكر لك ذلك بقلبى عبدك ان شا الله
٧ اطال الخ

Letter in which the writer complains of the delay of his correspondent and hopes that it may have no sinister reason. The letter consists almost entirely of good wishes.

14

A I 1. 22 × 11 Old number 9.

9 lines.

١ حفظك الله يا اخى وعافاك وابقاك كتبت اليك وانا وما قبلى
٢ بحال عافية والله محمود وقد كتبت اليك غير كتاب لم ارا لك
٣ كتاب اخنك فى حقى على ما فارقتنى عليه وحلفت عليه فى
٤ منزل ابو الحسن ثم خرجت فلم تصنع فى ذلك قليل ولا كثير
٥ تعد التملى وتوعد مرة بعد اخرى فلم ارا لذلك تحقيق شى
٦ فالله المستعان وما كان رايى اكتب اليك بحرف واحد لولا
٧ خروج رسول يحيى وقد قدم غير واحد فلم اراك كتبت الى
٨ شى وقد وجهت اليك يحيى وهو وكيلى فيما عليك
٩ وعلى غيرك وصد وخذ كتابك

(1) God guard thee, O my brother, and keep thee in health and preserve thee. I am writing to thee being with those about me (2) in good health. Thank God! I have written to you more than one letter but cannot find that you have (3) written to your sister about my claim in reference to the condition on which she left me and to which she swore, (4) in the house of Abu 'l-Ḥasan, after which she went out and did nothing in the matter small or great; (5) she constantly promises and threatens time after time, and of that I see no realization. (6) God's help must be implored. It was not my idea to write to you a single letter of the alphabet had it not been (7) that Yaḥya's messenger has gone out, and several have come, and I cannot find that you have written to me (8) at all. I have sent Yaḥya to you, and he is my agent for what is due to me from you (9) and others and my *friend*. And take thy letter.

It would seem that the person addressed is the brother-in-law of the writer from whom his wife parted on certain conditions to which she swore, but which she did not attempt to keep. The modernism *tamalli* in line 5 is noticeable.

15

D III 11. 19 × 15 Old number 53.

١
٢
٣ عن سلامة والحمد لله وانا ارجو ان
٤ ادخل الى يومين ولا تدع ان تشترى حوائج رمضان والحمد لله
٥ على سلامتك التى حاطتكم فى عافية فلا يكون فى قلوبكم
٦ غم وابو كريم يقريكم سلام كثيرا وانا اوجه لكم
٧ من بيتنا اليكم ولا تدع ان الجارية فى بدرقة
٨ على الاجران فتنقلوا البر الى المنزل وتصيروه فى البيت
٩ الداخل والملبن الداخل حتى يقام لكم عند الكندوج
١٠ مستحم وغطوه كثيرا وابنوا حواليه حيط وقت
١١ حتى نكترى لكم من يصلحه واقروا اختكم السلم كثيرا
١٢ ونحن ندخل الى قريب ان شاء الله وابعث الجارية الى
١٣ الاسكاف حتى تروح على الخف واحفظى السلمة
١٤ مع ما معك اقبضوا منى افضل السلم والمنة ونسل
١٥ يكن عندكم كثير السلم
١٦ ابقاك الله وحفظك
١٧ وامتع بك

1
2
3 *I am writing* being, thank God, in good health, and I hope to
4 come home by two days. Do not fail to buy the necessities of Ramaḍan and thank God
5 for your safety which has kept you in good health. Let there not be in your hearts
6 grief. And Abu Karim sends you copious greeting. And I am sending . . .
7 from our house to you. And do not fail to *send* the slave-girl with escort to
8 the threshingfloors and to remove the wheat to the dwelling and put it in the inner
9 chamber and the inner brickwork so that it may be well kept in the vessel which holds grain.
10 And cover it well and build a temporary wall round it
11 until we hire some one to put it right for you. And convey copious greeting to your sister

12 and we shall come home soon, please God. And send the slave-girl to
13 the cobbler that she may go about on shoes. And take care of the goods
14 with what you have got. Take from me the best of greetings and thanks and we ask
15 let there be with you abundant peace.
16 God preserve and protect thee
17 and cause us to profit by thee.

Evidently the letter of a householder who is abroad to some one who manages his affairs. The imperatives are in the masculine singular or plural, except one word in line 13 which has the appearance of being feminine singular.

16

D IV 8. 15 × 13 Old number 28.

١
٢ كثير وعلى ام سليمن حفظها الله السلم وعلى حسن استودعه الله
٣ اسل الله ان يريني وجها فى عافية منى السلم كثير وعلى جده وامها منى السلم
٤ عليك ورحمة الله وبركاته وقد قدم ابو سهل مصرمع ولده وهو يقريك
٥ السلم واحمد بن خيثمة وحسن ومحمد بن جنادة يقرونك السلم والسلم عليكم ورحمت
٦ الله وبركاته ولا تدع ابقاك الله الكتاب الى بخبرك وحالك وحال ام صفوان
٧ اسل الله ان يحلها فى عافية وسلامة وحسن اقرئه ابقاك الله منى السلم ثم قبله عنى بسرة
٨ وانى استخلف الله عليه وعليكم اجمعين فانه احسن خليفة واستودعه د بنكم وامهاتكم
٩ ابقاك الله تعالى وحفظك وكفاك الشر برحمته فى الدنيا والآخرة
١٠

This letter consists entirely of good wishes and greetings. The people mentioned are not otherwise known.

17

C I 3 (A) recto. 27 × 11 Old number 332

Remains of 7 lines followed by 4 inversely.

١ بسم الله الرحمن الرحيم
٢ جعلت فداك

٣ قد كتبت كتابك الى

٤ من امر البيادر وانك جئت الى ان كتبت الى

٥ يحيى بن عزير سندا فاذا قرات كتابى

٦ هذا فاحمل ما اجتمع

٧ قبلك من مال البقايا من المزروع

The inverted lines are a basmalah with greetings.
Verso: remains of 8 lines chiefly greetings.

18

G I 4. 15 × 8 Old number 191.

١ بسم الله الرحمن الرحيم

٢ جعلنى الله فداك

٣ بقاك سبحان الله العليم

٤ ما سمعت لك خبر منذ كثير

٥ وانا عليل لم تجى ولم

٦ تسل عنى والله المستعان

٧ وقد صار اليك غلامى

٨ واحب ان تتفضل تامر

٩ غلامك ان يشترى لى افين

١٠ على حسابى ومالى ان شاء الله

١١ جعلت فداك واطال الله

١٢ بقاك وعزك

1 In the Name &c.
2 God make me your ransom *and prolong*
3 your continuance! Praise be to God the knowing!

4 I have heard no news of you for a long time,
5 and I have been ill and you neither came nor
6 enquired about me; God help us!
7 My slave has come to you
8 and I wish you would have the kindness to order
9 your slave to buy me opium
10 on my account and at my cost, please God.
11 May I be made your ransom, and may God prolong
12 your continuance and might!

19

C III 3 (A) recto. 16 × 13 Old number 278.

In close hand.

١ بسم الله الرحمن الرحيم
٢ جعلت فداك واطال الله بقاك
٣ فهمنا قصدك وقاك الله فيما وصفت
٤ واسل الله طول بقاك فى خير وعافية
٥ انه ولى ذلك والقادر عليه
٦ . . . فانك من الله با

In another hand لم اعرف ذلك

Some lines of an attestation followed.

20

E I 10 18 × 16 Old number 193 and
E I 11. 16 × 15 Old number 246.

These are evidently parts of the same letter, addressed on reverse of the former.

لابى الجهم اطال الله بقاه
وادام عزه ورياسته من اخته

To Abu'l-Jahm, may God prolong his existence and continue his might and headship, from his sister.

١ بسم الله الرحمن الرحيم
٢ اطال الله بقاك وادام عزك وكرامتك واتم نعمه

٣ عليك وزاد فى آلائه لديك وقدمنى قبلك
٤ لم نعرف خبرك مذ خرجت وارجو ان تكون فى عافية
٥ وهم يقرو عليك السلم كثيرا فى المنزل والجزة
٦ قد فرغ منها وقد وجه ابو يحيى اخو زكريا يسـ[ل
٧ فى الدنير وهى دينارين واربعة اعشر قيرا[طا
٨ ونصف فاخذت الدنير على عشر وبيات بدينار
٩ الجملة اربعة ارادب وويبتين فوجه من يحمله ويأتى
١٠ معه الينا الدنير وقد تركتنى مع اجراء
١١ البناء الذين يقعدوا فى المنزل
١٢ وذكروا انك لم تخلف لهم شى يعطونهم وقد

E I 11. Two lines lost at the commencement

١ فرط ولا تسهين مع كتابك اعزك الله بخبرك
٢ وحالك وجميع حوائجك اطال الله بقاك
٣ وادام عزك وكرامتك واتم النعمة لديك وزاد
٤ فى آلائه لديك واعلمك ان المنزل قد فتح
٥ ولا تغفل تتقدم الى القروس فى
٢ البلاط للمنزل ان شا الله
٧ واختك تقريك السلم كثيرا
٨ واهل المنزل كذلك

After greetings and compliments the writer proceeds

4 We have had no news of you since your departure, and I hope that you are in good health.
5 The people in the house greet you warmly. The shearing
6 is finished. Abu Yaḥya brother of Zakariyya has sent to ask
7 concerning the dinars, which are two dinars and fourteen qirat
8 and a half. Now I took the dinars for ten waibahs for a dinar
9 altogether four ardebs and two waibahs. So send some one to convey it and let there come

10 with him the dinars to us. Now you have left me with the hired men
11 of the builder who are seated in the house
12 and they assert that you have left them nothing to give them, and

E I 11.

1 has passed. And do not be negligent with your writing (God exait you) about your news
2 and your condition and all your business (God prolong your existence) &c.
3 . . . . . .
4 . . . And I would have you know that the house is opened
5 and neglect not to give orders to the potter about
6 the pavement for the house, if God will.
7 Your sister greets you warmly
8 and likewise do the household.

The only word which calls for comment is that for 'potter' in line 5 of the second part, which appears to be a correct transliteration of the Greek *κεραμεύς*.

21

B V 10 (A). 22 × 11 Old number 240.

verso محسن بن عبد الرحيم

recto

١ بسم الله الرحمن الرحيم

٢ حفظك الله وابقاك

٣ كتبت اليك وانا زمن

٤ والله محمود احببت اعلـ [امك]

٥ للذى اعلم من سروركم

٦ وايانا بدخول الجنة بر[حمته

٧ ان حسن اعلمنى انه بعث

٨ ويشترى له بثمنه ثوب

٩ لم يبلغ دينار فبعها بها

١٠ ورد على بثمنها من عندك

١١ الحورى جيد واحسب

١٢ على وعجل به عليه فانه ا

١٣ واكتب الى بخبرك وحال

١٤ فانى اسر بذلك ابلغا

١٥ منى السلم كثيرا حفظك

١٦ وامتع بك وكتبت

The loss of a strip of the papyrus on the left side renders the remains of the letter obscure. The writer complains of paralysis, and gives instructions concerning the purchase of a garment, and the sale of something else.

The addressee is one Muḥassin b. ʿAbd al-Raḥīm.

22

C III 5. 23 × 22 Old number 261.

Verso address. من احمد بن بن ابراهيم بيده

Recto

١ بسم الله الرحمن الرحيم

٢ اطال الله بقاءك وادام عزك وكرامتك وتاييدك وسلامتك واتم نعمه عليك

٣ وجعلنى من كل شر ومكروه فداك كتابى اليك اتم الله نعمه عليك

٤ ويصل على يد امين غلامى وقد وجهت به اليك ومعه سبعة ارادب قمح

٥ فتسلميها منه وانظرى اطال الله بقاك ان كان البلد هادى والتراب على ما

٦ يحبه عبدك وان كان البلد مفتتن والتراب على امر لا يحبه عبدك

٧ فاحبسى حمل عبدك عندك وان كان البلد كما كتبت اليك [فارسلى

٨ ما احببت حتى اشترى لك به قمح واوجهه اليك ان شاء الله

٩ منعت منه الى هذا اليوم ثم احببت اعلامك ذلك ومع الكتاب

١٠ حوائجك فامرى اشتريه ان شا الله

This letter is addressed to the mistress of a house; the writer Aḥmad b. — b. Ibrahim speaks of himself as 'thy slave', but probably was not actually a slave, but some one in the position of a bailiff.

After salutations the writer proceeds in line

3 My letter is addressed to you,
4 and shall arrive by the hand of my slave Amin, whom I have despatched to you with seven ardebs of wheat,
5 so take them from him, and see if the place is quiet and the soil in the condition
6 which your slave would wish . . . but if the place be in disorder and the soil not as your slave would wish
7 then keep what your slave has forwarded with you. But if the place be as I have written to you then *send*
8 what you like, that I may buy wheat for you therewith and despatch it to you, please God. *I would have written before but*
9 was prevented therefrom till this day; then I wish to inform you of this and with the letter
10 *to ascertain* your needs. So give your order and I will buy it, please God.

Probably what is to be supplied in line 6 is *sow it*, as the condition of the politics of the place and the state of the ground would determine whether this could be done with prudence.

23

Exposed 10. 37 × 12

١ كتابى بحالة لا تعلميها
٢ من موت رفيق رضى الله عنه ورحمه
٣ وفهمت ما اخبرت به وقد وصل الينا
٤ وذكر رفيق رحمه الله ان له عندك دينار وثلث
٥ سه سوا ملك قد كان من العشرين مقدم
٦ الى انك بعت الزيت الذى لى بعشرة دنانير
٧ بعنه بنصف
٨ واليها تمت بها الى سيما ا

16425

٩ قد بعثها اليك حتى تقرى بعينك منه

١٠ ان تسلفها لى فى

١١ القمح عند الحاجة اليه

١٢ وجهت الى به مع

١٣ تحوجنى الى معاود[ة] كتاب آخر فى امره

١٤ وقد اصلحتها الذى جابها احمد

١٥ لو رضى الله عنه والا فانت اعلمى انما كنا

١٦ بخبرك وحالك وحوائجك فانك تسرنى بذالك

١٧ اك]ثر السلم واطيبه وعلى ابو عبيدة ابقاه الله السلم

١٨ اهل العناية اليهم بحقى عليك لا تحوجنى الى معاودة

١٩ [يكفى هذا] القدر فى اهل الفهم فان قام

٢٠ ل حسبنا الله ونعم الوكيل

The letter is addressed to a woman. The writer mentions his distress at the death of one Rafiq, who had informed him that the addressee had a dinar and a third—besides other property from the twenty—and that she had sold the oil belonging to the writer for ten dinars. Further that Rafiq had sent the addressee some thing or person for her comfort. He proceeds to request an advance of money *for the purchase of* wheat when it should be required. He urges the addressee not to compel him to write again, and sends salutations to her and to Abu 'Ubaidah (her son ?).

24

D II 10 (A) verso. 16 × 13 Old number 69.

١ اخرج عليه قيراطين بعد الذى ارسله

٢ عنه فاجب جعلنى الله فداك ان تسرنى بان

٣ تهب لى هذين القيراطين من مالك

٤ وتامر الكراء باسقاطه وتسرنى بذلك

٥ وتقلدنى بسببه اعظم الشكر والمنة

The writer states that a sum of two qirat (one twelfth of a dinar) had been claimed by the hirer of (a beast of burden ?) after payment had been sent him on some one's account. The writer begs that his correspondent will give him this sum out of his own purse and order the hirer to strike off the debt. The smallness of the sum wanted seems out of proportion to the gratitude which the writer promises.

25

D VI 10. 21 × 14 Old number 64.

Address verso عبيد بن سلمة سلمة بن عبيد

recto

١ بسم الله الرحمن الرحيم

٢ من سلمة بن عبيد الى عبيد بن سلمة سلم عليكم فانى احمد اليك

٣ الله الذى لا اله الا هو

٤ اما بعد عافانا الله واياك وكفا عنا وعنك

٥ كتبت اليك بحال عافية والله محمود

٦ لما اعلم من سرورك فسرنا ذلك وانا

٧ انى اسلم عليك

٨ فانا انتظره لعله يعطينا شىء فاخبركم

٩ اكتب الى بخبرك وحالك وحال ابنك واخنك واخوك وجميع من

١٠ فانى بذلك منك مسرور ابلغ خاصة نفسك

١١ احببت السلم كثير ادام الله عزك والسلم

١٢ عليك ورحمة الله وكتب

The letter is from Salamah b. 'Ubaid to 'Ubaid b. Salamah, probably then from a father to a son, and this would account for the formula in line 3 'God give us and you health'. Too many words are lost to enable us to make out more than the salutations.

VII. PRIVATE LETTERS, FRAGMENTARY.

Exposed 11. 32 × 29 Old number 29.

1

Verso: 36 lines of which about three are complete.

١ واربعي[ن]
٢ يوما بثلث [ا]يال
٣ انه قد دخل عند
٤ حتا نعرف ايضا
٥ واكتب الى بثمنه
٦ بعث اليه حسا[ب
٧ من الثمن
٨ وما دخل من
٩ اجتمع الدينر
١٠ على وجه
١١ منها لو كانت ذهبت
١٢ قد اسر له عند اخيه فوالله انك علمت
١٣ زعمت يابا عبد الله ان كان ذلك عليك
١٤ الا الوثيقة فى حسابنا واياك وال دخل فيها
١٥ ومنك وهم لانك لا تكتب ولا يحفظ ذلك حفظا ولا تدعى انى تسلمت
١٦ الستة واربعين ثوبا والاحد واربعين وكلمن يدعى فان الوهم فيها
١٧ كر فلا فسقط عن علم ذلك ان شاء الله
١٨ وقد بلغنى الخمسة وستين دينرا التى بعثت بها التى مع سعد مولى
١٩ خلد وقدمت والله سالة فلكم الشكر على ذلك وقد انتهت
٢٠ اعجل البنا بما اجتمع عندك فانه لم يمنعنى من البعث اليك بالمتاع التى

٢١ اصى بنا وكرهت ان احمل المتاع الا معهم فكنت انظرتهم

٢٢ قبل القطربلى فكان

٢٣ اصحابنا

٢٤ واخرجني منها

٢٥ فاكتب الى بغير ذلك الصيف

٢٦ مع انى لست اغفل الاشتراء واعلمنى

٢٧ على

٢٨ ابعث بها لى مع اول من يقدم

٢٩ وليكن جيدا وكتبت الى

٣٠ من اعطاك شيًا

٣١ وانا باعث اليك على

٣٢ العسل فانى

٣٣ اعزه مبارك

٣٤

٣٥ ثلثة وعشرين

٣٦ وخمسمائة

A fragment of 9 lines seem to belong to the document (12 × 8)

بها وحدها

له قد اختلف

العكمين

تكك

Verso

Fourteen lines (broken) of faint writing: after enumeration of numbers

فجميع ذلك اربعة خمسين دينر ونصف وثلث وقيراطين

It is unfortunate that this very long and apparently interesting letter is too fragmentary to permit of much being intelligible. In line 16 the writer vehemently denies that he has received the forty-six and the forty-one garments .... In line 18 he acknowledges with thanks the receipt of sixty-five dinars. In line 20 he asks his correspondent to speed up the transmission of more *money*, because he had only been prevented from sending the goods demanded owing to the absence of certain friends, by whom he had wished to send them. There followed certain further instructions and promises about the purchase of goods.

Little can be obtained from the recto, but the verso of a fragment which appears to have belonged to the letter contains the sum 54 dinars and ½ and ⅓ and 2 qīrāṭs.

2

C III 6 (B) recto. 2 × 25 Old number 262.

Request for money.

١ احوالك كلها والذى

٢

٣ ولهم عليك اعزك الله ثلثة دراهم باقى بهذه الدفعة ادام الله عزك تتفضل

٤ وتوجه المال مع صاحبك ان شا الله حالك وحوائجك وحوادثك ادام الله عزك

٥ ان شا الله ولولا ان المسالة شديدة لم الح عليك بالكتاب فقد

٦

٧ علينا مستحب حمل ثلثة الدراهم فى هذه الدفعة ونحن على حمل المال يوم الثلثا

٨ الادنا فلا توخر المال

ان شا الله

٩ اطال الله الخ

The writer urges the repayment of 3 dirhems which he has himself to repay the following Tuesday.

3

D III 7 (verso). 22 × 14

Fragments of seventeen lines.

١ بسم الله الرحمن الرحيم

٢ لابى الحرث من ابى عبد الله

٣ اما بعد عافاك الله احسن العافية .
٤ اليك القرية سالمة
٥ اعلم
٦ قد وجهت اليك
٧ وبعثت معه
٨ اسود واخر ابيض
٩ مالى قد اعلمتكم
١٠ مع ما يحتاج اليه ولتكون
١١ احمل اليه برسول
١٢ لا تسهوحتى يفارقك
١٣ عيل ص[برى]
١٤ كل دينر واعلمنى عدده دينر
١٥ اربعة اليه واقبض اربعة دراهم
١٦ فانى
١٧ وترضا والسلم عليك و

The letter was addressed by one Abu 'Abdallāh to Abu'l-Ḥārith. It deals, as usual, with money matters, but the details cannot be made out.

4

B III 10 (A). 26 × 14 Old number 2.

Verso address: لابى اسحق اكرمه الله

Recto.

١ احسانه اليك
٢ هذا الوقت الى طحا ان شاء الله

٣ ما يجب على تهبوه العسل
٤ جميعا فاكتب بذلك عليهم كتاب وبما يجرى
٥ انهمه واطلق لهم حمل غلته الى
٦ واكتب الى بخبرك وما يرد عليك من خبر ابو
٧ طحا بذلك وما عملت فى تلك الاثواب
٨ شديد الحاجة اليها فالتمس منها
٩ اليه اقرى ابو قرة السلم كثيرا
١٠ فلنعد ابق اكرمك الله واتم نعمه عليك

It is scarcely possible to extract a continuous sense from this fragment. In lines 2 and 7 Taha is mentioned, which according to Yaqut is a district of Egypt north of the Ṣa'id, and on the west of the Nile. The writer gives some instructions about a crop, and wishes to know what the person to whom he writes has done in the matter of the clothing of which he is in great need. He sends greetings to Abu Qurrah. One Abu Qurrah Muhammad b. Ḥumaid al-Ru'aini is often quoted in Guest's Kindi, as an authority for the affairs of the early third century. Perhaps he is the person meant.

5

B I 5. 31 × 28 Old number 37.

Remains of 17 lines: upper portion torn.

١ النحاس و
٢ ابى عمرو او انه قال
٣ بتفاح ابلغ
٤ عسيرا وابلغ
٥ وسلامة
٦
٧
٨ عسا الله ان يرضى عنك ويدخلك الجنة بغير الحساب صنع الله

٩ تعالى لك ولنا فى جميع هوانا ما شا فيمن نحب حفظه والتمسك با
١٠ حسانه فتمم الله لك ذلك برحمته وجمع بيننا وبينك
١١ فى الجنة تولا الله حفظك واخر عاقبتك ورفع عنك المكروه
١٢ الدنيا والآخرة واتم عليك نعمه فى الدونيا والاخرة
١٣ قد بلغنى انك ذهب الى حساده ما احسنت واجملت باوختى
١٤ والدتها ابشرى يبشرك الله بالجنة وعفاك والسلم عليك
١٥ ورحمة الله وبركاته وكتب

The letter is noteworthy for the pious expressions of the writer. The addressee, a woman, is thanked for her kindness to the writer's sister the mother of Junadah (?), usually a man's name, but here, apparently a woman's.

6

D VI 3. 24 × 16 Old number 33.

١ عمر من ورثة هذه المنازل وانك كتبت الى بخبرك فان صح له حق ببينة
٢ ربع اليه ذلك والربع لا يدفع الا ببينة عادلة كما ذكرت
٣ ففعله ما قام هذه المنازل سالناه البينة العادلة والبرهان
٤ المبين وان انا به اعلمناك ذلك لتنفذ ما اردت وان لم ياتى به فنحن مقامك
٥ واسمع منا ونحن واحد والرجل يود لو تفاتشنا ولا ينبغى لنا نحن ان نفاتشه حتا
٦ يكون الابتداء منه حين ذاك وعلى ابو عبد الله السلم وعلى من احببت
٧ السلم] وام الطيب تقريك السلم وداود وامه يقرونك السلم وقد كتبه

1 'Umar among the heirs to these houses; and you have written to me about your affair. And if he can prove his right to a fourth

2 . . . . The fourth should not be paid without sound proof as I stated.

3 . . . . We shall ask him for sound proof and clear

4 demonstration. If he produces it, we will let you know, that you may carry out what you wish. If he does not produce it, then we are your stand-by

5 and listen to us, for we are one *person*. The man would like us to argue the matter out, but it does not suit us to argue with him until

6 the beginning is from him, at that time. Salutation to Abu 'Abdallah and to whom you like
7 and Umm al-Ṭayyib sends you greeting as also do Dāwūd and his mother and this was written by

This letter evidently deals with a dispute about an inheritance. According to the legislation of Surah IV, a man inherits half his wife's estate if there be no children. It is probable that the claim is based on this, but the loss of many words renders the exact nature of the matter obscure.

7

F I 18. 13 × 12 Old number 66.

١ ولا كرامة لهم
٢ ناظر الى مقالى ومآلى يمنع غلتها
٣ والذى شقنى ان يكون اخوه واخونا
٤ ما يتعاظم عليه الامر ويكتب الى فلم يا
٥ فانى والله لا اقصر فى شى من امورك ناصحا
٦ قبح الله السفر قد تراجع قبلنا

The letter contained remonstrance about some injury committed by 'his brother and ours', and a declaration of the writer's fidelity.

8

F IV 5. 6 × 9 Old number 311.

7 lines with 2 on right margin.

١ بسم الله الرحمن الرحيم جعلت
٢ كتابى اليك وقد دفعت كتاب
٣ وكلمته فى امر الفدادين التى اخ
٤ ياخذها ويدفعها الى وقال
٥ امتعك منها واما اردب القمح فد
٦ فدادين كيلوه منهم بطرس القس
٧

on right margin

١ وانا زارعه حتى

٢ وان كنت تريد ان اخذ

٣ فاكتب

Verso: three lines in similar hand: and some figures (obliterated).

The subject was some feddans and their produce. One Buṭrus the Priest is mentioned in line 6.

9

C III 8. 26 × 6 Old number 180.

The letter was torn lengthwise and only the second half is preserved whence we have the the ends of the lines on the recto and the commencement on the verso.

١ صحيح وانه يكتب

٢ قد كتبت اليه

٣ اشكرك

٤ ارجوا لا يضيرك

٥ جمفر

٦ وبين الرجل وادخله

٧ قلت له قل لولدك

٨ الى لياخذ فقام

٩ اخبره قبل تخبيره

١٠ فقلت له سمعت

١١ وقد قال لابى الحسن

١٢ فقال اكمالا لمر

١٣ ابى الحسن انا سمعت

١٤ عون وقد قال له

١٥ وقفت فقلت له انا

١٦ فاسل الله

verso

١٧ الرجل وانظر ياخى

١٨ الرجل اليك

١٩ انى ايضا ارجو

٢٠ فى ذلك لعل الله

٢١ الزمانين ولا

٢٢ العزل منها ولولا

٢٣ خرجت

This letter appears to have been of extraordinary interest, but beyond the fact that one Abu'l-Ḥasan is mentioned it seems impossible to make out any of the contents.

10

D VI 1 (A). 34 × 12 Old number 175.

١ بسم الله الرحمن الرحيم

٢ جعلت فداك وأكرمك الله وابقا

٣ لا اكرمه الله ان هجم على لك

٤ وموسى وابرهيم

٥ فسل ايضا بعد التحية

٦ كثير على هذا وانما اتيت

٧ فى ذلك فان اكشف

٨ وان تكثر من غير هذا

٩ انى قد والله صبرت

١٠

11

E IV 14. 13 × 17 Old number 321.

Ten lines partly torn and in bad preservation.

١ بسم . . .
٢ وعافاكم كتبت اليك كتابى هذا وانا
٣ حالى خرجتم من عند
٤ ينبغى ان ندخل وانت يابا يوسف
٥ خذون الدينارين من عند محمد فيسرون بما
٦ الى قارب الى ان ياخذون الباقى فيبدونه
٧ د]ينارين مما ننفقه فى مجر الباقى
٨ الينا من قد اخت

Verso: address obliterated.

The person addressed is one Abu Yūsuf. He and some other people are to take two dinars from Muḥammad: after which they are to take the residue. There were some further instructions about two dinars.

12

D V 8 (B). 13 × 6 Old number 139.

٢ بها من المدافعة والمراوغة
٣ الامير اطال الله بقا
٤ وكشفت خبره به
٥
٦ [م]ع الامتعة
٧ وقد تاخر ايدك الله امر المال
٨ يسرع الرجوع اليه
٩ والغلة
١٠ ان شا الله
١١ وسلامتك واتم نعمه ء

13

D III 10 (verso). 19 × 22 Old number 81.

١ بسم الله الرحما الرحيم
٢ اطال الله بقاك وزاد عزك وكرامتك
٣ وجعلنى صرت الى منزلك اليوم
٤ فاعلمونى انك كتبت فوعدت اليه ان يحسن الصحابة وانما
٥ جرا فى حقى واحتجت عشرين دينر الى
٦ واجب ان تتفضل وتعيرنا

The author requests a loan of 20 dinars.

The recto is in a different hand and fragments of three lines remain.

١ على مذهب كانك
٢
٣ الذى ليس بموضع له قبل ان يبلغه اقرب
٤ الى الحزم من ارجاء امره الى ان

14

B I 6 27 × 25 Old number 36.

١ عليهم ولا لهم
٢ وهم قبلك ثم انك اعلا عينا بما يدبر فى
٣ ان شا الله
٤ شا الله مائتين واحد واربعين دينرا ونصف وثلثة عشر دينر
٥ ومربعة اللهون ثلثة عشر دينرا وثلث تكتب اليه ان الراعى
٦ دينرا ومن النخل الحرشة سبعة دنانير ونصف وربع والزيادات لا تجب
٧

٨ يدخلها كان فيها اليه

٩ عليهم واعلمهم

١٠ فدادين المراعى

١١

١٢

١٣ ارباب الدفتر تستخرج الدرهم

١٤ اربعة وعشرين دينرا وثمن

The letter of which this is a fragment deals with the collection of money, and mentions considerable sums, 241 dinars in line 4. El-Lahun which is mentioned in line 5 is a village of the Ṣa'id, and occurs elsewhere in these papyri. The word after *palms* in line 6 (which is without points) is obscure. Dozy quotes Burckhardt for the use of the masculine form in Syria for plantations in which the trees are 20 paces apart.

15

D VI 13 (A) 23 × 8 Old number 142.

١ وصل كتابك اعزك الله

٢ تاريخ الحساب الذى ذكرته

٣ واعجل به ولا توخره

٤ هنا ان يحمل يوم الاحد

٥ الاقلام لم تصل فتوجه بها

verso fragment of address

لابى الخير الى الغلمان

In line 5 the writer complains that some pens which he had ordered had not arrived, and he orders them to be sent. Though the singular is used the address seems to be in the plural 'to the slaves', the writer being one Abu 'l-Khair.

16

C IV 11. 25 × 16 Old number 198.

Recto a long letter of which seven lines are in partial preservation; a few diacritic points.

١ ذات يد عارف بن ابرهيم بن الاقدم ودفع
٢ الى ثمن من موزر بن المبارك اكتبه ابراهيم
٣ وطالبنى ان اقبل ذلك منه ففعلت ذلك
٤ وانما كان ذلك التاخر من تودة صاحب
٥ القصر حمل عمر فكتبت
٦ عليه بالقلم الله عالم قولى هذا
٧ جعلنى الله فداك

17

F III 5. 14 × 12 Old number 71.

١ اعزك
٢ كتبت اليك
٣ على الذى يسرك والحمد لله كثيرا
٤ وقد والله انكشف
٥ خلق فى امورهم
٦ تنكشف

Verso

لابى الاسو ابقاه الله
صالح الخادم مع اصحابه

This fragment is of interest for the address. It is addressed to Abu 'l-Aswad (whom God preserve!) by Ṣalih the servant (or eunuch) and his mates.

18

B V 7. 34 × 18 Old number 30.

١
٢ حوائجك الكتاب باسم حسين
٣ قد كتبت اليك ان توصى الى اصحابها ان تفرق على كلمن كان له كتاب فلم
٤ انا اعلم انه ما حق الله اشد عليك من ان ترانى اوجب الى شى
٥ فانى على كل حال هذه الحاله و
٦ الجواب فى وجهنا ليكون عندكم ان شا الله
٧ فدان الدينار حتى يجتمعوا
٨ بطرس الحارس خرج اليك فاكتب الى
٩ كتاب اليك القصب الكتان لو تسلفه دينر بعشرين
١٠ ابقاك الله وحفظك وليس على درهم واحد
١١ وجهت اليك خراج هذه السنة الى خروجى اليك ان شا الله

It does not seem possible to enucleate any continuous sense from these fragments. Some ten centimetres are lost from the right hand side of lines 1–7: the same portion of the remaining lines is illegible. Some one requests an advance of one dinar for twenty (qirāṭs ?). The writer asserts that he does not owe one dirham. He promises to send the kharaj of the year.

19

B I 8. 32 × 30 Old number 196.

١ بسم الله الرحمن الرحيم
٢ واطال ال
٣ قد علمت القسطال
٤ بتصحيح خراج القرظ وانى
٥ جعلت فداك اثبات ذلك الا يرفعه بحاله اليه

٦ فرايك جعلت فداك فى ذلك بالحيازة وسهل هو هنا ان شا الله

٧ جعلت فداك واعزك الله

The letter has to do with kharaj. If line 4 has been read correctly the crop concerned is of *qaraẓ*, a plant used in tanning.

20

F II 10. 15 × 10 Old number 112.

١ من نصر وجميع من فى منزلك

٢ نه دينار وقد لهانى من املى انهم يخبروا

٣ كتب الى ابو الربيع ابقاه الله كتاب فاخذ

٤ هذا ذلك الزمان الذى يريد ابرهيم يبعث

٥

٦ بعثتهم اليه فليردهم الى وانا اكره

٧ من اصحابنا والا حمارا وقد اهدى

٨ فاحب ان تكتب الى يخبرك وحالك وخبر من عند

٩ ابوك ابقاه الله فان كان ببلاد يريد ان

١٠ فان قدرت ان اخذها من اصحابها والا لزمتها

١١ فاركبها

The letter refers to a gift which the writer had received of a mount. Too much is lost to enable us to make out the import.

21

E IV 15 recto. 9 × 10 Old number 309.

١ من اهل مكة يقال له اعي

٢ محمد المكى يسل عنه

٣ وقد اتا الفسطاط مرتي[ن]

٤ كان اخيرا خرجها معه

٥ ونفقتها وآكد ذالك

٦ امرها ماجورا ان شا الله

verso in another hand

١ قد خرجنا ببيع بثمنية ودانق الى

٢ والقسط المر خلاصا يتوقعوا

٣ وقد كتبتم الّى واخرين يا عباس

٤ بسبعة دنانير وكتبه الى العمل بيد معربل

٥ دينرين يشترى لك منه احمال ثلثه

٦ اذا يعلم بك احمد ولا تجعلن حمل

The recto mentions a man of Meccah named A' . . . b. Muḥammad al-Makkı, who had twice come to Fusṭāṭ. He had finally brought some woman with him and [paid] her expenses. The verso refers to some dealing in bitter costus.

