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OF
PAPYROLOGICAL STUDIES**

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VOLUME VI

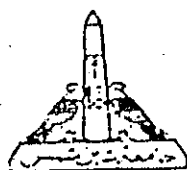
PAPYRI HAUNIENSES

(P. Haun.)

PART I

BY

ALIA HANAFI



AIN SHAMS UNIVERSITY

CENTER OF PAPYROLOGICAL STUDIES

CAIRO 1989

Center of Papyrological Studies Of Ain Shams University 1989

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PREFACE

The Center Of Papyrological Studies of Ain Shams university (ACPS) introduces the sixth volume of its bulletin (BACPS).

It is a pleasure to inform that this volume includes some papyri of Haunienses (P.Haun.) achieved by our colleague Dr. Alia HANAFTI.

Actually, her specialization in the field of the papyri of Byzantine period facilitated her work which includes Arabic and Greco-Arabic documents.

We hope that this volume will serve the needs of the researchers especially in the Byzantine and Arabic periods, and we hope to publish the second part by the end of the following year.

Cairo, May, 1989

Prof. A.H. EL-MOSALLAMY

INTRODUCTION

The papyrus collection of the Royal library of Copenhagen is preserved now in the institute of " Klassisk For Filologi " in Copenhagen university.

In the year 1988 I have been invited by my colleague Prof. Adam BULow-Jacobson of Copenhagen university to edit the Arabic and Greco-Arabic papyri of this collection, in view of the fact that my speciality is in Byzantine papyri and my first language is Arabic.

My journey was subsidised by the Ministry of Education in Copenhagen in Denmark.

The purpose of the visit which continued for 6 months was to investigate the collection and to make photographs for the papyri.

At the end of my stay, I was able to prepare a preliminary volume containing some Arabic and Greco-Arabic papyri in this collection.

To the Greek texts, accents, breathings, apparatus and translation have been added in accordance with modern practice as well as transliteration, diacritical points, and translation to the Arabic texts.

In the year 1989, under the guidance of Prof. A.H. EL-MOSALLAMY, the present director of the Center of Papyrological Studies of Ain Shams university (ACPS) to whose kind interest

I owe much, the work was prepared to be edited as volume 6 of the bulletin of the Center of Papyrological Studies (BACPS) under the title " Papyri Haunienses " (P.Haun.) part. 1.

My special thanks are due to Prof. Adam Bulow-Jacobson who invited me and suggested the editing of this collection, and who offered me all the facilities so that I was able towards the end of June 1983 to prepare the manuscript of this volume.

Prof. Chr. Lindtner, chairman of the institute of Oriental Filology of Copenhagen university and his staff had the kindness to facilitate to me the use of the library.

Gratitude is also due to Prof. M. EL-WASHIMY, the rector of Ain Shams university and Prof. F. EL-SARAWY, the vice-rector and the president of the board of the Center (ACPS) for their great care and helpfulness.

For the careful execution of the technical details of printing I owe thanks to the staff members of the Center of Papyrological Studies and of Ain Shams Press.

Finally, I hope that the second part which contains letters, legal and medical documents will be published by the end of the following year.

Cairo , April , 1989

Alia HANAFI

Note on the Editorial Conventions

Accents and punctuation have been added to the Greek texts,
as well as diacritical points to Arabic texts

→ or ← Text written along the fibers.

↓ Text written across the fibers.

α β γ Uncertainly read letters.

..... Illegible letters.

[[α β γ]] Letters cancelled by the scribe.

[α β γ] Lacuna with approximate number of missing letters.

< α β γ > Letters inserted by the editor.

(ης) Resolution of a symbol or an abbreviation.

α β γ' Letters inserted above the line by the scribe.

..... The papyrus breaks off.

LIST OF PLATES

Plate	Pap.No.
I	4, Fr. B, b. ; 4, Fr. A, b. ; 10, f.
II	4, Fr. A, f. ; 4, Fr. B, f. ; 10, b.
III	5, v.
IV	5, r.
V	3, Fr. K, f. ; 3, Fr., J, b. ; 3, Fr. I, f. 3, Fr. H, b. ; 3, Fr. G, f. ; ; 3, Fr. F, b. 3, Fr. E, b. ; 3, Fr. D, b. ; 3, Fr. C, f. 3, Fr. B, f. ; 3, Fr. A, f.
VI	7, f.
VII	7, b.
VIII	8
IX	9, r.
X	6
XI	1
XII	2, b.
XIII	2, f.

CONCORDANCE TO INVENTORY NUMBERS IN PAPYRI HAUNIENSES

Inv.	Pibl.
1	1
18	2
17	3
14	4 ; 10
12	5
20	6
11	7
10	8
6	9

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A

Bilingual Texts

1- A Receipt of Land-Tax

P. Haun. inv. 1

Provenance Unknown

25 x 9.2 cm.

260 A.H. (27th Oct. 873-17th Sept. 874 A.D.)

Light brown, tolerably fine papyrus, incomplete at the top as well as at the bottom, broken off irregularly at the left-hand-side. There are several holes running vertically especially at the fold. A space of 8.5 cm. was left between the end of the receipt and the figure. The sheet was folded vertically eleven times, but after writing the verso, it was folded four times parallel to the lines.

The handwriting is close parallel to APEL, III, 189 dated in 3rd century after Hijra. Diacritical points are lacking and sin is occasionally provided with a slanting dash.

On the recto, there is a receipt of land-tax (kharaj), written perpendicularly at the fibers, in 15 lines, in black ink. On the verso, there is a private letter.

The receipt was dated in $\sigma\zeta$ (=260 A.H.) when Ahmed b. Tūlūn was deputy-governor of Egypt (254-270 A.H. / 868-883 A.D.). It was written in Arabic letters but the date and the sum of the tax were given in Greek numerals as is often used in papyri of that time. For parallel of receipts for payment of land-tax (kharaj) see APEL, III, 182-194.

The land in Islamic law was divided for fiscal purposes into

two categories. khārāj-land and 'ushr-land (see H.A.Tabātba'ī, Khārāj in Islamic Law, London, (1983, pp. 34; 106 ff.). Khārāj is a tax levied on conquered lands (see Abu-Yusuf, Kitab al-Khārāj, Cairo, 3rd ed., (1382 A.H.), p.69; A. Ben-Shemesh, Taxation in Islam, vol. III, London, 1965, p.69 ff.; APEL, II,78,note 5). This tax might be paid by Muslims or non-Muslims depending upon who possessed the land; therefore there are lists of tax-payers including names of Muslims and non-Muslims (cf. APEL, IV, 224; 233; 240). If the land was in the hands of a non-Muslim he ought to pay khārāj, if it was transferred to a Muslim he ought to pay khārāj because the land belongs to Muslim community, and 'ushr because this is a form of the zākāt, the fiscal duty of Muslims (see A.K.S.Lambton, State and Government in Medieval Islam, Oxford, (1981), p.215). In the 3rd century after Hijra, the khārāj was considered as a rent (see H.M.Tabataba'ī, op.cit., p.88 f.; p.201; A.K.S.Lambton, op.cit., p.258). Since the khārāj was an acknowledgement of Muslim domination, the rate of khārāj was increased or decreased according to the condition of the crop, the method of cultivation, the distance from the market etc. For the khārāj and its rate see Abū-Yusuf, op.cit. p.51 ff.; A. Ben Shemesh, op.cit., vols I; II; III; Yahya b. Adam, Kitab al khārāj, Leiden, 1895, ed. Th. W. Juynball, under the title "Le Livre de l'Impôt Foncier de Yahya ibn Adam, Leiden, (1896); al-Kādi Abu Ya'li Muhammad b. al-Hussein al-Fra'a al-Hanbali, Al-Ahkam al-Sūltania, Cairo, 2nd ed., (1966) ed. by Muhammad H.al-Fiqi.

Recto

← الرقعة ؟

] B' [

يوم [.]

بسم الله الرحمن الرحيم

أدى سلمون بن بهيو ومعاذ وبيهو عما يلزمهم من الخراج [

أنا عن نفسي ربع دينار وسدس دينار [إلى]

أندونه بن قوريل القسطال [بحضرة]

عامل أبي الفضل [عبد الله بن المعلى الخ] [ج]

سنة

عن نفسه $\frac{1}{4}$ و $\frac{1}{6}$ وعن معاذ بن سلمون

و عن بهيو بن سلمون $\frac{1}{4}$ 10

شاهد عبد الوهاب بن مسلم على صحة

هذه البراة وهو دينار واحد وسدس دينار

و (شاهد) احمد بن علي بن عبد الرحيم على صحة هذه البراة عن سنة ج

دينار

$\frac{1}{4}$ و $\frac{1}{6}$

Translation:

Folio? 2

The day?

In the name of Allah, the Compassionate, the Merciful.

Salmon son of Piheu, Mu'az , and Piheu have paid on account of that which was due from them for the land-tax. I (have paid) for myself a fourth dinār and a sixth dinār to Andune son of Cyril the qustāl (the treasurer)..... the administrators of Abu al-Fadl 'Ubaid-Allah b. al-Mu'allā for the impost of the year 260.

Thereof (he has been paid) for himself $\frac{1}{4}$ + $\frac{1}{6}$, and for Mu'az

son of Salmon $\frac{1}{2}$, and for Piheu son of Salmon $\frac{1}{4}$.

'Abd-al-Wahhāb b. Muslim is witness to the validity of this receipt, and it is one dinār and sixth dinār . And Ahmed b. Aky b., 'Abd-ar-Rahim is witness to the validity of this receipt for the year 260

Dīnār

1 $\frac{1}{6}$

Commentary:

L.1 B' [الرسالة] : could be restored since the formula of the receipt is known. Usually, the receipt begins with the date and the number of the folio or vice versa, followed by the amount of the tax (cf. APEL, III, 181,2; 182,1; 185,2; 187,1; 194,1).

L.2]س[. [م] يسو : only three teeth remain. Either]رى[or مش]ر [ا or تيب]ه (= طويه = Tube) may be restored (cf. APEL III,182,1; 185,2).

L.4 سلـون : is an Arabic transcription for the Greek name Σαλιών (see NB)

بـهـو : it is noticeable that the scribe wrote two variant forms for this name (cf. L.10 بهـوـه). This name renders to the Coptic Π.ΖΗΥ , Π.ε.ΖΗ.ε.Υ , Π.ε.ΖΗ.Υ , Π.α.Ζ.Η.ο , (cf. W. E. Crum CMRL, 164,2; CPR, II, p.204; and cf. the Greek form Πιηου in NB). For variant Arabic forms such as بهـوـه , بهـوـه , بهـوـه , بهـوـه (see APEL, III, 176, note 4).

معـاز : Mu'az son of Solmo (see L.9). It is clear that معـاز is an Arabic name (see Ad-Dhahbi, Mustabih,) while his father bears a Coptic name.

عما يلزمهم من الخراج : could be restored (cf. APEL, III, 181,3; 182,3; 184,4-5; 186,3; 187,3; 189,3; 190,5; 192,5; 193,4; BGU, I, 6 (249 A.H. / 863 A.D.).

L.5 The lacuna may contain a phrase like [وعن معاز وسلمون ابني] (= and for Mu'az and Salmon, my sons $\frac{1}{2} + \frac{1}{4}$).

LL.5-6 اندونه بن قوريل القسطال : إلى / for the reconstruction see APEL, III, 181,5; 184,7-8; 185,7.

اندونه : is a transcription of the Coptic name $\Delta\alpha\delta\omega\lambda\epsilon\omicron\alpha\lambda\tau\omega\lambda\epsilon$ or $\Delta\alpha\delta\omega\lambda\epsilon\omicron\alpha\lambda\tau\omega\lambda\epsilon$ which is a short form of the Latin name Antonius (see G.Heuser, Die Personennamen der Kopten, I, Studien zur Epigraphik und Papyruskunde, I, hg. v. F.Bilabel, Schrift 2, Leipzig, (1929), p.100; 103; and cf. P.Lond. IV, 1593,15).

قوريل : is an Arabic shortened form of the Greek name $K\upsilon\rho\iota\lambda\lambda\omicron\varsigma$ or $K\iota\rho\iota\lambda\lambda\omicron\varsigma$ or $K\upsilon\rho\iota\lambda\omicron\varsigma$ (cf. NB). In Arabic transcription, the letter kāf could be exchanged with the letter qāf also the letter sīn with the letter sād. For variants Arabic forms such as كيرلس (see Abū-Ṣāliḥ, The Churches and Monasteries of Egypt, pp. 57; 61; 124); Takī-Eddini al-Makrizi, Historia Coptorum Alexandrinorum, ed. H.J.Wetzer (Solisbaci, 1828), pp. 46; 52; 122); and قورلوس (cf. P.Lond. BM.Or., 6235, (9),10).

القسطال : is the treasurer of the kūra (cf. P.Lond. IV, 1453,1,5 " Πέτρος Γεωργίου χρουσουπόδεντη" . For the title القسطال (Lat. quaestor, Gr. $\mu\upsilon\alpha\lambda\iota\sigma\tau\omega\rho$ or $\alpha\delta\upsilon\gamma\omicron\upsilon\sigma\tau\acute{\alpha}\lambda\iota\omicron\varsigma$.) and his function see A.Grohmann, Griechische und Lateinische Verwaltungstermini im Arabischen Aegypten, Chr. d'Egy., (1932), 13/14, pp. 278-279).

The lacuna after القسطال should have the name of the head official of the finance-office since in line 7 we have the term

(famil) which means the director of the local Treasury

(cf APEL, III, 184, 9-10 بحضرة خليفه محمد بن عيسى / مولى أمير المؤمنين عامل أبي الفضل (= in the presence of the deputy of Muhammad b. 'Isa / freedman of the Commander of the Faithful , administrator of Abu al-Fadl ...); id. 189, 6-7).

L.7 عامل : see the note above. " He ought to collect what imposed and deliver (to the Treasury) what he collects" without decrease or increase the tax (see al-Mawardi, op.cit. p. 168, H. Rabie, The Financial System of Egypt, London, (1972), p.158).

ابن الفضل شيبه الله بن الهادي : For the restoration of the patronymic of the treasurer see APEL, III, 184, 11, dated in 249 A.H. and he occurs also in PER, inv. Arab. pap. 3635 dated in 243 A.H.

This finance-director has worked in the tax - office during the long governorship of Yazid b. 'Abdallāh b. Dīnār (242-253 A.H.) cf. F. Wustenfeld, Statthalter, II, AGWG, XX, 1975, p.57 f.). But since our document is dated in 260 A.H. we may conclude that he continued his work during the Tulunid period.

L.11 شهد عبد الوهاب بن مسلم : we met 'Abd al-Wahhab b. Muslim as a witness also in APEL, III, 183, 3, dated in 248 A.H.; and since our document is dated in 260 A.H. we may conclude that he has worked as an official employee for witness in the office of khārāj-land for at least twelf years.

The function of الشاهد (= the witness) as an employee was to keep correct, and witness the day-book which was a list of all items of the daily revenue. He had to sign receipt , accounts and record all details of revenue and expenditure (see al-Qalqashandi, Subhi al-'Asha , V, p.466; Rabi', op.cit. p.159).

2-AN ARABIC LIST OF NAMES AND
A GREEK ACCOUNT

P.Haun.inv.18
6.1 x 11.2 cm.

Provenance Unknown
IIIrd C.A.H. (IXth C.A.J.L.)