22

B II 8. 30 × 19 Old number 29

Originally 9 lines; only fragments remain.

١ بسم الله الرحمن الرحيم

٢ اكرمك الله بطاعته واحاطك بعافي[ة] فى الدنيا والآخرة كتابى اليك وانا فى

٣ سلامة وعافية

٤ اذا سلم الله حامل كتابى اليك فادفع[ه]

٥ دنانير مثاقيل ودينر ودرهم وسبعة قراريط وقد كنت وجهت

٦ كتابى اليك

The request is, as usual, for the payment of money, and it would seem a fairly large sum.

23

F III 20 | 10 × 9 | Old number 60.

١ وعشرين دينر ونصف جداركما كتبت
٢ حوائج الداخل منقطع فربطت
٣ اليوم فلا تشترى الا متاع تعلم
٤ فان رزق الله بيع بيتى
٥ كتب اعلامك بذلك
٦ ان شا الله

This letter evidently contained some information about a house and some instructions to a servant or agent.

24

C IV 7 (A) verso. | 19 × 10 | Old number 255 b.

من مريم مراة عيسى

recto

١ مرك وطال عمرك ورايت
٢ صاحبه واحب
٣ اقرا على ابو الحسن السلم
٤ عنك والسلم كثيرا

The name of the writer of the letter *Maryam wife of Isa* suggests that she was a Christian. This need not necessarily be refuted by the greetings to Abu 'l-Ḥasan. Ḥasan was a name taken by both Jews and Christians, as Jāḥiẓ complains.

25

G I 1 verso. | 19 × 17 | Old number 245.

١ بسم الله الرحمن الرحيم
٢ لا حول ولا حيلة ولا قوة الا بالله

٣ عرفت

٤ الاسود

٥ او الى احمد وميمون الطويل

The name Maimūn occurs repeatedly in the Index to Guest's Kindi. The laqab 'the Tall' is also found. The ejaculation in line 2 shows that the writer had received some painful intelligence.

26

B IV 6 (A) recto. 18 × 11 Old number 75.

١ عصره اثنى

٢ احيط بهذا وله

٣ ياكل ثمر هذا ال

٤ نطالبه بذلك ان شاء الله و

٥ الى مع انسان من قبلكم ثقة

٦ وكله ويختمون على المال بخاتمه

٧ وما نعلم انه يقوم بدرهم

٨ ابقاك الله ثم شرفك

٩ مهم برحمته

The writer instructs the addressee to demand a sum of money from some one, which is then to be sent to the former in charge of a trustworthy person, after the bag has been sealed with the addresser's seal. Yet he admits that he is not sure that the debtor will be able to produce a dirhem.

27

E III 4. 13 × 9 Old number 273.

١ منه وقد مسح من فوره ما معى

٢ كلمها الحسن بن سفيان فعرفها

٣ ابقاك فى عافية وسلامة

٤ تامر به من حوائجك اخبرنى ذلك
٥ كرامتك وسعادتك واتم ن[عمه]
٦ ٥ الراعى راس ٧ وقد ار
٧ لها الذياب وزعم انه م-
٨ يتعلف القرظ والذى ترا

The letter deals with farming. In line 1 'he measured at once what I had' must refer to the measurement of lands: line 6 mentions three head (of cattle), line 7 the wolves, and line 8 'it feeds on qaraẓ'.

28

C III 6 (A). 14 × 13 Old number 262.

١ وكان قد فرغ
٢ الا تمنعوا تلك الضان من الرع[ى]
٣ باقى عليه لاعرفه الا ان
٤ ابا جمل حفظك الله فى عافية
٥ امتعنى الله بك

The writer gives orders that certain sheep are not to be kept from pasture.

29

B III 10 (A) verso. 15 × 28 Old number 2.

١ بسم الله الرحمن الرحيم
٢ اطال الله بقاك وادام عزك وكرامتك وتاييدك
٣ وسلامتك واتم نعمه عليك وزاد فى احسانه اليك
٤ اعلمك اعزك الله ان الجارية الذى دفعتها الى بيتى

٥ بحال اصابها فاعطيتها انسان مر بى لاخبرك

٦ ولما مر بها قام انسان

The writer states that the slave-girl whom the addressee had sent him was suffering from some complaint, and that he had given her to a passer-by, to inform the addressee: but when he had gone off with her, there rose a man . . .

The addressee may be a slave-dealer, though the salutations seem too respectful for this. It would seem that the complaint was mental.

30

G I 5 verso. 23 × 13 Old number 299.

لابى نصر حفظه الله من

recto

١ [ام]تع بك واتم نعمه عليك

٢ فى القارب الذى كنت

٣ اصبت من كراه لبعض اصحابك

٤ ورود كتابك علي

٥ عليه واعمل الجارتين بالخيرات

٦ كرهت ان ترجع اليك

٧ وجه فى طلبه وطلب غيره

٨ كاتب اليك بالذى يكون

٩ وحفظك واتم نعمه عليك

The letter has been torn vertically, and in consequence, though what remains is fairly legible, its import is obscure. The writer says something of a boat which had been hired out to one of the addressee's friends. In line 5 he requests that the two *voisines* be treated well.

31

B II 2 verso. 27 × 27 Old number 252.

لابى جعفر ابقاه الله محمد بن اسمعيل من ام عباس

recto

١ بسم الله الرحمن الرحيم

٢ جعلت فداك وامتعنى الله بطول مدتك واتم نعمه
٣ عليك وكراماته لك من الدنيا و[الآخرة] برحمته
٤ عجبـ خرجت من ء رهيم
٥ حتى يجيئنا خبرك وترسل وخبر
٦ دفاعه عنك فها ذالك منك
٧ لا خبر ولا كتاب
٨ على اى حال
٩ كما سالتنى سهمك
١٠ وقد غمنا غم شديد و
١١ على صفته واسل الله
١٢ والآخرة برحمته اعلمك
١٣ ارزاقك

right hand margin

جعفر وامه وعباس وا

The address is preserved: To Abu Ja'far (whom God preserve!) Muḥammad b. Ismā'īl from Umm 'Abbās. The writer (a woman) complains that she has received no communication, but little more can be made out.

32

F I 13. 13 × 11 Old number 115.

١ ان عيسى
٢ حمدون الدينر وانا على
٣ ويتخلص الدينر منه
٤ الديات
٥ حتا يتخلص منه الدينر
٦ واطلقت يحيى

٧ عرفنى فاقف على ما
٨ بخط واحد وهذا كله
٩ ابلغ نفسك السلم واهلك]
١٠ واهل البيت يقرئك ا
١١ الينا بحوائجك فانك تس[ر]

The writer gives some instructions about the recovery of a dinar from some debtor.

33

B IV 11 (B). 26 × 11 Old number 144.

Strip of letter, partly erased; remains of 17 lines.

١ ا] وحشتنا يا اخى
٢ علم خبرك وحالك
٣ . . . وقد كتب وال
. . . . . .
١٠ قد بعثت الى عنب بالقيراط
١١ وقير فادفعها اليها ان شا
١٢ خب[رك] وحالك وهيتك
١٣ علمه من امرك

Apparently the writer had received a consignment of grapes and requests his brother to pay the woman who had sent them.

34

E IV 11 recto. 22 × 13 Old number 272.

Right hand portion of letter.

١ بسم الله ا
٢ اطال الله بقاك سيدى واعزك

٣ وجعلنى من كل سو فداك

٤ فى عمره اعلم انه لم يد

٥ جعلت فداك ان س

٦ مع خادمك اليك دسا

٧ [ا]لى وكيلك بالدرمون بحس

٨ وجهك سيدى جعلنى الله

٩ خرجوا على بها عام الا

٢٠ لا يخفا على سيدى جعلنى

٢٢ السلعة وقد ء

It would seem that an earlier letter has been washed out. Verso contained another letter, but with the loss of strips of the papyrus most of it has disappeared.

The writer is evidently an inferior, as he addresses his 'master' in the third person. In line 7 the word درمون appears to be identical with درمونة quoted by Dozy, as meaning some form of river craft.

35

E IV 20 recto. 23 × 18 Old number 303.

١ ابى عيسى مولى ابو الربيع

٢ وما خر[ج] من يدك فى تعلماته

٣ من اوله الى اخره

٤ ابن اسحاق بن نوح لم يصل اليك فقد والله وجهت عليه ومعه ذلك

٥ وانا اتوهم ان الضان على اولئك

٦ الذى وجهت به وكتاب الشيخ اعزه الله

٧ الف الدينر فلم اصيب له اثر فعلى هذا

The verso appears also to be part of a letter, which deals mainly with sums of money.

١ ابقاك الله ستة واربعين دينر وثمن

٢

٣ اربعه الدنانير ونصف بجارية

٤ اليها واخذ الجواب

36

C IV 9 (A). 23 × 8 Old number 253.

٢ مزيد كرا بيتى وقد دفع الي ثمانين درهم وانه يريد ثلثة وثمانين درهم وانا

٣ الى ان ياتى رايك فى امرها فاسرع به الى يوم الاحد فى الوسط مع كتابك بخبرك وتزيده

٤ عليه فانك تسرنى بذلك

٥ اكرمك الله الخ

The letter deals with the rent of the writer's house: eighty dirhems had been paid, but eighty-three were wanted.

37

E III 3 recto. 19 × 10 Old number 237.

١ فلعل الله ان يجعل فى عاجل له البركة والعافية

٢ فلا تدع ذلك عزمت عليك من يومك هذا فتكلفنى

٣ الركوب اليك وذلك مما يشق علي فاعلمى ذلك

٤ ابلغ عمارة وولدها سلاما كثيرا

٥ حفظك الله

This seems to be the end of a letter; apparently it was addressed to a woman, but the writer has been careless about putting his verbs in the right gender. The verso of five lines contains some final salutations probably in answer to this letter.

38

C I 8 (A) recto. 16 × 10 Old number 248.

١ انا شديد الحاجة اليها

٢ الى ان

٣ اما من الذى يخاطب رجل ولكن من اتكل

٤ على ان حوائجنا اذا كلفناها من نشق به تروج علينا ولو تعلمت

٥ احمد بن حيون او الى اندرياس شريكه ما يروجان به عمل وبعد

The writer mentions Aḥmad b. Ḥayyūn and Andreas his partner: apparently some commission is to be given them.

verso: fragments of six lines.

39

B V 5 (A). Old number 330.

Strip in clear hand.

١ بسم الله

٢ حفظك الله [وادام س]عادتك

٣ كتبت اليك وانا بحال ع[افية

٤ اخبرك حفظك الله انى

٥ وابى ذكر حفظه الله

٦ ثم تسليم حدنا القديم

٧ وفسر ذلك لك فار

٨ ذلك اليهم وستوصى

٩ وقد كتب اليك فى

١٠ قبل منه فاسلو ه

١١ اعلمته انه لم

١٢ وانت حفظك الله

١٣ ما قبلك من الحوا[ئج

١٤ واكتب الى حفظك الله

١٥ بما يكون

١٦ حفظك الله

١٧ اقرى ابى جعفر

The writer mentions in line 5 ابى ذكر 'whom God preserve'. The name is rare, and the person mentioned may be identical with Abu'l-Dhikr Muḥammad b. Yaḥya al-Aswāni (from Assouan) of whom an account is given in the Appendix to Guest's *Kindi* (p. 532): the mention of Abī Ja'far in line 17 confirms this. Guest's authority gives the following details about him:

Born Rabi' II, 255 (began March 19, 869 A.D.) he started trading in dates (whence his trade name al-Tammār); he is said to have been originally from Ikhmim. He attended the classes of Muḥammad b. 'Umar of Spain, and studied law, in which he became proficient, and was regarded as an authority on the system of Malik in Egypt. The first qāḍī who employed him as deputy was Abu Ja'far Aḥmad b 'Abdallah b. Muslim b. Qutaibah, who entrusted him with the assignation of women's shares in inheritance He was appointed deputy qādī in Egypt 2 Dhu'l-Qa'dah 311 (Feb. 11. 924). He died at the age of 85.

The letter apparently dealt with some legal business, connected with an estate, since 'our ancient boundary' is mentioned. Guest's authority states that Abu'l-Dhikr assigned to a woman who had been divorced three times residence and alimony in accordance with the system of his chief, and against that of Malik. The 'benefits' mentioned in the letter may be connected with this.

40

D V 8 (A). 24 × 12 Old number 139.

١ بسم الله الرحمن الرحيم

٢ اطال الله بقاك واعزك واكرمك

٣

٤ وقد كنت كتبت اليك كتابا

٥ ولم يكن يبقى من البقية

٦ الخروف الذى كتبت الي فيه قد ذكر

٧ يوم الاحد فاحسب ان يكون

٨ ما يجده وانا اجد

٩ ولم اضمنه عند كتابى اليك

حوائجك مع ١٠

فى ذلك الى طاعتك وامرك ١١

اطال الله ١٢

من عبد الكريم بن ابى

Letter of one 'Abd al-Karīm b. Abī . . . . It dealt with something that had happened to a ram.

41

C I 1 (A) verso. 22 × 11 Old number 257.

recto

نافع

بسم الله الرحمن الرحيم ١

سلم عليك فانى احمد اليك الله الذي ٢

عافاك الله و[اتم] نعمه اليك ويرحمك ٣

الله لابن اخوك ٤

ان رايت ان تحضر ذلك معك يوم السبت فعل[ت] ٥

فلا تدعى ذلك عافاك الله ٦

٧

والسلام عليك ورحمة [الله] ٨

Letter from one Nāfi' to a woman, who is requested to produce something on a Saturday. The genders of the verbs are, as often, careless.

42

D II 5. 25 × 21 Old number 106.

Torn papyrus in good hand : 11 lines.

بسم الله الرحمن الرحيم ١

جعلت فداك واطال الله بقاك ٢

٣ السلم
٤ كثرة
٥ وليكتب الىّ
٦ اليك غير كتاب فلم يرد اسم
٧ وليكتب الى فى جميع حوا
٨ بالسلم كثيرا وعلى محمد وعلى السلم
٩ جعلت فداك واطال الله نعمه عليك
١٠ احسانه اليك ومد الله فى عمرك كثير والد
١١ يقربك السلم وعلى محمد السلم

This letter consists almost entirely of greetings, with some complaints about the writer's letters not having been answered and requests for letters.

43

F II 7. 10 × 9 Old number 77.

١ فانا لله وانا اليه راجعون
٢ الذي لا يخلف الميعد
٣ المنتظر وقف هذا الشهر
٤ انى لا مالى
٥ ولو وجد حقى
٦ على ذلك وبالله الذي لا اله الا
٦ هو انى لاخسر من مالى فى
٨ وجوه كثيرة بمقامى فى سفله

The letter opens with some Qur'anic references. The writer complains that he suffers pecuniary loss of sorts by staying in humiliation (?). The last word from the context should rather be the name of a place.

44

C II 7 (D). 14 × 10 Old number 249.

١
٢
٣ عمرو ابقاه الله
٤ ابو عمرو
٥ اما ابو عمرو ان تامره بالف
٦
٧ فقد احببنا ما يصنع
٨ يصححها عليه ان شا الله
٩
١٠
١١ اطال الله بقاك
١٢ وزاد فى احسانه اليك
١٣ وذلك ان ابو عمرو اثقل علينا الثمانين
١٤ وانفذ يكره عمله لهم

The letter has been washed out, doubtless with the intention of using the papyrus for another communication. The above fragments of 14 lines are all that remain. One Abu 'Amr's name recurs in the fragment, which deals with a demand for money.

45

B IV 8 (A). 13 × 10 Old number 127.

Remains of 8 lines.

٤ هو فى يدى الحراس وانما
٥ س الا يعينو على الضرب

٦ سيدى فى صدقته التى
٧ حفظ الله سيدى واطال بقاه
٨ وكتبت

B. 16 × 13

٢ فالهيه منها
٣ الى العامل اعزه الله وسلينى بهذا

The second of these fragments is addressed to a woman who is asked to 'divert him from her (or it)', and (apparently) to make some request to the governor, which will console the writer.

46

E I 10 verso. Old number 193.

See above VI **21**.

١ بسم الله الرحمن الرحيم
٢ اطال الله تاييدك
٣ وصل كتابك اعزك الله
٤ والاذي كتاب
٥ سليمن فبعثت اليك المراة معها واركبتها اليه
٦ بقدرة الله
٧ قد كتب الى ابو المنير اعزه الله يذكر انه لا يخلينى اكثر
٨ وارجوا الا يكون لنا بمشيئة الله
٩ ولا فانى شهد الله رجوت ان يبلغ شاوك
١٠ ان شاء الله عليك منى اعزك الله افضل السلم كثيرا وانا اقدر والله
١١ لا اخرج

The names Sulaiman and Abu'l-Munir occur in the fragment. The latter name is rare, but is occasionally found. The writer hopes that some one (the addressee's son ?) would attain to his rank.

47

C III 9 (A). 22 × 11

Fragment of five lines, with three perpendicular thus :

١ فى الارزاق الاخرى فانك تعلم انهم اخذوا
٢ والحرث فان كنت تامرنا ان نحرث لهم فرايك
٣ ابقاك الله ومد فى عمرك

Evidently a complaint that some people had taken the writers' crops. 'If you order us to till for them, your opinion' *is to be obeyed.*

48

Exposed 5 (B) recto. 37 × 12

١ بسم الله الرحمن الرحيم
٢ اطال الله بقاك وجعلت فداك قد انفذت لك اعزك الله
٣ قدرى من قدرة لا تسل عما فيه جفى فانظر اعزك الله
٤ الى قضاك حقى [فإيما اخذلى من جرجير عالية مائتى
٥ اردب واردب اخذ منه عرسى خمسة وسبعين
٦ دينر وعما خليته بدارى
٧ احد اعشر اردب ولك اعزك الله نصف الخرج
٨ يحمل حمد بن ابى على
٩ الدواب بحالة علته

13 more lines, mostly illegible
Jurjir is mentioned by the geographers as 30 miles from Farama.

49

C II 4 (A). 13 × 8 Old number 208.

Scrap.

١ وقد كان حد لى
٢ هذا الحد وانى ايدك

٣ الله

٤ ووقع اعزك الله هذ

٥ الربيع ما يقع عليها

٦ لان سالت عن هذا

٧ وانى ايدك الله كتبت

٨ على نفسه

Verso ابقاه الله twice, and some other words. The address is lost.
The opening lines deal with boundaries: the latter with some agricultural troubles.

50

D IV 11 recto. 22 × 11 Old number 49.

The document bore a seal, of which the circle remains. It is imperfect both on the right and the left. Writing very faint.

١ تك وزاد فى احسانه اليك واتم

٢ ولو ذهبت اصف لك كل حالى لطال مد الشرح

٣ الا انى صرت بمرض الموت فصار

٤ وتسلفوا قوم دراهم

٥ ان يطعمنى بها الجانى اختلال حالى

٦ غير انى ادخلهم المحلة فى هذا اليوم

٧ الله وكتب الى ابى العباس

٨ حيلا لهم فى اخذ نصف قدر مزارعى بلا

The writer complains of his troubles, stating that he was sick to death: also of some scheme whereby people endeavoured to rob him of half his lands.

51

C IV 8 (A). 11 × 10 Old number 258.

Scrap containing parts of 14 lines of letter addressed to a woman.

١
٢ لو وكل مات ابنى (؟)
٣ مات اخوة كاملون
٤ هو اشترى لك والحـ
٥ الله موتى ويخلينى وتالدى
٦ فى عافية انظرى الذى
٧ اليه انعمى اعلمينى ايش

52

C IV 9. 12 × 9 Old number 253.

Strips: 4 lines of letters.

١ وابو عبد الله اكرمه الله لبغض هد
٢ بتلطفات يجرى الامر وكانك توصى الى ان الخبر
٣ ان شا الله
٤ جعلت فداك الخ

53

G I 2 (A). 13 × 11 Old number 286.

١ من عندك
٢ اقل ورد كتاب ابى جميل قرة

٣ على والدين خمسين دينر

٤ بن قرة يلزمه اكرمك الله

٥

The name Qurrah occurs in the Index to Kindi, but not Abu Jamil Qurrah. The debt mentioned, 50 dinars, is rather larger than most of the sums recorded in these documents.

VIII. ORDERS FOR GOODS, ETC.

1

B IV 7 30 × 11 Old number 130.

١

٢

٣ اعتذر عليها وعلى كل حال

٤ يشكون ذلك القول

٥ الله اسل دوام سترك

٦ فى علتى اشيا فاخلفنى ظنى

٧ تيرعت اليك اتم الله كرامتك

٨ . . حقك واعلا ذكرك وبسط

٩ ليه باربعة اثواب بغدادى واربع وثمانين

١٠ احتجت الى عشرين دينار (؟)

١٢ عجلت انفاذ ذلك اليك

The writer excuses himself for something, and states (6) that he had *expected* certain things in his illness, but had been disappointed. Apparently he wants four garments of Baghdad make, and 84 . . . and promises to send twenty dinars for them.

2

E III 11. $11 \times 7\frac{1}{2}$ Old number 135.

١ رقعة عبد الرزاق

٢ بسم الله الرحمن الرحيم

٣ اطال الله بقاءك وادام عزك وكرامتك

٤ وجعلنى فداك قد وجهت اليك بربع درهم

٥ فتفضل ادفع الى الغلام دانق سكبينج

٦ ونصف دانق بزر كرفس وادفع اليه

٧ كسرين وسرنى بذلك ان شاء الله

Last words perhaps لعلى بن عبد القدر

The writer 'Abd al-Razzāq sends a quarter of a dirhem by a slave and requests the person to whom he writes to give the slave a *danaq* of *sagapenum*, and a half *danaq* of apium seed, and two *kasr*. Since a dirhem is equal to six danaqs, there should have been no change, as the two drugs would cost a quarter of a dirhem. It must be supposed that the smaller coins had not their full face value. The salutations with which the order commences seem somewhat highflown for the amount of money expended.

3

E IV 7 (A). 14×6

١ [ق]د وجهت اليك اكرمك الله

٢ غلامى بخمسة دوانق تفضل

٣ اد[فع منها اليه اربعة دوانق

٤ زع[فران ودانق عصفر ان شاء الله

٥ خبرك وحالك وكيف انت

٦ لاكثر حمد الله على ما

٧ علينا من سلمتك

٨ لك من كل نعمة

٩ [ا]بقاك

The order is for four danaq worth of saffron and one danaq worth of safflower.

4

B III 8. 15 × 5 Old number 160.

١ بسم الله الرحمن الرحيم

٢ حفظك الله وابقاك واتم نعمه عليك وزاد فى احسا

٣ وانا فى عافية والحمد لله حمداً كثيرا قد كنت كتبت اليك كتاب قبل هذا

٤ اليك مع رزمة وارجو تكون وصلت اليك

٥ منهم رزمة فيها اثنا عشر ثوب على وجه الرزمة الثمن

وفيها احداعشر ثوب الثمن

verso ثمانية

من ابراهيم بن على بن الحسن البزاز

Ibrahim b. 'Ali b. al-Ḥasan the cloth-merchant states that he has sent to his correspondent so many bales containing so many garments (pieces of cloth) apiece, with the price marked on the bales.

On the same plate there is a fragment of a similar letter,

13 × 8

١ ثلثة اثواب دينار وخمسة

٢ دينار وسدس ونصف قيراط ثلثة اثواب دينار وثلث

٣ ثلثة اثواب دينار وسبعة ونصف ثلثة اثواب دينار وتسعة ونصف

٤ ثوب سبعة فذلك خمسة وعشرين ثوب

٥ بعشرة الدنانير وثلث وقيراطين ونصف

Several of the items are lost. The sum at the end is 25 pieces for ten dinars and a third, and 2 qirats and a half. A third of a dinar is 8 qirats. The pieces were priced differently. The expressions in line 3, a dinar and seven and a half, a dinar and nine and a half, doubtless refer to qirats.

5

B IV 10 (I). 16 × 7 Old number 152.

٢ فادفع الثمن وادى

٣ واحمل الخمر وسلمها

٤ الى يد اعول بها

٥ ان شا الله

٦ كتب

This is an order for wine: to be sent through a trustworthy person.

6

E I 8 (A) recto. 23 × 9 Old number 304.

١ بسم الله الرحمن الرحيم

٢ جعلت فداك وجه الي

٣ السود ودينر ورقة ثلثا ودينر

٤ السيف ونزل هذه الاربعة

٥ دينرا الساعة الساعة فانى

٦ احتجت اليها لئلا يفوتنى

٨ هذه الحاجة ان شا الله

1 In the Name &c.
2 May I be made your ransom! Send me
3 the black coins and the silver dinar(s), three, and the dinar
4 of the sword, and send down these four
5 dinar(s) at once, at once, for I
6 need them, lest this affair
7 escape me, please God.

The script is difficult, but the sense seems clear. The writer demands the despatch of a sum equal to four dinars, made up partly of 'black' dirhems, i. e. of base metal, partly of silver dinars, and of one dinar 'of the sword' i. e. of the sort called *musayyaf*, from which the legends had been rubbed off: evidently this word, which is given in the Qāmūs with that sense, is the Syriac *mshifa* 'polished', 'rubbed', or 'filed'.

The references given by Dozy for the black dirhems all belong to later centuries than this document, but the use of the phrase for debased coinage is natural. He also gives references for the use of *waraqah*. The grammar is peculiar, as the writer appears to use *dīnār* as a collective.

7

C III 6 (B) recto. 12 × 25 Old number 262.

8 lines (broken) with 3 perpendicular.

١ على الذى

٢ انك كتبت بعت غلتى بدينر الا قيراط وبالله

٣ العظيم وذكرت الحمص

٤ وانك بعته على خمس عشرة ويبة بدينر واعلمنى السد

٥ انك بعت على اربع عشرة ويبة بدينر سعرًا زيادة

٦ والقمح اليوسفى بعته على خمس عشرة ويبة وعشرين

٧ فقد ابلغه الله كلما سر

١ قد سرنى الله منه فعليك لعنة الله

٢ خرجت من الجباية التى ما

٣ اهل بيتك

It would seem that the author of this letter complains to his agent that the latter has sold the crops at a somewhat higher price than he has reported, so as to pocket the difference. He had reported the sale of chickpeas, 15 waibahs for a dinar: but the writer had learned from another source that he had really sold at 14 waibahs. He therefore roundly curses his correspondent in line 1 of the perpendicular addition.

8

F I 12. 14 × 9 Old number 170.

١

٢

٣ فذلك عشرة الدنانير وربع دينر وثلث فانا اسل

٤ الى بوصولها اليك وانا باعث اليك بالباقى ان شاء الله ثم
٥ والسبع اثواب بدينرين فانهم اقاموا ايام كثيرة و
٦ عنهم فلا تتوهم علي تقصير يابا سليمان فانى حريص على سرورك
٧ وابويه السلم كثيرا وشريكه السلم مع الكتاب الى بخبرك و
٨ ابقاك الله واتم نعمه

Not enough remains of this letter, addressed to one Abu Sulaiman, for the import to be accurately made out. The author apparently is sending the payment due on a supply of clothing.

9

F I 11. 14 × 9 Old number 171.

١
٢ ا]بشاده ان شا [الله] ومعه صرة
٣ هدية واذا سلم الله ابشاده النوبى اقبض منه احداعشر
٤ اذا سلم الله ووصلت اليك اكتب بوصولها اليك ان ش
٥ المتاع عندنا كاسا كاسا فلا توجه الى الا بدرهم
٦ اليه وان لم يكون رخص الامر لا يوجه شى حتى يخرج ما عندنا
٧ مع الكتاب بخبرك وحالك وجميع حوائجك ابقاك الله وحفظك

The writer states that he is sending a purse with Ibshadah the Nubian, and requests a receipt. The further instructions are obscure owing to the loss of many words.

Ibshadah is an Egyptian place-name, which recurs. It is also used as a personal name.

10

D VII 11. 6 × 20 Old number 200.

١ وكتبت اليك فى ثوب توتى تاخذه وبطانته للقصر
٢ فلم تلتفت الى كتابى البتة والله المستعان

٣ وقد وجهت اليك جبة حمرا فاقبلها وطرثها واحذر ان تطمئن واجعل

٤ وكل قطعة وعجلها

Instructions to a tailor or repairer of clothes. The words are unusual; *qabila* or *aqbala* is cited by Dozy from Ibn Baṭṭuṭa in the sense of 'smoothing down'. The adjective after *thaub* in line 1 is without points; the reading given, which would mean 'mulberry-coloured' is conjectural.

11

D VI 6 verso. 19 × 17 Old number 39.

١ بسم الله الرحمن الرحيم

٢ اطال الله بقاك

٣

٤ حامل كتابى اليك اقبض منه ان شا الله تعالى

٥ عينا اثنين وعشرين دينر ميرية اقبض بتعبيره

٦ نصف درهم فى الدينر فان بن الاسكندرانى ليس

٧ ياخذ الا نصف قيراط اكتب اليك وانا

٨ اعلم من شفقتك على

٩ ذو النعم

١٠ ابعث الى من ذلك عشرة

١١ اثواب قدسى جياد

١٢ بديع ومنه نداخل

After compliments the writer proceeds:

4 Take from the bearer of my letter, please God,
5 twenty-two gold dinars governmental; take for passing it
6 a half dirhem on the dinar, for Ibn al-Iskandarani does not
7 take more than a half a qiraṭ. I am writing to you being
8 I know of your compassion upon me
9 the Bountiful
10 send me of that ten
11 fine Qudsi robes

Dozy quotes Ibn Baṭṭuṭa for references to the material Qudsi, i. e. fabricated in Jerusalem. Apparently

the coins sent were of a foreign issue, and something had to be paid for 'passing' them. If a dirhem had the value of one fifteenth of a dinar, the writer's terms were clearly more liberal than those of the banker, who only allowed one forty-eighth, whereas the writer offers one thirtieth.

12

D II 3 (A) recto. 24 × 24 Old number 139.

١ منصورة

٢ تاخذ منه الثياب

١٠ وانظر ان تبيع العسل

١١ المظى كله وتستقصى فيه وتدفع الى ابن فضيل

١٢ ستة الدنانير بعد ان يكتب اليك ابو العباس

The remaining lines are fragmentary and illegible. The writer asks his correspondent to sell the honey made from the flower of the pomegranate: honey of this sort was thought to be especially good (Ibn Baiṭār and Lisān al-'Arab). The correspondent is to pay six dinars to Ibn Fuḍail after he receives a letter from Abu 'l-'Abbas.

The verso is in part washed out. The following words are legible:

٣ فى الخراج

٤ يستجمع

٨ فى خمسة ارادب قمح خزنها فى قلندون

Al-Qalandūn is mentioned by Sharaf al-din 176, 15 among the dependencies of Ushmunain.

13

A I 7 (B) verso. 23 × 11 Old number 145.

١ من جملة ما بعنا

٢ سعر القمح حين كتبت اليك ثلثة ارادب وويبة وثلثة ارادب وويبتين

٣ فان كان عندك شىء من الكتان فعجله وقد بعثت اليك بالحمار مع عيالى

٤ وفيها اندونه الذى يسكن فى قلندونه وقد بشرتنا

٥ واندونه الذى اوصيناه بالقيام عليه ليوصله اليك ان شا الله

The writer states that the price of wheat when he writes is 3 ardebs and one or two waibahs (doubtless for a dinar). He asks that any flax which his correspondent may have may be sent speedily. He is himself sending the ass with his family, including Andunah (Antony) who lives in Qalandunah, doubtless the same as al-Qalandun mentioned by Sharaf al-din among the dependencies of Ushmunain.

14

F III 12. 11 × 14 Old number 172

١ الرحيم

٢ امتع بك فانى كنت كتبت اليك اسلك

٣ بغداد يامر بدينار وقد بعثت

٤ هذا بن ابى الخير الجبان ما قبضته منه

٥ فانها لابى سليمان والثلثة الدنانير له ايضا

٦ الثمن ان كان الصيحانى غال فاشتر ما رايت

٧ يقريك السلم كثيرا ويقول عيالك فى عافية وانا كثير النعامة

The writer orders his correspondent to buy Ṣaiḥani dates, if they are dear. He furnishes certain financial details, but too much of the document is lost to permit of our enucleating them.

15

D VI 4. 18 × 15 Old number 131.

Papyrus torn: most of 10 lines remains.

١ بسم الله الر

٢ اطال الله بقاك وادام عزك وكرامتك

٣ وعندك

٤ كتابى اليك وانا فى عافية والحمد لله كثيرا

٥ قد وجهت اليك اكرمك الله حسنا وبركة

٦ حتى تشارطه وتقدمى

٧ ان شا الله

٨ ان شا الله

٩ اطال الله بقا

Since in line 6 the pronominal affix signifies 'him', it is unlikely that بركة in line 5 is a proper name: the 'him' will refer to Ḥasan, with whom the contract is to be made. Perhaps then وبركة means 'with a present', a sense illustrated by Dozy.

16

E II 8. 23 × 17 Old number 243

Business letter (fragmentary).

١ اكرمك الله وحفظك واتم نعمه اليك

٢ فى شرقى مدينة اشمونين فلم يزر[ع]

٣ مربع كما مر التسجيل ٨٤ فدان مزيد له

٤ مروج اذا زرعها من ينكر من ال

٥ من ينظر عليها غير ان من تقديرى

٦ تشتريها

٧ فعجل

laterally (?) واستوصى بابى اسحق

The letter contained some instructions about the purchase of agricultural land. The tasjīl of line 3 is the official registration: Amedroz quotes from *al-Ta'lif fi'l-Mustalaḥ al-Sharif* (Cairo, 1312, p. 115, 14) تسجيل الفدن فى كل بلد.

IX. CONTRACTS AND THE LIKE

1

F IV 6 verso. 17 × 11 Old number 233.

Formula of Sale.

This document, which is fragmentary, and in which there are several erasures, would appear to be a draft to be used as a model for some contract which was contemplated. Hence in lieu of actual names and numbers there are the Arabic equivalents of 'So-and-so' and 'Such and such an amount'.

١ فلان بن فلان اشترى من فلانة وفلانة كذ

٢ erasure كتابه تاريخه شهر

٣ erasure توامروا كتبوا هذا الكتاب بين

٤ ما فيه على فلانة وفلانة على يدى فلان بن فلان

٥ كذى وكذى شهرا ابتدايا اول هذا الشهر

٦ دنانير المسميات erasure

٧ انها لم تدخل فى شرائه لانها محبسة دفع ولا

٨ تدفع فلانة ولا فلانة ولا فلان الى فلان بن فلان

٩ وفى هذا الكتاب ولا حق لفلانة ولا لفلان

١٠ مرسومة فى كتاب الشرى وهذا

١١ ووقفه فيه فما وقفت فلانة او فلان

The sale contemplated is by a man to two women; certain property is excluded from the sale on the grounds of its being 'tied up', i.e. *waqf*.

2

B I 10. 29 × 22 Old number 18.

Bequest of Palms.