A light-brown papyrus, of moderate quality, broken at the top, and on both the right and left-hand sides. The original margin remains at the bottom. It was folded three times parallel to the fibers of the verso.

The document was written in bilingual. Both the Greek and the Arabic hand-writing is a clerkly and skilled hand pointing to the 3rd century of Hīra (cf. APEL, V, 309, pl. XI). Diacritical points are frequently added.

The document is an Arabic list of names, written in four lines, in black ink, on the recto of the papyrus.

The verso bears four lines of Greek figures. Unfortunately the headings of the columns of the lists on both the recto and verso which might have indicated the nature of these lists are lost.

The document contains nothing of special interest except that all the individuals of the list are from Arabic tribes.

The scribe used the usual symbols in his account ($\int = \frac{1}{48}$; $\int = \frac{1}{2}$).

Recto

١- سند الفالسي آل حميد
٢- مر بن سون آل حمين
٣- كبار آل حمين
٤- الحسن بن ياسر آل الحميري

LL. I; 2; 3; 4

السي (pap.)

Verso

- 1- β λ
- 2- δ γ η
- 3- η γ η
- 4- λδ κ δ

Translation:

Recto

- 1- Sānād Al-Fāli from the family of Hūmaid.
- 2- Murr b. Soān from the family of Hūmain.
- 3- Kībar from the family of Hūmain.
- 4- Al-Hāssān b. Yassēr from the family of Aṣ-Ṣōri.

Verso

- 1- 2 + $\frac{1}{10}$ + $\frac{1}{48}$
- 2- 4 + $\frac{1}{3}$ + $\frac{1}{8}$
- 3- 8 + $\frac{1}{2}$ + $\frac{1}{3}$ + $\frac{1}{8}$
- 4- 34 $\frac{1}{24}$

Commentary:

L.I,r. سَنَدُ الْفَالِيِّ آلِ حَمِيدٍ : there are two possibilities of reading سَنَد , since it is not dotted. سَنَد or سَيَد could be read (see AD-DHAHABI, Al-Mōschtābih, p.285). Of the two, I prefer the first since all the names , as we will see , are of Arabic tribes.

الْفَالِيُّ : there are different possibilities of reading the name الْفَالِي . According to AD-DHAHABI, op.cit., we have a choice between الْفَالِي (p.395) as the nisba of the town of فَالَاه (=Falāh) of خوزستان (=Hozistan), الْقَالِي (p.396) as the nisba of the village قَالِيَا (=Qaliqila) of دياربكر (=of the tribe of Bakr) ,

العالي , or العالي (p.332) . One of the first two seems to me more possible.

آل (L.آل) the word is dotted falsely. آل means أهل "family", "relative" or "kindred". Here it means "family". Originally, آل was derived from أهل , where the ha was changed to hāmzah, and it became آل , then, because one hāmzah followed the other, the second one changed to alif. آل is used often for honoured families (for instances: آل محمد "the family of MŪhāmmād", and آل عمران "the family of Imran" see IBN-MANZŪR, Lisān Al-'Arab, vol.XI, Beyrouth, 1956, p.37).

حُمَيْد (Ḥmāid) or حَمَيْد (Ḥāmaid) may be read according to AD-DHAHABI, op.cit. p.174.

L.2, r. مَر or مَر (L. آل) مَر بن سون آل حَمِين according to AD-DHAHABI, op.cit. p.472.

سُون : the letter nūn is in the lacuna. Only the dot of the letter remained. According to AD-DHAHABI, op.cit. p.306, سُون or سُون may be read. Grohman in APEL, VI, 370, note 4 tentatively renders the name to the Greek name ΣΩΝΟΣ.

آل (L.آل) : only the heads of the alif and the lām appear because a strip of the surface of the papyrus from the top to line 3 was peeled. آل حَمِين could be read since the third person is from the same family.

حَمِين : the yā is not clear here, but it is clear in حَمِين of line 3. According to AD-DHAHABI, op.cit. p. 175, حَمِين , or حَمِين , or حَمِين may be read. The name حَمِين appears also in APEL, VI, p.267, 12.

L.3, r. كِبَار : there is a space between كِبَا and the rā which allows for two more letters, but there are no traces of ink. According to AD-DHAHABI, op.cit. p.448 كِبَار or كِبَار or كِبَار or كِبَار or كِبَار may be read. The name perhaps occurs in APEL, VI, 244, v.22,

and see the note.

L. 4, r. المصوري : the letters wāw, rā, and yā are only traces. المصوري or المصوري as the nisba of the village صور (=Ṣōr) of ماردين (=Mardein) or المصوري as the nisba of the village صور (=Ṣoār) of حلب (=Ḥālāb) may be read according to AD-DHAHABI, op.cit. p. 317.

L. 2, v. The reading of the first figure ♂ is doubtful., because the rounded base of the letter is not clear. It can not be read η or ηη .

3- Fragments of a list of tax-payers with
their tax-payments

P. Haun. inv. 17
Frs. (A, B, C, D, F, G, J)
Frs. (E, H); Fr. I; Fr. K

Provenance unknown
III A.H. (IX A.D.)

Fragments A; B; C; D; F; G; J.

Seven fragments of light brown papyrus of moderate quality. Fr. A (1.4 x 4 cm); fr. B (2.8 x 5.1 cm); fr. C (5.5 x 3.2 cm); fr. D (5.3 x 5.3 cm); Fr. F (3.7 x 10.6 cm); Fr. G (3.5 x 5.5 cm); Fr. J (3.5 x 2.5 cm).

The handwritting is skilled and points to 3rd C.A.H. (cf. APEL, III, 216, pl. XVII, Obviously, they are parts of one document, relating to a tax. It seems that it is a list of tax-payers. They contain names in Arabic letters and Greek figures. (cf. APEL, IV, 242, id. 246; id. 248; id. 249... etc.). The fragments were written in black ink.

On the front of the fragment A. there are two lines, on the back, there are another two lines, the 2nd one bears Greek figures.

Fragment A

Front

١ - [] و طلف [] ←
٢ - عن [] نس []

Back

[] - ١ ↓
[] - ٢

Translation:

Front

- 1-]u-Teleph[os
- 2- he has paid] for [himself

Back

- 1-]In the year ? [
- 2-]10 1/8 ? [

Commentary

L.1f. طلفس : is a transcription of the Greek name Τηλεφος (cf. PN). The Greek letter T may be transcribed in Arabic letter ta or ta (cf. PER, inv. Ar. pap. 3373, fr. b., r., L.2 " تلفس ").

L.2f. عن تلفس : for restoration see APEL, III, 242, 1;2;3;4...etc.

L.1b. One tooth of an Arabic letter such as sin remain . سنه (year) or تيه (= طويه = Tubi) may be restored.

L.2b. The line bears traces of Greek figures. It could be τη (=10 1/8).

Fragment B

On the front, there are four lines. On the back, there are six lines written in Greek figures only. The usual sign η = 2/3 was used in L. 3b.



Front

- 1-] عن ؟ [←
- 2-] سور عن هليه .ا [
- 3-] الخراج عن نفسه [
- 4-] [

Back

- ↓ 1-] .. [
- 2-] .. [
- 3-] ٢/٣ [
- 4-] ١/٥ [
- 5-] ٣ + ١/٥ + ١/٨ [
- 6-] ... [

Translation

Front

- 1-] for ? [
- 2-] Sör has paid for Helia . [
- 3-] The land-tax, he has paid for himself [
- 4-] [

Back

- 1-] .. [
- 2-] .. [
- 3-] 2/3 + 1/8 [
- 4-] 1/5 [
- 5-] 3 + 1/5 + 1/8 [
- 6-] [

Commentary

1.1.f. The letter nūn is dotted.

1.2.f. سور : is a transcription for the Coptic name σωρ (cf. G. Heuser, Die Personennamen der kopten, I, Studien zur Epigraphik und Papyruskunde, I, hg.v.F. Bilabel Schrift, Leipzig, (1929), p.39) or CMBM (cf. W.E. Crum, CMBM, 621,3).

هلي : is a transcription of the Coptic name Ϡ Ηλια or Ιλια or Ηλια (cf. CPR, II, p.201, s.v.).

Fragment C

Front

⌋...⌈ ⌋.⌈ ⌋...⌈ - 1 ←
⌋ϵη' ϵβγη' ϵηδ' ϵγη' ⌈ - 2

Back

⌋.⌈ - 1 ↓
⌋ϵηδ' ϵβγη' ϵηδ' ϵγη' ⌈ - 1
⌋.⌈ - 2

Translation

Front

1- ⌋...⌈ ⌋.⌈ ⌋...⌈
2- 10 1/8 12+1/3+1/8 18+1/4 13+1/8 ⌈

Back

1-] . [

2-] n . Apalo has paid for himself [

3-] . [

Commentary

L.2b. ابلا : is one of the variant Arabic forms of the Coptic name Απλω , Απαλο , Απολλω (cf. G. Heuser. op. cit , I, pp.87 f.;89; CPR,II.p. 200.) For variant Arabic forms such as افلا , ابلا , فلا , see APEL,III,201, note 4. The Greek or Coptic letter Π is transcribed in Arabic by the letter Ba or fa.

Fragment D

On the front there are traces of letters written in three lines. Line 1 bears a trace of letter. It may be read as sīn or the Greek figure Ϛ (=6). Line 2 bears two oblique strokes obviously the sign of fractures. Line 3 bears a trace of a Greek figure also.

On the back there are three lines bear the sign of fractures of Greek figures.

Front

] .	.	Ϛ [-1	←
] .		[-2	
] .		• [-2	

Back

١ - [] طاهر النجى عن على البصرى ؟ ↓
 ٢ - []
 ٣ - []

Translation

L.1,b.]b. Tahir al-Nagi has paid for Ali al-Basr[y

Commentary

L.1,b. :the
 line is lacking of dots. البصرى : could be resto-
 red as nisba . For nisbas see APEL ,IV,p.308

Fragment F

On the front there are traces of Greek figures writ-
 ten in four lines. Line 4 may be the checking mark (λ)
 (cf. APEL, 220,10; 239,r,4;6;8;10;14).

On the back there are six lines.

Back
 ١ - [] ↓
 ٢ - []
 ٣ - []
 ٤ - []
 ٥ - []
 ٦ - []

Translation

١ -]..[

2-]u and Soliman the sons of so-and-so 3

3-] Ibn Abd-Allah Ibn [

4-]. []. []btar? [

5-] he has paid for himself 3 1/8 . [

6-] 3 [

Commentary

L.2b. there is a Y under the word ابني (the sons) It seems that it is the tax-payment that they should have paid (cf.L.5).

L.4b. It seems that this name has been dotted because we can see a dot under the tooth which is beside the lacuna and perhaps there are two dots above the tooth, that means that the dot which is under the letter belongs to another tooth, being in the lacuna.

Fragment G

On the front there are 6 lines. On the back there are 4 lines.

Front

	] 00 [	- 1	←
	عن نف [	- 1	
] .	١٥ [	- ٣	
] .	عن نف [	- ٤	
] .	٥ ' η ' [	- ٥	
] .	عن نف [	- ١	

Back

1-] ----- [عن نفا ↓
 2-] ----- [عن نفا
 3-] [-
 4-] ----- [عن نفا -

Translation

Front

- 1-] .. [
- 2-] he has paid for himself [
- 3-] 10 1/4 [
- 4-] he has paid for himself [
- 5-] 6 1/8 [
- 6-] he has paid for himself [

Back

- 1-] he has paid for himself [
- 2-] he has paid for himself [
- 3-] 1/10 + 1/20 [
- 4-] he has paid for himself [

Commentary

L.3b. the reading of κ' (=1/20) is uncertain since half of the figure is in the lacuna.

Fragment J

On the front there are two lines, On the back ,there are another two lines. The scribe used the usual abbre-

viation in this list : دا عن = دفع عن (he has paid for), (cf. p. Cair. B.E. inv. 217, 1; 4; 5; 7; PERF, 68, 2, 4, 7, 10) and و عن = و ادى عن (he has paid for) (cf. PER, inv. Ar. Pap. 6311, 13820 (MPER, II, III, 1887, p. 175); APEL, IV, 254, 3 where the abbreviation is ا عن =

أدى عن (he has paid for) not as in our document
 و عن = و ادى عن or و دفع عن (and he has paid for)

Front

← ا عن نف []
 ا عن نف [] .]

Back

↓ ا عن نف []
 ا د [] ا عن ٤' و عن ٤']

Translation

Front

- 1-] he has paid for himself [
- 2-] he has paid for himself [

Back

- 1-] he has paid for himself [
- 2-] he has paid for himself 1/4 and for so and so 1/4

Commentary

L. 2b. the scribe wrote the Greek figure ٤' = 1/4 above the name of the tax-payer whose name begins with the letter ain .

Fragments E and H

These two fragments belong to one document. The papyrus is light brown, and tolerably fine.

Fragment E measures 6.6 x 4.9 cm. and fragment H 5.6 x 5.6 cm.

The handwriting is large and نسيح-character, resembling APEL, III, 170, pl. VI; id., 171, pl. XII. It points to 3rd century after Hira (IXA.D.), Diacritical points are frequently added.

Place of discovery is unknown.

The document is a private letter written in black ink.

Fragment E

On the front there is one line bears the letter sīn

سنة : the meaning "year" could be restored.

On the back there are four lines.

Back

١ -	[	خمسة	؟]	↓
٢ -	[	الى	بع	بانه]
٣ -	[	فخذ	منه]	
٤ -	[	.		]

Translation

Back

1-].. five? [

2-] to [that he

3-] so take from him [

Commentary

L.2b. there are two legible letters bá and áin perhaps followed by final tá of قعه -character although his usual final tá is of نسع -character.

بعه : The meaning of the word is obscure.

Fragment H

On the front there is one line, on the back there are three lines.

Front

] . أجبنه و يوميه ←

Back

] . . ما . [أ] . [أ] ←
[أ] أو تبعث
[أ] أبو دا [vid?

Translation

front

1-] cheese and daily hire . [

Back

1-] .. [] [

2-] or to send [

3-] Abu Da [vid?

Commentary

L.3b. ابو دا] و : may be restored.

Fragment I

Brown papyrus, of moderate quality, measuring 7.7 x 7.7 cm. There is a margin of 1.4 cm. at the right-hand-side It has been folded three times.

The hand_writing is similar to that of Garîr (c. APEL, III, 147, pl. II, dated in Rabî' I, 91 A.H. /7th Jan. to 6th Feb. 710 A.D.).

According to the colour of the papyrus, the place of discovery could be Aphrodito.

The document seems to be a fragment of an official letter written on the front , in 5 lines, with black ink. The back is blank.

Front

← ١ - من عند [ابو هـ]
 ٢ - بن ابرهم]
 ٣ - الى حا .]
 ٤ - بن يزيد اعلم بهذا .]
 ٥ - [] .]

Translation

1- From Abu H [

2- b. Abraham [

3- to Ha. [

4- b. Yazid. Take note of this. [

5- . [] . [

Commentary

L.2,f. ابرهيم : A transcription of the Coptic name

Αβραζαμ , Αβριζαμ (see G.

Heuser, op.cit., I, p.106; CPR, II, p.199).

(H.R. Hall, Coptic and Greek textes of the Christian period, p.61) .

L.4,f. اعلم بهذا : according to the expression "take note of this" we may suggest that this is an official letter.

Fragment K

Brown papyrus of moderate quality, measured 6.4 x 10.2 cm. It has been folded three times.