١ لريق الرومية ام ولد عبد الله

٢ الاشهل ولقاسم النو[بية م]ولاة عبد الله

٣ الاشهل ثلث النخلين المحبسين عليهم

٤ من عبد الله بن

٥ وفى منع اسحق يوم

٦ سدس دينر ج وثمانية عسل سدس

٧ على ريق الرومية ام ولد عبد الله بن ابى الاشهل وعلى غزال

٨ وعلى قاسم النوبية مواليات عبد الله بن ابى الاشهل

٩ عبد الله بن ابى الاشهل النخل التى فى الشرقى من المنزل

١٠ لى غزال الرومية وعلى قاسم النوبية مواليه وعلى اسطوروا

١١ المسمى وعن ميسرة احد حدود المنزل الذى

١٢ وهو المنزل والدار الذين فيهم هذه النخل التى حبسها عبد الله

١٣ هل عليهم واجرا عبد الله بن ابى الاشهل هذه النخل مجرا حبس المنازل

١٤ فى كل سنة وتصدق بثمنه عن عبد الله بن ابى الاشهل

١٥ لجيرته المسلمين واقام عبد الله بن ابى الاشهل حسين بن بلل النحاس فى هذه

١٦ لذلك حسين بن بلل بعد ان قرر عليه وفهمه

١٧ الاشهل ثلث النخلين المعروفين بورثة بهلول البلان

١٨ من النخلين مقامه فى المنال وباقى النخل قبل حسين بن بلل

١٩ ابن الحسين وكيل هاولاء الاربع نسوة المسمون فى هذا الكتاب

This document is of considerable interest, but it is badly mutilated owing to the loss of letters and words on the right side, while some writing has been inserted between lines 4 and 6 which apparently does not belong to the original document. The testator whose name appears several times is one 'Abdallah b. Abi'l-Ashhal, who assigns portions of two palm plantations to four women, Rayyiq the Greek, his slave-girl who had acquired certain rights by maternity, Ghazal the Greek, and Qasim the Nubian, who are described as his 'clients', i.e. freedwomen, and Usturwa (? Astraea), perhaps slave-girl of the testator's wife. A certain Ḥusain b. Bilal the coppersmith is appointed the trustee of the four women.

The method employed for securing the enjoyment of the property to these women was that of the *waqf* called in this document *ḥabs*, whereby the property was treated as a pious foundation and so secured from confiscation, whereas it was provided that the fruits or a certain portion of them should be enjoyed by persons named by the testator. The writer speaks of houses which he had consecrated to pious uses, and apparently plantations whose fruits should be sold and the price given in alms to the Muslim neighbours.

Line 6 seems to be part of an account, in which it is recorded that something cost ⅛ of a dinar and 8 of honey cost another ⅛ of a dinar. Line 5 is part of the same document but its import can scarcely be made out.

3

E II 6. 18 × 16 Old number 215.

Lease. A.H. 306.

١
٢ اشهر متواليات
٣ القبط من سنة ست وثلثمائة
٤ قد قبض اسحق بن سليمن اللبان هذه النصف الحانوت المذكر
٥ الكتاب وسكنها مسامحا فى جميعه غير مقسوم
٦ هذا الكرى فاذا انقضت هذه الخمسة اشهر المذكورة فى هذا الكتاب
٧ النصف الحانوت المحدود في هذا الكتاب الى كل من ا
٨ بها من الذى تحمل قبضها منه وسكنها شهد على ذلك
٩ — ١٣ شهد الخ

A shop, of which the location is lost, is hereby leased to one Isḥaq b. Sulaiman, brickmaker, for five Coptic months of the year 306 A.H. During that period he is to have undisputed possession, but when it terminates the owner is to resume possession. The amount of rent is lost. A series of witnesses' names follows: these appear to be washed out.

The papyrus is severed in the middle, and some letters are lost between lines 6 and 8.

4

D IV 2 and 3. 8½ × 30 Old number 5.

Lease of two shops. A.H. 250.

Fragments of 15 and 10 lines.

١ قد اكرى مرشد بن يحيى المحسن بن م
٢ عان اكراه حانوتين
٣ اشمون
٤ حد هذ القبلى منزل يونس
٥ ومنزل لورثة كوثر بن عبد العزيز
٦ منزل اورثة اسحق بن سواس

٧ منازل مرشد بن يحيى والمرى الكرم
٨ الحانوتين المنزل
٩ من هذه الدار يجرى فيها ما شاء
١٠ من الاعمال سنة كاملة اثنى عشر
١١ شهرا بدينر واحد مثقال
١٢ فى كل شهر
١٣ قد قبض محسن بن موسى هاذين
١٤ الحانوتين المسمين فى هذا الكتاب
١٥
١٦ كريا لمرشد بن يحيى فاذا انقضت
١٧ هذه السنة فعلى محسن بن موسى رد
١٨ هاذين الحانوتين الى مرشد بن يحيى
١٩ خالية من السكان نقية من التراب
٢٠ كما قبضهما وتسلمهما شهد على ذلك
٢١ فى اول شعبن اول يوم من ابيب
٢٢ من شهور القبط سنة خمسين
٢٣ ومائتين شهد عبد الله بن
٢٤ زكريا بجميع ما فى هذا الكتاب
٢٥ وكتب فى ٩ ابيب

This document is on the whole clear, though the loss of certain words occasions a little obscurity. One Murshid b. Yahya leases two shops in Ushmun to al-Muhassin b. Musa for a whole year beginning on the first day of the Coptic month Abib 250 A.H. The rent is a dinar a month, and the lessee undertakes to return the shops at the end of the year clear of inhabitants and of dust, in the same state as he received them. And to this 'Abdallah b. Zakariyya witnesses. It is probable that in the mutilated lines 4 to 8 in which a number of houses are mentioned the location of the shops was fixed by these. The dating by a Coptic month, though the year mentioned is the Muslim year, is to secure that the twelve months for which the lease is to continue should be solar months. The persons mentioned are naturally obscure.

5

B IV 3 (A). 17 × 13 Old number 159.

Recto is a document connected with the lease of these same shops, A.H. 252.

١ سنة اثنتين وخمسين
٢ بعد تاريخ هذا الرهن
٣ مرشد بن يحيى وقبض من هذه الحوانيت
٤ عما له عليه من سلفة
٥
٦ الكتاب ورد
٧ رهن هذه الحوانيت ولم يبق لمرشد بن
٨ فيه هذه الحوانيت بارضهن
٩ حق ولا ملك
١٠ من الحوانيت المنسوبة فى هذا

It would seem that the shops (here in the plural whereas the former document refers to two only) were pledged (mortgaged) by Murshid b. Yahya and that the mortgagee foreclosed, so that Murshid had no further claim to them. The date of the document is 252, two years later than the last.

6

D II 7. 25 × 15 Old number 44.

A.H. 181.

١ بسم الله الرحمن الرحيم
٢ كتاب من ابى يزداد عامل
٣ الليث] بن الفضل مولى امير المؤمنين ابقاه الله على
٤ كورة اسفل اشمون للحسين بن انس انى اكريتك
٥ سبعة فدادين بسبعة دنانير
٦ سلفا لتزرعها اما سنة احدى وثمنين و[ماله

٧ تدفع خراجها على ما يأتى من توزيع
٨ حفظه الله مع خراج سنة اثنين وثمنين ومائة
٩ وعليك فيها من الضريبة كمثل ما على
١٠ جميع اهل كورة اسفل اشمون ان شاء الله
١١ وكتب فى ذى القعدة سنة اثنتين وثمانين و
مائة

فدان دننير

ʒ ʒ

1 In the name &c.
2 Document from Abu Yazdad governor for
3 al-Laith b. al-Faḍl client of the Prince of Believers (whom God preserve) over
4 the district of Lower Ushmun to al-Ḥusain b. Anas. Verily I lease unto thee
5 seven feddans for seven dinars
6 to be paid in advance that thou mayest cultivate. As for the year 181
7 thou shalt pay its kharaj according to what comes of the distribution by
8 whom God protect with the kharaj of the year 182
9 and thou shalt be liable for the tax according to what is levied on
10 all the people of the district of Lower Ushmun if God will.
11 Written in Dhu'l-Qa'dah of the year 182.

There follow the words *faddān* and *danānīr* with numerals (= 7) under them.

Al-Laith b. al-Faḍl according to Kindi came as governor—5 Shawwāl 182 A.H. Prior to him there had been a series of ephemeral governors, and this may account for the Kharaj of the year 181 being still unpaid. In 186 his agents caused a revolt (Becker, l. c., p. 133).

The method which the document implies is that the right of farming having been purchased for the district, the amount to be collected was apportioned by the governor. Anecdotes in Tanukhi's *Table-talk* indicate that favouritism had a large share in such apportioning. The low rent demanded is probably due to the possibility that the *kharaj* exacted would be excessive.

7

D VI 12. 22 × 7 Old number 141

Guarantee.

١ واسحق بن ابراهيم وج
٢ بقطر الحارس
٣ من اليوم الى اول يوم

٤ من ثوت فان زاغ
٥ او هرب فعليهم
٦ عشرين دينروكتب
٧ اسحق بن ابرهيم
٨ وذلك فى
٩
١٠ وهذا الضمان
١١ لابى القسم عيسى
١٢ بن محمد فمتاما طلبه
١٣ منهما ولم يحضرا
١٤ ه فهذه العشرين
١٥ دينر عليهما
١٦ جميعا

1 and Isḥaq b. Ibrahim
2 Victor the guardian
3 from to-day till the first day of
4 Thut and if he shifts
5 or runs away they must pay
6 twenty dinars. Written by
7 Isḥaq b. Ibrahim
8 and that on
9 (space for the date)
10 and this is a guarantee
11 to Abu'l-Qasim 'Isa
12 b. Muḥammad and whensoever he demands him
13 of them and they do not produce
14 him, then these twenty
15 dinars are due from them
16 conjointly.

The loss of some lines renders the purport of this guarantee somewhat obscure. Most probably some person who had incurred a debt to Abu'l-Qasim 'Isa b. Muhammad was put in charge of two persons, one of whose names is lost. In this document they agree to pay a fine if they fail to produce the person given into their custody. The word rendered 'guardian' is used for officials with different duties and of different rank.

8

F I 8 recto. 14 × 14 Old number 79.

Sale of house.

١ يو]سف بن عبد

٢ اشـ]ترى بيعة تعرف بكنيسة ابو سرج

٣ منزل الاول وهو القبلى ينتهى الى دار ورثة معوية

٤ ينتهى الى الطريق الذى فيه المسير الى سما وعلون والعروه

٥ الرابع وهو ال منزل ورثة عيسى بن

٦ والمدخل والمخرج والتمتع من الغضا

٧ بن ابراهيم جميع هذا المنزل المحدود فى هذا الكتاب

The name of the purchaser was Yūsuf b. 'Abd—. It would seem that what had been a church, dedicated to S. Sergius (called by Abu Sālih Abu Sarjah), was purchased as a residence, and the boundaries of the property are here given. The three places to which the road forms the second (or third) boundary are all difficult to read. The third seems to be الغرقة, located by Sharaf al-din in الاعمال الدقهلية والمرتاحية: 'Ali Pasha Mubarak does not mention it. He mentions an البيضاء in the same *mudiriyyah* (x. 35), and this may be the correct reading of the first name, though we miss the article. The name علوان occurs in his work (xvi, 78) in منية علوان, but this is in a different *mudiriyyah*.

The first (southern boundary) was the house of the heirs of Mu'awiyah: the filiation of this person has been lost. The fourth boundary was the residence of the heirs of 'Isā b. —

It is not clear whether the word which ends line 6 is to be read الغضا or الفضا. The former is a desert plant, rendered by Philby 'Chenopodiacea sp. (? Haloxylon articulatum).' This plant has various uses, medical and household, but is not mentioned by 'Abd al-Laṭīf in his Egyptian botany. If الفضا is to be read, the sense will be 'enjoyment of the open space.'

The verso contains fragments of two documents; one written horizontally seems to have been the lease of a shop, حانوت: the other written vertically mentions كلما هنالك من الكتان 'all the flax there is there'.

9

D IV 10. 24 × 10 Old number 65.

Request for transference.

Commences with four lines of greeting. There follows after a space.

١ وهى سبعة فدادين ونصف وربع

٢ وقد فى جملة ما مسحنا على احمد بن عيسى

٣ فى ادفو بدو[ية] فى تاريخه فمر اعزك الله باثبات
٤ سبعة فدادين ونصف وربع لداوود بن ابراهيم
٥ سبعة فدادين ونصف وربع ودرارهم فى
٦ جملة ما ارتفع على احمد بن عيسى فى ادفو بدوية
٧ على ما فالله الـ

The document appears to be a request to some authority to transfer to Dawud b. Ibrahim 7 feddans and a half and a quarter which were in the possession of Aḥmad b. 'Isa. The locality is Udfu followed by a word *Badwiyyah* which seems to mean 'of the desert,' an adjective which might be applied to the Udfu of Upper Egypt since according to 'Ali Pasha Mubarak's citations it was the mart for the Bedouin. The amount of kharaj paid on this farm was mentioned in the document, but is lost. Perhaps درارهم in line 5 is a mis-writing for دراهم.

10

B II 9. 26 × 18 Old number 31

Contract.

١
٢ حدها القبلى حسب
٣ فى هذا الكتاب
٤
٥ وسواقيها وجميع حقو[قها
٦ وصحبه فلما هلك
٧ هذا المال وهو الف دينر وخمسين
٨ عليه لموسى بن هرون الحاج وبقيه
٩ لان ما له فى لجميع هذا
١٠ على بن اسحق بن وحدهما البحرى
١١ وخليج النهر وحده
١٢ المارة الى دروط اقسام الكرومات

١٣ والمنازل واشجر [الس]اقى والبئر

١٤ وانبعه من البئر للسقى بجميع حقوقهما وغلاتهما

١٥ المصنعين المرهونين عند مهدى بن موسى بن هرون

١٦ احداهما بنت على بن سليم والاخرى صد

١٧ من الكرومات والاهرى والسواقى

١٨ والاال احد حدودها من الضيعة

١٩ ساده من كورة طحا و

Of the local names mentioned in this document *Daruṭ* and *Ṭaḥa* are familiar.

11

B IV 2 (E). 15 × 5 Old number 25.

Remains of ten lines.
All that is legible is the date Jumada i, 236 or 237.

٣ فى جماد[ى

٤ الاولى سنة ـ

٥ وثلثين ومائت[ين

٦ وكتب عبد الله بن

12

B IV 2 (A). 11 × 9 Old number 25

A.H. 231. Remains of signatures to a contract; 6 lines.

٢ شهد اسما[عيل بن سلام لجميع ما فى هذ[ا الكتاب

٣

٤ سن[ة احدى وثلثين ومائتين

The same signature and date repeated in lines 5 and 6.

13

D VII 2 (B). 11 × 11 Old number 226.

Recto parts of 10 lines; verso parts of 7. Undertaking by one ابو البهاء بن حسين: attested by Ḥusain b. 'Abdallah and Muḥammad b. Zakariyya. Apparently something to do with the lease of a shop. The phrase ما سمى ووصف فى هذا الكتاب occurs.

14

C II 10 (A). 7 × 11 Old number 219.

Sale of land.

١ بيع فدان بدينر
٢ الياس محمد بن عبد المعين
٣ انسطاس وطلب الي ان انحلك فدادين
٤ ارض

The heading was to give the amount paid and the number of *feddans*.

X. RECEIPTS AND AFFIDAVITS

1

E I 5. 22 × 14 Old number 117.

Receipt for cash.

١ بسم الله الرحمن الرحيم
٢ اطال الله بقاك قد صح
٣ من العين المعسول واحد وسبعين ونصف
٤ ربع دينر ونصف الثمن على انه لم يكن لصاحب
٥ ليعلمه ان شا الله
٦ بسم الله الرحمن الرحيم رجب سنة احدى

verso من وصول واحد وسبعين دينار نصف وربع

Receipt for seventy-one dinars, one half, one quarter, and one sixteenth. The last (one sixteenth) is omitted in the repetition on the back.

2

D VI 8 (B). 19 × 8

Discharge. A.H. 227.

١ بسم الله الرحمن الرحيم
٢ براءة لهاشم بن فرج
٣ من دينار دفعه الى ابرهيم بن جوين
٤ وهو اخر ما بقى لابرهيم
٥ بن جوين عند هاشم
٦ سنة سبع
٧ وعشرين ومائتين فلم يبقا
٨ لابرهيم

1 In the name &c.
2 Discharge to Hashim b. Faraj
3 of a dinar which he paid to Ibrahim b. Juwain
4 and this is the last *money* that remained of Ibrahim
5 b. Juwain with Hashim
6 year seven
7 and twenty and two hundred and there remained not
8 to Ibrahim

There follow fragments of four more lines.

3

D VI 8 (C). 9 × 8 Old number 47.

Receipt.
Scrap of seven lines unusually clear.

١ بعد هذه ا
٢ هذه الستة والستة
٣ بالجديد دعوا ولا طلب
٤ بوجه من الوجوه كلها
٥ كلها قد قبض محمد بن

٦ بن عيسى وابواه

٧ ولست فى جمدى الآخرة سنة

One Muḥammad b. — acknowledges receipt of six — in the new coinage (cf. Karabacek, *Denkschriften* W. A. xxxiii. 233) from one — b. 'Isa and his parents and states that he has no further claim.

4

B III 2 (B) verso. 6 × 12

Receipt.

١ بسم الله الرحمن الرحيم

٢ ادى ابو الوليد واخته و اولاد ابو العباس

٣ ابو الوليد دننير

3

5–14 Affidavits

5

B III 10 (B) verso. 2 × 14 Old number 2.

١ لابى اسحق اكرمه الله

---

٢ بسم الله الرحمن الرحيم

٣ اقر بسنده البقار من سكان قرية تدعى سوار

٤ جعفر اطال الله بقاه كبير سورا ومن ابرهيم

٥ فى كثير من عملته اثنا عشر يوما لنقل غلة هنا

٦ شهد بطرس بن سلس على اقرار بسنده الـ

٧ شهد بلوط بن يحنس على اقرار بسنده الـ

٨ شهد بقطر بن مرقس على اقرار بسنده البقار بما فى هذا الكتاب

The first line is the address of the letter on the recto.

In the affidavit which follows, the name of the village seems to be written differently in lines 3 and 4. It is probably to be read شنوان, according to 'Ali Pasha Mubarak (xii, 138) a village in the Manufiyyah

mudiriyyah, in the *markaz* Subk, south of Shibin al-Kum half an hour's journey. The names of the persons mentioned are all Coptic: that of the witness in line 7 is not clear, but the reading adopted is the name of a saint mentioned by Abu Ṣāliḥ. The use of *Kabīr* for head of a community is illustrated by Dozy.

Owing to the loss of words from the left hand margin the nature of the matter attested is obscure. It would seem that the affidavit is to the effect that some person, whose name is lost, with a number of his workmen conveyed produce for Basandah (Pisentius) the cattle-dealer.

6

B I 4 (E). 12 × 18 Old number 157.

A.H. 253. Remains of six lines.

٢ شهد يحيى بن اسحق بن ابرهيم بمثل ما
٣ للنساخ بن احمد البواب فى شهر
٤ شهد عيسى بن على بن الحسين
٥ . . . . . بجميع ما فى ه
٦ من سنة ثلث وخمسين ومائتين

7

D I 6 (A). 20 × 13 Old number 143.

١ [جم]يع فى هذا الكتاب وانا
٢ وعبد الرحيم بن بوس على اقرارهما
٣ بن نصر على اقرار
٤
٥ ذكره فانى نظرت فيما رفع سوره
٦ الى قدوم سوره ان شا الله

The fragment contains the attestation of certain persons to the confession of two. The name Surah in lines 5 and 6 occurs in Dhahabi's *Mushtabih*. That of the parent of 'Abd al-Raḥīm in line 2 is difficult to read: perhaps it is a form of Theodosius, or ⲧⲁⲛⲟⲥ = Damianus according to G. Heuser, *Die Personennamen der Kopten*, 1929, p. 96.

8

E I 6. 22 × 13 Old number 189.

A.H. 231.

١ يصحح لاخيه نصر بن
٢ على اقرار اسمعيل بن سلام
٣ فهمه واقر بمعرفة ما اقربه
٤ ين ومائتين
٥ وكتبه فى رجب
٦ ثنين على اقرار اسماعيل بن سلام مجلس
٧ كتبه فى رجب سنة σλα
٨ اسماعيل بن سلام وكتبه فى رجب
٩ اسماعيل بن سلام بجميع ما فى هذا
١٠ سنة احدى وثلثين ومائتين

Acknowledgement by one Isma'il b. Salām, dated Rejeb 231. Between lines 6 and 7 some five lines are lost, containing a statement of what it was that this person acknowledged. In line 2 it is stated that this person understood and acknowledged that he knew what he was acknowledging.

9

D I 2. 18 × 13 Old number 100.

Washed out: 9 lines in part remain, but they are faint and in part obliterated.

line 5 والاقرار بجميع ما فى هذا الكتاب محرم سنة ثما

It ends with attestations.

10

F I 7. 15 × 12 Old number 59.

١ بسم الله الرحمن الرحيم
٢ ذكر حق عسامة بن ء

٣ بن تموز من سكان مدينة
٤ بشنس من اشهر العجم من س
٥ عسامة بن عبد الملك ان ياخذ
٦ احد وان شاء جمعنا وان شا
٧ عبد الملك وحماد وبنت
٨ واسحق بن يحيى وكتب شهاد
٩ وسعيد بن الحوارى بن ازار المعا
١٠ وكتب بخطه فى ربيع من سنة ثمانين وا

If the numeral lost is اربعمائة this must be one of the latest of the papyri.

11

G I 11. 22 × 10 Old number 247.

A.H. 324.

١ [سنة ار]بع وعشرين وثلثمائة
٢ [ع]لى اقرار الثلثة المس[مين]
٣ على اقرارهم للثلثة بجميع ما فى هذا
٤ ستين وستمائة
٥ ارادب وعلى ارادب
٦ وان المسمى فى هذا الكتاب
٧ على اقرارهم الثلثة المسمون
٨ وكتب محمد فى تاريخه
٩ سمع على اقرار من الثلثة المسمون
١٠ وكتب عطية

It would seem that a different document had been inserted in lines 4 and 5 dealing with *ardebs* and the lines which belonged to the original washed out.

12

F III 16 recto. 14 × 12 Old number 186

١ بسم الله الرحمن الرحيم
٢ شهد الشهود المسمون على اقرار ربيعة بن عبد الله
٣ دواب العسكر مع آلات ابى موسى
٤ قبله قليل ولا كثير سنة اثنين وار
٥ شهد عبد الرحمن بن صلتان على اقراره
٦ شهد محمد بن على اقراره
٧ شهد
٨ شهد موسى بن عبد الله

Acknowledgement by Rabi'ah b. 'Abdallah of something connected with the horses of the army and the instruments of Abu Musa.

Names of four witnesses appended.

13

B II 6 (G). 11 × 9

A.H. 313.

recto: Iqrār of عياض بن ابرهيم (fragmentary): remains of five lines.

witnessed by وابرهيم واحمد الهوارى

محرم من سنة ثلثة اعشر وثلثمائه

14

D VII 11 (B). 20 × 6 Old number 200.

Five lines of an Iqrār attested; the papyrus is torn and many words obliterated.

15

C IV 6 (A). 10 × 7 Old number 202.

Scrap containing remains of six lines

Certificate of Divorce.

١ شهد على ذلك ابرهيم

٢ وتاريخه

٣ شهد سلم الساعى بجميع

٤ لزواج انه طلق امراته ام

٥ سليمن بن داود بن ابرهيم ان احمد

٦ بشهر ربيع الآخر من سنة اربعين و

In line 3 the designation of Salim as الساعى is most probably to be interpreted as 'the runner' or 'courier'.

16

F IV 6. 15 × 12 Old number 329.

Recto: probably an affidavit: parts of 9 lines.

١ القسم

٢ اليه وخ يده

٣ فى [هذا] الكتاب

٤ غريب بن الحسن الذى حسب

٥ له ولا لشىء منه على حسب

٦ هرون بن موسى القناع

٧ الى اخره بعد ان قرى عليهما فعرفاه واد

٨ فاعرفا وعلى معرفتهما

Verso: part of a letter: relics of six lines.

٤ بخبرك وحالك وجميع حوائجك

٥ شانك واتم نعمه عليك

٦ other greetings

XI. ACCOUNTS CHIEFLY IN WORDS

1

D II 10 (C) verso. 8 × 9

Accounts of a charitable fund (Christian).

١ واخوة ابراهيم
٢ والى رهبان دير ابى سورس فيما يومر لهم به
٣ والى متى بن مينا وفلتوس
٤ والى طلوب وعيالها لنفقتهم السنة كا
٥ وفى سفرة ابو شعيب وابو بكر ابقاهما
٦ الى القسطال

A monastery of Abu (i.e. Saint) Severus at Usyut is described by Abu Ṣaliḥ, ed. Evetts, p. 250. 'There are thirty monks here; and it was free of taxation.'

One Abu Shu'aib Ṣaliḥ b. 'Abd al-Karim is mentioned by Kindi as head of police in Egypt in 193. He may be the person for whose table provision had to be made (line 5), and the formula after the two names implies office of some sort.

2

B IV 3 (A). 17 × 13 Old number 159.

١
٢
٣ بسم الله الرحمن الرحيم
٤ الذى خرج فى برسيم
٥ ومن امر الدفتر برسيم لـ
٦ وفى جرون دينرين وسبعة
٧ واشترينا من عبد صاع
٨ ومما مع عبدنا من دفتر الفسطاط

The allusions in lines 5 and 8 to the *daftar* and the *daftar* of Fusṭāṭ are obscure. The word *daftar* means any sort of memorandum or register. For جرون in line 6 see the next document.

3

B I 3 (A). 26 × 7 Old number 32

١ بسم الله الرحمن الرحيم

٢ رماح بن سليم جرون قمح

٣ فليبو بن صلح جرون قمع

٤ عبيد بن عيسى جرون قمح

٥ يحنس وسليم ومسلمة الحراس جرون

٦ مينا وفله الحارس جرون قمح

٧ نسطاس وابو اسامة الحراس

٨ جرون قمح نسطاس

٩ وزكرى وبطويه الحراس

١٠ جرون قمح اندونه

١١ الحارس جرون قمح الوا

١٢ بن يعقوب الحارس جرون قمح

١٣ هو الحارس جرون سسنه

١٤ الحارس جرون قمح حسن بن

١٥ قاسم جرون شعير

١٦ فرج مولا حسن جرون قمح

١٧ علان بن بكر جرون قمح

١٨ يحنس الكاتب جرون قمح

Of the names in this list some are Coptic and some Arabic. Possibly the name after Mina in line 6 is a form of Philotheus. In line 8 the name intended seems to be Nasṭās = Anastasius, although there is one superfluous stroke. The form زكرى for زكريا (line 9) is found in Abu Ṣāliḥ. The name which follows seems to be one of those with the termination *uyah* or *waihi*, of which there are several examples. The name which ends line 11 is likely to stand for Elias, of which a form ايليا occurs. The name which commences line 13 is hard to identify: perhaps it is meant for Jehu. The name which ends line 13 seems to be Sisenna, of which examples are given by Pape (*Griechische Eigennamen*).

It would seem clear that the word which follows these names is intended for جرون, plural of جرن. It cannot well have here either the sense 'mortar' or 'threshing-floor' or 'barn'. Perhaps then it means 'grinding' or 'grindings', though one would have expected the amounts or costs to be recorded. The document is apparently complete.

4

D VI 6 19 × 17 Old number 39.

١ خبر يبين خرجة صاحب البيت

٢ وبة قمح عن مرة موسى ابنة

٣ وبات قمح خرجه اردبين قمح

٤ اخذوه ختنة موسى ثبت كله

٥ درهم ودانق كرامة بنت بشر هنده

٦ نصف درهم خرجه دانق وكسر للمرة

٧ كرامة بنت بشر هنده ٩ وبة

In this memorandum measures of wheat and sums of money are curiously mixed. The sign in line 7 seems to be meant for a numeral.

5

D II 8. 19 × 12 Old number 109.

Fragments of 12 lines.

١

٢ فسو فى ثمن شاة ستة

٣ راهم ودانق على قاسم بافسو فى ثمن شاة

٤ على موسى الغريب فى ثمن شاة ستة

٥ دراهم الا ربع على وزير الفوذنجى فى ثمن بهيمة اربـ

٦ دراهم الا ثلث على يوحنه غريب فى ثمن شاة خمسـ

٧ دراهم الا ثلث على قاسم بافسو فى ثمن شاة

٨ دراهم الا ثلث على قاسم بن راشد فى ثمن بهيمة اربعة

٩ هم ودانق على قاسم بن راشد فى ثمن شاة اربعة

١٠ م على موسى الغريب فى ثمن بهيمة ثلثة ال

١١ اهم وربع على موسى الغريب فى ثمن بهيمة ثلثة

١٢ هم ودانق

This document is a record of sums due to the dealer for animals supplied to various customers. The reading of the names is in some cases uncertain.

6

B II 3 (C). 8 × 6 Old number 92.

Remains of eight lines.

١ يوم الجمعة

٢ ثم

٣ يوم الجمعة مس

٤ فذلك حاصل يوم الجمعة

٥ يوم السبت وهو اليوم الذى نزل

٦ يوم الاحد الذى رجعو وجاو

٧ يوم الاحد عليه وعينوه

٨ يهدوا

This is a fragment of an account dealing with amounts incoming or outgoing on each day of the week.

7

C IV 8 (B) 10 × 14 Old number 258.

٢ بحرين سماح نصف وربع

٣ ايوب السمسار يعقوب ثلثة عشر دينر

٤ ومالا كثير بن نسطور دنر

٥ القسم الف دينر

٦

٧ وكيل حجاج دينر

٨ نصف وربع

٩ اللوب دينر

١٠ بقطر الخباز وابنه دينر وثلث

١١ وكيل ساسر دينر وربع

This is a fragment of an account, apparently of money paid out.

8

G I 1 recto. 19 × 17 Old number 245.

١ من اخراج ثلثمائة وثلثة وثلثين وربع

٢ من الزرع مائتين وخمسة وستين وربع

٣

٤ اربعة وعشرين دينرا وثمن

٥ ثلثة عشر دينرا ونصف ثمن وربع

٦ الكل فدان ٥٤٢٣

Account of moneys received out of land-tax and out of crops.

9

F I 7 verso. 15 × 12 Old number 59.

١ المال على على بن

٢ الفان من هرى اسفل اشمون

٣ من التمر والثمرات

٤ ابرهيم بن صالح

٥ قمح فى بونه من اشهر من سنة

٦ على بن هلال ايضا خمسين

٧ من الفكاهات

This is a fragment of an account of a dealer in cereals and fruit.

10

D IV 12 recto. 22 × 18 Old number 55

١ بسم الله الرحمن الرحيم

٢ الذى صار الى ابى عيسى اعزه الله من فعل الراعى مونة

٣ وهبه لامر الله

٤ ابو جعفر المخزومى دينارين غير ثمن

٥ وفى ثمن خبز وقت خروج ابى عيسى اعزه الله بما

٦ اخذ من البلان سدس وثلثين

٧ وايضا الى المخزومى ربع وسدس

٨ والى البلان فى سعر الماء للظوامى ثمن دينار

٩ فذلك ثلثة الدنانير ونصف وربع

The heading seems to mean *Moneys which came to Abu 'Isā (whom God exalt!) from the work of the shepherd in kind, and bestowed by him in charity* The sums distributed are 1 dinar and $\frac{7}{8}$, $\frac{1}{2}$ and $\frac{5}{8}$, $\frac{1}{4}$ and $\frac{1}{8}$ and $\frac{1}{8}$. The addition at the end, 3 dinars and three quarters exceeds these totals by one half; this must have been accounted for in the part that is illegible. It does not seem possible to identify either Abu 'Isā or Abu Ja'far al-Makhzumi. The price given to the bath-manager for water for thirsty women seems excessive.

11

F II 2 recto. 14 × 10 Old number 209.

١ بسم الله الرحمن الرحيم

٢ اول دفعة دفع الينا ايوب λδ

٣ مما باع من سعيد . . .

٤ خرج عن الاثمن δ وعن المال ϛ

٥ وبقى عن الجراح με ϛ η′

ϛ

٦ وايضا فى الدفعة الثانية λδ

٧ ودفع الينا دويد على برئه κ

This is a leaf out of the account-book of a medical man.

Line 4 contains a record of the expenditure occurred in treating a wound: the words are hard to read but the first seems fairly certain meaning 'prices'. Possibly the second is to be read *al-Manāl* 'means of obtaining'.

In line 7 the proper name seems to be *David*, which in Arabic is *Dāwūd*. According to Karabacek the sign after ϛ in line 4 and between lines 5 and 6 means $\frac{1}{48}$.

12

D II 9. 20 × 20 Old number 103.

Both sides contain accounts, only these on the verso are crossed over.

Recto.

١	طقوس	
٢	هور وسطه	سدس ثمن دينر
٣	ر لحاسه	
٤	ايوب راعى للسه	سدس ثمن دينر
٥	يتلوه	
٦	بهفوه حرومه	سدس دينر
٧	بطرس غريب	سدس ثمن دينر
٨	فذلك	سدس وسدس ثمن
٩	سفله	
١٠	بطرس الغريب	سدس ثمن دينر
١١	فذلك الاحصاء الاول	خمسة وثلثين دينرا ونصف وثلثين

In line 2 Hūr is probably the place in the district of Ushmunain of which the measurement is given by Sharaf al-din p. 184, 1 as 1800 Feddans. A قسطه is mentioned by him p. 87, 5 among the districts of Damietta: a بسطه by Abu Ṣāliḥ, identified by Evetts with the classical Bubastis, now a small hamlet close to Zagazig. Neither of these is likely to be meant, as their distance from Hūr would be too great.

The mixture of names of persons with names of places renders the import obscure. In line 8 the sums seem intended for 'a sixth and a sixth of an eighth': the second 'sixth' being a correction for some other word. Yet the initial *fadhalika* usually means 'a total', which these numerals cannot represent. For the words intended in lines 3 and 6 I can offer no conjecture.

13

D II 9 verso.

١	العيان	
٢	قريه للهر سعاله	
٣	عبد السلم بن فرج والراعى نعومه	ثمنية وعشرين دينرا ونصف وثلث وثمن

٤	فتح غلام ابى العباس	ستة دنانير
٥	ظلم وسلمن ومرقوره وبطرس الغريب	تسعة دنانير
٦	اسمعيل بن زكرى	دنيرين وربع
٧	هود [بن] زيد	دينر ونصف وربع وثمن
٨	فذلك	ثمنية واربعين دينرا ونصف وثمن
٩	سفوا هوهى طموه	
١٠	بوبا وسط	
١١	اندروس الغريب وفلتوس الغريب	

The total of line 8 should be 48 dinars and $\frac{1}{12}$. Probably the fractions required to produce $\frac{1}{2}+\frac{1}{8}$ are missing from lines 1 and 2.

The names in lines 2, 9, and 10 have not been identified. Perhaps the third in line 9 is for ⲑⲁⲁⲱ = Timotheus, Heuser, *Personennamen*, p. 98, and the second for ⲡⲟⲩⲱϣⲉ, ibid. p. 70.

14

D I 10 recto. 22 × 26 Old number 48.

١		دينر نصف ثمن دينر
٢		دينر وثمن وسدس ثمن
٣	بهموه ستمائة	دينر ونصف
٤	بهموه النجار . . .	دينر
٥	فلتوس هلدبوه	ربع وسدس ثمن دينر
٦	هلبر بد سفهل	سدس ونصف ثمن
٧	هور وسطه	سدس ونصف ثمن
٨	اهدبه عليا	ربع وسدس
٩	فذلك	ثلثة دنانير

In this account we again find personal and place-names mixed. Owing to the condition of the papyrus deciphering is difficult.

In line 7 we evidently have the same group as in no. 12, line 2. The first name in line 5 is the familiar Feltus (Philotheos). The second resembles the Latin Helvidius. The name in lines 3 and 4 resembles ⲛⲉϩⲁⲁⲧ 'die Gnade', Heuser, *Personennamen*, p. 28. The first name in line 6 resembles ⲉⲉⲗⲗⲁⲣⲓⲁ, ibid. p. 86. If what follows is for ين, the next name might be for ⲥⲟⲩⲭⲉⲗⲉ, ibid. 74. That in line 8 is like اهوى, Behnesa district, Sharaf-al-din, p. 163.

15

D I 10 verso. Old number 48.

Torn and obliterated.

Fragments of 11 lines (only those at all legible are numbered below).

١	فذلك	سبعة دنانير وثمن وسدس	
٢	الح ولهوفر		
٣	خرجة فرموده	ربع وثمن دينر	كلهم
٤	يحنس سفوره فسرون	سدس ثمن دينر	
٥		ثلث ونصف ثمن	

For the second name in line 4 cf. Heuser, *Personennamen*, p. 39, Σεφῶρις. Perhaps the third is for *Καισαρίων*.

16

D IV 6. 12 × 8 Old number 27.

Account dated A.H. 253, 254.

Parts of 4 lines.

١ ا] شمونين لعمارة سنة ثلثو خمسين ومائتين على التاريخ الى سنة اربع وخمسين ومائتين

٢ خمسين ومائتين المنسوبة على التاريخ الى سنة ثلث وخمسين ومائتين واعزل الصرف

٣ illegible

٤ in a different hand

. . . مصارفة اعزل فضل الصرف

The phrase اعزل الصرف of lines 2 and 4 apparently means 'disregard the difference of exchange'.

17

F I 13 verso. 14 × 10 Old number 170.

١ بسم الله الرحمن الرحيم

٢ رقعة ابن ابى القاسم

٣ اربعة وعشرين تمور بر تمور راس مال دينران

٤ وخمسة عشر تمور للمعلم راس مال دينر وثلث دينر وثلث قراريط

٥ واحد واربعين هرور وفس راس مال اربعة الدنانير واحدا عشر قيراط وثلث

٦ واثنا عشر يوم السبت راس مال دينرين الا سدس وثلث قيراط

The sense of the numerals which commence lines 4 to 6 is not clear. In line 4 للمعلم 'to the employer' indicates that different owners of the capital sums mentioned are recorded: the number 41 at the beginning of line 5 makes it clear that these numerals cannot refer to days of the month: hence the word which follows them in lines 3 and 4 cannot be read *Tammuz*, nor would an Egyptian use a Syrian name for a month. In line 5 some foreign name or names seem to follow.

18

E IV 10. 21 × 12 Old number 265.

Recto 10 lines, some (it would seem) washed out..
Specimen.

٣ ثمانين بدينرين وربع

٤ بدينر وثلثة دننر وثلث

٥ سدس وثمن ثلث ملح

Verso 14 lines, several crossed out. The formula مما صار occurs more than once.

19

B V 10 (B) recto. 22 × 11 Old number 240.

١

٢ فى بقعة ابى الطيب

٣ وفى بقمة سربيون

٤ وله فى بقمة شجير

٥ وفى بقمة برهمة

٦ وله فى بقمة طروط الصغرى

٧ ابو قير قومان

٨ فى بقمة يقال لها الشجير

٩ وله فى بقمة ابشير

١٠ وله فى سافية امون

١١ وله فى بقمة من ارض الغار

١٢ ومن طروط

١٣ مونه فلوده

١٤ فى طروط الصغرى

١٥ العبرة دروى

١٦ فى طروط الصغرى

١٧ اوساقه سوره

١٨ فى طروط

١٩ نحر دسكر عن مونه فلوده

٢٠ فى دلف

The import of this document is obscure, as no numerals follow the items. The verso contains figures, which probably are unconnected with this document which has the appearance of being complete, and has an unusually large number of diacritic points.

It would seem that the account is divided into headings, under which items are arranged. Few, however, of the names are to be found in the ordinary lists. The name دروى in line 15 is found three times in Sharaf al-din's work in different parts of Egypt, 'Darawā the Great' being in the 'Western Provinces' (76, 27). It would seem likely that طروط of lines 6, 12, 14, 16, 18 is another spelling of دروط, which according to 'Ali Pasha is the name of three villages, of which two, Durūṭ Ushmun and Durūṭ Saryān belong to Ushmunain. He adds that the name is spelled in many different ways. The epithet 'the Little' applied to

it in lines 6, 14, 16, whereas in 12 and 18 it has no epithet, agrees with this account. Further 'Ali Pasha observes that the name سربان is also spelt سربام and this stands for a compound of Serapis and Amon: it is therefore of interest to find in line 3 the name Serapion, and in line 10 Saqiyat Amun.

In line 5 برهمه may be identified with بلهمة which is reckoned by Sharaf al-din to the dependencies of Ushmunain. The name in line 7 resembles ابو قرقاس mentioned in the same list.

In line 19 the words meant are probably بخبر ديسكر i.e. by the account of Dioscorus concerning the expense of Clauda (?). Dioscorus (with a ق) figures in Abu Ṣaliḥ's work as the name of a bishop.

20

F I 2. 14 × 9 Old number 116.

Ten lines of accounts: washed out.

The line begins with ادى (there paid) and some of the names are legible.

بطرس ابرهيم يوسف عزير

The sums were in figures.

XII. ACCOUNTS IN FIGURES

1

D I 3. 19 × 10 Old number 155.

١	بسم الله الرحمن الرحيم		
٢		حله	رطل
٣	كيل الازرق النخال	ⲧϥⲗⲁ	ιβ
٤	يحنس ولس النخال	ϕⲣ	ιε
٥	ثيدر السيوطى	ϕⲗⲗⲏ	ιζ
٦	ابى قير النخال	ϕⲗⲗⲁ	ιζ
٧	سورس النخال	ο	β
٨	يحنس النخال	ϕⲍϧ	ιζ

٩ بقطر ولس النخال	ⲭⲟⲍ	ⳁ···
١٠ بتول النخال	ϲⲛϵ	ζ
١١ اهاله النخال	ⲫⲍⲏ	ⳁζ
١٢ بشر [النخا]ل	....	...

The numerals in this document are unusually clear: its import is, however, obscure owing to the difficulty of reading some of the words. The second column gives the numbers of *raṭl* 'pounds'. In line 7 the number 2 in this column corresponds with 70 in the first: giving a proportion of 1 : 35.

In lines 8, 11, 17 *raṭl* corresponds with 562, where the proportion is 1 : $33\frac{1}{2}$; in line 3, 12 *raṭl* corresponds with 394, where the proportion is 1 : $32\frac{5}{8}$; in line 10, 7 *raṭl* corresponds with 225, where the proportion is 1 : $32\frac{1}{4}$.

Hence the difference in the proportion is not very great. The difficulty lies in determining what is meant by حله which heads the first column. The word حلية is given by Dozy the sense 'a very small date so named on account of its extraordinary sweetness': and this agrees with the word النخال which follows most of the names, and doubtless means 'dealer in palms'. The figures then refer to the number of dates which went to the *raṭl* or pound as supplied by different dealers: an experiment with dates furnished a somewhat similar proportion to those given in the document.

The name in line 3 is transliterated by Hofmeier in *Der Islam* iv. 101 ϫⲁⲛⲗ.

The group which in line 4 follows the familiar name Yuḥannis and in line 9 the familiar name Victor is obscure. Perhaps it stands for the Graeco-Latin *Οὐάλης* Valens.

The first name in line 5 is (according to Karabacek) a form of Theodoros. The name which commences line 11 is also difficult.

2

D III 8 verso. 12 × 16 Old number 167.

١ . . . . . لرحمن الرحيم تذكره ما خرج

٢ . . . . كل يوم بيوم مما كان لام

٣ ويوم الخميس لستة عشر باق بقيت من طوبه

٤ ثماني عشرة حره

٥ يوم الجمعة	ثمنية وثلثين حره	λϵ
٦ يوم السبت	ثلثة وثلثين حره	λγ
٧ يوم الاثنين	احد ستين حره	ξa

٨ يوم الثلثاء	سبعة وخمسين حره		λζ
٩ يوم الاربعاء	اربعة واربعين حره		μδ
١٠ يوم الاثنين	اربعين حره		μ
١١ يوم الخميس	سبعة وخمسين حره		νζ
١٢ يوم الجمعة	ستين حره		ξ
١٣ يوم السبت	سبعة وثلثين حره		λζ
١٤	سبعة] وخمسين حره		νζ

The name of the person whose account is here preserved is lost. Since the Sunday does not figure among the business days, and the document is dated sixteenth from the end of the Coptic month Ṭubah, it is likely to have belonged to a Copt. The word which follows the numerals is without points, but seems to be جرة 'jar': if the contents were oil, the business would seem to have been on a very considerable scale.

3

B V 9 (A) recto. 7 × 34 Old number 239.

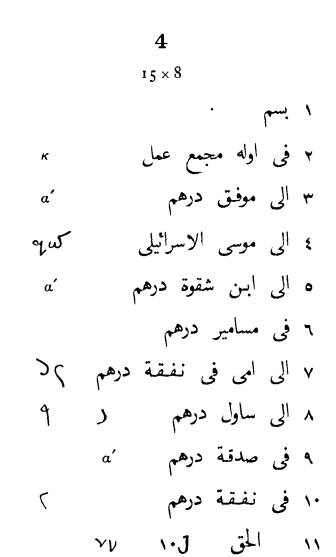
١ ايوب بطرس		α
٢ ثيدر همووه		α
٣ مرقوره سربا		α
٤ ايوب الاجير		α
٥ بقطر الاسود		
٦ بقطر		
٧ همووه وجرجه		α
٨ الخياط		
٩ سيدة سلموس		
١٠ همسه بلوس	كلاى	
١١ نعيم الاجير		α

This would seem to be a list of persons to whom money had been paid or advanced. The figure after the name in line 5 means according to Karabacek $\frac{1}{3}+\frac{1}{4}$. That which precedes the fraction $\frac{1}{4}$ in line 10 is not apparently identical with any of these interpreted by him: Caussin de Perceval, Grammaire Arabe (1880, p. 116) gives it the meaning $\frac{2}{3}$.

Most of the personal names are familiar. همیسه of line 10 is identified by Karabacek with Coptic ϣωϩϩιϲε. The name which follows is probably meant for فلتوس Philotheus. The second in line 2 may be ⲡⲉϥϩⲟⲧ 'die Gnade', Heuser, *Personennamen der Kopten*, p. 28.

4

G I 2 (B) verso. 15 × 8 Old number 286.



The items of this account are somewhat miscellaneous, since persons to whom the money was paid are mixed up with purposes for which payment was made.

The figures in line 4 probably mean ϥβ 92. Those in line 7 perhaps λϛ 36. Those in line 8 perhaps $4\frac{1}{2}$: a form of δ somewhat resembling this is given by Pihan, *Signes de Numération*, p. 213, after de Sacy. The figure of line 10 may be meant for ϛ 6. Of those in line 11 the first (facing left) is according to Karabacek $\frac{1}{18}$. The first (facing right) is meant for γ 3: that which follows resembles a sign for $\frac{1}{4}$ given by Caussin de Perceval l. c., but is unlike the form of δ′ ordinarily used.

5

D VI 9 recto. 24 × 21 Old number 12.

Col. A			Col. B		
١			١	فعدّوا	دننير
٢			٢ نعام الشماس	ⲁⲥⲏ′	ⲁⲥⲏ′
٣			٣ سيرة نعام	ⲁ′	ⲁ′
٤			٤ سدره نباتة	ⲁ′	ⲁ′
٥ وعلوية الدقاق			٥ سويرس الشماس	ⲁⲥⲇ′	ⲁⲥⲇ′
٦ ثيدر سمات			٦ سلوه جرجه	ⲁⲥⲇ′	ⲁⲥⲇ′
٧ سمية الارملة		ʜ	٧ سدره همله	ⲁ	ⲁ
٨ سمله الارملة			٨ مونه بلوس	ⲁⲥⲇ′	ⲁⲥⲇ′
٩ الارمله		كسلا	٩ يحيى الاجير		
١٠ دار ثيدر انسطاس	ز	ز	١٠ طلمه		
١١ زكر بن يحيى	ⲇ′	ⲇ′	١١ اصطفن دساه	ⲁⲯⲏ	ⲁⲯⲏ
حسب			١٢ مونه دساه	ⲁⲥⲇ′	ⲁⲥⲇ′
			١٣ هلسر الطباخ	ⲥⲇ′	ⲥⲇ′
			١٤ بقطر ساسه	ⲁⲍ′	ⲁⲍ′
			١٥ حسب	ⲓⲏⲥⲩⲇ	ⲓⲏⲥⲩⲇ

This and the following document appear to be accounts of some church fund. Several times church officials are mentioned, قيم الكنيسة, الشماس, and the names are chiefly, though not exclusively, Coptic.

6

D VI 9 verso. 24 × 21 Old number 12.

Col. B.		
١ فعدوا ايض	[د:]نير	
٢ ثيدر هرور	ⲁⲥⲇ′	

٣	مينا اودامه	$\beta\varsigma$
٤	طلمى مينا	α
٥	جرجه قيم الكنيسة	$\alpha\varsigma$
٦	طلمى جرجه	$\alpha\delta'$
٧	فله هوه	γ
٨	يعقوب اسحق	$\gamma\bar{\eta}$
٩	هوه المولده	ς
١٠	كامل الخياط	δ'
١١	هرور هلانه	ς
١٢	ربيعه السبايا	δ
١٣	طلمى هرور	$\alpha\varsigma$
١٤	مونه الراعى	$\alpha\delta'$
١٥	حسب	$\iota\zeta\eta'$

If the ciphers have been read correctly, the total at the end of the column should come to $18 + \frac{1}{4} + \frac{1}{8}$. Apparently the writer first put 17, then corrected it to 18, but forgot the extra $\frac{1}{4}$.

Several of the names are familiar: others are unusual. Probably هيوه stands for *Eŭa*, Eve: in line 9 she is styled 'midwife'.

The A column is too seriously mutilated to be worth deciphering. Interesting items in it are 'Muḥammad master of the birds' i.e. keeper of carrier-pigeons, paid $3\frac{1}{8}$: . . . 'the dealer in honey', paid $\frac{1}{8}$.

7

E IV 8. 18×20 Old number 268.

Specimen

لوراق بن الفضل بن عباس الحمال

$\beta\gamma'$

خالد الجبان وعبد الله بن سان

سويرس بى جرجه الاهناسى

λϵγ′ κ

حامد الجبان وعلى بن حر النجار

Ihnas is mentioned by Sharaf al-din in the district of Behnesa.

8

B I 3 (B). 25 × 8 Old number 35.

١ بسم الله الرحمن الرحيم			
٢	دينر	درهم	
٣ حر بن عيسى	ʃγπ̄	ʃιδϛ′	
	J		
٤ احمد بن القسم السلار		κγ′	
٥ فلبين السمان		γ	
ادى			
٦ خرج αʃγ′ يحيى ووسل	ʃγπ̄	ʃ	
αʃγ′	J		
ادى αʃγ′			
٧ اهل الكنيسة	ʃγπ̄		
	J		
لهما وعن سرحسه وكتم			
٨ خليل بن سارب	ʃγπ̄	ʃ	
	J		
٩ فادى خراجهما وهو قدر		α	
١٠ عبد الاحد بن اسحق		β	
١١ بول ثيدر	ʃγπ̄	αʃγ′	
	J		
١٢ غريب			

١٣	وعن سوره	ع	
١٤	سب		
١٥	فلرخوس		γ
١٦	دويد بن سلمون عراباسى		ϛʃϵ
١٧	يعقوب بن اسحق		ϵʃ
١٨	بقطر بن يعقوب	ʃδ̄η̄ ϽΔ′	β ʃδ′
١٩	حسن الكاك وهو		
٢٠	محمد بن جعفر	ϛϵϛ	
٢١	حمدان بن رجا و ع حر	ϗʃϛ	
٢٢	دويد ايوب ودويد مونه		ϵγ′
٢٣	سوره سمون وفرج الامرد		βʃδ′
٢٤			
٢٥	يخرج من ذلك		

This document seems to be nearly complete, but its import is not very clear. It consists of a series of names followed by figures, headed respectively 'dinar' and 'dirhem'. Some notes are inserted between the lines and on the margin. Since one of these notes records a payment it would appear that the items are sums advanced to the persons mentioned. Karabacek's view that the sign ϽΔ stands for $\frac{1}{48}$ seems to be borne out in lines 3, 6, 11, where the fractions $\frac{1}{2}$, $\frac{1}{3}$, $\frac{1}{8}$ if multiplied give that result: but in line 18 it is put under the series $\frac{1}{2}$, $\frac{1}{4}$, $\frac{1}{8}$ of which the result would be $\frac{3}{64}$: some other signs are obscure.

9

E IV 5. 23 × 14 Old number 242.

Second century hand. 11 lines, faint, but not washed out.

١			
٢	طوبة	نصف قيراط	
٣	حسبان	جملناه	وفى فلسين

٤

٥ السمان تسعة فلوس فذلك

٦ سبعة من الاربعين فلسا فلسا

٧ ف من ذلك عمل ولا على

٨ والى خراجه δ فلس

٩ الى النساج κ وفى الدجاجة α

١٠ وفى قصب لبرود α وفى فول α

١١ وفى ترموس وحمص α وفى بقل ϛ

This document is of some interest for its evident antiquity, and because of its mentioning the coin فلس as well as the *qirāṭ*. It would seem to be an account for the month Ṭūbah, but the words which follow that name are too seriously obliterated to be legible. The items of expenditure are chiefly connected with food and clothing.

10

B I 10 verso. 29 × 22 Old number 18.

١ بسم الله الرحمن الرحيم

٢ ولك على اربعة الدنانير غير ثلثا دينر غ ϛ

٣ منه عن خراج القمح والخردل ثلثة الدنانير

٤ غير ثلث دينر للعسل

٥ غير الربع βϛ ودينار عشرين قيراط

٦ منها من ادا اليه من الدراهم ثمن النصف

٧ فرمان درهمان β وسبع دينر

٨ وخمسى وثمانين بيضه وعشرين حزمة ودرهم وربع αδ′

٩ الذى يبقى κ بقطر بن سسمه

١٠ تذكرة ما صرف من مال الوقف على اقوام شتى من خراج وقفه

١١ الى كل α الى صاحب بدر $\gamma\eta'$ بقطر الرعى ς انصنى الراعى η ثيدر البقار $\eth\eta$

١٢ الى صاحب الخبز $\overline{\pi\eta}$ محمد البيطارى α

١٣ طوره الحارس γ' ويبة قمح وربع κ' ثمن الراعى

Much of this document is illegible. It would seem that in line 2 a sign similar to that which Karabacek interpreted as $\frac{1}{3}+\frac{1}{4}$ is used for $\frac{2}{3}$: while in line 5 it would seem to signify $\frac{3}{4}$.

11

D VII 7. 27 × 17 Old number 176.

12 lines of accounts in a difficult hand.

١	نفقات	
٢	خراج	$\tau\kappa\epsilon\varsigma\overline{\eta\eta}$
٣	السجلات	$\epsilon\lambda\gamma\overline{\eta\eta}$
٤		
٥	المقاربات	$\nu\beta$
٦	قضاء الحاجة	$\iota\zeta\overline{\eta}$
٧	الاهل العيالات	$\rho\lambda\beta\gamma'$
٨	الفصل	$\rho\iota\zeta$
٩	الاثواب	$\varsigma\gamma\overline{\delta}$
١٠	الخباز $\mu\zeta\gamma'$	الاكسر
١١	المحل	$\nu\beta$
١٢	الصرف	κ

This document is of interest for the amounts mentioned, which are larger than usual. It is not stated whether dinars or dirhems are meant. The items in lines 3 and 5 are unusual. The *sijillat* of 3 probably mean deeds, of which the cost seems high. The words in 5 and 6 probably refer to some form of bribery.

12

E III 5. 17 × 11 Old number 274.

Much perforated.

١ بسم الله الرحمن الرحيم

٢ العارية κ السكك β العمالة α المراعى

The remaining lines are figures, over some of which the word دينر is written, but the memorandum is too rough to admit of easy interpretation. It would seem to be a record of some farmer's operations: he appears to have borrowed 20 dinars (?), to have expended portions of this sum on ploughs, labour, and pasture.

13

B IV 4 (A). 17 × 9 Old number 164.

١ منه من القمح ϛκγ͵ϡ̅

٢ ومن الشعير ιε

٣ ومن الجلبان

٤ ومن اللسا δμ΄

٥ ومن القرط

The rest is torn and mainly illegible. Perhaps the word intended in line 4 is لوبيا 'beans'. This would seem to be a fragment of a farmer's account of his earnings.

14

D V 6 verso. 19 × 7 Old number 46.

١ بسم الله الرحمن الرحيم دينر

٢ عليه لك δ يعقوب β الدر α

٣ مسه δ اسحاق α اطال α

٤ سود

This seems to be a list of persons in debt to some one who is not named, with the amounts given in dinars. The recto, 13 lines, partly obliterated, is similar.

15

D II 6. 25 × 24 Old number 63.

Torn papyrus containing both recto and verso some lines of accounts

Recto: remains of lines partly washed out; the words الوظيفة are the clearest.

verso: the clearest line begins

الذى بقى على من دنانير . .

16

Exposed 2. 36 × 35

Names of persons followed by series of figures.

The papyrus which is of unusual size is seriously mutilated; the original seems to have dealt with large sums, various items commencing ادى, وخرج, بقية, وجمل, الجملة; on the verso an item commences ادى فى الديوان which suggests that this is part of a state account.

17

C I 10 (A). 13 × 15 Old number 263.

Recto: remains of 12 lines.

Verso: remains of 18 lines.

(B). 18 × 11

Recto: remains of 14 lines.

Verso: remains of 10 lines.

Specimen of B recto

سليم بن شيبان ٢٣ عبد الجبار بن سهل دينر درهم دنق

بدر بن سهل ٢٦٥

The tables of A recto and verso conclude with a فذلكة.

18

G I 7. 18 × 16 Old number 212.

About 14 lines of accounts, mainly obliterated.

Last line but one يخرج مما قبضه من ثمن الفضة

Names of persons to whom payment was made, e.g. محمد الى and of expenses, e.g. خرج occur.

19

E II 1. 18 × 16 Old number 211.

9 lines much perforated, and partly erased.
Lists of articles with numerals after them.

e.g. δ دهن ζ ماورد

20

B III 3. 25 × 25 Old number 51.

14 lines obscured by dirt: 2 columns. Begins with Basmalah.

Extreme left headed by word دنتير

21

B V 4. 32 × 17 Old number 10.

Recto remains of 19 lines; the names of the persons are followed by figures.

22

B V 9 (A) recto. Old number 239.

Strip with remains of 16 lines: many of the figures of the preceding column remain.

23

D II 10. Old number 99.

A verso 16 × 13

B verso 13 × 10

24

D II 11 verso. 18 × 15

25

D I 1. 21 × 18 Old number 54.

Remains of 11 lines of accounts. The names are Coptic.

اصطفن مجدلين يحنس بقطر سورس

26

B III 6. 19 × 30 Old number 52.

About 15 lines of accounts

27

E II 11. 19 × 15 Old number 264.

Recto one column of 7 lines.

Verso two columns of about 13 lines. Accounts in figures.

XIII. MAGIC

1

B IV 11 (A). 28 × 18 Old number 144.

١ باب اذا اردت
٢ ان تنحل انسان تكتب اسمه فى صحيفة لخوائجه ثم اغسله بماء ثم ارح بليله
٣ سبعة مرات فى الماء الصراح ثم امحوه
٤ تعلم انه ان كتبت المرة
٥ وعلقه على معدته فينحل باذن الله هذا
٦ لا امين امين
٧
٨
٩ على كل شىء قدير ان تحل فلان بن فلانة
١٠ وساحرة وع[قد] قد عقد او جنى او جنية ومن كل
١١ الراقى الطيب هذا رحمة من ربى فاذا جاء وعد ربى جعله دكاء وكا[ن]
١٢ وان جعلت الماء تحت النجوم الدرية من قبل ان تسقيه احد فهوا
١٣ اجيد مجرب باب عقد تكتب اخذت لفلان بن فلانة المدنس ال
١٤ الذاهب فى كل حين تكلتك تكلتك فى كل وقت حين عقتك عة[قتك]
١٥ بمنهب السماء واعقدت منك حرمة وعرفا
١٦ واكثر ان اطعتنا في كلما اشترطنا شفقت عليك
١٧ الخواتيم من تحت
١٨ magical signs
١٩ magical signs
٢٠
٢١
٢٢

The introduction of the sections with the word باب shows that this is a leaf out of a book of spells. The first spell is evidently for the purpose of 'loosening' some one who has been 'bound', i.e. is suffering from the effects of sorcery. The second is for the purpose of 'binding' an enemy. The lacunae in the papyrus and the difficulty of reading many of the words render the processes to be employed somewhat obscure. Evidently water with which some writing has been washed is to be drunk, and the writing itself to be attached to the person of the victim. In line 11 a Qur'anic text (xviii. 97, 98) is introduced. In the second spell it would seem that some demon is invoked, with promise of mercy if he obeys implicitly.

Similar material is to be found in profusion in the work of al-Buni called شمس المعارف (Cairo, 1324: for the magical figures see especially i. 69). An account of this treatise is given by E. Doutté, *Magie et Religion dans l'Afrique du Nord* (Alger, 1909). Similar spells have been edited by the writer from the Monneret collection in *Islamica* vol. iv, and in the translation of Tanukhi's *Table-talk* in *Islamic Culture* vol. v, p. 578.

2

B I 4 (F). 10 × 9 Old number 157.

Short spell.

بسم الله الرحمن الرحيم

حفظك

الله

3

C I 6 (A). 20 × 25 Old number 227.

Remains of 9 lines.

٢	النبى صلى الله عليه
٣	حلوه ما مله وسب
٤	على الما وبالسما الثمانية
٥	الشمس واعيذها بالرحمن
٦	
٧	بحاميم عسق وباسم الله
٨	الطاهر امين

Line 7 is a reference to Surah xlii.

4

F III 6. 13 × 10 Old number 120.

Recto 20 lines: verso 7 lines.

The writing has been washed out, whence only a few words are legible.

٤ والخضر ومحمد صلى الله عليه

٥ وسلم

. . . . . .

٩ انت باصحاب هذا الكتاب فى جوار الله الذى لا يزال ووصى امر

١٠ الله الذى لا يضام

The verso which begins هذا الكتاب continues in the same style.

In the opposite direction on the verso there is the formula الله لا اله الا هو الخ.

5

G I 4 (B). 23 × 7 Old number 191.

Verso begins هذه العزيمة.

Originally 20 lines, the fifth and sixteenth being magical figures.

Recto originally 16 lines: seems to have contained many barbarous words.

6

E III 16 10 × 12 Old number 56.

١ بسم الله الرحمن الرحيم

٢ لا صنع الله لك ولا

٣ رزقك العافية فى

٤ بدنك واسله الله

٥ ان ينقم منك

٦ انى اسل جعل عداك فى الامن

٧ لا قسم اليك شيا منه

This is an imprecation.
1 In the Name &c.
2 May Allah do thee no *good* neither
3 bestow on thee health in
4 thy body, and I ask Him—Allah—
5 to take vengeance on thee.
6 I ask that He place thy enemies in security.
7 May He not allot thee any portion thereof.

XIV. LITERARY FRAGMENTS

1

Tradition

F I 20. 8 × 12 Old number 62.

١ حدثنى ابو محمد عبد الله بن حسن

٢ الرحمن الرحيم

٣ نا مسعر بن كدام عن عطية العوفى

٤ الى امراته ونظرت اليه نظر اليهما

٥

٦

٧ كان لها اجر الصائم القائم المخبت المجاهد المتشحط فى دمه

٨ سبيل الله واذا هى وضعت وارضعت لم تعلم نفس ما اخفى لها من قرة

٩ عين قيل يابا سعيد هذا للنساء فما للرجال قال الرجال عليهن درجة

It was the practice to write down traditions which were communicated by teachers of that subject, and this is a leaf from a book devoted to that purpose. The tradition evidently deals with the merit of motherhood. Mus'ir b. Kudam (line 3) according to the *Tahdhib* died either 153 or 155 A.H.; 'Aṭiyyah al-'Aufi according to the same authority died 111 or 127 A.H. The former is an approved traditionalist, whereas the latter is regarded as untrustworthy: he obtained information from al-Kalbi, to whom he gave the *Kunyah* Abu Sa'id, in order that his authority might be supposed to be Abu Sa'id Sa'd b. Mālik al-Khudri, who ranked very high among transmitters of Tradition. The *Tahdhib* does not mention 'Aṭiyyah amongst Mus'ir's authorities.

2

D IV 5. 22 × 21 Old number 70.

Tradition

Page (verso) in two columns.

١
٢ قال الشمس على رؤوس الناس
٣ قرة بن معبد عن ابى يحيى الخراسانى
٤ لعباده احوالا واهوالا وزلازلا
٥ ضوء الشمس والقمر
٦ النجوم ونصب
٧ قال سمعت بن وهب
٨
٩
١٠
١١
١٢
١٣ سول الله عليه السلـ
١٤ يبصر
١٥ الى النساء ولا النساء الى
١٦ عن ابين بن سفيان

Second column

١

٢

٣ قصرت ورجعت قال الله

٤ بعضهم لبعض عدو من قبل ان ياتى يوم

٥ خليل خليلا ولا شفاعة اذ

٦ قول الله يوم لا بيع فيه و

٧ يديه الى قوله ثم اتخذ

٨ الصبى

In line 4 of col. II Surah ii, 34 is quoted; in line 6 Surah xiv. 36. In line 7 (apparently) ii. 48.

Of the authorities cited Abyan b. Sufyān (col. I, 16) is mentioned in the *Mizān al-I'tidāl* as weak: one of the persons who had taken down traditions from him burned them. He was one of the *Tābi'in* i.e. generation following that of the Companions. Neither the *Mizān* nor the *Tahdhib* mentions Qurrah b. Ma'bad or Abu Yahya of Khorasan (col. I, 3).

The recto is still more fragmentary.

3

B III 1 (B). 15 × 6 Old number 129.

Rhyme

Recto: remains of 9 lines.

٢ فيه سوى الماذق

٣ والحسب الفائق

٤ شانك المخافة الخالق

٥ الضيف والطارق

٦ وصرت الى المنزل الرافق

٧ خافق

٨ ابقاك الله

4

F IV 9. 7 × 6

Fragments of 5 lines recto and 6 verso with circles in red separating the hemistichs, and some vowel signs in red.

verso begins

١ اليوم او غد

٢ وعظيم مسودى

Recto: some fragments rhyming in ور.

5

F IV 4. Old number 327.

(A). 11 × 7

Homily of 11 lines, first 4 reversed: left corner torn off.

١ بسم الله

٢ وصلى الله على نبى الله

٣ محمد رسول الله و [عبده]

٤ الاه الا الله خلق الله

٥ ناس مثل النبى صلى الله عليه

٦ وسلم ورحم وكرم وشرفه

٧ واعظم

(B). 13 × 5

Fragment of letter?

١ من الرحيم

٢ له الله وعونه

٣

٤ ان شا الله

٥ مزارعهم ودوابهم

XV. MINOR FRAGMENTS

1

E II 2. 17 × 23 Old number 190.

Petition of a woman.

١ اطال الله

٢ انا مرة مسكينة

٣ بكتاب منك الى جميعنا

٤ على الحق والانصاف فانى مسكينة

٥ ضعيفة مستغيثة بالله ثم بك فرايك جعلنى الله فداك

2

A I 7 (A). 14 × 28 Old number 145.

Recto: fragment of letter; 3 lines faint, followed by 4 in another hand. Torn and mutilated.

١ وما كنت علمت

٢ النخل والوالى ما له بيان لانه مالك الدينار ان كان الرسم نحذرك

٣ فاحب اعزك الله ان تطول بايصال الحال الى الكل بالنعت

٤ مقاطعة فانى انفذ اليك الدينار الساعة الساعة ان شا الله

Verso: remains of 5 lines.

3

A I 2. Old number 23.

Three scraps.

(A). 6 × 20

Strip of letter: remains of 2 lines.

١ ومن على معرفتك على افضل حال

٢ الدين والدنيا انه ولى قدير

(B). 13 × 17

Commencement of letter. After basmala and greetings.

الحامل اطال الله بقاك قد وصل المال الى يد من

(C).

Scribblings.

4

F IV 19. 18 × 8 Old number 234.

Recto: 5 lines.

١

٢ لم ا ل جهدا ان شا الله فى هذا لامر

The last two lines are final salutation.

Verso: 4 lines mainly washed out.

5

F IV 16. 10 × 14. Old number 236.

Verso: commencement of letter.

١ بسم الله الرحمن الرحيم

٢ اكرمك الله وابقاك وامتع بك كتابى اليك

٣ اكرمك الله وانا على الذى تحب ويسرك والحمد لله (sic)

٤ كثيرا كما هو اهله قد وصل الى كتابك اليك اكرمك

6

F IV 13. Old number 328.

(A). 7 × 5

Recto: list of payments.

١ ادى عيسى بن اسعد بن على بن

٢ ادى مطلب بن كرمان

٣ ادى على بن خطاب

Verso

ابن المهدى

(B). (C).

Illegible scraps.

7

F IV 11. 16 × 9 Old number 315.

Fragment of letter: 7 lines.
Verso: address

اسعده الله بلافح

ولاحبابه من

Recto: fragments of 7 lines.

١ اخرتك ودنياك واسعدك بكل

٢ واخوانك وابو اسحق فى عافية

٣ كما هو اهله

٤

Rest torn and illegible.

The reading of the word which follows the blessing in line 1 of the address is uncertain. Perhaps بلا قبح with reference to the imprecation قبحه الله.

8

F IV 10. 8 × 10 Old number 312.

Recto: fragments of 9 lines with one transverse.
The papyrus is badly torn.
Fragment of a letter: in line 4 the words

من منزله واغتاله

and in line 6

فقد انهيت خبر

show that some complaint is being lodged.
Verso: small fragments of 4 lines.

9

G I 13. Old number 294.