On the front there is an account in Greek figures.

It could be a list of payment of a tax. The back is blank.

According to the colour of the papyrus, the place of discovery probably is Aphrodito.

The scribe use the usual checking marks used in 3rd C.A.H. (IX A.D.) : that is a short oblique stroke and an angular hook (cf. APEL, IV, 226, pl. III); ? = 1/48;

∫ = 1/2 and an horizontal stroke (cf. L.5)

Front

] 1 ✓ η γ . β υ . [- ←
] α / ✓ υ γ [- r
] α γ / ✓ η [- r
] .. z / ✓ γ α γ / 2 [] . [- ε
] - / γ μ [- o
] ? ✓ ? / ✓ [- t
] ✓ [- v

Translation

1-] 1 ✓ 8 1/2 . 10+2 10 . [
 2-] 1 / ✓ 10 1/2 [
 3-] 1 1/2 / ✓ 20 [
 4-] . . 7 / ✓ 1/2 1 1/2 / 8 [
 5-] - / 3 ✓ 40 [
 6-] 1 / 48 ✓ 1 / 48 / ✓
 7-] ✓ [

4- Fragment of a Testimony

P. Haun. inv. 14, Fr. A; Fr. B.
6.6 x 4.6 cm.

Province Unknown
IIIrd C.A.H. (IXth C.A.D.)

FRAGMENT (A)

A small fragment of brown, strong papyrus. There is a margin of 3.1 cm. at the right hand side. The edges of all the sides are broken off.

The handwriting is of skilled scribe, resembling somewhat that of old Dīwānī-Manuscripts, and pointing to the 3rd century after Hīgra (cf. APEL, V, 170, pl. XII). Diacritical points are lacking.

It seems that the document bears the testimony which is one of the five pillars of Islam if our restoration is correct. It was written in the 3 lines, on the recto, in black ink.

أشهد أن لا اله إلا الله و
أشهد أن محمد عبده ورسوله هذا
أما أشهد به

Translation:

- 1- I bear witness [that there is no God but Allah alone,
and
- 2- that Muhammad [is His servant and Messenger. That is
- 3- what I bear witness?]

This testimony could be a part of a protocol, which was frequently used in variant forms in that period, with its Greek translation (cf. APEL, I, 2, 4-5, ibid. 3, 6-8, ibid. 6, 4-6etc."

لا اله إلا الله وحده محمد رسول الله
OYK EETIN ΘΕΟΙ ΕΙ ΜΗ Ο ΘΕΟΣ ΜΟΝΟΣ ΜΑΜΕΤ ΑΠΟΣΤΟΛΟΣ ΘΕΟΥ

On the verso there are some Greek letters.

- ↓ 1- []·[
- 2- o.....[
- 3- au.....[
- 4- telco. [
- 5- a.[.]..[

FRAGMENT (B)

A fragment of papyrus (4.5 x 3.6 cm.). It without doubt belongs to the preceed fragment. There is a margin of 3.1 cm. at the right hand-side (see the discription of fragment (B)).

On the recto there are traces of two lines only. The first line bears a half of letter. It may be read ε gīm or ε hā or ε hā or ε āin or ε gāin .

The second line bears the letter ε tā and another letter which may be read rā or zāin or as a part of nūn.

The verso bears some Greek letters.

- 1- .[.]...[
- 2- no.. [
- 3-.....[

P.Haun.inv.12
12.2 x 22.4 cm.

Provenance unknown
IIIrd c.A.H. (IXth c.A.D.)

A dark-brown papyrus of poor quality, dingy, incomplete at the left-hand side. Damage has occurred especially at the folds (eight horizontal and one vertical), and at the bottom and the right-hand side, from line 10 onwards, where a piece of papyrus has been lost. At the right-hand side and at the top there are margins of 2.8 cm., at the bottom of 1.5 cm.

The hand-writing points to the third century of Hīgra,

A close parallel is APEL, V, 305, pl. IX, ibid., VI, 421, pl. XIV. Diacritical points are lacking except one incomplete word in line 4, v.

The document is a private letter, written in 15 lines on the verso, in black ink. On the recto there is a line which bears the names of the senders, and another 2 lines, the second one of them bears an account, written in Greek figures by another hand.

Verso

- ↓
- ١- بسم الله الرحمن الرحيم [
 - ٢- ابقاك الله وحفظك واتم نعمته [عليك
 - ٣- وانا وقرنيل عا [بخير والحمد لله
 - ٤- اعلمك ابقاك الله لنا بقل [
 - ٥- او العشر الا وقد حال [
 - ٦- خنا نتقابل الا من بينكم وبه [
 - ٧- فاعلمنا وانك غالب قراء [
 - ٨- ان شاء الله خذ القدر [
 - ٩- عنها او بعث اليك برا [تك
 - ١٠- [يراتك الى على]
 - ١١- [احضر معنا]
 - ١٢- [وصلك زفر بن [اصبع
 - ١٣- [ا على وعبد العزيز]
 - ١٤- [يبعث السلم]
 - ١٥- vac [ابقاك الله وحفظك وا [تم نعمته عليك

6.L. حتى 8.L. شاء 9,10.L. براءتك 14.L. السلام

Recto

vac. 1.5 cm.

درهم
١٥

١- من زفر بن اصبح ومحمد
٢- بسم الله الرحمن الرحيم
٣- الذي عند قلته من الدراهم

Translation:

Verso

- 1- In the name of Allah, the Compassionate, the Merciful
- 2- May Allah preserve you and may He protect you and may He fulfil His loving kindness unto you
- 3- both I and Qarfiland our states (of health)is well and praise be to Allah
- 4- I inform you - may Allah preserve you for us -that
- 5- or the tenth unless and it is
- 6- till we meet, except from your side and by it
- 7- so, inform us, and you will beat Qara
- 8- if Allah wills, take the pots
- 9- about her . or I send you your receipt
- 10-your receipt to Aly
- 11- come
- 12- and Zufur b. Asbag arrived to you
- 13- Aly and Abdū al-Aziz
- 14- sends his greetings
- 15- vac. May Allah preserve you and may He protect you and may He fulfil His loving kindness unto you

Recto

- 1- From Zufur b. Asbag and Muhammad
- 2- In the name of Allah , the Compassionate, the Merciful. Dirham
- 3- That which is in the hand of Qolte of dirhams 10 $\frac{1}{4}$

- L.1, v. الرحيم: the ink is obliterated after the article ال (=the).
- L.2, v. وأتم نعمته عليك: for the restoration see APEL, V, 289, 16
ibid. 301, 2, ibid. 309, 3, ibid. 324, 2.
وأتم نعمته عليك وزاد في إحسانه اليك (=and may He fulfil His loving kindness unto you) or وأتم نعمته عليك وكرامته لك (=and may He complete His favour towards you and His benefit unto you) may be restored since the formula which is used in the beginning of the letters is usually the same, and the difference is only in the order of the words.
- L.3, v. فرول: could be read قرفيل (=Qarfil). This is perhaps a Coptic shortened form of the Greek name Κάρφιλος (cf. SB, I, 4635, 7) where the termination -os is usually cut off (cf. رميان = Cop. Ⲡⲉⲙⲓⲁⲛ = Gr. Δαμιανός, شيو فيل = Cop. Ⲫⲉⲟⲫⲓⲗ = Gr. Θεοφιλος, and see G. Heuser, Die Personnamen der Kopten, I, Leipzig, 1929, p. 21).
Before يخير والحمد لله only حال or عال could be hardly read, because the spot is dingy and damaged. Usually, the formula من سلامة والحمد لله (=and So-and-So writes in a state of safety, and praise be to Allah) (cf. APEL, V, 293, 3, ibid. V, 299, 3) كُتبت إليك وأنا في عافيه والحمد لله (=I write to you while I am in good health and praise be to Allah) (cf. APEL, V, 305, 3) or عن حال سلامة وعافيه والحمد لله (=in safety and good health and praise be to Allah) (cf. APEL, V, 322, 4).
- L.4, v. In spite of the dingy of the spot لنا (=for us) could be read. After لنا only two letters remain. The first should be the preposition bā after verb أعلمك (=I inform you) instead of أن (=that). The second is surely qāf because the letter is dotted.
- L.5, v. Unfortunately, the line is broken off at a fold and suffers from the dingy. أو (=or) is uncertainly read, because only the half of the alif and wāw remain.
العشر (=the tenth) could be read although half of the letter rā is broken. إلا (=except?) can hardly be read.

- L.7,v. قرا could be a complete word or a part of a word, because it is at the end of the line. Most probably it is a complete word. Namely a proper name after the participle غالب (=beating) if our dots are in its correct positions. قرا is a Coptic name Κερε written in Arabic letters. (cf. APEL, I, 67, note 8, G.Heuser, op.cit. p.88 where the editor renders the Coptic name Κερε to the Greek name Κῦρος) and for variant forms Κίρε, Κῦρι, Κερα (f.) see PN, also it seems to me that the name قرا is perhaps a Coptic shortened form of the the Greek name Κερας where the termination -as is usually cut off (cf. Cop. Κοϋτιλας =Gr.ΚΟΥΤΙΛΑΣ, Cop. Καρματε =Gr.Σαρματας, and see G.Heuser, op.cit. p. 90).
- L.9,v. براتك (L. براتك = receipt) could be restored (cf. L.10 where the word براتك was written completely).
- L.12,v. زفر بن [أصبغ] : this is the name of the sender of the letter. His name is registered on the recto. We met him in APEL, VI, 434, I3 in a document dated in the 3rd c.A:II. For the Arabic name أصبغ see AD-DHAHABI, Al-NOSCH-TABIH, edit. by P.De Jong, 1881, p.14.
- L.14,v. After السلام (L. السلام) about half of 8 letters could be seen in spite of the dingy of this part of the papyrus. Generally, this line bears the formula of salutation (cf. APEL, V, 291, 47-48 " وأخصك بأتم السلم أكثر وعلى أخى .. أتم السلم = and I send you specially more most complete salutations and to my brother most complete salutations, ibid. V, 295, I6-I7 " عليك أفضل السلم وعلى الوالده وجميع أهل البيت السلم = best greetings to you and to the mother and to all the inmates of the house salutation").
- L.15,v. A vacuum appears at the beginning of the line, before the formula أبقاك الله وحفظك (=may Allah preserve you and may He protect you) which could be read in spite of the discoloration of the spot.

L.1,r. It is clear that this letter was sent from two Muslims
Zufur b. Aṣṣaḡ and Mūhammad. This line also was written
by the hand which wrote the verso.

LL.2,3,r. These lines were written in a different hand.

L.3,r. كوله : is a transcription for the Coptic name Κωλθε or
Κολθε or Κολθη which is a shortened form of the Greek name
Κόλλουθος (cf. P.Lond. IV, p. 556, see APEL, I, 64, note, 4).

6- A PRIVATE LETTER

P.Haun.inv.20(B)

12 x 14.8 cm.

Provenance unknown

III A.H. (IX A.D.)

Pale-brown papyrus of moderate quality. Incomplete at the left, and a piece is missing from right hand side and bottom. At the right hand side and bottom there are margins of 1.8 cm. The papyrus was folded vertically six times, and it is damaged at the 2nd and 4th folds.

According to the wickness of the papyrus it seems that it had been washed before using it. That is because the document which has been written in Arabic contains one abbreviated Greek word, written up side down between lines 4 and 5. It is Γαλατς. I have not found any interpretation for this word except that it may be Γαλατ(ης) in Minor Asia (see S.Daris, Dizionario dei Nomi Geografici e Topografici dell' Egitto Greco-Romano-, vol. 2, Milano, p.77.).

The document has been written on the verso. The recto is blank.

The handwriting is well-trained, readable to which is close parallel APEL, II, 80, pl.V (236 A.H. = 851 A.D.). The text is completely destitute of diacritical points.

The document is a private letter. It consists of 8 lines written in black ink.

Verso

- ١- بسم الله الرحمن الرحيم
- ٢- اطال الله بقلوبنا كما وادام عزكمنا وكرامتنا واعز بعمركنا
- ٣- فذا كما كتابي هذا اليكما اعينكما الله وانافى
- ٤- لم اقرا لكم كتابا ولا عرفت لكم خيرا وارجو ان يكون

Γαλατ.

- ٥- اننى] لكما بعد متى عودتكم وقد اخبرني
- ٦- الله] فى الوقت واحب اعزكمنا الله ان
- ٧-] او سر سبر مع ذلك على الله
- ٨-] اطال الله بقلوبنا كما وادام عزكمنا وكرامتنا واعز

Translation:

- 1- In the name of Allah, the Compassionate, the Merciful
- 2- May Allah prolong your life, and may He cause your might, honour to continue, and may He support by your work
- 3- That is my letter for you. It is for you both, may Allah exalt you- and I am in
- 4- neither I read any letter from you, nor I knew any news for you, and I hope it is
- 5- I am for you after , when (till) you return back, and So-and-So had told me?
- 6- the in the time. So I would like- may Allah exalt you- to
- 7- or? go on. Go on , yet, relying on Allah ..
- 8- May Allah prolong your life, and may He cause your might, honour to continue, and may He support by your work

Commentary

- L.1- اطلال (لله بقا كما) : For the restoration see APEL, IV, 323, 2 , ibid. 324, 2
- L.2- واعز بعلمك الاسلام (= and may He support by your work the Islam) or a similar meaning may be restored.
- L.5- وقد اخبرني (= and So-and-So had told me) could be restored.
- L.7- او سر (= or go on) the alif is on the edge of the lacuna, and both the head of the waw and its tail are clear above and down the hole. او could be read.
- L.8- اطلال الله بقا كما : (بقا كما) usually, in that period, the sender has begun as well as finished his letter with the same formula (cf. L.1 , APEL, IV, 292, 2, 16, ibid. 294, 2-3, 7-8).

B

Arabic Texts

7-Fragment of an Arabic Translation from the
Greek Text of the Gospel according to John

(1-2 ; 7-14)

Ms. Haun. inv. Arab. 11

18.3 X 16 cm.

Provenance unknown

731 A.H. (Oct. 1330-Sept. 1331 A.D)

Yellowish-bron, tolerably fine paper. It has margins at all sides except the lower-side.

The hand-writing is handsome, clear, large, and نسخ - character (Text-hand) (cf. G.Vajda, Album de Paléographie Arab, Paris, 1958, pl. X (724 A.H./1324 A.D.)). Diacritical points and vocalization are occasionally added.

The suggested date 731 A.H. depends on the date of the death of the prince Sayf al-Din Mengli al-silah-dar (the armour-bearer) (see Ad-DAWĀDĀRI, Der Bericht über den Sultan Al-Malik AN-Nasir Muḥammad Ibn Qala'un, ed. H.R.Roemer, Kairo, 1960, vol. IX, p.358; and the note on line 3, f. of the text written in the margin at the right-hand-side).

The main text is the prologue of John 1-2 ; 7-14 written in 3 lines on the front, and 19 lines on the back, in black ink. The scribe repeated each line for an unknown purpose. He used red ink for writing the colophon as well as for decorating the text with ornamental designs, often used in Biblical manuscripts.