(A). 18 × 13

Letter obliterated.

(B). 14 × 8

Beginning of letter.

١ بسم الله الرحمن الرحيم

٢ اطال الله بقاك وادام

Fragments of 3 more lines.

The papyrus seems to have been used repeatedly as another letter begins transversely, and two others on the verso. Further on the recto in an obliterated hand occur the words رسوم الحق.

10

G I 12

(A). 22 × 7 Old number 297.

Part of letter: 10 lines. The subject was, as usual, money: line 2 began واستجمع المال

(B). 18 × 7

Fragments of 14 lines of accounts. Begins:

١ بسم الله . . .

٢ حساب الرجل

٣ الذى له ٤

11

G I 10. 19 × 16 Old number 298.

Fragment of letter: 5 lines.

١ له حاجة

٢ جعلت فداك

٣ بعد ا١ وحوائجك و

٤ اخواننا ابقاهم الله يقروك السلم كثيرا وقرة كمثل

٥ جعلت فداك واعزك الله واكرمك وانصف

12

G I 9. 20 × 13 Old number 213.

7 lines of a letter, torn and partly obliterated.

١ وصل الى
٢ الكتاب
٣ اليه فقد كانت
٤
٥
٦
٧ واخبرنى غلام ابى ال

Verso: letter in another hand, obliterated.

13

G I 7.

(A). 12 × 11 Old number 293.

8 lines: end of letter.

١
٢
٣ بما قد قلت له بلسانك
٤ فخرج ذلك له و تعجل سراح رسوله
٥ ان تكتب اليه
٦ يكن عليه كتابك لا يبطئك ان شاء الله
٧، ٨ final salutations

(B). 7 × 18

Beginning of letter with accounts scribbled on it.

14

G I 6. Old number 295.

(A). 10 × 8

Recto: fragment of letter: parts of 5 lines. The sum mentioned is rather large.

ثه وعشرين الف وثلثمائة وا

Verso: parts of 6 lines.

(B). 14 × 7

Receipt for Kharaj: in bad condition.

Begins: بسم الله الخ

ادى حماد بن دينار عما يلزمه من الخراج عن مقاطعة

بحضرة خليفة يحيى بن موسى العامل

Yaḥya b. Musā was deputy for his father Musā b. 'Isā from 3 Ramaḍān 179 to the end of Dhu'l-Qa'dah. The date is then between Dec. 15, 795 and Feb. 14, 796.

(C). 11 × 8

Unknown script: probably cipher.

(D). 6 × 10

Illegible.

15

F IV 14. 19 × 13 Old number 317.

Recto: fragment of letter, much torn, and obliterated: 9 lines.

١

٢ اليك مع جاريتى

٣ اليك مع الجارية

٤ ان كتابك مع يحنس

٥ من امر دروط

٦ بقال ان امير

٧ وجهنه اليك

٨ فقالوا هذه

Darūṭ of line 5 is doubtless another spelling for Ṭarūṭ, which was the name of three villages, one of them belonging to Ushmunain; doubtless this is meant here. See above, p. 129.

Verso: 8 lines partly washed out, mostly torn or illegible.

16

F IV 12. 18 × 11 Old number 316.

Fragment of letter, faint and washed out.

Recto: fragments of 8 lines.

١

٢

٣

٤

٥ فانا كنا منتظرين لك

٦ فلما حضرت لم اراك

٧ تحركت ولا هو ابقاك الله

Verso: fragments of 5 lines.

١ اعلم اكرمك الله

٢

٣ كرمك الله خيرا وكما ار

٤ كل ما تامر به من حوائجك

٥ ووصل لك ان شا الله

17

F IV 8. 10 × 18 Old number 232.

Recto: 5 lines torn and partly obliterated.

Part of letter

١ ومن علو[1] لاعاتب فى متاع سيدنا

٢ التى ابتاعها من حسن بن هرون فعرفته مع

٣ الوكلا واهل الضياع

Verso 4 lines: fragment of letter.

18

F III 1. 10 × 12 Old number 1.

Recto: fragment of a letter to an Ameer.

١ قريب يضمن الحراقة ويكون

٢ سريع ان شا الله

٣ يرا الامير اطال الله بقاه فيما اعلمته

٤ ان شاء الله

٥ اطال الله بقا الامير وادام [عزه]

٦ احسانه اليه وكرامته[2] لديه

Verso: 5 lines washed out, chiefly compliments.

19

C II 12. Old number 322.

(A). 27 × 8

Recto: part of letter.

١ سرت بالزرع فوجدت شريكى فاخبرنى بامر الزرع انه

٢ سالم صالح وقد دفعت كتان سلمون الى خليفة بطحا

[1] Or من عان.

[2] Uncertain.

Ṭaḥā according to 'Ali Pashā was the name of five villages. That which Sharaf al-din calls Ṭaḥā al-Medinah belonged to Behnesa and is probably meant here. خليفة is probably 'a deputy'; but it might be a proper name. The name Salmun is that of six places in Sharaf al-din's list.

(B). 14 × 8

5 lines Qur'an ii. 256.

(C). 10 × 4

Scrap with a few fragments of words.

20

D II 1. Old number 85.

(A). 10 × 8

Scrap. Some remains of a letter.

(B). 22 × 24

Strip.

Recto: remains of 6 lines in fine clear hand.

١ ما لا يتهيا لى

٢ الى وقت حمل المال لا ك

٣ تصحيح هذا المال له مقد

٤

٥ جعانى الله فد

٦ ان يقبضها منه ويلطف فى ذلك فا

Verso: remains of 12 lines, washed out.

Numerals and the words فدان, فدادين and فدانين recur. Some accounts connected with the produce or sale of land.

(C). 8 × 6

Scraps. Figures and signs.

21

D III 12. 17 × 19 Old number 42.

Parts of 8 lines: papyrus torn and soiled.

٤ ورثة ابى بكر رضى الله عنه
٥ لم يتحرك فى حقها
٦ ويجمعها ويبقى عليها
٧ ان تتغافل عنه بعد ذلك فليكن عمله ان شا الله

Some instructions about a woman's right?

22

F III 15. 16 × 9 Old number 78.

Fragment of letter in poor condition: 8 lines.
Begins with salutations كرامتك وتاييدك
The subject was land: line 5 وسبعين فدانا ونصف فدان
last line:
اجروا حوالنهم من المزارعين قبالتهم

23

F III 10. Old number 182.

Four scraps.

(A). 8 × 5

Address only. الى عبد الله البوا[ب]

(B). 7 × 4

Fragment of letter.
١
٢ قبل بعدهم المال وورد
٣ احلفنى محمد بن الطحان
٤ غلاما ابى العباس اعزه الله احمد بن خالد

(C). 12 × 3

Recto: commencement of letter. ١ يقول يوسف بن خالد
Basmalah and greetings only.
Verso illegible: 4 lines.

24

F III 8. Old number 148.

Three scraps.

(A). 10 × 6

Recto: beginning of letter: verso fragment of letter in another hand.

(B). 7 × 5

Recto fragment of 4 lines of accounts in second century hand.
Verso 3 lines of letter

١ امض اعزك الله الى ابى الحسين
٢ ان عبد الرزاق اعزه الله فى

25

F III 7. Old number 217

Seven scraps. The largest 7 by 5.

Recto

١ لابى عبد الله ابقاه الله
٢ محمد بن بحر
٣ بسم الله الرحمن الرحيم ابقا
٤ الدنيا والآخر قد ابطات
٥ وقد تعلم ان خبرك مما ي[س]

Verso: fragment of another letter.

26

C II 7. Old number 249.

4 scraps.

(A). 10 × 10

Scrap of letter containing parts of 6 lines.

٢ لا ما دفعه عن نفسه
٣ فى امرى فان ذلك

٤ لا سون الا ما دفعه عنى
٥ نعمه الحسنة الجميلة عندك
٦ وكتب

(B). 11 × 15

Commencement of letter (begging): after basmalah and greeting

٣ اعلم سيدى اعزه الله انى رجل مسكين ضعيف

(C). 9 × 12

Scrap of letter: remains of 5 lines washed out.

(D). 13 × 10

Scrap of letter: remains of 13 lines mainly washed out.

27

C III 3 (B) verso. Old number 278.

Fragment of 8 lines horizontal and vertical.

١ قد ادى اليهم
٢ جماعة منهم
vertical line وذكر ابو الفضل الخلال

The rest of the horizontal lines obliterated.

28

F III 13. 12 × 7 Old number 87.

Recto: Commencement of letter.
After basmalah and salutation.

٤ اعلمك ابقاك الله ان آمنة اختى
٥ ان ابو العباس بن عمر بعث اليه ارد

Verso: 2 lines washed out and illegible.

29

C II 11. Old number 283.

(A). 10 × 20

Commencement of letter addressed يا ولدى

(B). 10 × 19

Recto: remains of 9 lines.

٤ الصيدة والشاهين والبيزار

٥ مسلم فاسف انه لم يجمعه عليك

٦ بوصوله مع خبرك وحالك

الصيدة according to Dozy means 'game'; البيزار is another form of بازيار 'falconer'. The writer apparently had been told to procure various requirements of falconry, and expresses his regret that they had not been got together.

Verso: remains of 6 lines, washed out.

(C). 6 × 20

Remains of 5 lines of letter, apparently good wishes.

30

C II 6. Old number 207.

Four scraps

(A). 10 × 9

٢ ولا نذخره ان شا الله

٣ . . . مال الصاحب

٤ ادر الله احتاج

(B). 11 × 15

Fragment of account in figures.

(C). 10 × 11

The words نعمه عليك remain from an initial greeting.

(D). 11 × 6

Strip of an account.

31

B III 2. Old number 126.

7 scraps.

(B). 6 × 12

Recto: remains of 4 lines of letter.

٢ وقد اعلمتك انى ارتحل اليه غاية ولـ

٣ يتيسر فى قضا حاجتك ولا اقصر

(C). 13 × 21

Fragment of accounts: remains of 7 lines.

٣ ومن الجلبان

٤ ومن الحمص

والشعير

(D). 11 × 14

Fragment of letter: remains of 6 lines.

٢ الاجر والمونة

٣ اجب كتابى اليك وقد اخذ

٤ من صفته تعرض

٥

٦ الله واكرمك

(E). 12 × 11

Recto: a few letters in old hand.

ن ر حلا رفع

سحق س ار هم

ما هما

32

D I 5. Old number 156.

6 scraps.

(A). 17 × 13

Commencement of letter: parts of 4 lines.

١ الرحيم
٢ عليكم كتابى اليكم من مدينة
٣ ونحن اجمعون فى عافية والحمد لله
٤ يك السلم العز والرحمة

The rest illegible.

33

B II 3. Old number 92.

(A). 23 × 29

Recto: remains of 4 lines, but only a few words.

١ الفه ثم فى المطالبة
٢ بمعروفه منهما فعلى الى السلطان

Verso: remains of 7 lines.

١ نبى والقاتل لاعداى
٢ طيع لى والناصر على بن عمه على بن ابى طالب صلوات الله عليه ورحمته
٣ والاخيار الا
٤ وافعلوا (?) الصالحات
٥ ورضى عنهم
٦
٧ ونعم الوكيل

Evidently part of a religious text.

(B). 19 × 16

Accounts in figures: washed out.

34

B III 1. Old number 129.

4 scraps.

(A). 14 × 28

Recto: remains of 6 lines.

٢ وسيرحمك والحمد لله رب العالمين كثيرا لانه

٣ هذا الى اشمون ان شا الله واليه المعاد

٤

٥ القلوب الضعفاء

Verso: address of recto?

ابو جعفر عمر بن عبد الله ايدك الله واعزك

Remains of 4 lines inversely. ١ والوزير اطال الله بقاه وادام عزه

(C, D) illegible.

35

B I 4. Old number 157.

4 scraps of letters.

(B). 6 × 13

Remains of 3 lines horizontal and 3 vertical

(C). 6 × 15

Remains of 6 lines of begging letter.

٤ يا سيدى ان تبوئى الاجر والثواب من الله وتامر لى بالا[لف

٥ فقط متفضلا ان شاء الله

٦ اطال الله الخ

(D). 8 × 24

Remains of 4 lines, washed out.

36

B I 9. Old number 91.

(A). 20 × 10

Remains of 7 lines: first 2 obliterated.

٣ فانهم ما اعرف

٤ ابى داود واعانه

٥ ان قدروا على ما وقع

٦ وجه فتعلم ذلك

٧ وقد حذرك

(B). 10 × 24

Fragment of accounts.

37

D III 9 Old number 150.

Five scraps: all these are from letters.

(B). 13 × 4

Strip: fragments of 8 lines.

٢ وقد امرتنا

٣ زمانه او ما

٤ فانا متكلين

٥ بما تراه لنا ر

٦ رحمك الله

٧ اطال

(C). 14 × 9

Scrap. Letter to a son: parts of 8 lines.

Begins: حفظك الله يا بنى

38

D IV 1. 16 × 13 Old number 4.

Recto: letter of 17 lines, badly torn.

Lines 1–4 were greetings, &c.

The writer complains of some innovation.

١٢ ولم يكون فى زماننا الاول وانما هذا بدع ما فعرف الاقوام

١٣ وستين سنة نعمل على هذا فاتونى بكتابك الى بن الخباز

١٤ واهل حامد ولم يبعث فى شتا ولا فى صيف

Verso: parts of 12 lines of letter.

٦ فيعلم الله ان هذا
٧ ويجعل ذلك رحمة لك ولـ
٨ اكتب الى بحو
٩
١٠ ادعوا له اليل والنهار ولا تدع
١١ وصانك فلا تنسانى فليس مثلى
١٢ ولك فى الدنيا

Probably a begging letter.

39

A I 10. 17 × 25

Remains of 12 lines horizontal and one vertical. They are torn and partly obliterated and the script is unusually difficult (see the plate). The last two lines are the most legible.

١١ الباقى لك من جميع حسابك خمسة وعشرين دينرا الا نصف الثمن ϰϵ$\frac{1}{2}$δ وقد انفذنا
اليك من عدل السفاتج وسعر الحبر يوم كتابنا خمسة وثلاثين طلاسة؟
١٢ انفذ فى اخذ دينارى الصك مع الاخبار عن كل حالك وحوائجك باسرها يانك ان شاء
الله الوصل مثل الصدر واجل منه

It is noticeable that in the figures δ stands for *dinar*, as in some of the documents edited by Karabacek: further the sign for $\frac{1}{2}$ before that for $\frac{1}{8}$ is to be taken as dividing the latter: this usage can also be illustrated from Karabacek's texts. The sense 'value' for عدل is given by Freytag. The last word can scarcely be read otherwise than as above: the sense given by Freytag is *panniculus quo abstergitur tabula*, and Lane says the same: 35 dusters ought not to represent a large sum. If the words which follow *safātij* have been read rightly, probably they are to be rendered 'from the price of the ink', which perhaps would not be very great. The wish with which the document terminates 'may there come to thee the adjunct like the start, and yet more splendid' probably means 'may your additional gains be even greater than the initial'. The remaining lines are too seriously multilated to admit of any satisfactory conjecture about their import.

40

E I 8 (B). 20 × 4 Old number 304.

Fragment of letter, being strip of middle: remains of 13 lines.

The beginning حمن الرحـ ١

٢ واسعاده

٣ مثل مواهبه ل

٤

٥ سمعيل وارجو انه

٦ لا قنطارين الدينار

٧ سل الله ان يص

41

B V 8. Old number 151.

(A). 38 × 7

Strip: torn from letter.

Remains of 14 lines: specimens.

٣ وانفذ اليك

٤ ثلثة اشهر

٥ لك فان كان

٦ انفذت بما اد[ى]

(B). 19 × 4

Strip: remains of 9 lines.

(C). 34 × 15

Scrap badly torn.

Recto: remains of 13 lines in bold hand. Specimens.

٣ م]ن هذا الضمان قولك ما استدل

٤ ما عمل به هو وغيره فانى ارجوا

٥ ما فيه الصلاح ان شا الله

(D). 9 × 11

Scrap. Verso: وكتب يوم الاثنين لعشر

42

E I 3. Old number 285

4 fragments.

(A). 15 × 5

Commencement of letter. Verso: the legible words are الى منزل

(B). 12 × 6

Illegible relics of 6 lines.

(C). 10 × 6

Fragment of letter: 6 lines.

٢ منع المعاملات

٣ سدى نحو ما

٤ سد على صماد وزدنا

٥ سماتهن وجميع حقو

٦ لا يحيى واطلبه

(D). 17 × 5

Strip: middle of 9 lines.

43

E ii 4. Old number 214.

(A). 20 × 7

Right hand half of letter after basmalah and greetings.

٣ فهمت رقعتك

٤ [1]جر بعدى فتشوقت

٥ واحسبك اشتغلت

٦ ونظرت انك اء

٧ موضع حبك محمد

٨ على من تفضلك و

[1] Doubtful: the word is blotted.

(B). 20 × 6

Left hand portion of letter: fragments of 8 lines. The end of the letter was in the greetings of which fragments remain وادام عزك.

44

E IV 18. Old number 292.

(A). 10 × 7

End of letter: 5 lines torn and partly washed out.

(B). 10 × 9

Fragment of 6 lines dated Ramaḍan 349.

١ قاضى يقولها فى
٢ ها اول يوم برهموت
٣ مثقال حساب
٤ رمضان سنة تسع واربعين
وثلثمائة

(C). 11 × 8

2 lines from letter: last

واكرمك واتم نعمه عليك

(D). 6 × 6

From a report of a payment.

٣ ادو ذلك فى سنة
٤ على ما فعل وله تادى
٥ ملبس مولى البيت
٦ بن طارق

45

E IV 15 (B). 9 × 10 Old number 309.

Recto: fragment of letter: right side lost, also top.

٢ حسن احواله الا انه لا يقيم هو

٣ الى مكة فى كل موسم ويقيم عند
٤ بمصر ثم تخرج ويقدم ابنه لست
٥ بمصر فقد كتبت للمرء ثم كتبت ثم كتبت
٦ الى بايمانهم

Verso: beginning of document: first half of 4 lines.

١ بسم الله الرحمن الرح
٢ تسل عن الميمونة ابنت
٣ وتسل عنها ام موسى
٤ او غيرها وبخبرها

46

E IV 12. Old number 271.

(A). 18 × 10

An affidavit: torn and washed out: 10 lines.

٧ ابو بكر ايوب بن سليم بمعرفة
٨
٩ شهد احمد بن على بن
١٠ وشهادتهم تقبل ان شاء الله

(B). 18 × 12

Verso: address بن مروان بن عبد الملك

Recto: Remains of letter of which left half has been torn off.

١ بسم الله
٢ اكرمك الله واسالوا

6 lines: mostly illegible.

47

D V 9. Old number 140.

23 × 3

(A). Scrap of 2 lines Beginning of letter.

(B). 23 × 7

Scrap of parts of 5 lines: instructions to an agent.

٣ تفرض لابن عبيد ستين وروح على بهذه الحوائج فانى اليها محتاج

٤ واجهد جهدك ان تخرج

(C). 23 × 7

Scrap of letter: recto 2 lines basmalah and greeting:

Verso: address of above

الى الرومى ابقاه الله من الحسن بن عبد الوهاب الحسر . . .

also parts of 6 lines horizontal and 4 vertical, apparently jottings of accounts.

48

D V 1. Old number 98.

(A). 10 × 9

Recto: scrap of private letter: parts of 7 lines.

٢ ولا تبعد ان شا الله

٣ الا بان تبعثه الى فاخرت

٤ فان عزمى على الخروج فبادر به

٥ شا الله

٦ بسلامة

٧ وخير

Verso: scrap of letter: parts of 4 lines; greetings.

(B). 8 × 9

Recto: scrap of letter: parts of 4 lines.

١
٢ والوصاة به ولا يجوز
٣ ان شا الله
٤ مولانا الله قد تالف

Verso: مينا الشماس
من ملوه

Probably ملوه is another spelling of ملوّى in Ushmunain.

(C). 11 × 11

Scrap: illegible.

49

F I 15. 14 × 14 Old number 117.

Recto: letter much torn: 9 lines.

Begins after basmalah and salutation: . . . حاجة اليها فاذا كانت الحاجة وجهت اليك

Verso: headed with reference to a رقعة like the Kharaj receipts. Mentions ورثه من السفاح and l. 5 لابى جعفر. There is a date which seems to be سنة اربع عشر ومائتين, 214.

Probably the persons to whom reference is made are the first two Caliphs of the 'Abbasid dynasty.

50

F I 10 12 × 12 Old number 125.

Fragment of letter. Second century hand.

١
٢ واوصلت الى
٣ وانها ثمنية دراهم غير ثلث

٤ سالت وقد وجهت

٥ فداك والا يوافقك

٦ على صاحبها وابتاع لك

٧ جميعا ان شا الله

Some salutations on the verso.

51

F I 6. 11 × 14 Old number 226.

End of letter, 5 lines washed out.

١ من ابو العلا هو وولده وابو الوليد وابن

٢ السلم كثيرا وصلى الله على محمد النبى وع

٣ اطال الخ

52

F I 5. 12 × 11 Old number 113.

Recto: fragment of a letter or document about repayment of money.

١

٢ ان يرد على مالى بعد ان اقا

٣ فابا علىّ ووالله ما

٤ عشرين ولقد رد

٥ وذاك انى سالت من معـ

٦ حتى ابتليت

٧ ما يستحى

Laterally one line.

Verso: some figures.

53

C II 2 (B). 7 × 21 Old number 276.

Strip: parts of 6 lines, washed out.

٢ وهذا بلغه فسل خبر وكيلى فاعلم ذلك

٣ يقرا عليك السلم وهو

٤ يسل عنك فى كل وقت وجدتك تقرا عليك السلم

٥ وابو بكر الصيدلانى يقرا عليك السلم وما لك ترا من حاجة فاكـ

٦ الى فيها فانى اسر بذلك لانك اخ امين اثير صديق

One Abu Bakr al-Ṣaidalānī is mentioned by Sam'ānī among the traditionalists. He was, however, a Syrian, and is unlikely to be the person mentioned here.

54

D VII 6. Old number 282.

3 fragments.

(A). 13 × 10

Part of 8 lines.

١ اليك محمد المتطب

٢ التى بحضرته

٣ حتا يتجاهل ذلك له

٤ ان شا الله

٥ قل لومك اسلك لامه

٦ قليل يستوهبك

٧ ما يستوهبك

(B). 11 × 8

Apparently fragment of a census roll 7 lines.

١ منزل سليم بن عبد الكريم وهم ثلاثة

٢ لبيت ساكن وهم ثلاثة

٣

٤ منزل محمد السياح سكن ابوهم واخ ثلاثة

٥ منزل سوار القدسى وهم ثلاثة

٦ منزل جعفر البياع وهم خمسة

(C). 22 × 11

Fragment of letter, torn and obliterated.

55

D III 4. Old number 149.

(A). 10 × 10

Fragment of letter, probably one quarter of whole, as only الرحيم remains of the basmalah. Evidently a begging letter as is shown by

٤ اليك يوم الاول وسالتك امر حاجتى

٥ انك ان كان يجب ذلك على لجهات

٦ شرحته لك يضرنى ان الح عليك

(B). 13 × 15

Scrap.

Recto: parts of 10 lines apparently from Iqrār 208 A.H.

٢ عبد الاحد

٣ ربيع الآخر سنة ثمان

٤ ومائتين وولى عبد

٥ عبد الاحد برضا

٦ بن سليمن وبرضا

٧ وعليها من يعرفهم

٨ وفضل بن الحول وسو

Verso: remains of 7 lines, washed out.

(C). 22 × 6

Recto: 2 lines. Numerals.

Verso: بسم الله الخ يدفع هذا الكتاب . . . اسمه

Address to some Ismā'il.

56

D VII 9. Old number 201.

Six scraps.

(A). 13 × 7

Second century hand.

١ سبعة دنير

٢ اسود دبه

٣ تسعة وعشر . .

٤ خلد فى دح

(B). 12 × 9

4 lines of which the beginnings are lost.

١ صر الى عبيد بن سبره مولى

(C). 14 × 5

Basmalah only.

(D). 7 × 6

Scrap. Recto 6 lines, verso 7 of close writing: recto begins

فقال لا والله اقربه ابدًا

(E). 18 × 8

Strip. Fragments of 7 lines.

(F). 8 × 4

Scrap. Fragments of 2 lines. Begins.

على اقرار هلل البصرى

57

B II 7. Old number 128.

Eleven scraps: fragments of letters and accounts.

(C). 11 × 7

Seems to be a student's exercise since وادام عزك is written three times, followed by other formulae

(H). 15 × 5

Is an agricultural measurement.

١ فدان وثلثين ولد
ثمن
٢ فدان وسدس وثمن
٣ ثلثة فدادين ونصف
٤ فدان وسدس
٥ نصف وثمن

58

F II 11. 14 × 11 Old number 123.

Recto: 11 lines, partly torn and obliterated.

١ بسم الله الرحمن الرحيم
٢ رجع الغلام يا سيدى ومولاى اطال الله بقاك
٣ بركة ا ابو بكر بن تميم احد المشايخ
٤ ولم يطلق له الدخول الى
٥ مترفها غير ان الفتيين
٦ حضروا والا ان احـ ايده الله ابو الحسن تولى
٧
٨ الدخول الى دارك غيرها

Verso: fragments of six lines in a different hand.

59

F II 5. 15 × 8 Old number 133.

Fragments of 8 lines.

A.H. 175 (or 165).

١

٢ دلها عليها

٣ ل حر هذا ما ر

٤ ستخرج لها

٥ حقها ا وا

٦ وا لسلم

٧ كنت انا ور

٨ [س]نة خمس و[س]عين

60

F II 4. Old number 206.

(A). 14 × 12

Recto: 5 broken lines.

١

٢ قد كان فيكم

٣ عيوفا وشاعرا او كاتبا

٤ فيكم وانتم ملقونا ونحن ناتى بال

(B).

Recto: 4 lines.

١ حر ولا تسلم لرب فى الحلم خير الاجر فانك لها ابوبكر

٢ على امرتونى وان لا اخون ولا اسع

٣ واحسن الله اليك فى الامور وصرف عنك كل محذور

٤ مذكور

Verso: fragments of 10 lines: beginning of letter: faint and dirty.

61

G I 2 (B). 15 × 9 Old number 286.

Commencement of letter.

١ بسم الله الرحمن الرحيم
٢ تاييدك واطال الله بقاك
٣ عليك وزاد فى احسانه
٤ لم يخفا عليك جعلنى الله فداك

Four more lines, mostly obliterated.

62

F III 17. 14 × 8 Old number 67.

Fragment of letter: 8 lines torn and partly obliterated. Apparently it was official in character as appears from l. 4.

٤ فالله الله لا تدع اهل اشمون يشتمون
٥ وانظر ان بيدى . . . هذه الحوائج

63

D V 4 (B). 10 × 13 Old number 3.

Scrap of document: parts of 5 lines washed out. A.H. 370.

٣ هذا الكتاب الى الخلاف بعد ان تعطيه بحضرة
٤ من ذى القعدة سنة سبعين وثلثمائة

64

A I 8. Old number 96.

Ten scraps.

(A). 2 × 25

Recto: parts of 3 lines.

٢ ووجهت فيه ولا والله وحقك ما قدم علينا الشيخ ابقاه الله ولا ابناه

Verso: parts of 22 lines, a few words of each.

(H). فعلى بقطر يعاد ذلك حتى يصحح

65

Exposed 1. 40 × 38

Recto: remains of 9 lines of letter, partly obliterated.

٢ استاذنا ابو جعفر اطال الله بقاه

٣ وما امله

٤ بالكتاب بخبرك وحالك وحوائجك

٥ معة ان شا الله

٦

٧ اطال

٨

٩ من كل سو فداك

Also some fragments of accounts, washed out.

66

Exposed 4. Old number 173.

9 scraps. Fragments of letters and accounts.

(A). 25 × 14

Verso begins بقية النفقة

(B). 10 × 18

A.H. 2?9.

Verso: fragment of an اقرار.

١ على اقرار جبير بن وردان فى صحة من بدنه وجواز امره بلا علة
٢ من سنة تسع [ومأ]تين انه دبر عامرة السوداء

Dabbara is a legal term, meaning to will the manumission of a slave after the testator's death.

67

B IV 9. Old number 89.

(B). 11 × 24

Recto: remains of 5 lines.

١
٢ اطال الله بقاك crossed out
٣ لم يخفا عليك اطال الله بقال مذهبى وميلى وزعمى فيك
٤ يا حبيبى ايدك الله من جميع المعاملات

Verso: remains of 6 lines.

(C). 8 × 10

Remains of 5 lines.

١ فعملوا على براتكم
٢ منكم منى باطيب السلام واكثره و
٣ درهمين فكل المصلحة ساط
٤ والسلام

(D). 7 × 20

Recto: beginning of letter. Verso: address.

الى الحسن اعزه الله من عيسى بن محمد
بن يعقوب الخياط

(E). 11 × 10

Remains of 6 lines, chiefly greetings.

68

B IV 10 (D). Old number 152.

4 × 13

٢ كتابى اليك وانا بحال عافية والحمد لله على ذلك
٣ مع بن اخت حيويه وفى خوفه
٤ [1]وثيقة كانت لنا على ابو عبد الله

69

B II 4. Old number 166.

(A). 12 × 28

Part of letter: remains of 5 lines.

Address verso: لابى يحيا اكرمه الله من حيى بن الحسن

Verso also

١ بسم الله الرحمن الرحيم
٢ يدفع هذا الكتب فسطاط مصر
٣ فى سوق سر فى دار ابن مغيث
٤ ليوصلها الى

(B). 25 × 7

Recto: remains of 6 lines.
Verso: remains of 8 lines.

(C). 7 × 14

Accounts (fragments).

(D). 13 × 11

Fragment of letter: remains of 6 lines.

(E). 15 × 6

Strip: remains of 6 lines.

[1] With points.

70

C I 2. Old number 256.

Three fragments.

(A). 13 × 9

Recto: 9 lines of letter, torn. Basmalah and initial greetings legible: the rest scarcely legible.
Verso: remains of 14 lines, apparently in cipher.

(C). 19 × 22

Recto: remains of 16 lines of letter.
Verso: address of above ابرهيم بن ابى الاصبغ الحرانى

followed by fragments of 14 lines horizontal and 4 vertical. Begins الله اكرمه لابى سلمان.

71

C III 7. Old number 260.

(A). 22 × 22

Strip. Parts of 12 lines.
Probably a begging letter, but only a few words remain: e.g.

٨ وما قد اشتريت
٩ العافية والسلامة

(B). 15 × 12

Scrap: some lines from a letter, most of them crossed out.

72

C IV 1. Old number 284.

Two scraps in bad condition.

(A). 16 × 18

Remains of 5 lines.

٣ ومع هذا اصلحك الله
٤ الوكلا وانا
٥ جميع الامور

(B). 14 × 10

Recto: 4 lines: commencement of letter.

Verso: 2 lines and 1 inverse, the former being the initial salutations of a letter.

73

C II 5 (B). Old number 206.

Strip, recto with remains of 12 lines, verso with remains of 15 lines horizontal and 2 vertical. Badly torn and partly washed out:

Verso:

٢ البستان

٣ واذا خرج الثمر جمعوه

74

D V 8 (B). 12 × 6 Old number 139.

Scrap containing parts of 9 lines.

Fragment of an account: only the names of persons (creditors or debtors) preserved; e.g.

٨ بلوه الحلوانى

٩ بلوه صاحب الفقاع

The name نكوبه is found in Tabari's Chronicle iii. 1589, note c. Perhaps the above is intended for this.

75

F I 4. Old number 136.

5 scraps.

(E). 12 × 3

Beginning of letter نعمه عليك وزاد فى احسانه اليك

يا ساس يا هاب يا فرد يا مصلح

Perhaps يا نباش يا نقاب

76

F I 3. 15 × 9 Old number 118.

Recto: fragments of 8 lines: letter of instructions.

Verso: fragments of 9 lines of letter mostly washed out: first legible word فتفضل (with points)

٦ حتى يزيح العلة

٧ ولا تكلفه

٨ واخذه وقلدنى

77

F II 13. 14 × 10

Two lines faint.

١ فيحضر الينا منها محمد بن هاشم

٢ [م]ن المال الذى . . .

78

D VII 12. Old number 199.

Four fragments.

(A). 18 × 14

Parts of 8 lines recto and 7 verso.

Recto:

٢ ولم ارى عجب من هذا الامر

Verso:

١ الامر متقبل مقبول عندى فى القرطاس فلم يجب

(B). 13 × 17

Scrap of 5 lines recto and 1 verso.

٤ الى عامله باخذها والتوثق منها

(C). 8 × 6

Scrap of accounts.

(D). 9 × 5

Scrap of 4 lines. Illegible.

79

F II 12. Old number 181.

4 Scraps.

(C). 10 × 5

Part of an account.

١ لعشرة دنانير

٢ على النحلى لكل

٣ يحيى بن

(A), (B), and (D), scraps of letters.

80

D III 2. 18 × 23 Old number 174.

Badly torn.

Recto: parts of 16 lines.

After basmalah begins.

قد كنت كتبت اليك كتاب بعد اخر

The rest referred to some business transaction.

Verso gives address: لابى الفضل اكرمه الله.

Also fragments of 10 lines of another letter.

81

F II 8. 14 × 12 Old number 119.

Recto: fragments of 5 lines.

١ فان الرجل ما ان له القول

٢ الكتاب لتقرأه وتقف على ما فيه

Last 2 lines, greetings.

Verso: scribble in strange character.

82

F II 3. Old number 93.

Two scraps of accounts.

(A). $8 \times 3\frac{1}{2}$

(B). 9×3

(A) in very small script: begins

١ المراعى

٢ جعفر بن المد

٣ طوح اللوا

83

D VII 5. Old number 203.

Four fragments.

(A). 24×10

Fragment of letter.

One Abu Sahl is mentioned: writer requests for information to be sent by his غلام.

(B). 15×7

Fragment of letter. Fine bold hand.

(C). 9×8

Do. Begins كتابى اليك.

(D). 9×8

Do.

84

E I 12. Old number 288.

(A). 16×10

Verso address: لابى محمد عافاه الله.

Recto: fragments of 7 lines, partly obliterated:

١ الله الذى لا اله الا هو

(B). $9 \times 7\frac{1}{2}$

Fragment. Parts of 7 lines.

(C). 7×7

Fragment. Recto: parts of 5 lines horizontal and 1 vertical.
Verso: parts of 6 lines.

Verso:

١ الزمنى الركوب الى ابى جعفر

٢ فى الحق

85

F III 16. 14×12 Old number 186.

Verso: Fragment of letter.
Address inverted

لابى عثمان اطال الله بقاه

وادام عزه

Of the letter itself the basmalah and salutations are clear: the 5 lines which follow are faint.
Line 4 begins بادفوا الملك

86

C IV 2. Old number 178.

Two strips.

(A). 26×7

Recto: remains of 9 lines: beginning of letter.
Verso: similar.
Not enough remains of either to furnish any continuous sense.

(B) 27×10

Recto: remains of 10 lines: the first, being

وزاد فى احسانه ا

indicates the beginning of a letter.