Several kinds of colophons or notes were written above or at the end of the divine Scriptures by the scribe (see J.Fingen,

Encountering New Testament Manuscripts, A Working Introduction to Textual Criticism, London, 31 ff. . Some colophons are in the form of a blessing or prayer or an invitation to the reader to offer such a prayer e.g. " whoever says, " God bless the soul of the scribe ", " God will bless his soul. For other kind of colophons see L.S.Thomson, A Cursory Survey of Malediction, Bulletin of the New York public library, LVI, 1952, pp.55-74). The following prayer is found at the close of a Psalter copied in the year 862.

ἔλεος τῷ γράφοντι , Κύριε
σοφία τοῖς ἀναγινώσκουσι
χάρις τοῖς ἀκούουσι,
σωτηρία τοῖς κεντημένοις. ἀμήν.

Translation:

(Mercy be to him who wrote , O Lord ,
wisdom to those who read
grace to those who hear,
salvation to those who own this codex. Amen).

(see B.M.Metzger, The Text of the New Testament, Oxford, 1968, p.20).

An extended prayer at the end of Coptic-Arabic manuscripts of the Gospels contains the following :

" O reader, in spiritual love of him who wrote, and turn his errors into some mystic good There is no scribe who will not pass away, but what his hands have written will remain for ever. Write nothing thou wilt be pleased to see at the resurrection May the Lord God Jesus Christ cause his holy

copy to avail for the saving of the soul of the wretched man who wrote it " (see G.Horner, The Coptic Version of the New Testament in the Northern Dialect, Otherwise Called Memphitic and Bohairic, I, Oxford, 1898, pp.CXLVI ff.).

The scribe used all the margins to calligraphy his Arabic handwriting. So, in the margin at the right-hand-side, perpendicularly to the colophon he wrote an order to pay salaries as sadaqa (alms) from the account of the financial Diwān of the deceased prince Sayf al-Dīn Mengli al-silāh-dār. Down to the preceeding text, he wrote horizontally, parallel to the colophon, between lines 6 and 7 " فى البداية كان الكلمة " (In the beginning was the word), and in the margin at the left-hand-side, parallel to the lines from 2-7 he wrote some words and some syllables as follows:

- 1- <ا> لشريف شرفه (rā', the noble, may He honour him).
- 2- اتيا من الامير المرحوم ح-ح (coming from the deceased prince , ḥā^{sc}, ḥā^{sc}).
- 3- ح ح ح ح (ḥā^{sc}, wāw , mīm (i.e. the last two syllables of the word " deceased ") ; ḥā^{sc} ; ḥā^{sc}).
- 4- ح ح ح ح (ḥā^{sc} ; the last two syllables of the word "deseased")
- 5- ح ح ح ح ح (he repeated the last two syllables of the word "deseased " three times).
- 6- الديوانيه نيه (of the Diwān , the last two syllables of the word " of Diwān ").
- 7- أمر الى بالرواتب (He ordered me (to pay) the salaries). Note: it is clear from the aforesaid sentence that the scribe was an employee , a cashier .
- 8- الى : (to me , and traces of letters).

In the margin above the Trinity-formula, he wrote up-side-down to the text of John the name of حسن الامير الشريف (Hassan the noble prince) three times. For the prince Hassan see note L.1 on the text written in the margin at the right-hand-side); and الحاج الخطيب الشريف بروايته (al-hāji al-Ḥuṭ , the noble in Rawafna) twice. Note: the reading of Rawafna is uncertain, because there is an appendant tooth before the last letter ta. I have found a village in Egypt called al-Rawafna in the district of شبراخيت " Choubrakhit " of the province al-Behera (see Sir Alan Gardiner, Dictionnaire Géographique de l'Égypte, le Caire, (1899), p.462. Also, he wrote the name of سيف الدين منلى السلحدار (Sayf al-Dīn Mengli al-silah-dar), repeating سيف (Sayf) twice, اتيا (coming) three times, the preposition من (from) 24 times, and اتيا من الامير (coming from the prince) once.

Obviously, the scribe was a Christian employee, a cashier in the financial Diwān (cf. L.7 أمر إلى بالرواتب (He ordered me (to pay) the salaries) written in the margin on the left-hand-side). Ibn KHALDUN explains why many Copts were chosen for similar work saying " they are familiar with these matters since ancient times (see Ibn KHALDUN, Mukaddima, ed. Būlāk, (1274), II, p. 15; 20). Therefore, in Diwāns, there were several civil individual employees such as clerks, accountants, and secretaries. Some Diwāns such as the office of istifa' al-dawla required a considerable knowledge of accountancy, so that it was filled by Copts or converted Muslims of Coptic origin (see H.Rabie, The Financial System of Egypt A.H.564-741/A.D. 1169-1341, London, (1972), pp.144-161).

- 2- للحنون (for the Compassionate).
- 3- للعلى (for the Sublime).

Then, he wrote in oblique lines in the corner at the left-hand-side :

- 1- للأمل (for hope).
- 2- للأمان (for safty).
- 3- للعيال (for children).

In the margin , at the left-hand-side, in oblique lines , beginning from the edge, the scribe wrote:

- 1- للعلى (for the Sublime).

التهلؤل (for the one who praises (God), loves (Him)). Note: التهلؤل is an active participle of the verb هَلَّلَ (to praise God) according to the measure فَعُول which substituted for فاعل (see M.S. Howell, A Grammer of the Classical Arabic Language, Allahabad, (1900), part I, pp. 1622; 1614; 1512; and cf. Ibn MANZUR, op. cit., p. 701 " الإهلال: التلبيه، بأصل الإهلال رفع الصوت، وكل رافع صوته مُهَلِّلٌ (الإهلال) (praising), originaly, الإهلال means " to speak with a loud voice ", and each one who speaks with loud voice is called مُهَلِّلٌ).

- 3- للعلى (for the Sublime)
- 4- للتهلؤل المحب (for the one who praises (God), loves (Him)).
- 5- للتهلؤل (for the one who praises (God)).
- 6- محبه (love).

Anyhow, we have two main texts .

- 1- The Gospel according to John (1-2 ; 7-14).
- 2- An order for payment sadaqa .

Various books of the New Testament were translated into Arabic from Greek, Syriac, Coptic (several dialects), Latin, and from

combinations of these (see Bruce M. Metzger, The Text of the New Testament, Its Transmission, Corruption and Restoration, Oxford, (1968) , p.111).

This fragment of the Gospel according to John (1-2 ; 7-14) is a good translation that perhaps follows the Greek original more closely than the other languages.

The canonical Gospels made in the Patriarchate of Alexandria was settled in Egypt since the 7th H.E./13th A.D. For the Arabic manuscripts of the Gospels and the first Arabic versions which existed in 2nd c.A.H. see New Ency. Britan., vol. X, p. 1205.

Our paper seems to be one of the sheets of a Codex since the scribe said in the colophon (see L.3,f,) that he was going to write the texts of the four Gospels.

According to the repeat of the lines, there are 10 lines were lost between the front and back, bearing the verses from 3 to the half of the verse 7. They should be restored as follows:

(٣)
[كل شئ به كان وبغيره لم يكن شئ مما كان]

[كل شئ به كان وبغيره لم يكن شئ مما كان]

(٤)
[فيه كانت الحيوة والحيوة كانت نور الناس]

[فيه كانت الحيوة والحيوة كانت نور الناس]

(٥)
[والنور يضي في الظلمة والظلمة لم تدركه]

[والنور يضي في الظلمة والظلمة لم تدركه]

(٦)
[كان انسان مرسل من الله اسمه يوحنا]

[كان انسان مرسل من الله اسمه يوحنا]

(٧)
[هذا جاء للشهادة]

[هذا جاء للشهادة]

- 2- للحنون (for the Compassionate).
- 3- للعلی (for the Sublime).

Then, he wrote in oblique lines in the corner at the left-hand-side :

- 1- للأمل (for hope).
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In the margin , at the left-hand-side, in oblique lines , beginning from the edge, the scribe wrote:

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للتهلل (for the one who praises (God), loves (Him)). Note: التهلل is an active participle of the verb هَلَّلَ (to praise God) according to the measure فَعُول which substituted for فاعل (see M.S. Howell, A Grammer of the Classical Arabic Language, Allahabad, (1900), part I, pp. 1622; 1614; 1512; and cf. Ibn MANZUR, op. cit., p. 701 " الإهلال: التلبيه، وأصل الإهلال رفع الصوت، وكل رافع صوته مُهلل (الإهلال (praising), originaly, الإهلال means " to speak with a loud voice ", and each one who speaks with loud voice is called مُهلل).

- 3- للعلی (for the Sublime)
- 4- للتهلل المحب (for the one who praises (God), loves (Him)).
- 5- للهلل (for the one who praises (God)).
- 6- محبه (love).

Anyhow, we have two main texts .

- 1- The Gospel according to John (1-2 ; 7-14).
- 2- An order for payment sadaqa .

* Various books of the New Testament were translated into Arabic from Greek, Syriac, Coptic (several dialects), Latin, and from

(13)

- ١٣- يؤمنون باسمه الذين ليس من دماء ولا من مشيئة
- ١٤- يؤمنون باسمه الذين ليس من دماء ولا من مشيئة
- ١٥- جسد ولا من هو رجل ولكن من الله [ولدوا
- ١٦- جسد ولا من هو رجل ولكن من الله ولدوا
- ١٧- والكلمة صار لحما وسكن فينا [وأينما مجده (14)
- ١٨- والكلمة صار لحما وسكن فينا وأينما مجده
- ١٩-]٠٠٠[

Downwards in right margin beside the lines from 4-18 ↓

- ٢٠- بسم الاب والابن والروح القدس الاله الواحد
- L. 2, f. الله (pap.)
- L. 3, f. تكتب فصول الأربعة الأناجيل (pap.)
- L. 4, f. والسنة (pap.)
- L. 5, f. الفصح المجيد (pap.)
- L. 7, f. القديس (pap.)
- Ll. 1; 2, b. من خلال له (pap.); L.
- Ll. 5; 6, b. آت ; سمى
- Ll. 11; 12, b. ايا (pap.)
- Ll. 13; 14, b. مشيئة (pap.) دماء (pap.) يامسون (pap.)

Translation:

- 1- In the name of the Father, and of the Son, and of the Holy Spirit, the One God.
- 2- This is with the help and good success (given to me) by God.
- 3- The chapters of the four holy Gospels are written
- 4- to keep up with the time (Lit. the years), the laws,
- 5- and feasts. It is to be read in the day of the glorious Easter.
- 6- This holy chapter is from the Gospel (Lit. the Good News) of

- 7 - the Evangelist Saint Yuhanna, the pure Disciple.
- 8 - In the beginning was the Word, and the Word was with God.
- 9 - In the beginning was the Word, and the Word was with God.
- 10 - And the Word was God. He was in the beginning with God.

Back

- 1- to bear witness to the light, that all might believe through him. He was not the light
- 2- to bear witness to the light, that all might believe through him. He was not the light
- 3- but came to bear witness to the light. The true light
- 4- but came to bear witness to the light. The true light
- 5- that enlightens every man was coming into the world. He was in the world,
- 6- that enlightens every man was coming into the world. He was in the world,
- 7- and the world was made through him, yet the world knew him not. He
- 8- and the world was made through him, yet the world knew him not. He
- 9- came to his own home, and his own people received him not. But to all
- 10- came to his own home, and his own people received him not. But to all
- 11 -who received him (who believed in his name), he gave power to become children of God; who
- 12 -who received him (who believed in his name), he gave power to become children of God; who

- 13- who were born, not of blood nor of the will
14- who were born, not of blood nor of the will
15- of the flesh, nor of the will of man, but of God.
16- of the flesh, nor of the will of man, but of God.
17- And the word became flesh, and dwelt among us, and [.....
18- And the word became flesh, and dwelt among [us, and
19-]...[
20- In the name of the Father , and of the Son , and of the
Holy Spirit , the One God.

Abbreviations used for different Arabic versions of the New Testament.

F.G.= البشائر الأربعة أي إنجيل متى ومرقس لوقا ويوحنا

(The four Gospels i.e. the Gospels of MT; MK; LK; JO),
pp. 1-2.

H.B.B.= الكتاب المقدس (The Holy Book), ed. Beyrouth, translated
from Greek.

H.B.W.W.= الكتاب المقدس المشتمل على كتب العهد العتيق الموجود في الاصل العبراني والعهد الجديد
(The Holy Book-containing the Old Testament as in Hebrew and also the New Testament), London, (1848), ed.
by William Wattson, p.116.

N.T.G.L.= Novum Testamentum Graece et Latine, ed. Augustinus
Merk S.J., editio septima, Romae, (1951), pp. 306-307.

N.T.F.= الكتاب المقدس - العهد الجديد (The Holy Book-N.T), trans-
lated from Greek by father George Fakhwry, Harysa , Li-
banon, (1953), pp.175-176.

N.T.R.= الكتاب المقدس - العهد الجديد (The Holy Book-N.T.), by
father Robeur Shadiak, Cairo, (1951), p.154.

Commentry:

L.1,f. بسم الأب والأبن والروح القدس الإله الواحد : the scribe began the text on the front with an invocation of the Trinity بسم الأب والأبن والروح القدس (In the name of the Father, of the Son, and of the Holy Spirit), but on the back, the Trinity - formula was written downwards in the right margin . For the Trinity-formula see MT 28,19 " βαπτίζοντες αὐτοὺς εἰς τὸ ὄνομα τοῦ Πατρὸς καὶ τοῦ Υἱοῦ καὶ τοῦ ἁγίου Πνεύματος " .

Besides, he added to the Trinity-formula the sentence which describes the conception of God, all the three elements- God, Son, and Spirit- at the time of the early Christians (i.e. the one God is found to be revealed in three fold way)(see Basilus Theol.129,1 " καὶ, ὡς βλατότερον σημαίνει τὸ ἄρρητον, τὸν Πατέρα πατρικῶς Υἱὸν εἶναι, τὸν δὲ Υἱὸν ὀυκῶς Πατέρα. καὶ ὡσαύτως ἐπὶ τοῦ Πνεύματος, καθὸ δὴ εἷς Θεὸς ἡ Τριάς " ; Id.29,748; Ency. of Relig. and Ethics (ERE), vol. XIII,p.126; vol. III,p.458 and Die Religion in Geschichte und Gegenwart (RGG),p.1023 ff.). For some Arabic manuscripts which were begun with the formula بسم الأب والأبن والروح القدس الإله الواحد see Ms. of Michel As-Sam'ani (um 1090 A.D.); Ms of Severus von al-Ašmunan (955-987 A.D.) und Seine Fortsetzer (bis um 1250 A.D.) ed. by Kawerau in Christlich-Arabische Chrestomathie aus Historischen Schriftstellern des Mittelalters, Corpus Scriptorum Christianorum Orientalium, vol. 370, subsidia tom.46,band 1, haft 1: text, Louvain,1976,p.11;p.42).

L.2,f. اللهُ (اللهُ pap.). A noun in the genitive case governed by another noun expresses a relationship between the

two in which the preceding noun, the regent-status constructs- is closely determined by the following genitive noun. And the genitive receives the vocalization damma not kasra (see V. Cantarino, Syntax of Modern Arabic Prose, London, (1975), vol. II p. 90 ff.).

L.3, f. فصول الأناجيل الأربعة (pap. فصول الأناجيل): There is a misconstruction in this sentence. Grammatically " numerals three through ten frequently follow the nouns they modify, acting as appositives " (see V. Cantarino, op.cit., vol. II, p. 372).

الأناجيل: meaning Gospels. الإنجيل Indjil is an Arabic transcription of the word εὐαγγέλιον through the Ethiopian wāngel (see A. Jeffery, Foreign Vocabulary of the Qur'an, pp. 71-12).