٤ احذر منه الحارس

Verso: remains of 9 lines with erasures: the basmalah is nearly intact. The kunyah ابو جعفر occurs.

87

C IV 5. Old number 177.

(A). 9 × 24

Strip: 3 lines. Beginning of letter: basmalah and greetings: then

. . ما اصف لك مما نحن فيه من الجهد

(B). 9 × 24

Strip. 4 lines of letter preceded by remains of 2: affectionate messages to relations, among them

حصينة فديتها

88

C II 4. Old number 208.

(A). 8 × 17

Recto: beginning of letter: line 2 contains the name ابى الاشهل.

Verso: fragments of accounts in figures.

(B). 10 × 12

Recto: beginning of letter.

Verso: لابى اليسر حسين بن اسحق.

(C). 4 × 14

Recto: beginning of letter.

Address verso: ابرهيم بن حبيب.

89

A I 9.

(A). 21 × 27

Recto: remains of 9 lines of letter: faint and partly washed out

Verso: address من داود بن اندونه

The name of the addressee is lost, only ادام الله عزه remaining.

Verso: many lines of a letter, all washed out.

(B). 23 × 8

Fragment of accounts.

90

C IV 4. Old number 223.

(A). 25 × 23

Badly torn.

Recto: remains of 9 lines: parts of a letter with ordinary formulae.

Verso: remains of 10 lines. The subject seems to have been some property and its kharāj.

(B). 11 × 8

Scrap. Verso: address الى موسى بن محمد

Recto: figures.

(C). 8 × 6

Scrap. End of letter. كل قدر من الدنير

ان شا الله

91

V 9 (B). 36 × 13 Old number 239.

Strip. Parts of 20 lines of letter, vertical, with 2 lines of greetings, horizontal. Specimen.

١ وانت اعزك الله يا خير الذين ابو

. . . . .

٣ وقد اعلمتك غير مرة

٤ الى ان ارتاب فقدرك عندى ا

92

E I 7. 22 × 17 Old number 188.

Fragment, originally containing 8 lines horizontal and one vertical: washed out and mostly illegible.

It is part of a letter, as the few legible words show, اوصلت كتابك . . . وذكروا ان

واغدو عند ابى حاتم اعزه الله فى تخلفى

93

E I 4. Old number 289.

(A). 21 × 8

Parts of 10 lines: a few dots.

Beginning of letter واتم نعمه عليك وزاد فى احسانه.

(B). 20 × 8

Right hand strip of letter: much torn. 9 lines.

Final greeting complete. اطال الله بقاك

واعزك واكرمك

94

E I 12. Old number 269.

(A). 12 × 12

Recto: beginning of letter. ١ واتم نعمه عليك وعندك

٢ سلم عمرك وقد وصل الى

٣ واوصلت ذلك الى

Verso: address لابى عثمان اكرمه الله

صاعد الخادم

(B). 9 × 17

4 lines of final salutations of letter.

95

E I 1. Old number 296.

(A). 16 × 9

Tattered fragment, apparently of letter: illegible. Fragments of accounts on verso.

(B). 16 × 10

Recto: beginning of letter. 7 lines. in line 6 وقد وصل الى الدينارين

At the top, 3 lines in inverse direction.

١ من حفيد الخادم

٢ هبه درهمين

Verso: another letter, washed out.

96

E II 12. Old number 290.

Two scraps, both badly torn and perforated.

(A). 16 × 8

Remains of a deed, in which the affidavit (اقرار) of 'Isā b. Aḥmad to all in this document was attested by various persons.

(B). 14 × 12

8 lines: end of a letter. In line 2 ابو يعقوب ابقاه الله is mentioned: ends with inquiries and good wishes.

97

E II 10. Old number 287.

5 scraps, each about 7 × 6. They are bits of letters, while one contains the remains of some accounts.

One ends وابا حيون اقرئه منى السلم.

98

E II 7. Old number 281.

(A). 17 × 7

Recto: 3 lines of beginning of letter.

Begins (after basmalah and salutations) كتابى اليك عن سلامة.

Verso address: addressee obliterated.

من حسن بن على الا

الاشمونين ○ ○

(B). 17 × 13

Recto: fragments of 8 lines, largely washed out.

٢ فانى ليس افعل ذلك

٣ وبعثت اليه من مال

Apparently last part of a letter.

Verso: accounts, 10 lines: names of persons and figures after them.

99

E II 5. Old number 291.

(A). 10 × 9

Recto: 3 lines of beginning of letter, torn.

Verso: fragments of 2 lines. After basmalah and salutation فانى مقيم على سرو[ر] . . . والرب يرحمك و.

(B). 9 × 5

Part of a letter, fragments of 3 lines وكيل زرعه mentioned.

(C). 13 × 6

Fragments of 3 lines: final salutations.

(D). 5 × 7

Cufic fragment.

100

E III 3. 17 × 12 Old number 231.

Fragments of letter very much torn and in bad condition.

Recto: seems to have been a complete letter of 8 lines.

Verso: ends with good wishes. The subjects seem to have been domestic.

Verso: line 8 فى اقرارها فى منزل اخيه حتا يجتمع

101

E IV 19. 22 × 12 Old number 184.

Right half of letter, containing 10 lines: apparently washed out. A woman is addressed.

Last line قد اخرجت منى ما تطلبين

102

E IV 17. 21 × 13 Old number 185.

Recto: originally 9 lines: much tattered and rather faint.

Verso: fragments of 7 lines: a paragraph begins

قرانا ابقاك الله فى الرقعة التى

103

E IV 16. 17 × 16 Old number 183.

Letter of 5 lines washed out.

Difficult script: begins

١ بسم الله الرحمن الرحيم

٢ اطال الله بقاك وادام عزك وكرامتك

104

E IV 13.

(B). 14 × 10 Old number 313.

Fragment of letter: basmalah, greeting, and commencement.

كتابى اطال الله بقاك بخير وجميع الغلمان

6 lines; of these last, only a few words remain. A very difficult script.

(A). 10 × 8

Verso: remains of an affidavit; parts of 7 lines: last 2.

شهد الحسن بن محمد

جميع مافى هذا ا

For recto see above, III. 7.

105

B III 9. Old number 95.

7 scraps of letters and account.

(E). 10 × 5

Remains of 7 lines.

١ وفى درس القمح درهم

٢ والذى وصل الى من معظم اخ

٣

٤

٥ ايضا اربعة الدراهم

٦

٧ درهما

106

B III 7. Old number 167.

Five scraps.

(A). 22 × 16

Remains of 9 lines of letter: strips torn out. Began after basmalah جعلت فداك

Verso address نصر بن . . .

(B). 12 × 15

Remains of attestation of a deed; date [ا]ربع وسبعين ومائتين A.H. 274.

Names of witnesses جعفر بن محمد and others.

(C). 9 × 20

Remains of 7 lines of letter.

(D). 15 × 7

Remains of 8 lines of discharge?

107

B IV 1. Old number 153.

7 scraps.

(A). 7 × 6

3 lines. ٣ شهر المحرم سنة ثلث وثلثين

probably A.H. 233.

108

B II 6. Old number 161.

7 scraps.

(A). 16 × 7

Strip. Fragments of 9 lines.

٥ القبلى الحجرة

suggests that a house was described.

(B). 21 × 9

Strip. Remains of 3 lines.

٢ بساحة القبلى

suggests the same.

109

D V. 2. Old number 134.

(A). 11 × 8

Recto: scrap of letter: part of 8 lines horizontal and 2 vertical.

Verso: end of letter: parts of 3 lines, ending وابقاك الله.

(B). 16 × 9

Scrap of accounts, partly in figures: parts of 5 lines.

Items mentioned are الجالية and الدين.

(C). 16 × 7

Recto: Scrap of letter: parts of 6 lines.

The year اربعين ومائتين is mentioned, A.H. 240.

Verso: 2 lines محمد بن سعيد بن احمد شاب اسمر يعلوه حمرة

Possibly fragment of an order for Barid Mules.

110

D VII 4. Old number 224.

(A). 24 × 5

Fragment of accounts.

(B). 15 × 21

do. Begins بقية الحساب.

(C). 15 × 6

do. Begins:

جملة ثلثة واربعين اردبا الا ويبة

111

E IV 6. Old number 323.

4 scraps.

(A). 9 × 6

Recto: order for appearance.

Begins ١ بسم . . .

٢ يحضر الساعة

٣

Verso: fragment of accounts: names with figures against them.

(B). 7 × 6

Fragment in Cufic writing: beginning of letter.

١ سم الله ا

٢ الله وانا

(C). (D). 7 × 6

Illegible.

112

E IV 3. 23 × 18 Old number 297.

Torn papyrus containing message in 2 lines.

١ ا واعر خادمه ساله الخادم مر يا سعيد بن عبد الله يدفع

113

E IV 1.

(A). 13 × 13

Fragment of letter, partly washed out.

Parts of 7 lines.

٢ وهو منتظر لقدومك

٣ الوالدة ابقاها الله ومن عندنا

٤ اليه وابلغته ورايك فى ذلك

٥ فى ذلك سيدى

salutations ٦

٧

(B). 13 × 9

Four lines of greetings preceded by two in a strange script.

114

F I 19. 12 × 12 Old number 75.

Fragment of letter, washed out: 4 lines.

٣ يجب لك مع ان الحظ فيه لنا ان شاء الله

Salutations ٤

115

B I 9 (C, D.). 11 × 23 (together) Old number 91.

2 fragments. Remains of 8 lines.

١ وعافية وقد كنت كتبت اليك مع بن افلح

The person addressed is ابو محمد: the fragment contains nothing but good wishes and compliments.

116

F I 14. 15 × 13 Old number 110.

Fragments of letters written on both sides.

Recto: parts of 9 lines. Basmalah and 2 lines of greetings.

Apparently a begging letter since the last line but one is

فانى لم اقدر على خير فى عامى هذا

Verso: it would also seem part of a begging letter (parts of 10 lines).

117

B V 3. Old number 195.

(A). 9 × 32

Initial salutations.

(B). 13 × 30

Address of letter. لابى هاشم اعزه الله

من سهل بن بكر

118

B II 5. 17 × 31 Old number 17.

Recto: remains of 6 lines of letter, basmalah and greetings: rest blotted and partly obliterated.

Verso: remains of 4 lines, greetings: then

وصل كتابك الحمد لله فاشرحته من حال

If the word فاشرحته has been read rightly, it probably means 'I asked it for information.'

119

C IV 12. Old number 277.

(A). 15 × 17

Torn scrap containing remains of 7 lines, greeting, to various persons, among them اخى هرون.

120

D III 5. 24 × 22

Recto: scanty fragments of letter.

جعلت فداك and اكذب is legible.

Verso: القسطال وسر؟س بن طهيه الكاتب

The first of these names is probably سرجس. The second seems to be طهية Ṭuhayyah, familiar as a tribal name: the tribe is said to have been called after a woman of the name.

121

D VI 1. Old number 175.

(B). 13 × 5

Fragment of 7 lines recto, 6 verso.

(C). 10 × 10

Scrap. 4 lines. ٢ يراه ويامر به فى اللف

122

B V 5. Old number 330.

4 fragments of papyrus and one of paper.

(B). 11 × 23

Remains of 5 lines of letter ٣ ويسل اى امر يريد فى الصومه

The other fragments contain a few words and figures.

123

D VII 8. Old number 250.

(A). 23 × 12

Parts of 10 lines. Beginning of letter, wherein apparently the writer explains why he cannot send money.

(B). 18 × 22

Recto: parts of 12 lines of letter, torn and obliterated.

Verso: beginnings of 10 lines of letter.

124

F II 1. 10 × 9 Old number 57.

Recto: fragment of letter: six lines: torn and partly obliterated. Contained a complaint.

٤ حقه ثم ظلمه . .

Ends عافاك الله وايانا

Verso: 6 lines accounts in figures.

حارس القرية followed by قمح occurs several times

125

F III 14. 11 × 11 Old number 76.

Fragment of letter: a strip of the papyrus is torn off (vertically) and there is some vertical scribbling on the left: on right margin the name فرج بن الحسين. The subject seems, as usual, to have been money.

126

C I 4. Old number 254.

(A). 14 × 14

Recto: remains of 11 lines.

حصاد قمح mentioned in line 7.

Verso: beginning of letter: basmalah and greetings.

(B). 22 × 20

Strip. Fragment of accounts in figures.

127

D VII 10. Old number 197.

(A). 25 × 11

Beginning of letter: basmalah and salutation.

(B). 13 × 16

Fragment of *Iqrār*. 10 lines recto and 5 verso, all washed out and partly obliterated. Date 240.

(C). 11 × 5

Scraps of letter: 2 lines.

128

C III 4. Old number 259.

3 scraps.

(A). 7 × 13

6 lines recto, 5 verso, remains of accounts. The items begin الضيعة المعروفة, and were followed by sums in dinars: probably for their kharāj.

129

C II 3. 23 × 25 Old number 205.

Much torn.

Recto: remains of 6 lines of a letter: salutations only legible.

Verso: fragments of accounts: a few names only legible.

خلف, اسمعيل, ياسين بن الحسن, عمارة, اسحق

130

D I 4. 18 × 14 Old number 308.

With seal (broken).

address verso: لابى على ابقاه الله.

Recto: remains of six lines, of which one is basmalah, 2–3 salutations.

In line 5 اليك حاجة الا السلامة [ليس].

131

B IV 10. Old number 152.

(A). 9 × 11

Fragment of letter. 5 lines.

(B). 9 × 9

Fragment of accounts.

(C). 6 × 10

Fragment of letter.

(D). 4 × 13

Fragment of letter. See above XV. 68.

(E). 11 × 7

Fragment of letter.

(F). 10 × 11

Fragment of accounts.

(G). 7 × 8

Fragment of letter.

(H). 11 × 11

Fragment of letter.

(I). 16 × 7

Fragment of letter. See above VIII. 5.

132

E I 9. 17 × 16 Old number 300.

Recto: fragment of letter: 5 lines.

٤ ثلثة ايام فلم يدفع لك السلطان

133

E IV 2.

(A). 15 × 10

Fragment of accounts: 7 lines. The words ادى and خرجه occur.

(B). 17 × 6

Fragment of a letter: 5 lines: torn both sides.

134

D VII 11. Second century hand.

(C). 8 × 18

Fragment of a letter: 5 lines.

٤ وسال ان يصرف عنه ذلك الى ء

135

F III 19. 11 × 8 Old number 85.

Verso: . . . الى

Recto: Commencement of letter, torn and dirty.

Four lines: basmalah and salutations.

Last line. كتبت اليك غير كتاب

136

D VII 1. Old number 225.

7 small scraps, in poor condition.

(A). 15 × 6

Recto: 4 lines: commencement of letter.

Verso: 4 lines in a different hand, washed out.

Begins لى فى طول عمرك.

137

B I 11. Old number 45.

Three leaves 31 × 12, 12 × 16, 18 × 13.

All containing fragments of accounts.

Also fragment of اقرار, witnessed by عبد السلم بن يحيى.

138

D VI 2.

(A). 20 × 12

Parts of 9 lines. Recto badly torn and obliterated: the verso is in the same condition.

Verso 3 a. f. على الجزيرة

(B). 17 × 7

Strip. Recto: 7 lines, verso: 9 lines.

Each side when complete contained a letter.

139

D VI 12.

(B). 22 × 7

Strip. Verso: 16 lines.

Fragment of letter dealing with خراج.

(C). 23 × 10

Fragment. Verso: 11 lines washed out.

140

D III 6. Old number 68.

(A). 10 × 15

Strip. End of letter; greetings.

(B). 9 × 20

Strip. Recto: parts of 4 lines in large hand.
Verso: parts of 6 lines in small hand.

141

B I 7. Old number 146.

7 scraps in bad condition: mostly fragments of letters.

142

D II 2. Old number 154.

Three scraps.

(B). 9 × 8

Commencement of letter: basmalah preserved, the rest washed out.

(C). 17 × 9

Strip. Parts of 9 lines, badly torn.

143

A I 4. Old number 74.

2 strips.

(A). 31 × 10

Recto and verso: remains of letters, of which little but some salutations remains.

(B). 30 × 5

Thin strip of long letter: the beginnings of 15 lines recto and the ends of 12 verso remain.

144

B III 4. Old number 158.

8 scraps.

(A). 10 × 15

Scrap of letter: remains of 5 lines horizontal, one vertical.

(D). 9 × 10

A scrap of early writing with the letters far apart.

145

G I 3. Old number 270

(A). 17 × 8

Fragment of letter.

(B). 10 × 12

Recto: fragment of account.
Verso: 5 lines of letter, mainly obliterated.

146

C IV 7. Old number 255.

(B). 19 × 12

Remains of 10 lines, washed out. Nearly all final greetings

147

C IV 6. Old number 202.

(B). 10 × 10

Scrap. Figures.

(C). 10 × 8

Scrap. do.

(D). 17 × 11

Scrap. Very faint; 11 lines of accounts in words.

148

C I 3 (B). 21 × 11 Old number 332.

Strip. Remains of 10 lines, apparently begging letter.

149

C I 9. Old number 229.

9 scraps.

(H).

Recto: beginning of letter.

Verso: من اخيه وعبده

The rest, scraps of letters.

150

C II 8. Old number 220.

6 scraps.

(A). 17 × 10

Remains of 15 lines of letter.

Verso: remains of 8 lines: some of them greetings.

(B). 12 × 7

Scrap of letter; remains of 11 lines recto, and 9 verso in another hand.

(C). 18 × 5

Strip with a few figures on it.

The rest too small to be worth describing.

151

B II 1. Old number 97.

8 scraps.

Fragments of letters and accounts.

(A). 31 × 5

Long strip, closely written on both sides.

152

F IV 6. 17 × 11

Verso: fragment of 15 lines of which 9 are completely or almost completely washed out. The import of the rest is obscure.

153

F IV 3. Old number 326.

(A). 12 × 7

Recto: greetings from end of letter.
Verso: accounts.

(B). 11 × 7

Fragments of letters recto and verso.

154

C III 2 (B). 15 × 28 Old number 280.

Strip. Remains of 5 lines in bold hand: perhaps part of an official document.

155

F III 4. Old number 132.

Miscellaneous fragments of various sizes: only a few words legible.

156

D I 9. Old number 82.

Three strips.

(A). 24 × 5

Recto: 2 lines salutations.
Verso: fragment perhaps of a prescription as names of weights and measures occur throughout.

(B) and (C).

Scraps of letters.

157

C II 10. Old number 219.

Four fragments.

(A). 11 × 8

The beginning of a document dealing with the lease (probably) of land. The hand is a difficult one and only some proper names seem to be legible.

(B), (C), and (D).

Fragments of letters, chiefly greetings.

158

D III 3. 22 × 12 Old number 105.

Washed out and torn: writing on both sides is very faint.

Recto: 14 lines, evidently a private letter about business matters.

Verso: 9 lines.

159

D V 10. Old number 14.

(A). 20 × 15

Badly worn and washed out fragment, containing recto: remains of a letter, and verso: remains of accounts.

(B). 14 × 9

Scrap containing remains of 4 lines.

160

F II 9. 15 × 14 Old number 114.

Right portion of letter of 6 lines, washed out and torn.

161

C III 1. 25 × 17 Old number 279.

Strip in bad condition.

Recto: commencement of letter: 3 lines salutations.

162

B V 6. Old number 241.

(A). 32 × 7

Strip.

Recto: remains of 10 lines.

Verso: remains of 13 lines.

Basmalah was at the head of both.

(B). 27 × 5

Strip.

Recto: only remains of 9 lines.

163

F III 3. 14 × 14 Old number 121.

Recto: fragment of a letter, tattered and in poor condition: addressed to a woman; only salutations (to ابو علی) legible.

Verso: fragments of accounts, illegible.

164

D VII 2. Old number 226.

(B).

Fragment of document, originally 25 × 20 Little remains on either side. Some greetings are legible.

(C). 14 × 9

Scrap. Washed out and illegible.

165

D III 1. 22 × 24 Old number 161.

Torn and washed out.

Recto: remains of 7 lines: some greetings and offers of service.

Verso: remains of letter almost entirely washed out.

166

E IV 9. 23 × 13 Old number 268.

Fragments of 7 lines: right hand corner of papyrus torn off.

Part of a letter asking some favour.

167

F I 16. 13 × 12 Old number 111.

Recto: fragment of letter: 4 lines basmalah and formulae: fragments of 3 lines follow.

Verso: fragment of letter in 6 lines: only salutations legible. Washed out.

168

B IV 7. Old number 130.

(B). 19 × 10

Fragment of 9 lines of letter.

(C). 18 × 8

Fragment of letter: chiefly salutations.

(D). 12 × 9

Fragment of accounts: verso, commencement of letter.

(E). 12 × 9

Fragment of letter.

169

C II 1. Old number 275.

2 strips.

(A). 28 × 8

Remains of accounts in figures on both sides.

(B). 22 × 9

do.

170

D VI 5. 23 × 19 Old number 104.

Papyrus torn and in bad condition.

Recto: parts of 10 lines of letter:

Verso: parts of 10 lines: few letters are legible.

171

C II 9. Old number 222.

5 scraps containing remains of accounts in figures.

172

C I 7. Old number 228.

5 scraps. A few words only are legible.

173

A I 5. Old number 147.

8 scraps.

Fragments of letters and accounts.

174

C I 6. Old number 227.

(B), (C), and (D).

3 scraps: illegible.

175

B IV 6. Old number 75.

(A). 24 × 9

Verso: fragment of account.

(B). 18 × 11

Verso: accounts crossed out.

176

F III 24. Old number 132.

Six small scraps.

177

E IV 7 (B). 16 × 5 Old number 325.

Beginning of 9 lines; evidently from a letter.

178

F I 9. 10 × 12 Old number 80.

Beginning of letter: basmalah and greetings 6 lines: washed out.

179

C IV 3 B. 8 × 24 Old number 179.

End of letter: 3 lines in bold hand.

180

B III 8. Old number 160.

Three scraps of letters and accounts.
Only a few words remain.

181

B IV 2. Old number 25.

Three scraps of letters.

182

B V 1. Old number 331.

12 scraps of letters and accounts.

183

B IV 3. Old number 159.

6 scraps of letters and accounts.

184

D VII 3. Old number 221.

Fragments of 5 documents, chiefly letters: one appears to be a receipt for kharaj.

185

E II 3. 19 × 14 Old number 192.

Recto: fragments of 6 lines.
Verso: fragments of 11 lines, torn and obliterated.

186

B IV 4. Old number 164.

6 scraps of accounts and letters.

187

E II 11. 15 × 19 Old number 264.

Recto: two columns of accounts in figures, mutilated.

Verso: perhaps in some cypher.

188

E III 1. 11 × 8 Old number 320.

Recto: apparently trials of word كتب or كتبت.

Verso: mixed figures.

189

B IV 8. Old number 127.

4 fragments: for A see above VII 45.

(B). 16 × 13

Remains of 7 lines, of letter to a woman. العامل اعزه الله is mentioned.

(C). 24 × 14

9 lines of accounts in which names are followed by figures.

(D). 16 × 6

Fragment of letter about payment of money.

190

E III 7. Old number 58.

Fragments of letter, of which 7 lines are partly legible. عبد الرحمن is mentioned.

191

A I 6. Old number 165.

8 fragments, all badly torn and mutilated: some are washed out.

192

B I 1. Old number 45.

Fragments of accounts.

193

B IV 5. Old number 90.

7 fragments.

(A). 10 × 4

4 lines of commencement of letter.

(B). 15 × 7

6 lines from middle of letter.

(C). 25 × 7

1 line from letter.

The remaining fragments are small and contain a few characters only.

194

F II 8. 14 × 12 Old number 119.

Recto: illegible scribble, perhaps not in Arabic.
Verso: fragments of 5 lines of letter.

195

E IV 4. Old number 244.

Verso: 9 lines, obliterated: apparently from some homily For recto see VI 4.

196

B II 4. Old number 166.

5 fragments

(A). 28 × 12

Recto: 5 lines of commencement of letter.
Verso: 6 lines of a letter addressed

لابى عبا[س] اكرمه الله من حيى بن يحيا

(B). 25 × 27

Recto: 6 lines obliterated.

Verso: 8 lines: a few words only legible.

(C). 14 × 7

6 lines: accounts.

(D). 8 × 11

Recto: 6 lines, of which 4 are preserved.

وابو عمرو اكرمه الله لم

يحضر مسيره فان امكن الصبر

الى ذلك الوقت كان

احب الّى

Verso: originally 7 lines.

(E). 15 × 6

Fragments of 9 lines.

197

F I 1. 12 × 6 Old number 94.

Recto: fragment of 4½ lines with curious marks.

Verso: ditto of 10 lines with dots. Possibly not Arabic.

OMISSUM

VI. 26

B II 10. 13 × 8

١
٢
٣
٤
٥
٦ لجميع عشيرتك
٧ طول
٨ بقاك والاحتمال
٩ عنك ابا فلان حفظك الله فى قديمك وحديثك
١٠ لا اعدمنا الله بقاك فا[ننا ا]حببنا نرك بخير
١١ وبقيت لنا ان شا الله
١٢ اعلمك حفظك الله انى فكتبت كثير
١٣ استعلمك فيها فى ما انت فيه ولم يشغلنى
١٤ ما انا فيه ولم ياتنى شى منها جوابا فقد كان
١٥ بلغنى الذى دخل عليك وكتبت اليك احكمك
١٦ فى مالى واسلك فقط ان تبعث الى ما احببت
١٧ منه او كله وكنت بذلك مسرور يعلم
١٨ الله ذلك فا عظم الله اجرك فيما دخل عليك
١٩ وعجل لك باخلف انه ولى قدير وقد بلغنى انك
٢٠ ابتنيت بمرتك بارك الله لها وجعلها

٢١ ميمونة الطير عظيمة البركة ورزقك

٢٢ ودها وولدها وجعلك الباقى بعدها

٢٣ فى سرور وعافية اكتب الى حفظك الله

٢٤ بخبرك وحالك وخبر من قبلك من اهل بيتك وجميع

٢٥ عشيرتك وما تعلم انى اسر بعلمه لنحمد الله

٢٦ على ذلك فى ما احببت وبدا لك

٢٧ من حوائجك او قضا ما تحب من امرك فيها

٢٨ وسرورك ان شاء الله حفظك الله

٢٩ وعافاك واطال بقاك

Although this letter is nearly complete, it has little value except as an exercise in decipherment. Apparently the addressee had lost a son, and the writer offers his best wishes on the occasion of a fresh marriage. Apparently, too, the writer did not know the addressee's *kunyah*, and so calls him *Abu Fulan* (line 9). The bulk of the letter consists of compliments and good wishes, but the essential matter is evidently the request in lines 16, 17 for the return of some money.

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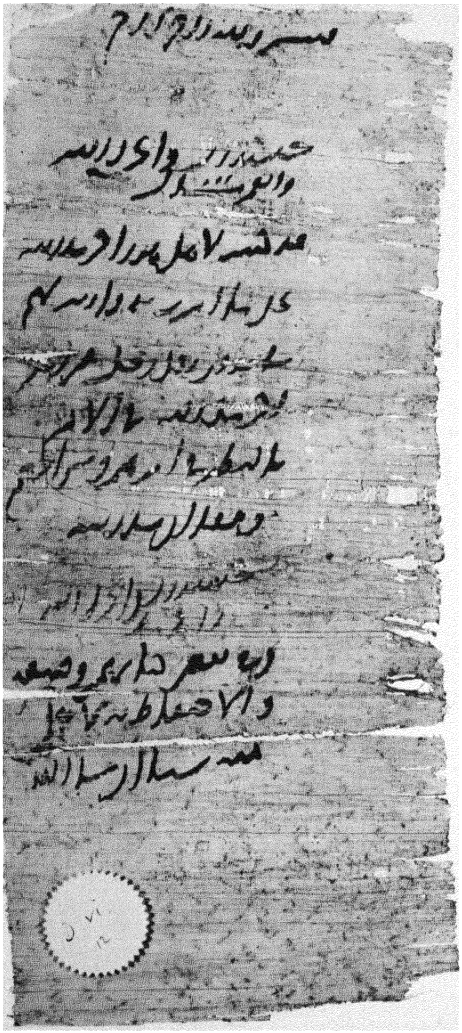

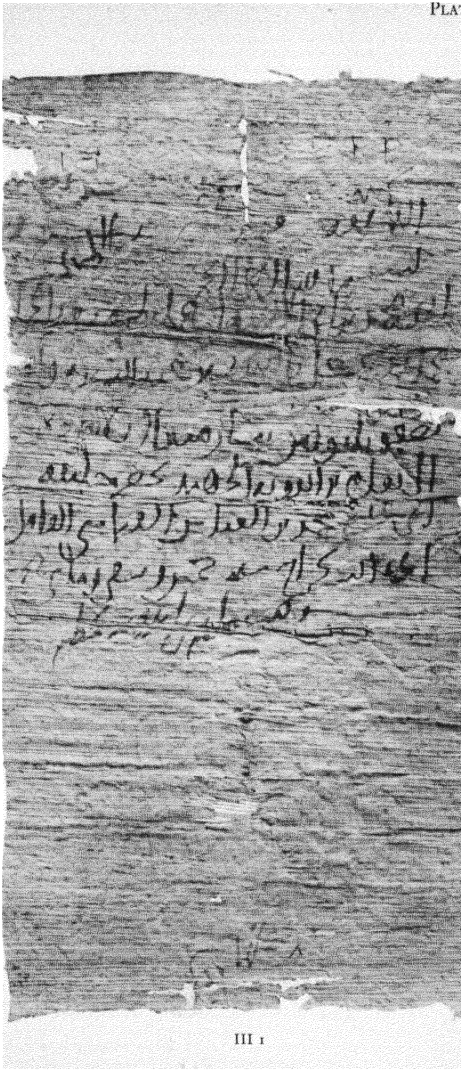

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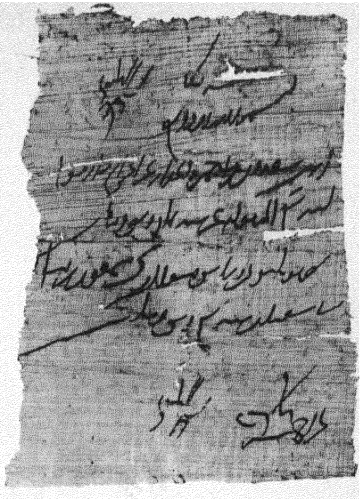

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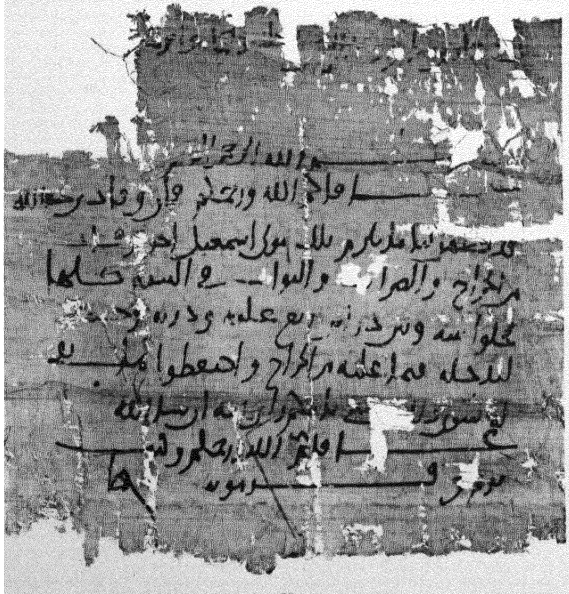

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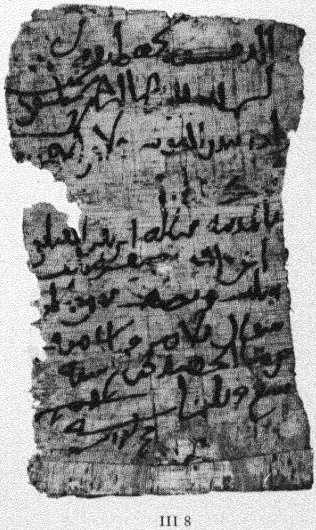

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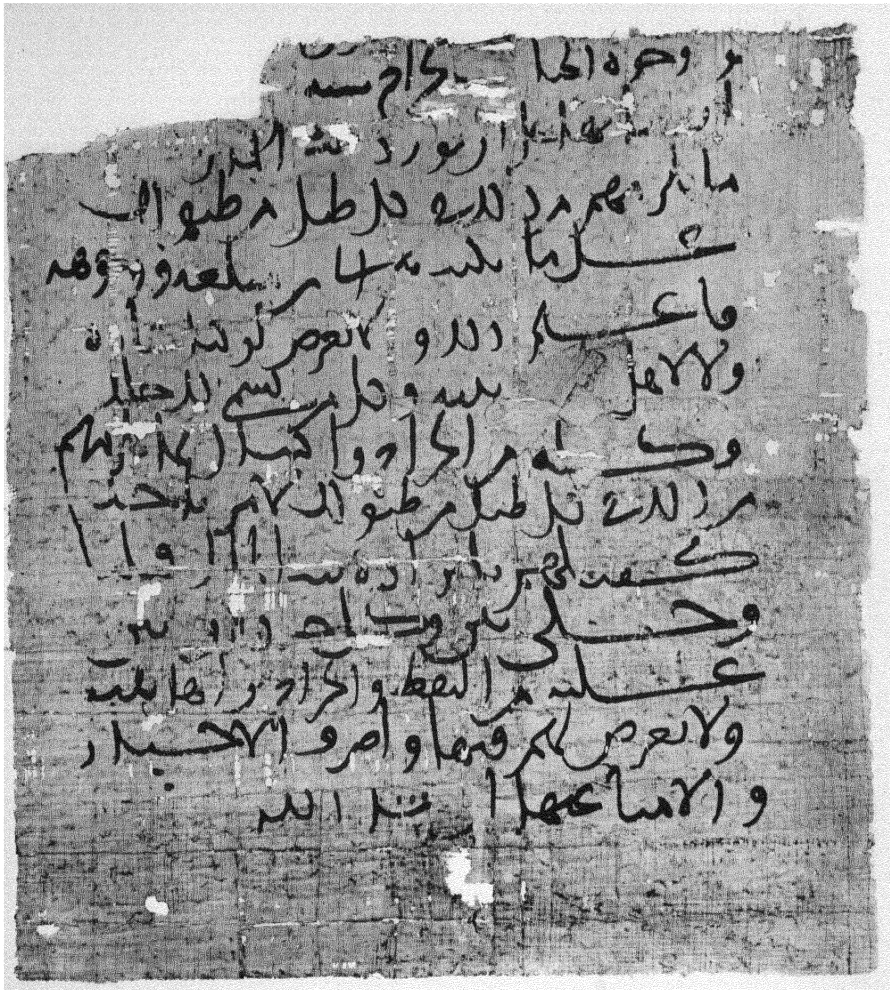