L.4, f. والحدود (pap. الحدود): when two or more nouns are governed by the same genitive then according to the strict rules of classical Arabic the genitive must follow the first noun (see V. Cantarino, op.cit., vol. II, pp. 90 ff.).

L.5, f. الفصح المجيد (pap. الفصح المجيد): الفصح (Easter) is in the genitive case after يوم (day); so it should have the vocalization kasra not fatha (see note L.2, f.).

المجيد (the glorious) which is an adjective qualifying (Easter) must follow the genitive and also receives kasra not fatha .

L.7, f. القديس (pap. القديس): It should receive kasra not fatha (see note L.2, f.).

يوحنا: Yohanna is John the Baptist (see ERE, vol. II, p. 367 ff. and EI, vol. IV, p. 1211). The Arabs called him either يوحنا المعمدان Juhanna al-Ma'madān (John the Babtist) or يحيى Yahya, the son of Zakaria as he was called in Holy Qur'an .

His birth is mentioned also in the Holy Qur'an (see سورة مريم
surah Mary, XIX, 2-15 esp. no.7 يا زكريا : انا نبشرك بغلام اسمه يحيى
(O Zakaria , We give thee Good news of a son: His name shall
be Yahya); سورة آل عمران surah the Family of 'Imran , III, 39

" إن الله يبشرك بيحيى مصدقا بقلبه من الله وسيدا وحاصورا ونبيا من الصالحين (Allah
doth give thee Glad tidings of Yahya, witnessing the truth of
a Word from Allah, and (be besides), noble chaste, and a pro-
phet of the (goodly) company of the righteous); and in سورة الانعام
surah the Cattle , VI, 85 " وذكريا ويحيى وعيسى والياس كل من الصالحين
(And Zakaria and John, and Jesus, and Elias : All in the ranks
of the Righteous).

L.8, f. كان [فى البدى] : for the restoration see L.10, f. The A-
rabic translations of the Gospel use either فى البدى or فى البدى .
Both words mean " in the beginning" , corresponding to the Geek
phrase " ἐν ἀρχῇ " (see NTGL, Jo.1; and Ibn MANZÜR, Lisan al-
Arab, vol. I, p.27; vol.XIV, p.67 " (البدى والبدى : الأول).

كان الكاف : all the letters kāf, written on the front have a
small kāf above the letter for ornamental purposes. For the orna-
ment of the Arabic letters see Zein al-Din, تطور الخط العربى
(The Development of the Arabic Writing), Bagdād, (1968).

والكلمه كان لادى الله : cf. anothe reading " والكلمه كان عند الله "
N.T.F., p.175; " لأنه كان من عند الله " or " لأنه من الله " (because he
is from God) H.B.B., Jo., 1, note 1). In Arabic language لادى = عند
(لادى has the same meaning of عند). see Ibn MANZÜR, op.cit., vol.
XV, p.245 and N.T.G.L., Jo., 1 " καὶ ὁ λόγος ἦν πρὸς τὸν θεόν "
which corresponds to our text.

وكان الله الكلمة : the restoration depends on H.B.B., Jo., 1. Although there are variant Arabic readings (cf. F.G.; N.T.F. and N.T.R.; H.B.W.W. "الله هو الكلمة") the lacuna suits for these two words and it corresponds to the N.T.G.L., Jo., 1 "καὶ Θεὸς ἦν ὁ Λόγος".

L.1, b. (ل)يشهد على النور / يشهد على النور could be restored (cf. F.G.; N.T.F.; H.B.W.W. "ل يشهد للنور"; N.T.R. "الكي يشهد للنور" and N.T.G.L., Jo., 7 "ἵνα μαρτυρήσῃ περὶ τοῦ φωτός").

(pap. منحلّه) : [اليؤمن الكل من خلا]له the letter nūn is dotted. The word should be written as "من خلا)له" because خَلَّه means either "a small hole" or "a good habit" and الخُلَّة means "the friendship" (see Ibn MANZŪR, op.cit., pp. 213; 216; 217) but من خلاله means "through him" and it corresponds to δι' αὐτοῦ (cf. N.T.G.L., Jo., 7 "ἵνα πάντες πιστεύσωσιν δι' αὐτοῦ") For variant reading see "لكى يؤمن الكل بواسطه" F.G.; حتى يؤمن الجميع على يده N.T.F.; N.T.R.; "ليؤمن الكل بيد" H.B.W.W.

For another reading "لم يكن هو النور" see F.G.; N.T.F.; N.T.R.; H.B.W.W., but our text corresponds exactly to N.T.G.L. "οὐκ ἦν ἐκεῖνος τὸ φῶς" where ἐκεῖνος means ذلك while the other translations used the word هو = αὐτός.

L.3, b. لكن يشهد على النور : cf. N.T.G.L., Jo., 8 "ἀλλ' ἵνα μαρτυρήσῃ περὶ τοῦ φωτός" and cf. another Arabic reading "بل كان يشهد للنور" F.G.; N.T.F.; H.B.W.W.; N.T.R.

another Arabic reading : كان النور الحقيقي / الذى يضى لكل إنسان LL.4-5 reading "كان النور الحقيقي الذى ينىر كل إنسان" see N.T.R.; F.G. ;

كان النور الحق الذي يضيء لكل إنسان" N.T.F.; "أما النور الحقيقي الذي يبين كل إنسان"
H.B.W.W.; and cf. N.T.G.L., Jo. " ἦν τὸ φῶς τὸ ἀληθινόν , ὃ
φωτίζει πάντα ἄνθρωπον " where the preposition lam of لكل
did not appear in Greek.

آت (coming) is an active participle
(L. آت) : آتيا الى العالم
of the verb آتى (to come). The usual function of the parti-
ciple is that of a verbal adjective modifying a substantive
with which the participle agree in gender and number. The verb
آتى (to come) is called a defective verb because its final
radical is ya. Its active participle is آت (see V.Cantario,
op.cit., vol. II, p.406 ff.). For variant reading see N.T.F.

" آت إلى العالم " ; H.B.W.W.; N.T.R. " فكان آتياً إلى العالم " ;
and cf. N.T.G.L., Jo., 10 " ἐρχόμενον εἰς τὸν κόσμον " where the
Greek text corresponds to our text.

كان في العالم. F.G. : for variant reading see F.G. كان / في العالم / LL.5-6, b
N.T.F. " لقد كان في العالم " and cf. N.T.G.L.; Jo., 10 " ἐν τῷ κόσμῳ ἦν "
which corresponds to our text.

L.7, b. : cf. F.G. " وكون العالم به " and N.T.G.L.,
Jo. 10 " καὶ ὁ κόσμος δι' αὐτοῦ ἐγένετο " which corresponds
to our text.

: cf. " ولم يعرفه العالم " in F.G. and cf. N.T.G.L.
Jo. 10 " καὶ ὁ κόσμος αὐτὸν οὐκ ἔγνω " which corresponds to
our text.

L.9, b. : الى خاصته آتى : for variant reading see F.G.; H.B.W.W.
" آتى الى خاصته " ; N.T.R.; N.T.F. " الى خاصته جاء " ; and cf.
N.T.G.L., Jo. 11 " εἰς τὰ ἴδια ἦλθεν " which corresponds to
our text.

قبوله : for variant reading see F.G.; N.T.F.; N.T.R.

" وخاصة فلم تقبله " H.B.W.W. " وخاصة لم تقبله " and cf N.T.G.L.,
Jo. 11 " και οὗ ἴδιος αὐτὸν οὐ παρέλαβον " which corresponds
to our text.

LL.10-11, b. " والذين قبلوه أعطاهم سلطانا أن يكونوا أبناء الله : for
variant reading see F.G. " وأما كل الذين قبلوه فأعطاهم سلطانا أن يصيروا أولاد الله
N.T.F. " فأما كل الذين قبلوه فقد آتاهم سلطانا أن يصيروا أبناء الله " N.T.R.
فأما الذين قبلوه فأعطاهم سلطانا " H.B.W.W. " قبلوه فأعطى لهم سلطانا أن يكونوا أبناء الله
" and cf. N.T.G.L., Jo. 12 " ὅσοι δὲ ἔλαβον αὐτὸν ,
ἔδωκεν αὐτοῖς ἐξουσίαν τέκνα Θεοῦ γενέσθαι " which cor-
responds to our text except that the scribe added the conjunction
و (and) at the beginning of the sentence.

LL.12-13, b. (pap.) الذين يؤمنون باسمه : (pap.) for variant
reading see F.G. " هم الذين آمنوا باسمه " N.T.F. " أي المؤمنون باسمه " ;
N.T.R. " للذين يؤمنون باسمه " and cf. N.T.G.L., Jo. 12 " τοῖς πισ-
τεύουσιν εἰς τὸ ὄνομα αὐτοῦ " which corresponds to N.T.R.

LL.14-15, b. (pap.) الذين ليس من دما ولا من مشيته : (pap.) the scribe
wrongly put a dot inside the letter sin. لسن could not be
grammatically read. For variant reading see F.G. " الذين ولدوا
" N.T.F. " الذين لم يولدوا من دم ولا من مشيته رجل " ;
" وليس هم من دم ولا من هوى لحم " H.B.W.W. " الذين لا من دم ولا من مشيته لحم " N.T.R.
and cf. N.T.G.L., Jo. 13 " οὗ οὐκ ἐξ αἱμάτων οὐδὲ ἐκ θελήματος
σαρκός " which corresponds to our text.

L.15, b. " ولا من مشيته رجل " cf. F.G. " ولا من هو رجل " ; and
N.T.G.L., Jo. 13 " οὐδὲ ἐκ θελήματος ἀνδρός " .

L.16, b. : for variant reading see F.G.
" لكن من الله ولدوا " H.B.W.W. " بل من الله ولدوا " ; N.T.R.

" لكن ولدوا من الله ", and cf. N.T.G.L., Jo. 13 " ἄλλ' ἐκ Θεοῦ ἐγεννήθησαν " where our restoration depends on the Greek text.

L.17, b. والكلمه صار لحمًا : for a variant reading see F.G. " والكلمه صار جسدا " and cf. N.T.G.L., Jo. 14 " καὶ ὁ λόγος σὰρξ ἐγένετο ".

وحل بيننا : for variant reading see F.G. " وحل بيننا " ; N.T.F. " وحل فينا " and cf. N.T.G.L., Jo. 14 " καὶ ἐσηύωσεν ἐν ἡμῖν " which corresponds to our text.

Vertically to the lines which bear the introduction of the scribe to the Gospel according to John, he wrote in the margin at the right-hand-side the following text in 5 lines, in black ink.

II - An order of payment sadaqa

- ١- أمر حسن الأمير الشرف [سيف] شرفه الله وعظمه [أن يرتب
- ٢- [أر] [و] [أ] [ت] [ب] [نا] من الأمير [المرحوم سيف الدين]
- ٣- [أ] [م] [ن] [ك] [ل] [ي] [ال] [س] [ل] [ح] [د] [ار] من التوفيرات]
- ٤- الديوانيه . الجهات لهم الرواتب
- ٥- على سبيل الصدقه لهم ؟ وللبر

Translation:

- 1- The noble prince Hassan may Allah grant him honour and high rank ordered to arrange
- 2- rāwātib (salaries) from the deceased prince Sayf al-Din
- 3- Mengli al silah-dar (the armour-bearer) from the savings
- 4- of the financial dīwān. The rāwātib are for some appointed

people

5- as sadaqa (alms) for them and for righteousness.

Commentary:

L.1 امر حسن الأمير الشهر [يف] : this restoration depends on the repeating of the same words by the way of calligraphy in the margin at the left-hand-side lines 1;2;7, and in the margin above the Gospel where the scribe has repeated حسن الأمير (the noble prince Hassan) three times.

During the period of al-Nasir, military amirs were appointed to vizierate (see H.Rabie, op.cit., p.142). Since the name of the noble Hassan is not complete we could not say if he was one of those military amirs or the son of al-Nasir Muhammad b. Kalawūn, who reigned Egypt after his father twice. (from 748 to 752 A.H./1347-1351 A.D., and from 755 to 762 A.H./1354-1361 A.D.). In that case we may suppose that he might have had a partial authority over the financial diwān (cf. ad-Dawadari, op.cit. IX, p.395) or he was the son of the deceased prince, and he became one of the "princes of the five cavalries" أمراء الخمسات. Usually, "they were the sons of the deceased princes" and they became "princes of five cavalries for the sake of their fathers, but really they were as the leaders of the soldiers" (see al-QALQASHANDI, op.cit., vol. IV, p.15).

[وا] تب : possible restoration (cf. L.4 where the word الرواتب was written completely). Usually, الرواتب means "salaries" paid to the employees either in money only or in money and in kind (see al-Nuwayri, Nihāyāt al-Nihāyāt في فنون العرب, vol. XXVII, Ms Dār al-Kutub, Cairo, no.

549 معارف عامه (general knowledges) fols 124-125 mentioned in H.Rabie, op.cit., p.139, note 4 " that the salary of the vi-zier Ibn Bint al-A'azz : 100 dinars from the revenue of the iāwali, 50 ardabs wheat, 30 1/3 ardabs barley payable every month, plus a daily راتب ratib comprising bread, meat, spices, vegetables, and fodder). Here rawatib mean " payment either in money only or in money and in kind " for poor people as sadaqa (alms) daily or monthly.

LL.2-3 الأُمير المرحوم سيف الدين منگلی : it is clear from the name منگلی that he was a Tatarian Mamlūk (see J.TH.Zenker, Türkisch-Arabisch-Persisches Handwörterbuch, Hildesheim, (1967), I, p.888 " منگلی Mengli und منگلیغ Menglig", " منگلی کرای خان Mengli Gerej Han " name eines Tatarischen Fürsten der krim).

سيف الدين Sayf al-Din is a لقب (nickname). Mostly, the Turkish soldiers have borne the nickname سيف الدين (the sward of the religion) because they were famous for strength and violence. Usually, their names referred to their state such as منگلی بغا (Mengili Buga) , کیلبغا (Gil Buga) etc. (see al-QALQASHANDI, op.cit., vol. V, p.483; J.W.Redhouse ترجمه دن انگلیز (A Turkish and English Lexicon), Constantinople, (1921). The nickname الدین (al-Din) was used at first for the rulers, but after the Saldjuk period, sc. after the 6th/12th c.A.D., the titles of al-Din was firmly established, not only for the rulers and their servants, but also by other groups especially the religious groups such as صفي الدين (Şufi al-Din) or نجم الدين (Nadjm al-Din).... etc. All the Ayyübid sultans and following them the Mamluk ones bore honorifics of the al-Din

pattern continuing Saldjuk practice (see al-QALQASHANDI, op. cit., vol. V, pp. 442-443; Ency. Islam, vol. V, pp. 618-631; and for the honorific titles see L. Caetani/G. Gabrieli, Onomasticon Arabicum, I, Fonte-introduzione, Rome, (1915), pp. 144-145).

The title amir (prince) belonged to the leader of the army or the governor of a province, and the princes were appointed by the sultan himself (see al-QALQASHANDI, op. cit., vol. V, p. 449).