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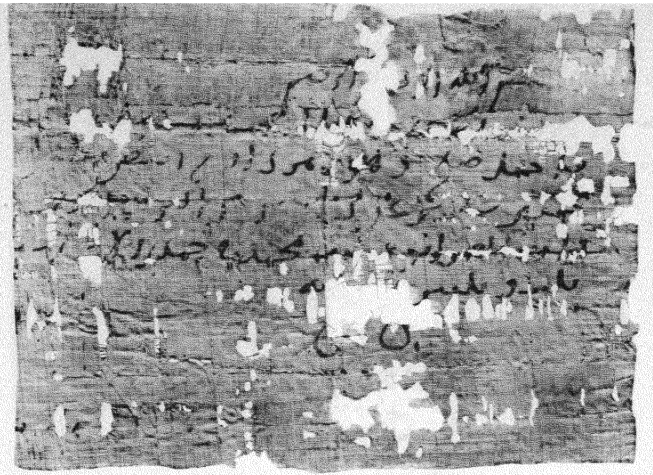

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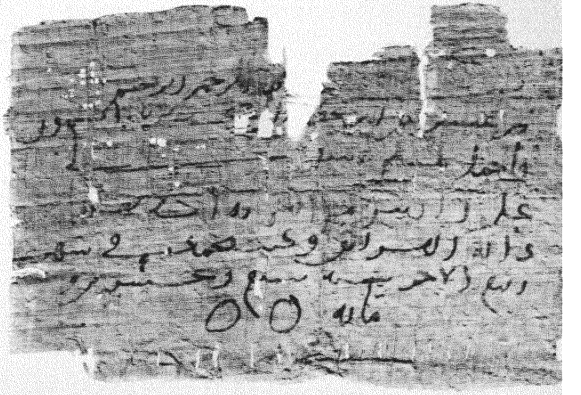

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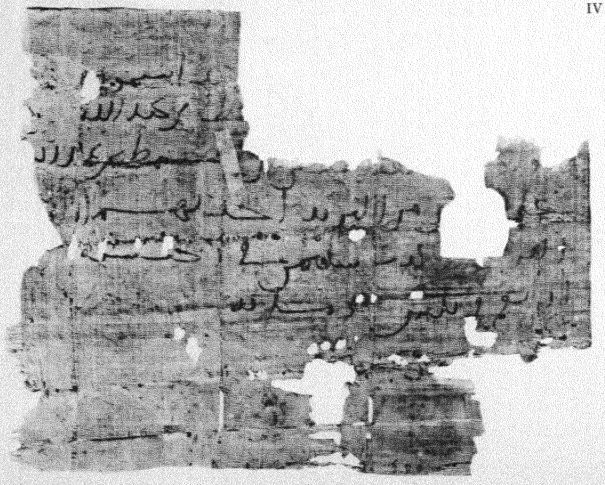

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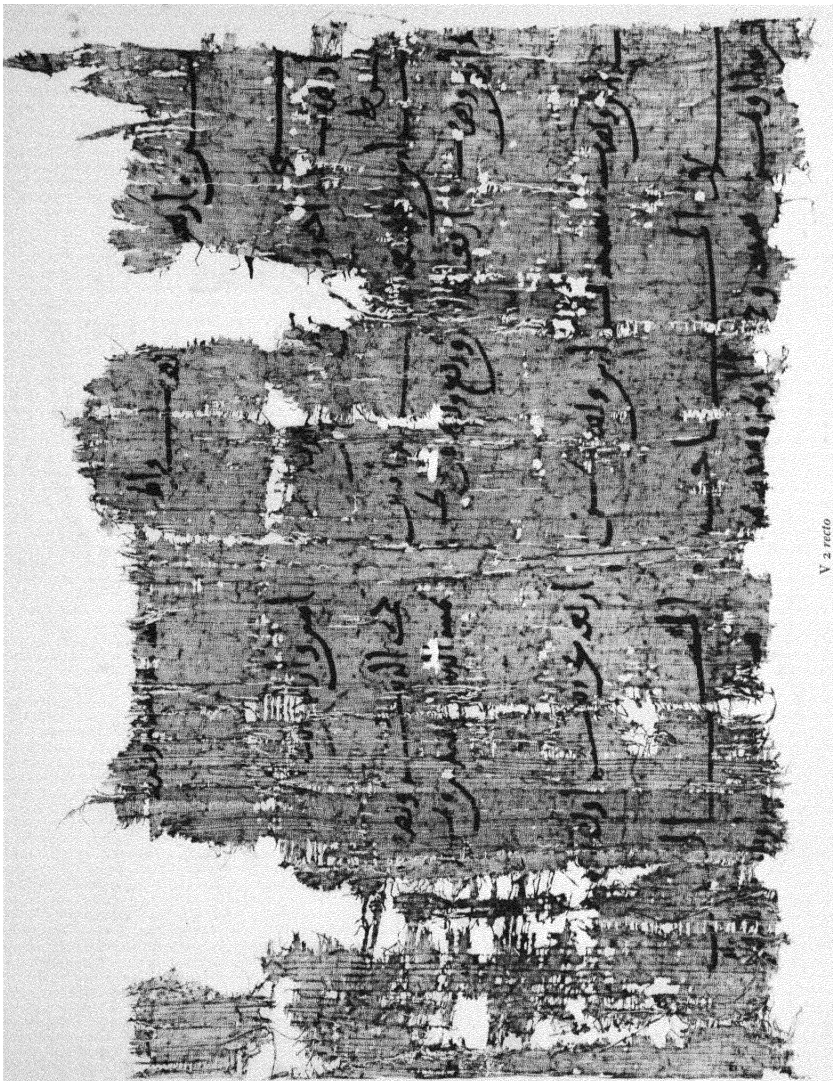

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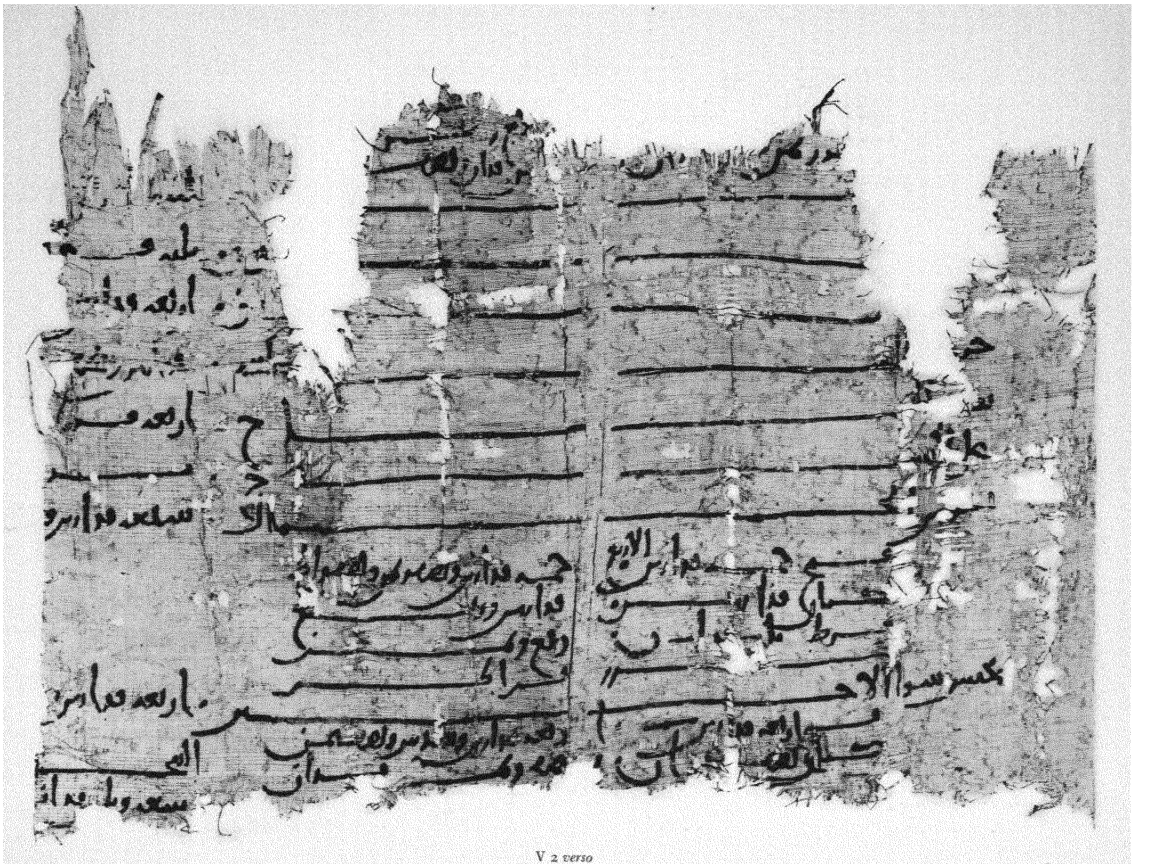

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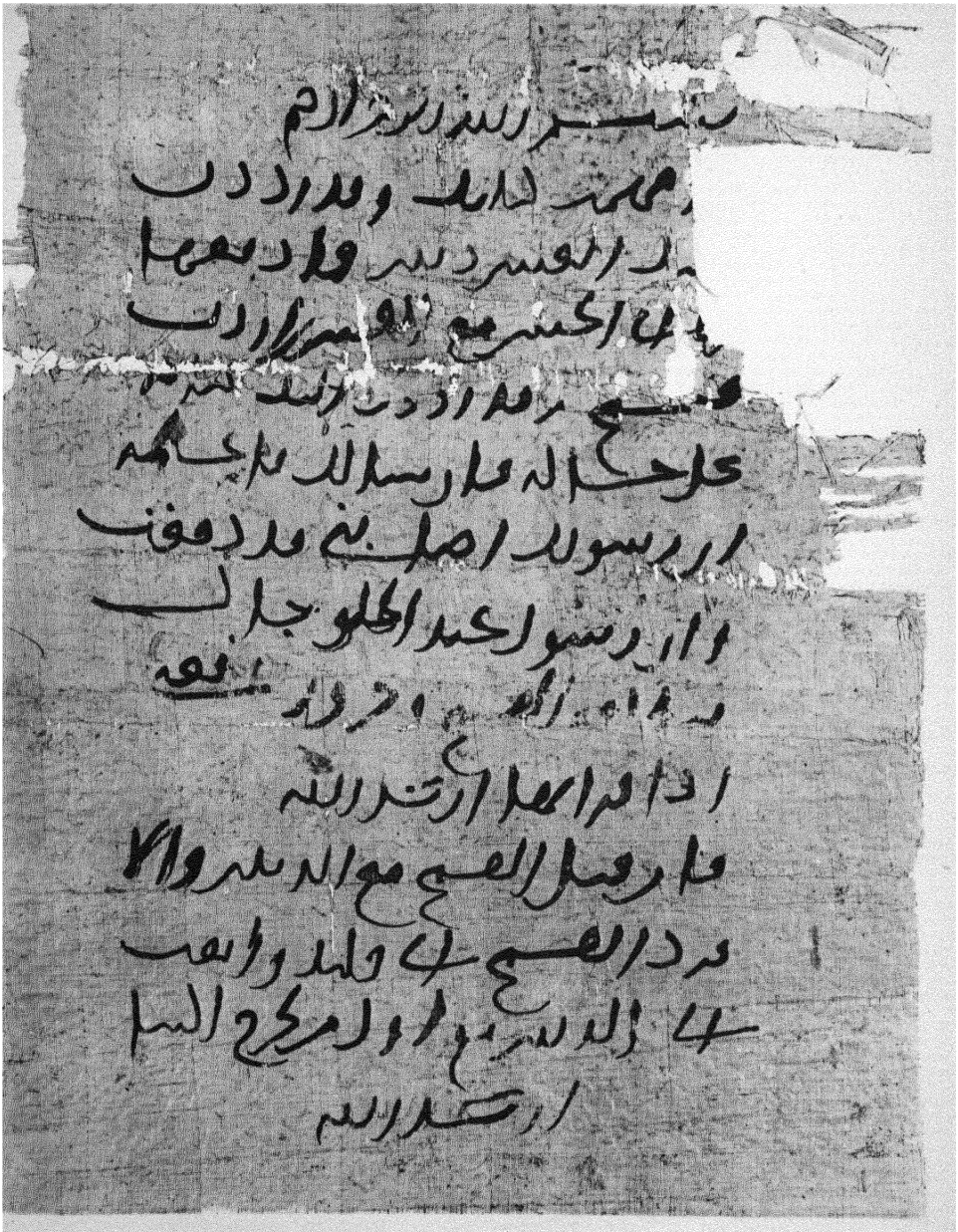

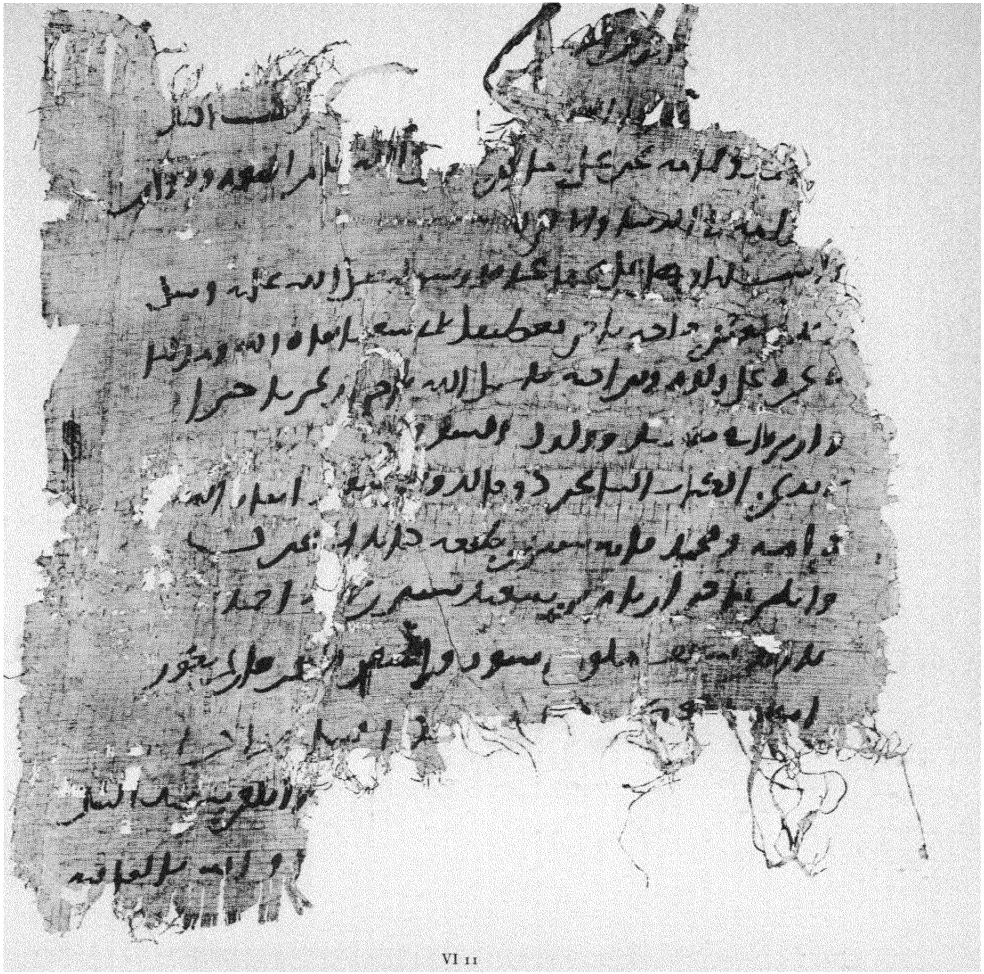

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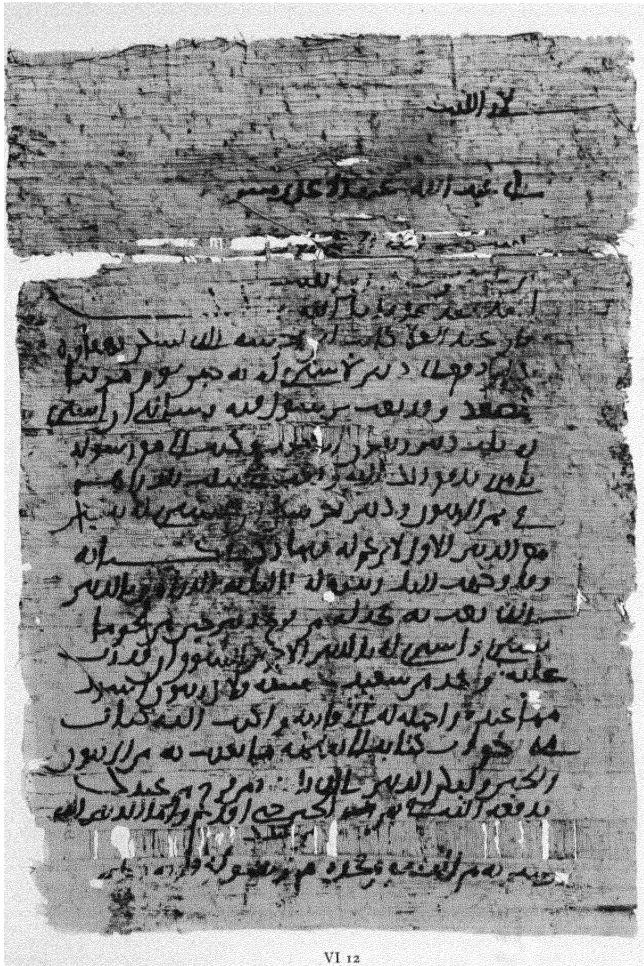

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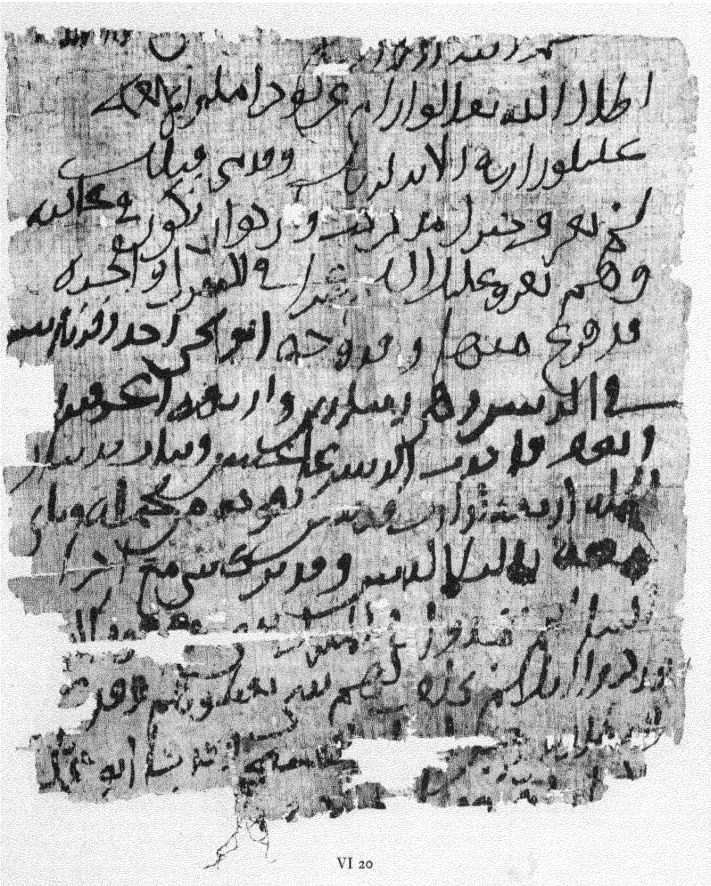

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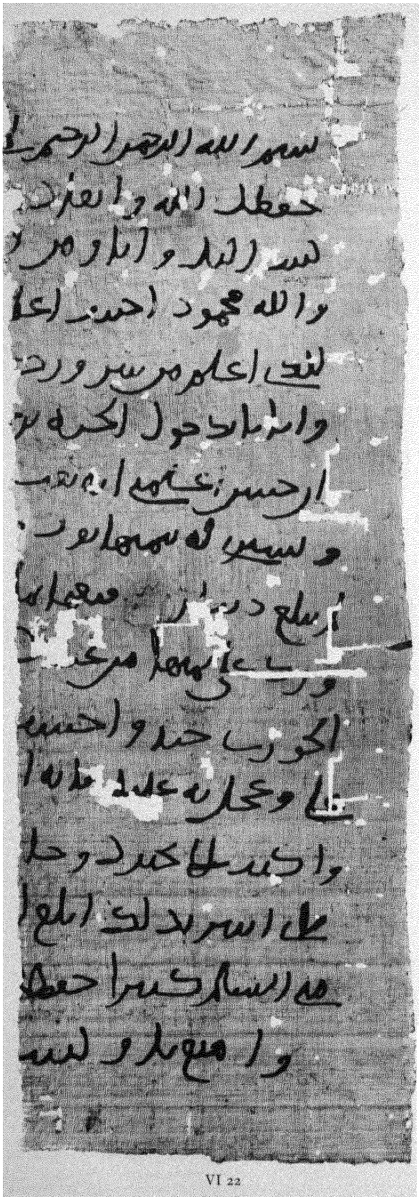

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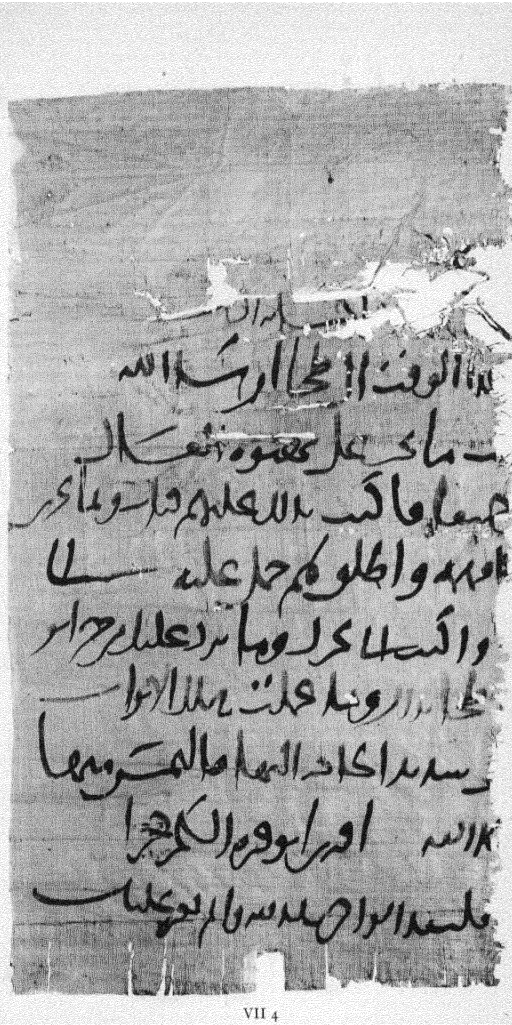

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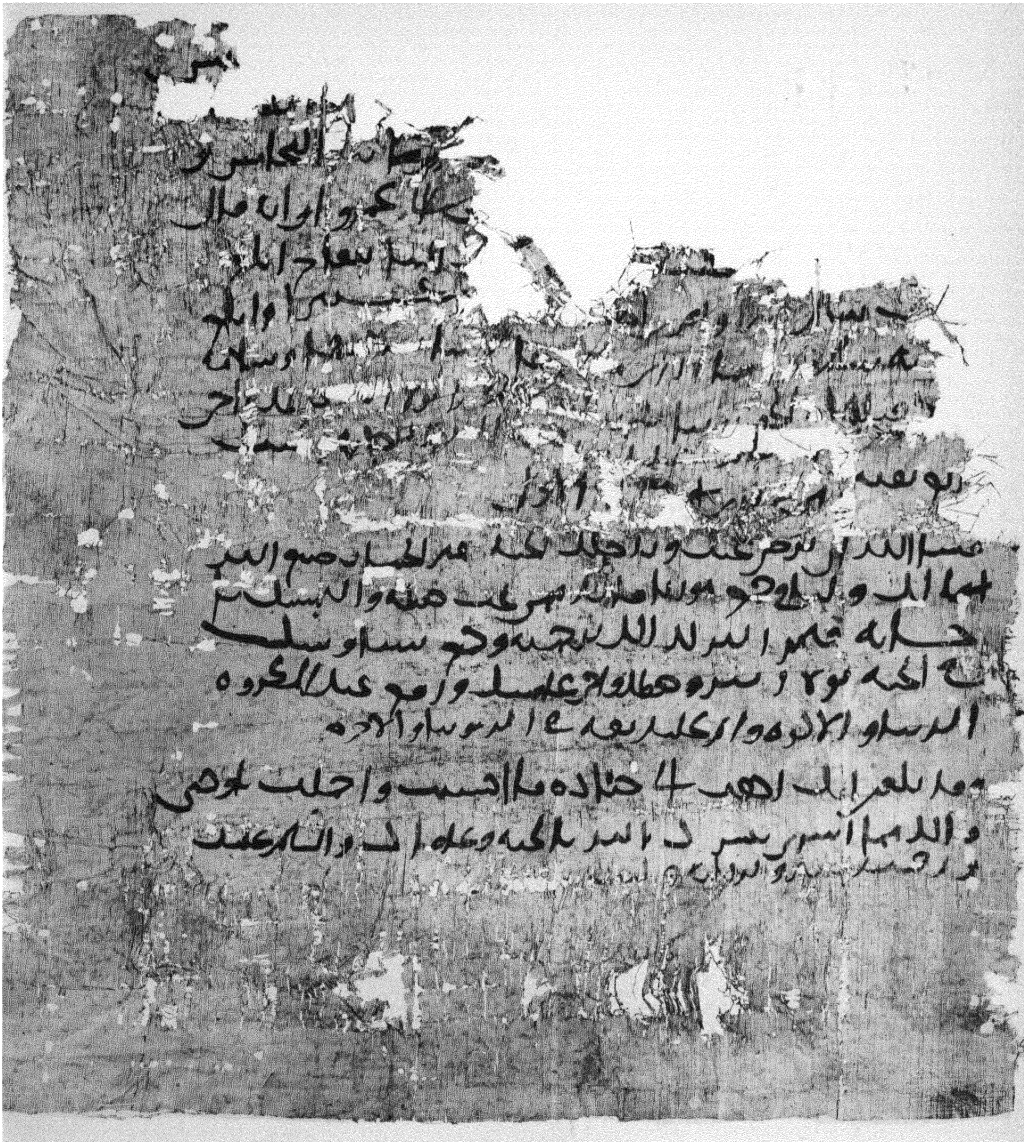

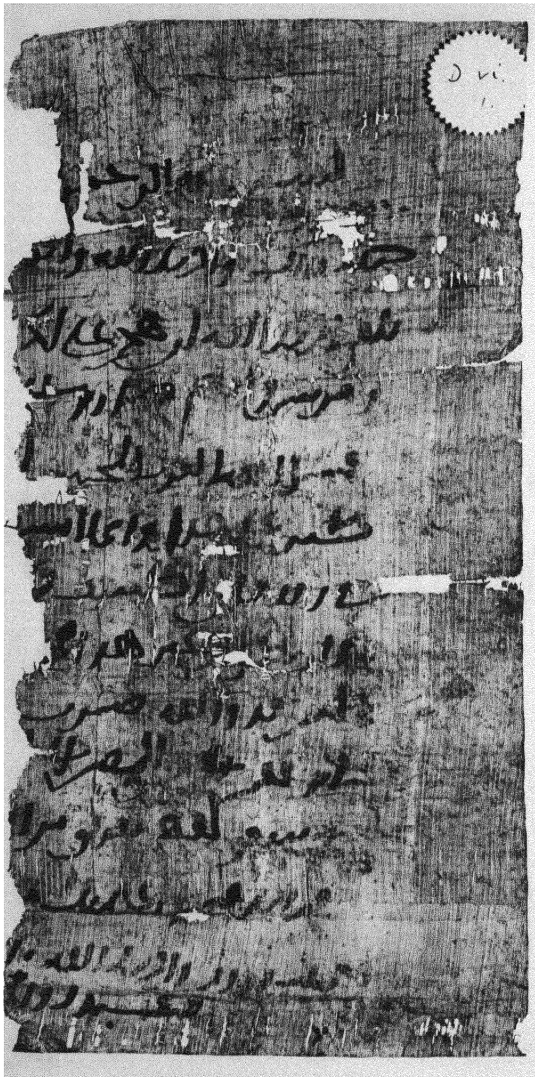

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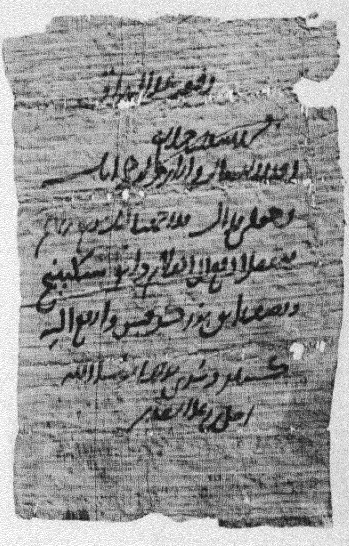

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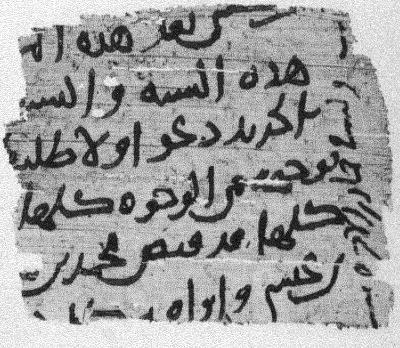

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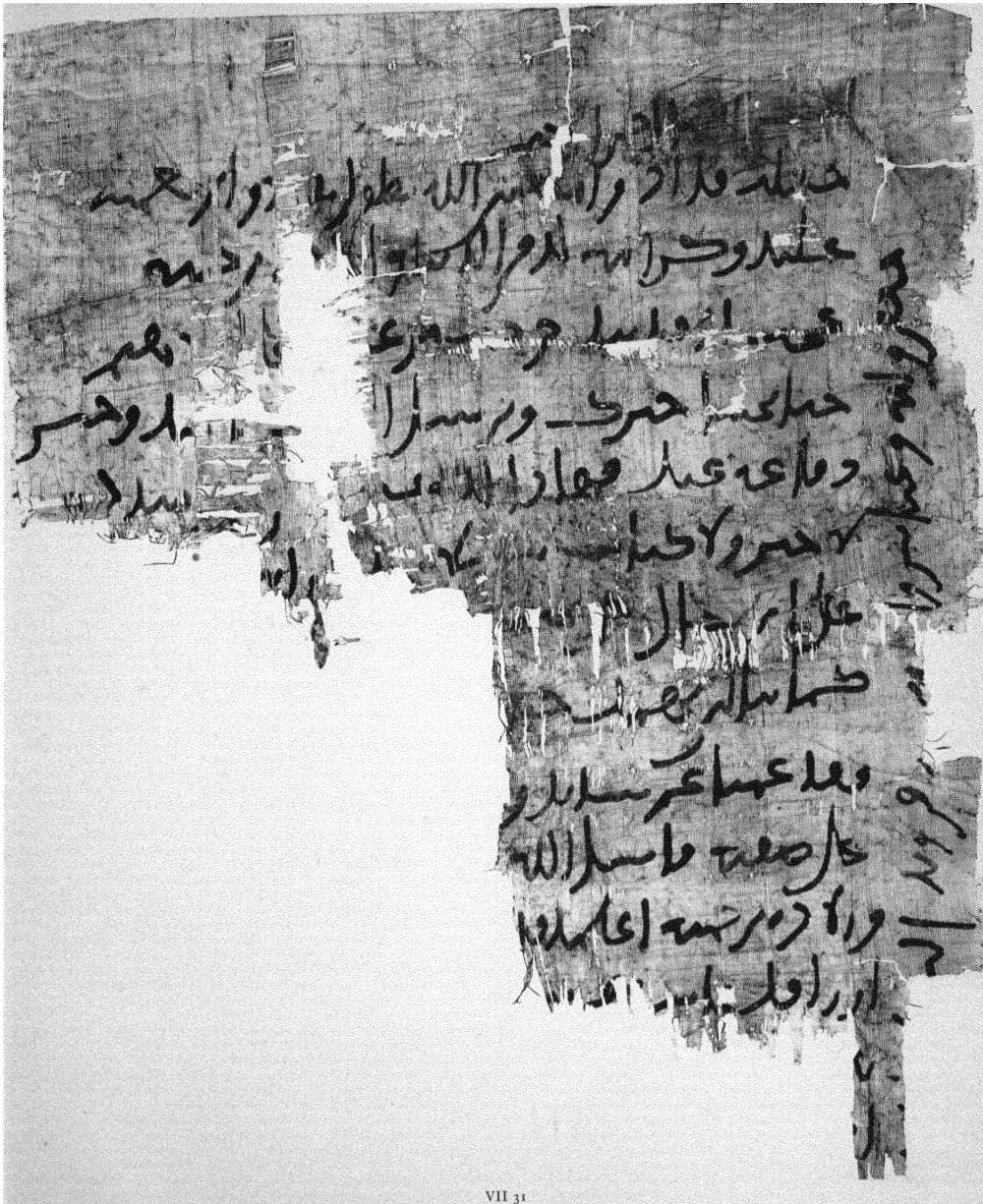

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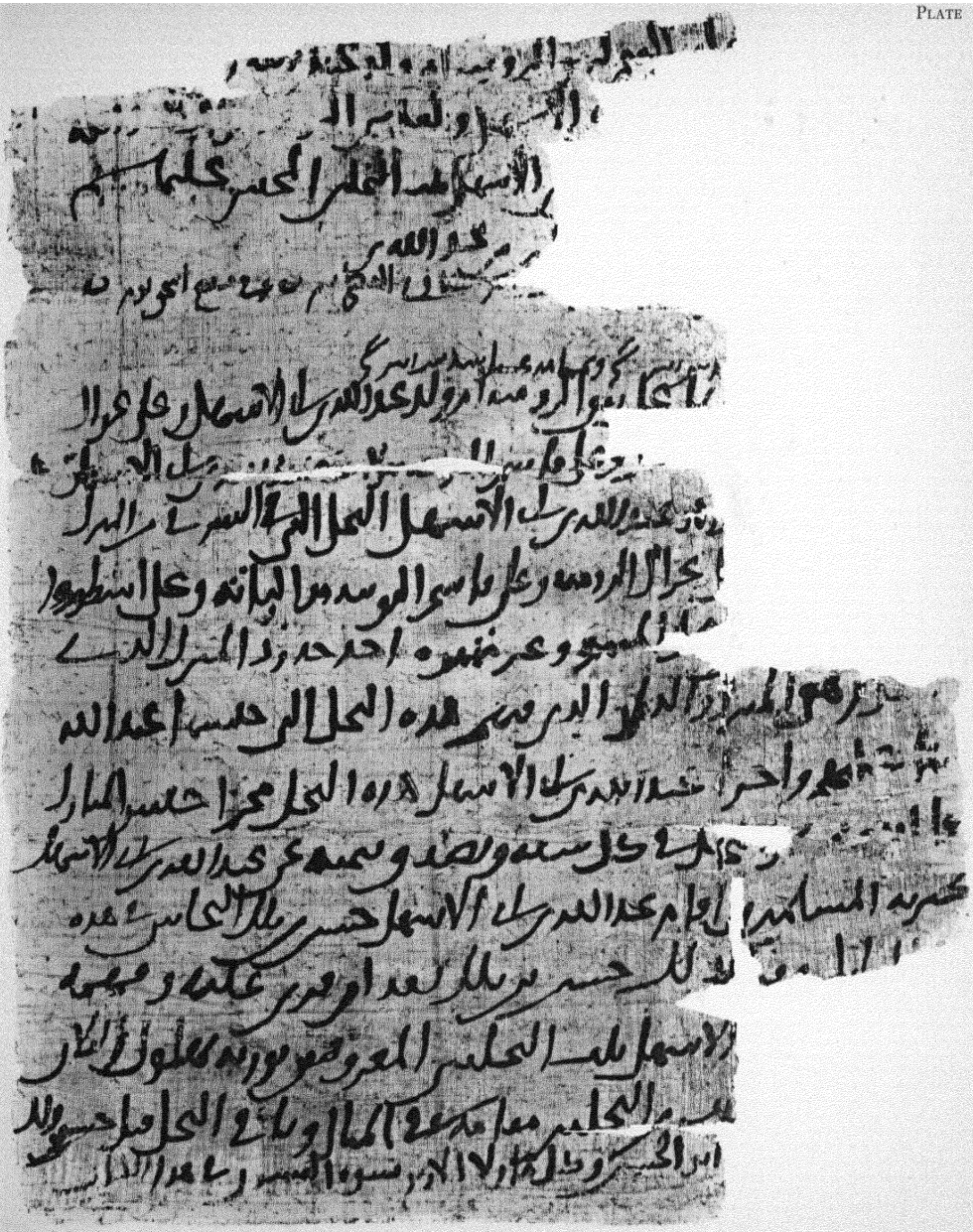