السلحدار : or السلحدار is an arabized Persian noun means " the armour-bearer ". السلحدار (al silah-dar) was an officer in the court of Mamluks, bearing the arms of the sultan. Their chief was called amir-silah. They were also a corps of cavalry. For silah-dar, and amir-silah in Mamluk dynasty (1260-1517) see Gaudefray-Demomlynes, La Syrie a l'Epoque des Mamelouks, BAH, Paris, (1923), p. LVII; MAQRIZI, al-Hutat, II, p. 222; Ency. Islam, vol. IV, p. 442; Sir W. Muris, The Mameluke of Slave Dynasty of Egypt, London, (1896).

We met السلحدار منكلى الدين سيف الامير in ad-DAWADARI, op. cit., vol. IX, pp. 299, 13, where the author mentions the events of the year 720 A.H.; and he tells us that in that year (720 A.H.) Mengli al-silah-dar and some others were released from internment without mention to the reason of their internment (cf. id., op. cit., p. 292 where the sultan was angry from طغى الناصرى and he interned him). In the year 731 A.H., the prince Sayf al-Din Mengli Buga died because in that year there was an epidemic disease (see id., op. cit., p. 358).

LL. 3-4 الديوانيه : التوفيرات الديوانيه is an epithet of diwan. The word is either of Persian origin or Arabic and the first

diwan in Islam was instituted by Umar ibn al-Khatāb to register the fighting forces and to set the treasury in order (see Ibn-MANZUR, op.cit., vol. XIII, p.166 and Ency. Islam, vol. II, p.323).

In the Mamluk's period, it was known that all the estate of deceased heirless persons or even those who left an heir must be transferred to ديوان الموارث diwān al-mawāriṭh (an office dealt with estates of the heirless) which was under the supervision of the financial diwān on behalf of the sultan. (see H. Rabie, op.cit., p.41). But, when the deceased person was an important amir, his heirs were exempted from the payment of the treasury's share in the estate. To avoid the unfair seizure of deceased person's property especially in the presence of heirs, the persons used to have written in their life-time an official document called هجة وقف hujjat waqf (waqf-deed) in which the person assigns his property to benevolent purpose such as Qur'an reciters, poor and needy Muslims, mosques, bread for prisoners, to set slaves free, to his children and to servants of the Prophet's tomb etc.

In return of this he was enjoying the whole income for his life-time without fear of confiscation (see H. Rabie, op.cit. pp.126-133). Therefore, we may conclude that (1) before the death of the prince Mengli he wrote waqf-deed, and these rawātib (salaries) which should be paid for some benevolent purposes were according to this waqf-deed. (2) this benevolent sum should be paid in Rawafna. (3) since the rawātib (salaries) should be paid from the account of the deceased prince Mengli, this diwān most probably was the amir-diwan because we know

that each amir was -in general- as a private sultan, owned houses, estates, serving house, diwans, ... etc. (see al-QAL-QASHANDI, op.cit., vol. IV, p.60).

L.5 الصدقة : على سبيل الصدقة is an alms-tax called sadaqa or zakāt. الزكاة (zakāt-tax) is one of the five pillars of Islam. It is levied from Muslims upon movable and immovable property according to specific rules which fixed the taxable minimum, and the method of payment. The revenue from sadaqa/zakāt is to be spent on the poor, the needy, those employed in its collection, those to be conciliated, slaves and prisoners, debtors, wayfarers and those who wished to undertake jihād but lacked the means to do so and to fund those who lacked such to go on the pilgrimage (cf. سورة التوبة surah al-Tuba, IX,60 " إنما الصدقات للفقراء والمساكين والعاملين عليها والمؤلفة " (The alms are only for the poor and the needy, and for those employed in connection there with, and for those whose hearts are to be reconciled, and for the freeing of slaves, and for those in debt, and for the cause of Allah, and for the way-farer") see also Ibn TAYMIYYA, السياسة الشرعية (al-Siyasa al-Shar'iyya, p.34). Zakat/sadaqa is distributed either by the Imam or by the believer himself to those mentioned above (see Muhammad ibn al-Hassan al-TUSI النهایة فی مجرد الفقه والفتاوی (al-Nihaya fi Mujarrad al Fiqh wa'l-Fatawa), Beyrouth, (1970), p.192, and see H.Rabie, op.cit., pp.95-100; A.K.S.Lambton, State and Government in Medieval Islam, Oxford, (1981), p.215).

In our text, the sadaqa seems to be distributed either by the heir of the deceased prince Mengli or according to waqf-deed as we mentioned.

↔ : the reading is uncertain, but the context makes the reading possible.

8. A MASCOT FROM THE QUR'AN FOR PROTECTION

MS. Hant. inv. 10

Provenance unknown

24.2 x 16.8 cm.

III/IV A.H. (IX/X A.D.)

Dark-brown, fine paper. There is a margin of 1 cm. at the right-hand-side. The paper much worm-eaten, but the text can be supplemented everywhere. It was folded eleven times horizontally and three times vertically.

The hand-writing which is skilful, and نستعليق (=nāstālik)-character shows an educated-scribe, and points to the 3rd or 4th century after Hīgrā (cf. APEL, V, 309, pl. XI, ibid., II, 386, pl. XII). Diacritical points are occasionally added.

The document was written in 20 lines, in black ink. It is a mascot from the Qur'an made as the scribe stated for protection (cf. L.2 وَبِسْمِ أَنِي يَسْئَلُكَ ; L: 11 أَنْ يَجْلِبَ إِلَيَّ أَوْ لَمَنْ عَلِقَ عِنْدَهُ أَوْ فُلِقَ عَلَيْهِ).

Usually, praising Allah and asking His aid by His Fairest names are laudable in the religion of Islam (see surah الأعراف (the Heights), VII, 180 " وَلِلَّهِ الْأَسْمَاءُ الْحُسْنَىٰ فَادْعُوهُ بِهَا (= And to Allah alone belong all perfect attributes. So, call on Him by these); cf. surah غافر (=the believer), XL, 60 " وَقَالَ رَبُّكُمْ ادْعُونِي أَسْتَجِبْ لَكُمْ (= And your Lord says: Pray unto Me, I will answer your prayer) and see note L.3).

There are no errors in the selections of surahs of Qur'ān, and the scribe did not mention any superstitions as sometimes seen in other mascots (cf. A. Grohmann, Talisman zur Abwehr der Qarina, Griechische, Koptische und arabische Texte zur Religion und religiösen Literatur in Ägyptens Spätzeit, Heidelberg, 1934, pp. 432, 438, id., Schutz gegen mannigfache Schäden und Unbill, op.cit., pp. 438, 440; and M. al-Abidy, مخطوطات البحر الميت (=the Manuscripts of the dead sea), Aman, 1967, pp. 344-346, nr. 6 which is a copy from Discoveries in the Judaeen Desert, II, Les Grottes de Murabba'at, by P-Benoit, O.P.I.T. Milik, and R. De Vaux.

The verso of the paper is blank.

- ١ - بسم الله الرحمن الرحيم صلى الله على سيدنا محمد وآله وسلم
- ٢ - بسم أنتي يسئلك بالاسم المحيبي المكتوب [المكتوب] على أسدان العرش ، وبالاسم الذي
- ٣ - أتى به عرش بلقيس قبل أن يرتد إليه طرفه وبالاسماء المانحة المكتوبات في قلب السمراء
- ٤ - وبالاسماء الذي سميرت به السحاب الشقال وبالاسم الذي يسبح الرعد بحمده
- ٥ - والملائكة من خيفته ، وبالاسم الذي تجلى به الرب لموسى بن عمران ويقطع الجبل من أصله
- ٦ - وخر موسى صعقا ، وبالاسم الذي نبت به الخضر على الماء ، وبالاسم الذي نطق
- ٧ - به عيسى في المهد صيا وأبرق الأكم والأبرص وأحس السموتى بإذن الله ، وبالاسم
- ٨ - الذي نجا به إبراهيم الخليل عليه السلام من النار ، وبالاسم الذي نجا به يوسف
- ٩ - من الجب والسجن ، وبالاسم الذي نجا به يونس النبي من بطن الحوت ، وبالاسم
- ١٠ - الذي فلق به البحر لموسى بن عمران عليه السلام ولبنى اسرائيل فسكان كل [ف] برق كالطود
- ١١ - العظيم ، أن يجلب إلى أو لمن علق عنده أو لسين علق عليه كما جلبت الثمرات إلى أرض
- ١٢ - مكة وقلت في كتابك الكريم أو لم نمكن لهم حرما آمنا يجيب إليه شمرات كل شيء رزقا من
- ١٣ - لدنا ، وأوحى ربك إلى النحل أن اتخذى من الجبال بيوتا ومن الشجر ومما يعرشون
- ١٤ - ثم كلى من كل الثمرات فاسلكى سبل ربك ذللا وأذ [ن] فى الناس بالبحج يكاتوك رجالا
- ١٥ - وعلى كل ضامر يأتين من كل فج عميق ليشهد [و]ا منافع لهم وأعيذه من كل عين ظالمة
- ١٦ - وإنه وإن سامعه واقدا [م] بها فيه وألسن ناطقه وأعيذه من قيد التوابع
- ١٧ - والسراق زالسحره يتان الله الغالب الذي لا يغلبه القاسر الذي لا
- ١٨ - يقهر ، الغفور الودود ، الولي الخليل [ن] ذوال مرش المجيد [ل]فعا [ل] لما يريد
- ١٩ - الذي ملأ نور وجهه أركان [أ] لارض ، وبعث [ن] فيها من كل شيء ، ومورث السوارثون
- ٢٠ - فرحين بما آتاهم الله من [ن] فضل [ل]ه ، ولا حول ولا قوة الا بالله العلى العظيم

- | | | | | | | | | |
|-----|--------|----------|------|--------|-------|---------|--------|--------|
| 2- | (Ms.) | وبالاسما | 3,4- | (Ms.) | سداين | (Ms.) | سلك | (Ms.) |
| 6- | (Ms.) | اسرائل | 10- | (Ms.) | وانرى | 7- | (Ms.) | سب |
| 14- | (Ms.) | اليسراق | 17- | (Ms.) | ناس | 15- | (Ms.) | باسوك |
| 19- | (Ms.) | | | (Ms.) | سنى | 12; 19- | (Ms.) | ملا |

Translation:

- 1- In the name of Allah, the Beneficent, the Merciful, and may the blessings and peace of Allah be upon our Master Muhammad and his family.
- 2- By the name of any one asks You, in the responsive name, written upon the Curtains of the Throne, and in the name by which
- 3- the throne of Pelkeis was brought before his gaze returns unto him, and in the Granted names written inside the heaven?,
- 4- and in the names by which the cloud heavy (with rain) are moved, and in the name by which the thunder hymns His praise
- 5- and (so do) the angels for awe of Him, and in the name by which the Lord revealed (His) glory to Moses son of 'Imran and divides the mountain from its root (i.e. He sent it crashing down),
- 6- and Moses fell down senseless, and in the name by which the green blade are buded with the water, and in the name by which Jesus spoke
- 7- when he was in the cradle, a young boy, and healed him who was born blind, and the leper, and raised the dead by Allah's leave, and in the name by which
- 8- Abraham (who was chosen by Allah for) friend, was rescued from the fire, and in the name by which Joseph was rescued from
- 9- the pit and prison, and in the name by which Jonah, the prophet, was rescued from the belly of the fish, and in the name by which
- 10- the sea was parted for Moses son of 'Imran and for the children of Israel and each part was as a mountain vast
- 11- to bring to or for whom was hung in his place or on him as You brought the fruits to the land of
- 12- Mecca . And You said in Your noble Book (the Qur'an) : Have We not established for them a sure sanctuary where unto the produce of all things is brought (in trade), a provision from
- 13- Our presence, and thy Lord inspired the bee , saying: Choose thou habitations in the hills, and in the trees and in that which they thatch
- 14- Then eat of all fruits, and follow the ways of thy Lord, made smooth (for thee) . And proclaim unto mankind the pilgrimage. They will come unto thee on foot

- 15- and on every lean camel, they will come from every deep ravine ,
that they may witness things that are of benefit to them. And I
crave Thy protection for him from each envied eye
- 16- and from each disgraced ear , and from feet walk for slander, and
from tongues talk (with envy). And I crave Thy protection for him
from the tie of Jinni,
- 17- thievies, and the sorcerers by Allah's leave, the Predominant Who
is never vanquished, the Omnipotent Who is never
- 18- oppressed, the Forgiving, the Loving, the Protecting Friend, the
Praiseworthy, Lord of the Throne of Glory, Doer of what He will ,
- 19- Who the light of His face fills everywhere of the earth, and He
caused everything to grow therein, and He will be the Heir of whom
He had given (the earth) as heritage.
- 20- Jubilant (are they) because of that which Allah has bestowed upon
them of His bounty. And there is neither ability nor strength save
in Allah, the Sublime, the Tremendous.

Commentary:

L.1- بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ: this basmala is the first Aiah in surah الفاتحة (al-Fatihah), which is the first chapter in the holy Qur'an, but each chapter in the holy Qur'an begins with this basmala without being counted in its Aiat.

وَصَلَّى اللَّهُ عَلَى سَيِّدِنَا مُحَمَّدٍ وَالْوَسْلَمُ الأَخْرَاجُ: the religion of Islam gives order on the Messenger Muhammad and to salute him (cf. surah الأَخْرَاجُ: (the Clans), XXXIII, 56 تَسْلِيمًا "إِنَّ اللَّهَ وَمَلَائِكَتَهُ يُصَلُّونَ عَلَى النَّبِيِّ يَا أَيُّهَا الَّذِينَ آمَنُوا صَلُّوا عَلَيْهِ وَسَلِّمُوا" (= Lo! Allah and His angels shower blessings on the Prophet . O ye who believe! Ask blessings on him and salute him with a worthy salutation).

L.2- بِسْمِ اللَّهِ: the scribe used this expression since the religion of Islam urges the believers to ask Allah His favour,

"وإذا سألك عبادي عني فإني قريب أجيب دعوة الداع إذا دعان (cf. surah البقره (the Cow), II, 186) (=And when My servants ask you about Me, say:

I am near. I answer the prayer of the supplicant when he prays to Me), and surah المؤمن (the believer), XL, 60 "وقال ربكم ادعوني أستجب لكم" (=And your Lord says: Pray unto Me, I will answer your prayer).

أسدان is أسدان (اسدان) there is a dash above the letter sin. السدان is the plural of سدة which means curtain (cf. IBN-MĀNZŪR, Līsan Al-^{في أسدان} Arab, vol. XIII, col. 2, p. 207 "والسَدَن: السَّتْرُ والجمع أسدان وقيل النون هنا بدل اللام" (=the curtain, and the plural is أسدان, and it is said that the letter nun was replaced by the letter lam of أسدان), and cf. IBN-MĀNZŪR, op.cit. XI, col. I, p. 333, s.v. السدون and السدول).

LL.2-3- The story of Pelkeis, the queen of Saba' with the prophet Soloman is well-known (see surah النمل (the Ant), XXVII, 17-45, and especially Aiah 40 "قال الذي عنده علم من الكتاب أنا أتريك به قبل أن يرعد إليك طرفك" (=One with whom was knowledge of the Scripture said: I will bring it (i.e. the throne of Pelkeis) thee before the gaze returneth unto thee).

L.3- المائه: The reading is uncertain The letter nun is dotted, but the letter hā is irregular. It could not be المائه because the Fairest Names of Allah is ninety-nine names (see IMAM MŪSLĪM, SĀHIH, vol. II, p. 307 "عن أبي هريره عن النبي صلعم قال: إن لله تسعة وتسعين اسما، إلا واحدا: ... (=Abu Hurraira reported Allah's prophet (may peace be upon him) as saying: Verily, there are ninety-nine names for Allah, i.e. hundred excepting one)."

I.4- (وللاسماء) : وللاسماء التي سير بها السحاب النقال- I.4- وهو الذي يرسل الرياح بشرا بين يدي رحمته حتى إذا

"أقلت سحابا ثقالا سقته ليلدا ميتا فنزلنا به الماء فأخرجنا به من كل الثمرا: (the Height), VII, 57 "وهو الذي يرسل الرياح بشرا بين يدي رحمته حتى إذا أقلت سحابا ثقالا سقته ليلدا ميتا فنزلنا به الماء فأخرجنا به من كل الثمرا: as tidings heralding His mercy, till, when they bear a cloud heavy (with rain), We lead it to a dead land and then cause water to descend thereon and thereby bring forth fruits of every kind.)."

LL.4-5- خيفته the letter fa of خيفته / والملائكة من خيفته ويسبح الرعد بحمده "والذي يسبح الرعد بحمده / والملائكة من خيفته" (The thunder hymneth His praise and (so do) the angels for awe of Him).

LL.5-6- the story of Moses is well-known وبالاسم الذي تجلى به / وخر موسى صعقا

and it was mentioned in the holy Qur'an in some chapters (cf.

ولما جاء موسى لميقاتنا وكلمه ربه قال أرني أنظر" VII, 143) الأعراف (the Heights), VII, 143
إليك قال لن تراني ولكن انظر الى الجبل فان استقر مكانه فسوف تراني فلما تجلى ربه للجبل جعله دكا
وخر موسى صعقا "

(=And when Moses came to Our appointed tryst and his Lord had spoken unto him, he said: My Lord! Show me (Thy Self), that I may gaze upon Thee. He said: Thou wilt not see Me, but gaze upon the mountain! If it stand still in its place, then thou wilt see Me. And when his Lord revealed (His) glory to the mountain He sent it crashing down. And Moses fell down senseless).

L.5- although the word نبت seems وبالاسم الذي نبت به الخضر على الماء

to have more than three letters (4-5), the restoration نبت is mostly correct (cf. surah الانعام (the Cattle), VI, 99 " هو الذي أنزل من السماء ماء "

متراكما (=He it is Who sendeth down water from the sky, and there with We bring forth buds of every kind, We bring forth the green blade from which We bring forth the thick-clustered grain to.).

LL.6-7- only the two وبالاسم الذي نطق به عيسى في المهد صبيا وأبرى الأكم ... الخ

words به and الموتى are dotted. The story of Jesus is well-known

and the holy Qur'an mentioned to it in several chapters (cf. surah

فاشارت إليه قالوا كيف نكلم من كان في المهد صبيا " (Mary), XIX, 29, مريم

(=Then she pointed to him. They said: How can we talk to one who

is in the cradle(a young boy?) and cf. surah آل عمران (=the Family

of Imran), III, 149" " وأبرى الأكم والأبرص وأحى الموتى بإذن الله ...

(= I heal him who was born blind, and the leper, and I raise the

dead by Allah's leave).

LL.7-8- the story of Abraham is وبالاسم الذي نجا به إبراهيم الخليل عليه السلام من النار

well-known (cf. surah النساء (the women), IV, 125) واتخذ الله إبراهيم

خليلا (= Allah (Him Self) chose Abraham for friend), cf. surah

حرقوه وانصروا آلهتكم ان كنتم فاعلين، قلنا يا نار، قلنا يا نار، (the Prophets), XXI, 68-69

" (= They cried: Burn him and stand by your gods, if

ye will be doing. We said: O fire, be coolness and peace for Ab-

raham).

- L.8-9- **السجين** : there is a whole chapter called after the name of Joseph in the holy Qur'an (cf. surah يوسف (Joseph), XII, 10) "قال قائل منهم لا تقتلوا يوسف والقوه في غيابه الجب يلتقطه بعض السيارة إن كنتم فاعلين" (= One among them said: Kill not Joseph but, if ye must be doing, fling him into the depth of the pit, some caravan will find him), and *ibid.* 35 "ثم بدا لهم من بعد ما رأوا الآيات ليسجننه" (= And it seemed good to them (the men-folk) after they had seen the signs (of his innocence) to imprison him for a time).
- L.9- **الحوت** : the scribe mentions to the story of Jonah who was saved after the fish swallowed him by Allah's leave (cf. surah المافات (=those who set the Ranks), XXXVII, 139-148, especially no.142) "فالتقمه الحوت وهو مليم" (= And the fish swallowed him while he was blaming himself).
- L.9-11- **الطود العظيم** : the only letter dotted is the fa of فكان . The scribe returned again to the story of Moses, namely to the split of the sea by the leave of Allah (cf. surah الشعراء (the Poets), XXVI, 63) "فأوحينا إلى موسى أن اضرب بعصاك البحر فانفلق فكان كل قسم كالطود العظيم" (= Then We inspired Moses, saying: Smite the sea with thy staff. And it parted, and each part was as a mountain vast).
- L.11-12- **الثمار** : the scribe mentions the Grace of Allah upon the people lived in Mecca by quoting directly from the holy Qur'an in lines 12-13.
- L.12- **الكريم** (=the noble) is one of the epithets of the holy Qur'an (cf. surah الواقعة (the Event), LVI, 77) "إنه لقرآن كريم" (= That (this) is indeed a noble Qur'an).
- L.12-13 **القصص** (the Story), XXVII, 57. :see surah "أولم نمكن .. / .. لنا
- L.13-14 **النحل** (the Bee), XVI, 68-69. :see surah "وأوحى ربك إلى النحل .. / .. ذللا
- L.14-15 **الحج** (=the Pilgrimage), XXII, 27-28. :For the restoration and the quotation see surah "وأذن في الناس .. / .. منافع لهم
- L.15- **العين** (=the eye) see IBN-MANZŪR, *op.cit.*, vol. IV, p.3196 "العين أن تصيب الإنسان بعين" (=the Ain is to hit the human with (enveyed, eye), and for طارقه see IBN-MANZŪR, *op.cit.*,

vol.IV,2663" كل ما أتى ليلاً فهو طارق (=everything comes at night called Tarik). The scribe asks the protection of Allah from any enveyed eye comes suddenly .

L.16- وأذن سامعه : meaning the man who allways try to listen to the news of the others to spread it everywhere.(cf. IBN-MAN-ZÜR, op.cit., vol.I,52, op.cit.vol.III,p.2097).

وأقدام ماشيه : the scribe the protection of Allah from those who slander on the others.

والسن ناطقه : envey is either by eye or by tongue, and the scribe means in this place the envy by tongue.

قيد التوابع : there were some superstitions in that period that everyone has his (or her) تابع or قرينه (=a Jinn), and many mascots were made for protection from them (cf. P.Benoit, O.P.I.T.Milik and R.De Vaux, op.cit.,L.42, A.Grohmann, op.cit., Griechische Koptische und arabische Text zur Religion und religiösen Literatur in Ägyptens Spätzeit,p.433,LL.18-20,26....etc.).

L.17- والسحره : the scribe see here the protection of Allah from the sorcerers (cf. surah الفلق (the Day-break),CIII,4 "ومن شر النفاثات (= And from the evil of malignant witchcraft.Lit."from the evil of blowers (feminine) upon knots"; The wichcraft in Arabia were the women who tie knoys in a cord and blow upon them with an imprecation.

والله غالب " (cf. surah يوسف (Joseph),XII,21 "والله غالب " (=And Allah was predominant in His career), and surah " كتب الله لأغلبن أنا ورسلي " (She that Disputeth),LVIII,21" (=Allah hath decreed: Lo! I verily shall conquer, I and My messengers).

LL.17-18- القاهر الذى لا يقهر : cf. surah الأنعام (the Cattle),VI,18" وهو القاهر فوق عباده (=He is the Omnipotent).

LL.18-الغفور الودود"الولى الحميد:these are four of the Fairest names of Alláh (see introd.); surah البروج (the Mansions of Stars),LXXXV,14 " وهو الغفور الودود " (=And He is the Forgiving, the Loving), and surah الشورى (th Counsel),XLII,28" " وهو الولى الحميد " (=He is the Protecting Friend, the Praiseworthy).

Cf. surah البروج (the Mansions of Stars), LXXXV, ذو العرش المجيد "15 (=Lord of the Throne of Glory).

for the restoration (cf. surah البروج (the Mansions of Stars), LXXXV, 16 "فعال لما يريد (=Doer of what He will).

L.19- "وبعثنا فيها من كل شيء" : Although this line suffers the worn-eaten, the meaning of the text is clear and it could be restored (cf. surah الحجر (al-Hijr), XV, 19 "موزون (=and (We) caused everything to grow therein in proper proportion).

السوارث (the Heir), and it is settled in the religion of Islam that Allah will be the Heir of the earth and all who are thereon (cf. surah مريم (Mary), XIX, 40 "أنا نحن نرث الأرض ومن عليها وإلينا يرجعون (=It is We Who will inherit the earth and all who are thereon; and to Us will they all be returned); but it is settled also that He Who gives the earth as heritage to His believers (cf. surah الأنبياء (the Prophets), XXI, 105 "إن الأرض يرثها عبادي الصالحون (=that My righteous servants shall inherit the land); and surah الأعراف (=the Heights), VII, 128 "إن الأرض لله يورثها من يشاء من عباده (=Verily, the earth is Allah's ; He gives it as a heritage to whomsoever He pleases of His servants).

L.20- فرحين بما آتاهم الله من فضله " (the Family of 'Imran), III, 170 "فرحين بما آتاهم الله من فضله" : for the restoration see surah (=Jubilant (are they) because of that which Allah hath bestowed upon them of His bounty).

ولا قوة إلا بالله " (the Cave) XVIII, 39 "ولا قوة إلا بالله" : for the restoration (cf. surah الكهف (the Cave) XVIII, 39 "ولا قوة إلا بالله" (=There is no strength save in Allah).

العلی العظیم " (the Cow), II, 256 "وهو العلی العظیم" : for the restoration cf. surah البقره (the Cow), II, 256 "وهو العلی العظیم" (=He is the Sublime, the Tremendous).

P. Haün. Arab. 6
20 x 18,6 cm.

Provenance unknown
IInd/IIIrd A.H. (VIII/IX A.D.)

The papyrus is of moderate quality, brown, and in some places darker coloured. The corner at the right-hand side and bottom torn off as well as the corner at the right-hand side and the upper.

At the bottom there is a margin of 3 cm.

The document was written in a clear, regular hand, pointing to the end of the second or the beginning of the third century of the Hīgra, in black ink, on the recto (cf. APEL, IV, 337, pl. XIX, II/III A.H.=VIII/IX A.D.). Diacritical points are lacking except one word in line 6 حلومات where the tā is dotted, and in line 9 رضى where two dots are put irregularly inside the ya.

The verso is blank.

Our document is a private letter. It seems that the sender of the letter is one of the عمال الترحيل (the farmers who work in the harvest season and take their salaries day by day according to the number of days that they work), because he tells the recipient that he finished the work with Abū Mūsa, and he is going to the work of Abadir. Afterwards he will go to work for Abū David who has appointed a salary in kind for him.

Recto

..... ١ ←
٢- ص[ب]يرك الله يا يا سهل وأ[و] [ه]ا بالجنة فانسها
٣- غايه، القضا لله و[ق]د انفذت مع ابو موسى، خارج
٤- على ابدر حتا نفرغ منه، فادخل عند ابو داود ان شا الله
٥- وقد اجري لى اربع وبيات فى الشهر وفى كل يوم
٦- [أ]ر حلومات من البقر، وبعث الى جفته، وانا فى عافيه
٧- والحمد لله لا تدع [ب]قاك الله الكتاب الى بخبرك
٨- وحالك و[ج]ميع حوائجك وخبر سهل ابقا [ك] الله فانك
٩- []
١٠- []
١١- [البيت
١٢- []

3.L. القضاء 4.L. حتى شاه

- I-
- 2- may Allah bear you patience, O Abū Saḥl, and may He rest her in Paradise. So , it is
- 3- our hope. The act is by Allah. And I completed (the work) belonging to Abū Mūsa, I am going
- 4- to (the work of) Abadir till we finish from him (i.e. his work) , then I will work for Abū David, if Allah wills.
- 5- and he appointed an allowance for me , four waibas in month and every day
- 6-of ḥaloums from the cows, and he sent cheese to me, and I am in good health
- 7- and praise be to Allah. Do not neglect- may Allah preserve you - to write to me about your news
- 8- and your state (of health), and all your needs and the news of Saḥl - may Allah preserve you - then you
- 9- in the content of Allah
- 10- and tell all the inmates
- 11- of your house
- 12-

Commentary:

L.1- Only traces of the lower parts of some letters remain.

L.2- [ص] برك الله : could be restored since the lacuna needs only one letter, and the sender of the letter condoles the reciepien according to the holy saying of Allah

“ يَا أَيُّهَا الَّذِينَ آمَنُوا اسْتَعِينُوا بِالصَّبْرِ وَالصَّلَاةِ إِنَّ اللَّهَ مَعَ الصَّابِرِينَ ”

= O ye who blieve , seek help with patience and prayer, Surelly Allah is with the steadfast (see surah al-Baqarah, 2,154).

[و] [هـ] بالجنه : It is colloquial expression, used in condolance, even in our days. The remains of the word are enough to give certainty that the deceased was a woman.

L.3- [ف] in the gap there is a small piece of papyrus which bears traces of two letters, but it is not in its correct position. Only a part from the back of the letter wāw appears before the lacuna, and a horizontal stroke after it. [ف] could be restored.

L.4- ايدر : this name was transcribed from the Coptic name ⲁⲓⲧⲏⲣ (cf. W.E.Crum, CMBM, 1079, p.454) or the Greek name Ἀιδίη (cf. PN) or Ἀιδίη (cf. P.Lond.IV, pp.541), and for a variant form of ايدر (cf. APEL, IV. 385, note 2, p. 78).

حتى is used in the sense of إلى (till) For the use of حتى or its synonymous with إلى, see M. S.Howell, Grammar of the Classical Arabic Language, Allahabad, 1880, parts II/III, p. 317.

نفرغ : the scrib used the ending of the 1st person plural in the verb to express about himself insted of the 1st person singular, and this usage is permissible (see Ibn FĀRIS, Aṣ-Ṣaḥibī fi Fiqh al-Luḡa, edited by M.El-Chouemi, Beyrouth, 1964, p.189 "الرتب في الاعداد ثلاث : رتبة واحد، ورتبه اثنين، ورتبه الجماعه فان غير عن واحد بلفظ جماعه او عن اثنين بلفظ جماعه فذلك كله مجاز

L.5 وقيد اجرى لى اربع وبيات : it seems that the sender of the letter should occupy a job and its salary should be paid in kind. Part of it is four waibas in month. Whether of wheat or mais it is not registered. 4 waibas (Copt ⲟⲩⲏⲉ, Greek ὀφλ) are nearly half of a big artaba (ἀρταβη, ἔρτωβ, ἔρτοβ see A.Grohmann, Einführung und Chrestomathie zur Arabischen Papyruskunde, Praha, 1954, p.156ff) since in Fayyūm the artaba comprises 9 waibas, and 6 or 10 in other parts of Egypt. Or perhaps they are more than one artaba if they measure by the littel artaba which comprises only 3 waibas (see Al-QALQA-SANDI, Ṣubḥ al-A'sā, III, p. 445, Al-MAQRIZI, Hitat, I, p.109).