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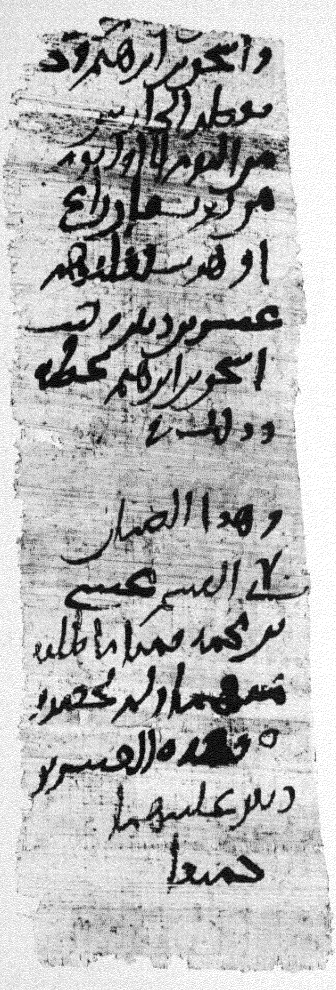

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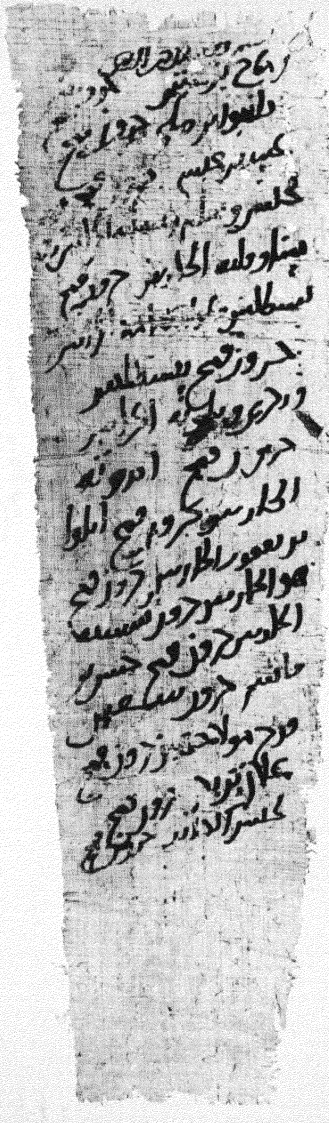

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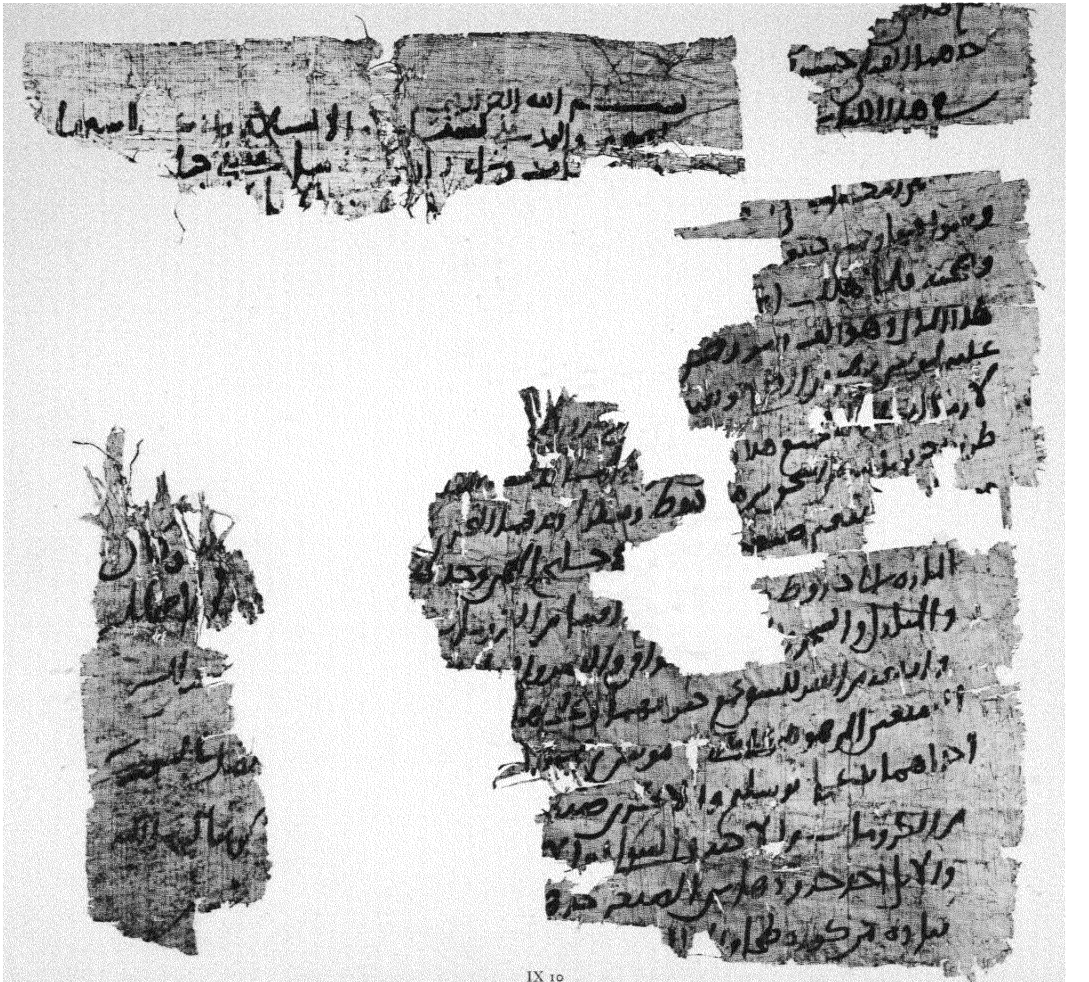

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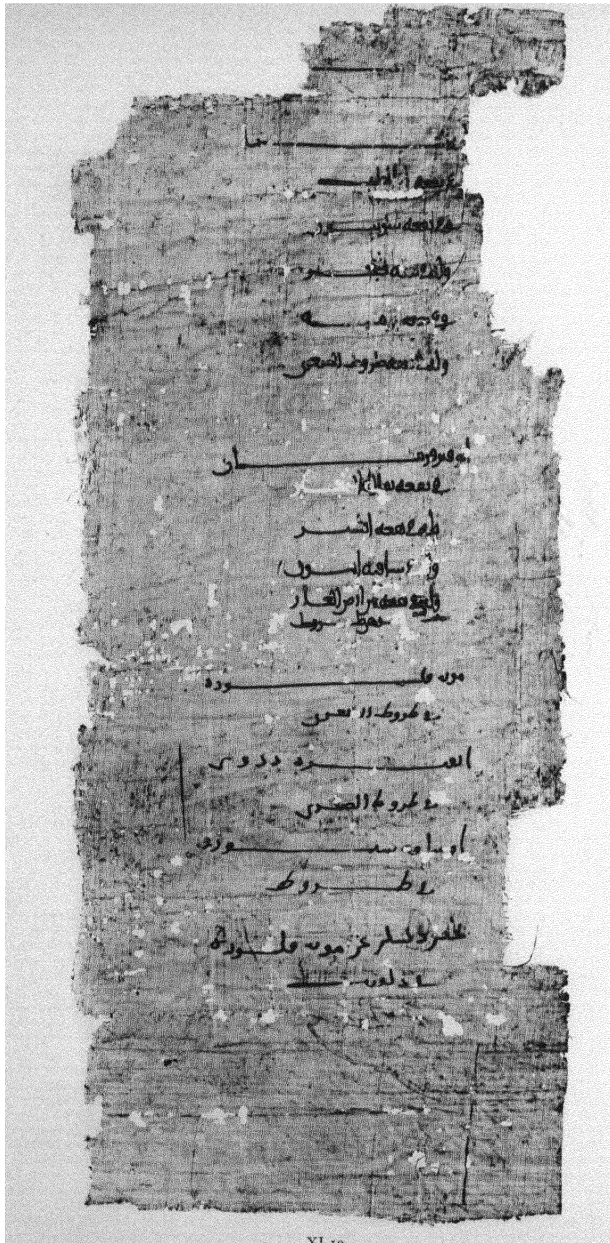

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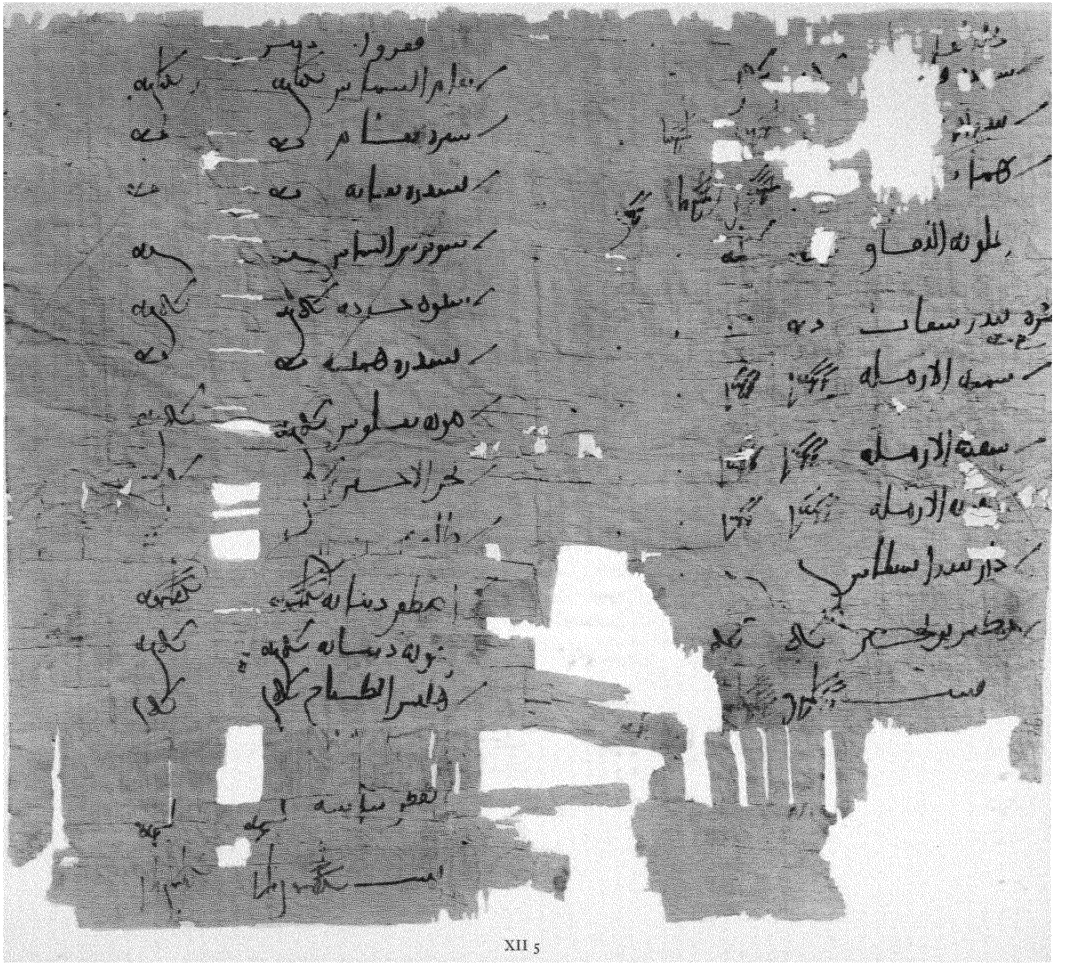

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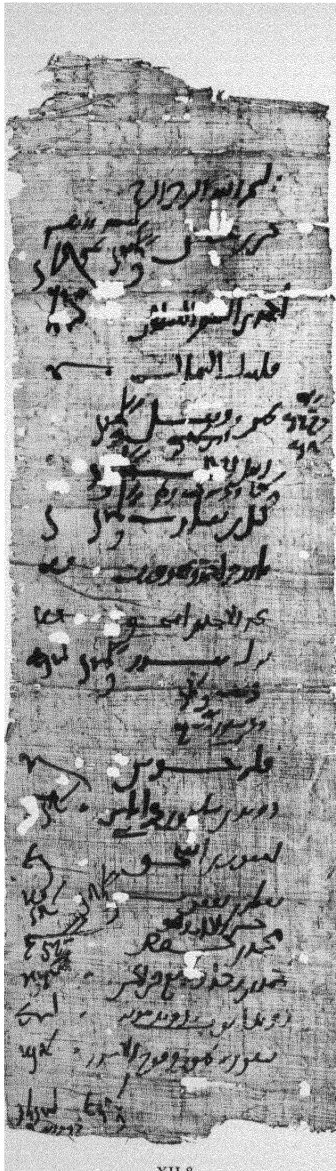

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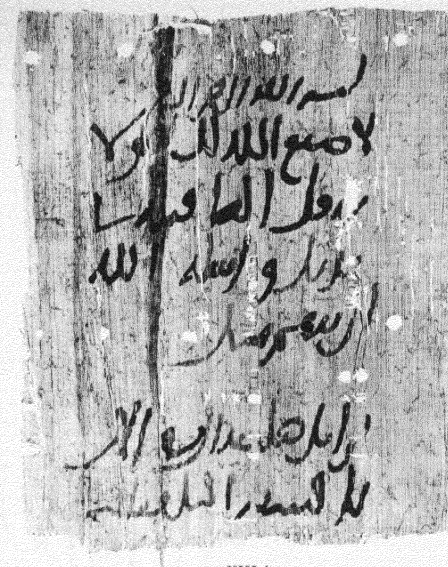

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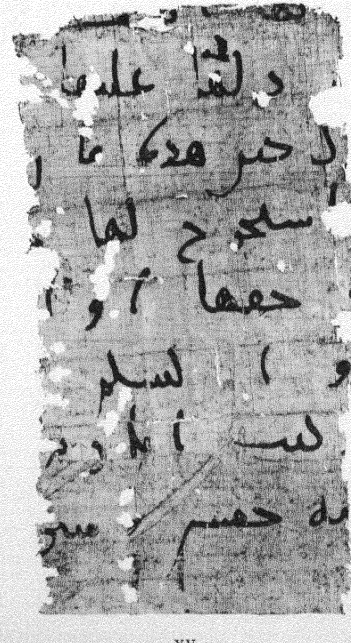

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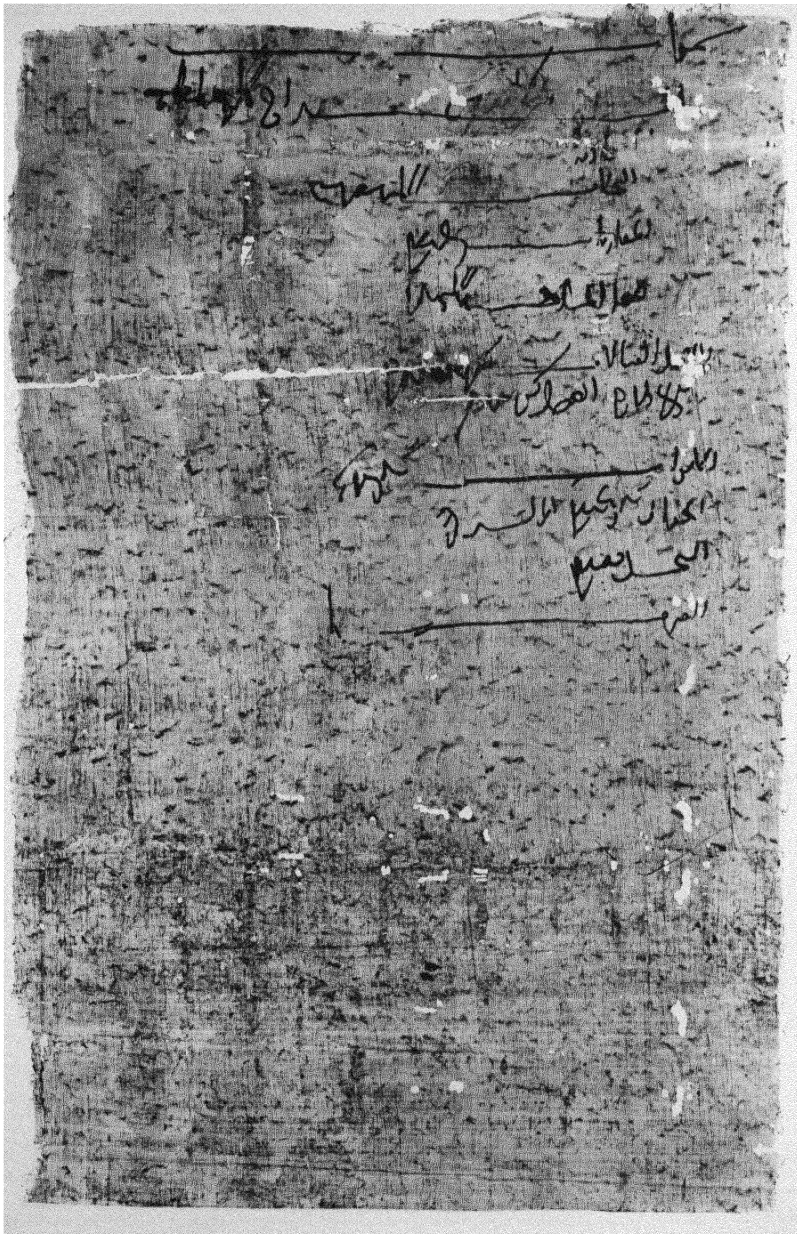

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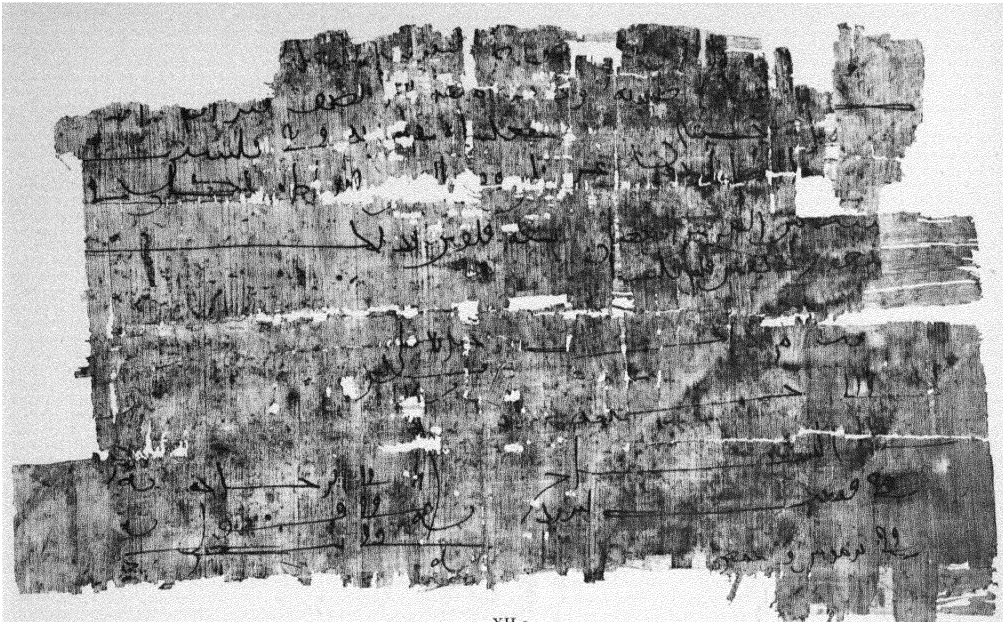

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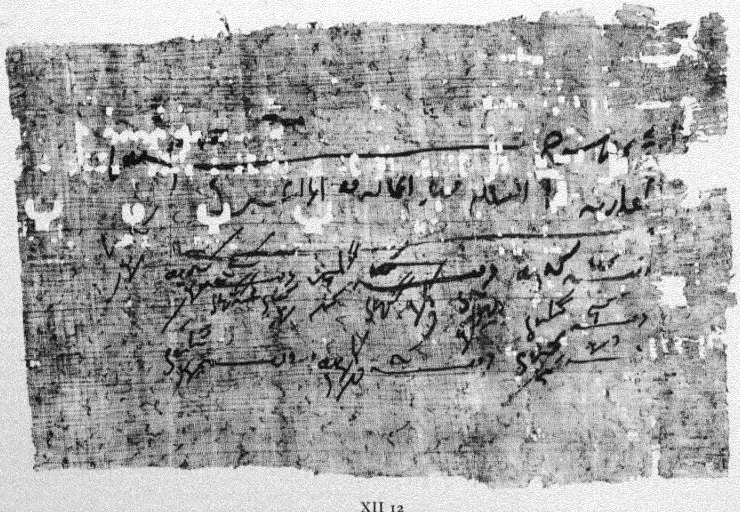

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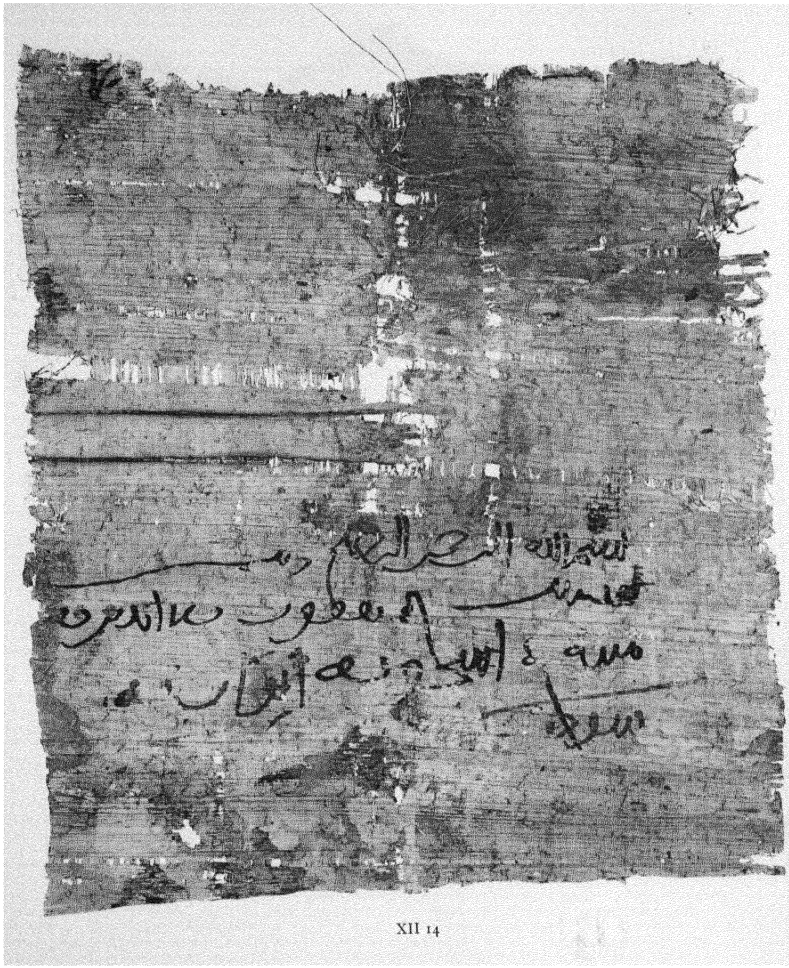

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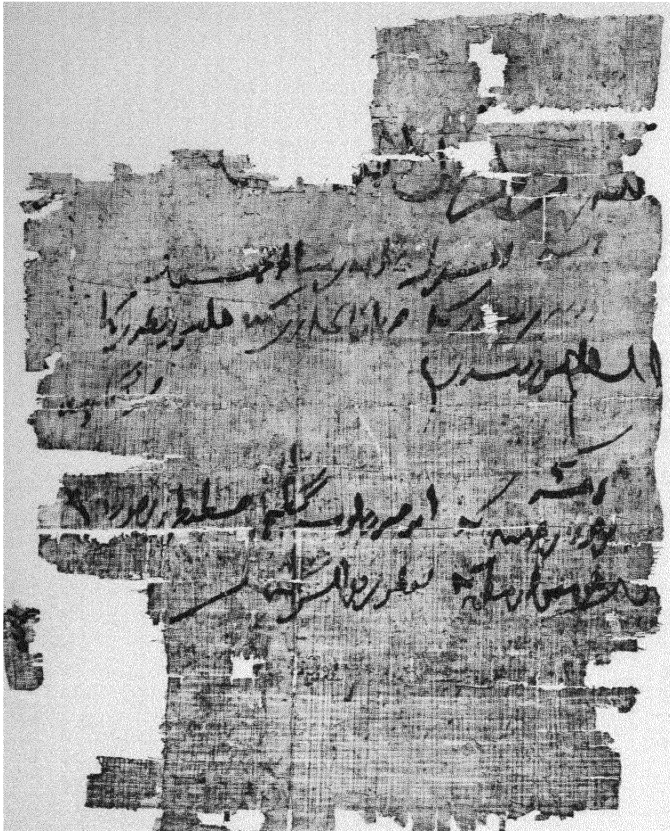

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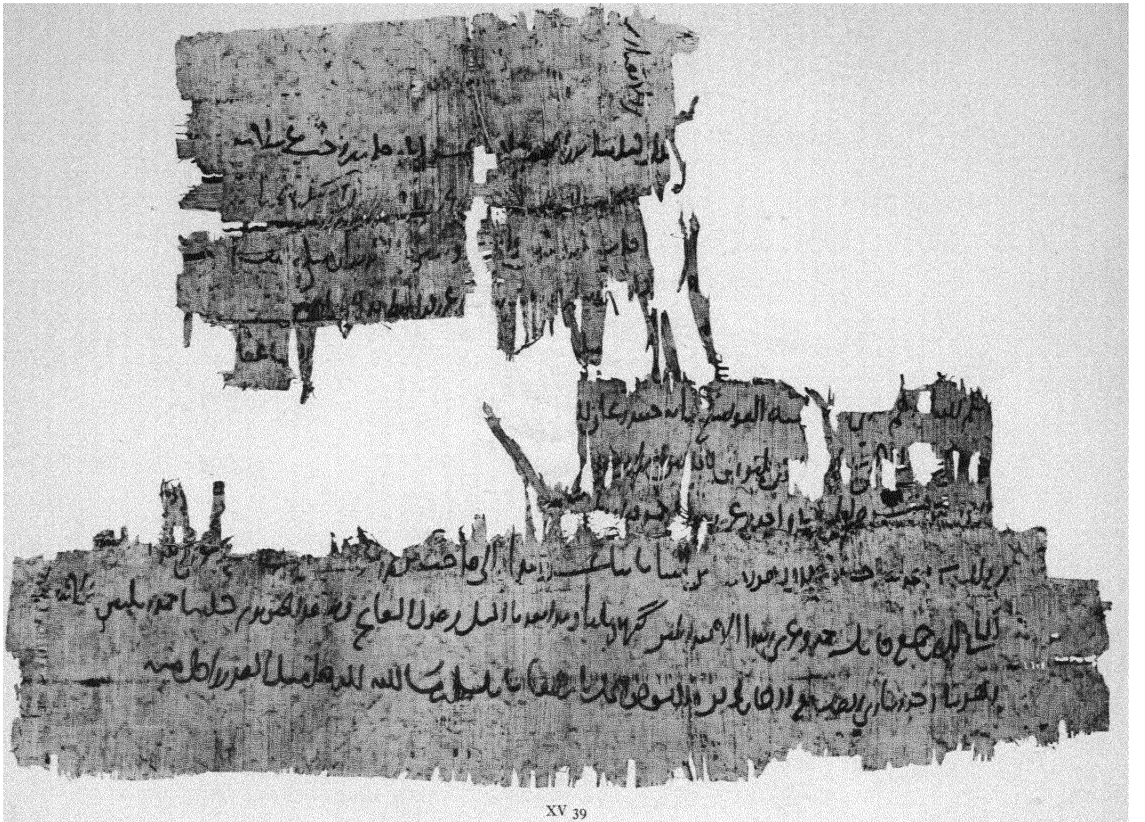

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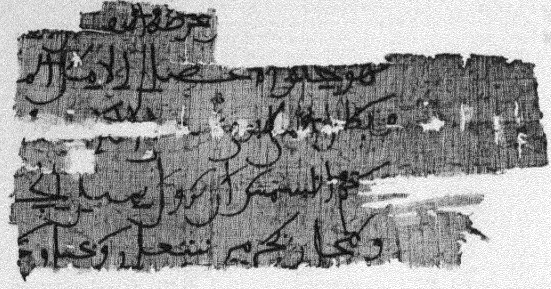

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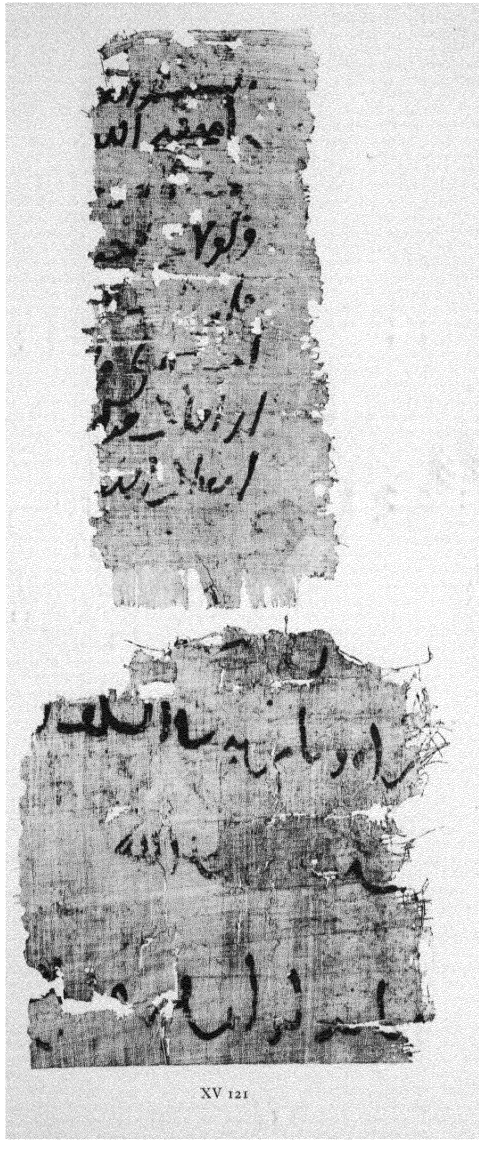

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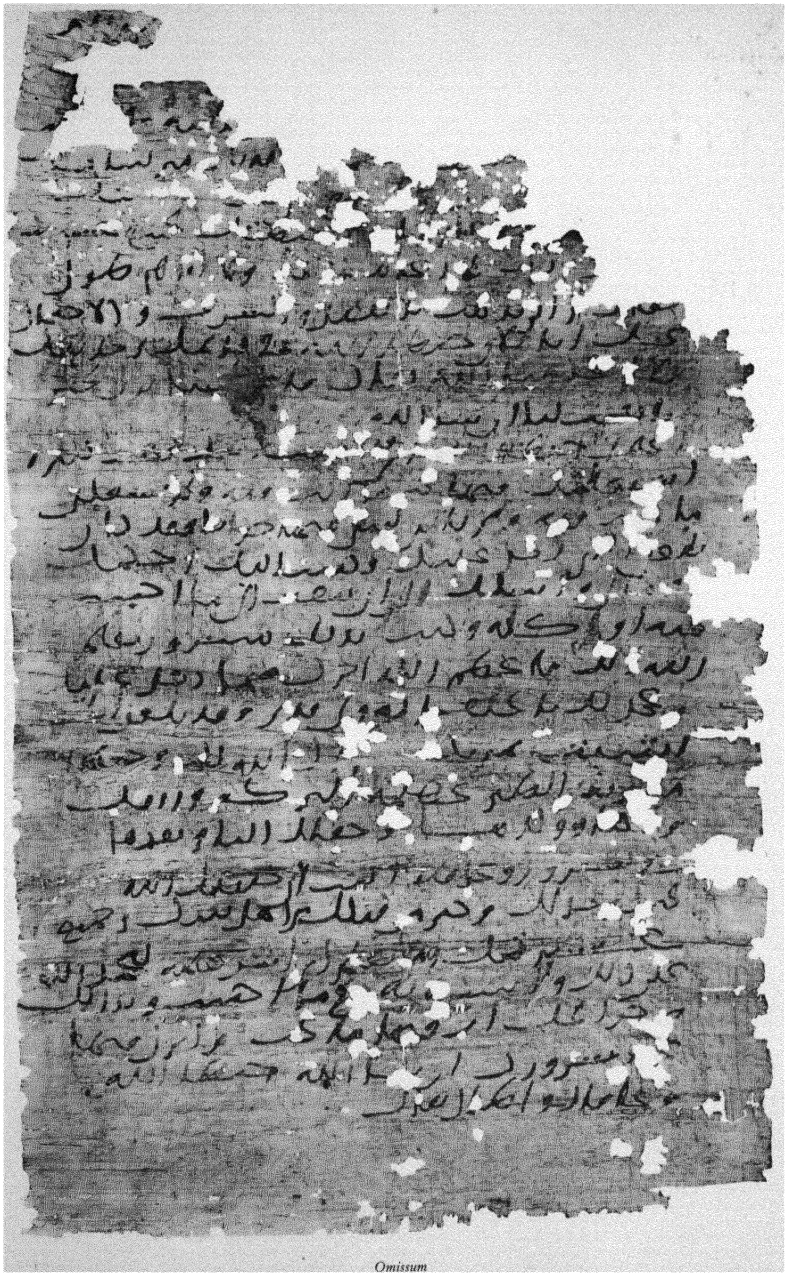

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