To my knowledge, the Egyptian farmers prefer the mais in making their bread up to date, but in a document from al-Ūsmūnain the sender of the letter complaining that he was in the greatness of want for one single waiba of wheat (see APEL, V, 298, 10-11 (III. A.H.)). So perhaps in our document the payment was 4 waibas of wheat also.

L.6. [أر حلوومات من البقر : the other part of his salary should be paid in kind of soft cheese called حالوم ḥaloum. The amount of the cheese is in the gap. Only a trace of a letter and rā remain. [بها] 'būhar' could be restored, but since the būhar is 300 رطل 'raṭl' as Ibn MANZUR says in Lisan al-Arab, vol. IV, Beyrouth, 1956, p.84, col. I/II, it seems to me that this amount is too much to be paid to a workman as a part of his salary every day. In PERF, 710, 3, Archiv Orientalni, VII, 1935, p.450 f., this kind of cheese (حالوم) was sold in jars (قله) and Ibn MANZŪR, ibid., vol. XII, col. II, p.148 says:

الحالوم، بلغه أهل مصر : جبن لهم، الجوهري : لبن يتخلط فيه شبيها بالجبن الرطب وليس به

مقدار حلوومات من البقر : (an amount of ḥāloums from cows) could be restored conjecturely .

حالومات : the alif is corrected from the hā . It seems that the scribe has written the word 'ḥaloumah' in singular in vulgar dialect because in classical Arabic language the singular is 'ḥaloum' (see Ibn MANZUR, ibid. vol. XII, col. II, p.148), but he changed his mind and corrected the word to become 'ḥaloumat' in plural.

وبعث إلى جبه : up to date and as Al-QALQASANDI registered, the Egyptian cheese is esteemed (see Al-QALQASANDI, ibid. p.313)

L.8. [جميع حوائجك] : the restoration is based on APEL, IV, 295, 16, ibid. 339, II

LL.10/II- [أهل البيت] : for the restoration see APEL, VI, 295, 17.

وأبلغ أهل البيت السلام (=and say greetings to all the inmates of the house salutation) may be restored.

10- Fragment of a Private Letter

P. Haun, inv. 14
8.9 x 9.3 cm.

Province Unknown
IIIrd C.A.H. (IXth C.A.D.)

Light-brown, fine papyrus, but it is in a bad state, and it being perforated and worm-eaten. The side margin remains at the bottom only, where a space of 2.8 cm. was left.

The hand-writing is of skilled scribe, resembling somewhat that of old *Diwānī*-Manuscripts, and pointing to the IIIrd century after *Hīgrā* (cf. *APEL*, 170, pl. XII, *ibid.* 171, pl. VI). Diacritical points are lacking.

The document which is a private letter, written in four lines on the verso and a postscript in one line, written in the reverse direction vertically on the lower margin.

The recto is black.

↓ ا- شعربانه]
ب- وهو رجل لحيوح وقد]
ج- والد زكري في خراج]
د- اكرمك الله وابق]
هـ - ... علي الله

Transaltion:

- 1- he felt that he is
- 2- and he is an importunate man and he had
- 3- the father of Zikri in land-tax (*Hārāg*)?.....
- 4- May Allah benefit you and may He preserve you
- 5- on Allah?

Commentry:

L.I- شعربانه or شعربانه may be read since the words are not divided.

L.2- After the letter wāw , a letter may be alíf or lām because the letter is on the edge of the lacuna. [ال] or [ا], may be read, if the restoration of [ك] as a name is correct (cf. APEL, V, 289, 15; ibid. I, 56, note 19). والد, may be preferable then.

خراج the hā is on the edge , so the reading of the word is doubtful. Anyway, the reading of of this line is uncertain because the bad state of the part.

L.4- أكرمك الله وأبوك : for variant formulae used in beginning and in the end of the letters see APEL, V, 292, 2; 16; ibid., 294, 2-4, 7-8; ibid. 309, 5 where the translation of " أكرمك الله " (may Allah benefit you) was dropped.

L.5-على الله : the reading is uncertain because of the lacunae.

L.2- After the letter wāw letter, may be alīf or lām because the letter is on the edge of the lacuna [النا], or [الفا] may be read, if the restoration of [الفا] as a name is correct (cf. APPEL, 289, ibid., I, 56, note 19). والله may be preferable then.

the hā is on the edge, so the reading of the word is doubtful. Anyway, the reading of of this is uncertain because the bad state of the part.

L.4- أكرمك الله وأبغياك : for variant formulae used in beginning and in the end of the letters see APPEL, v, 292, 2, 16; ibid., 294, 2-4, 7, 8; ibid. 309, 5 where the translation of "أكرمك الله" (may Allah benefit you) was dropped.

L.5-على الله : the reading is uncertain because of the lacunae.

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زفر بن أصبغ 5, r. 1

سلمون بن بهيو 3, Fr. F, b. 2; 16, 4

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سهل 9, r. 2; 8

سوز 3, Fr. B, f. 2

سيف الدين منلى السلحدار 7, p. 53;

عبد العزيز 5, v. 13

عبد الله 3, Fr. F, b. 3

عبد الوهاب بن مسلم 16, 11

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د عن = دفع عن 3, r., C, b. 2

س = 1/2 p. 16

لج = 2/3 p. 25

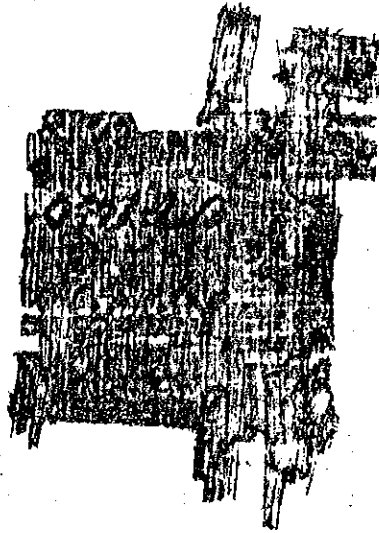
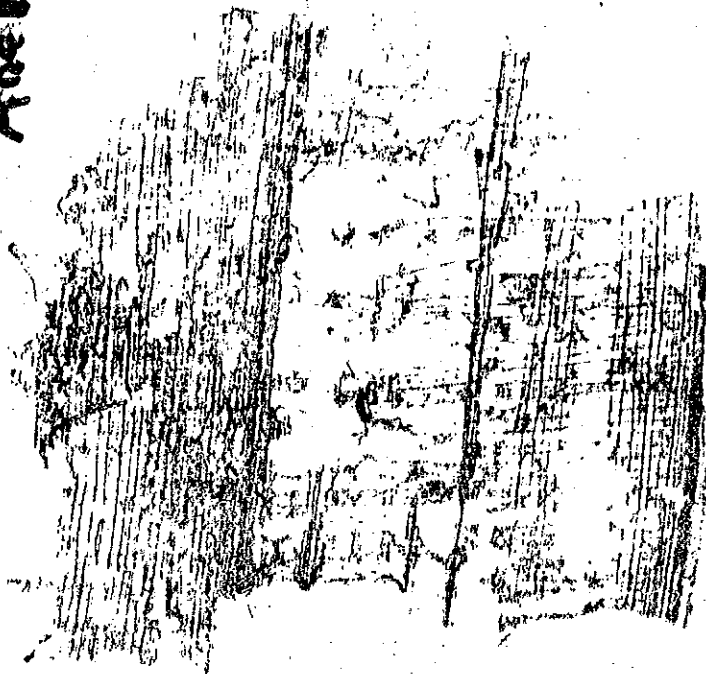
? = 1/48 p. 36

✓ = Cheking mark denotes that the
list was submitted to revision
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/ = one oblique stroke denotes that
the amount of the tax was paid
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Abe 6/24

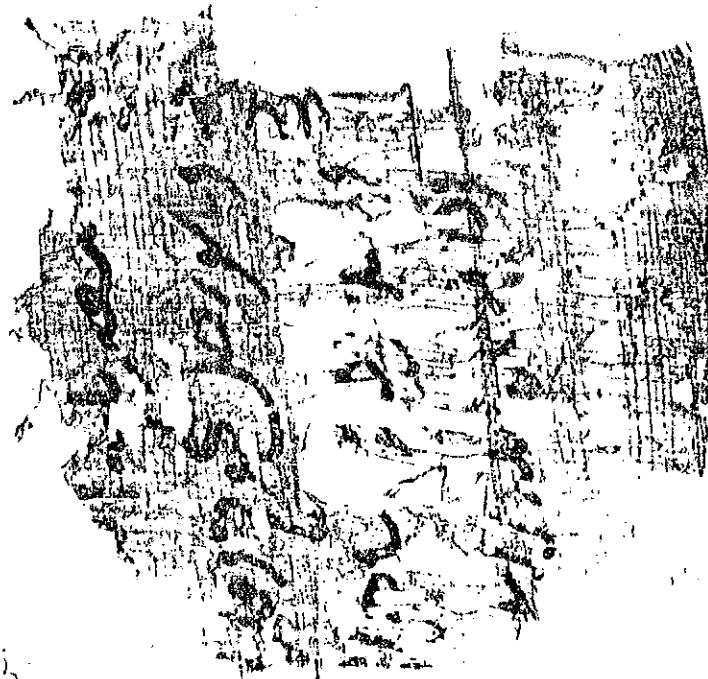
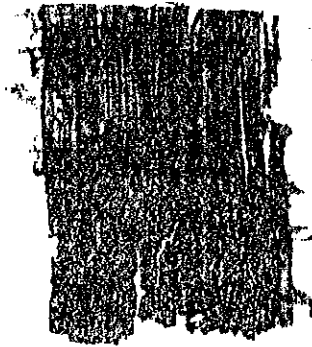
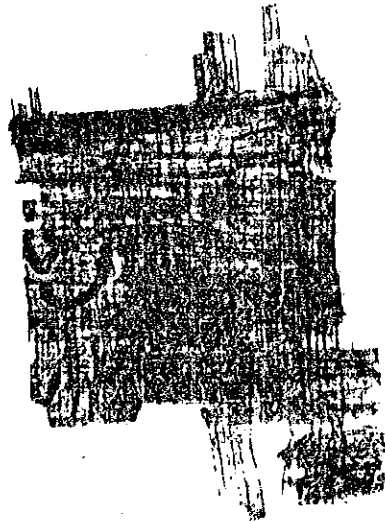


1 | 2 | 3 | 4 | 5 | 6 | 7 | 8 | 9 | 10 | 11

Photo: A.B.J. 1988

No. 4, Fr. A, f.

No. 4, Fr. B, f.

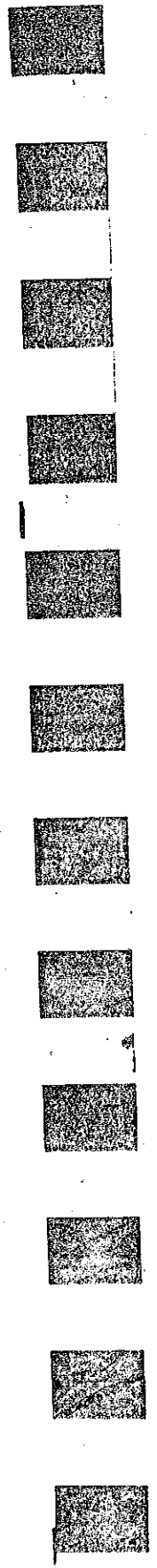
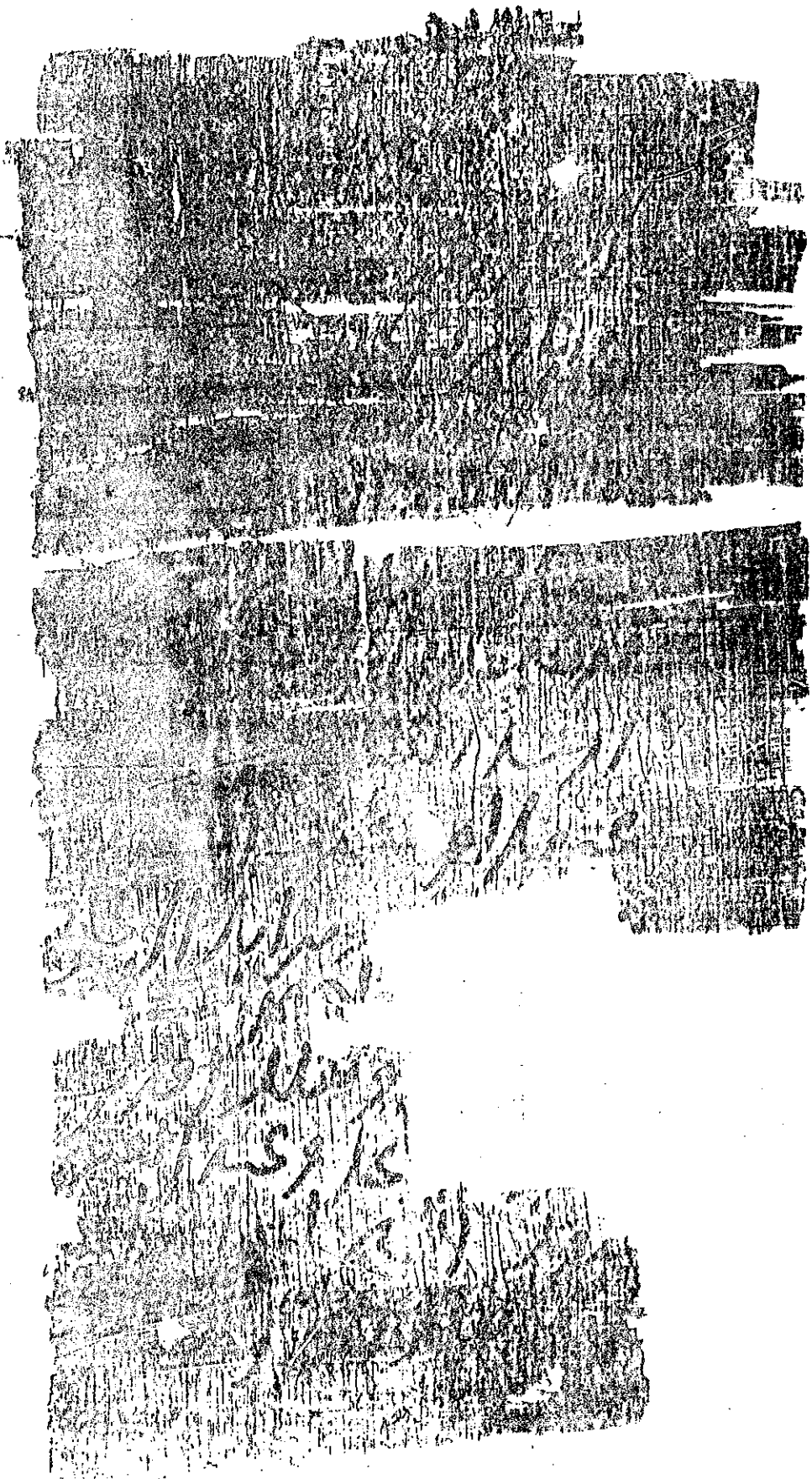


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14

1 | 2 | 3 | 4 | 5 | 6 | 7 | 8 | 9 |

Photo: A.B.J. 198

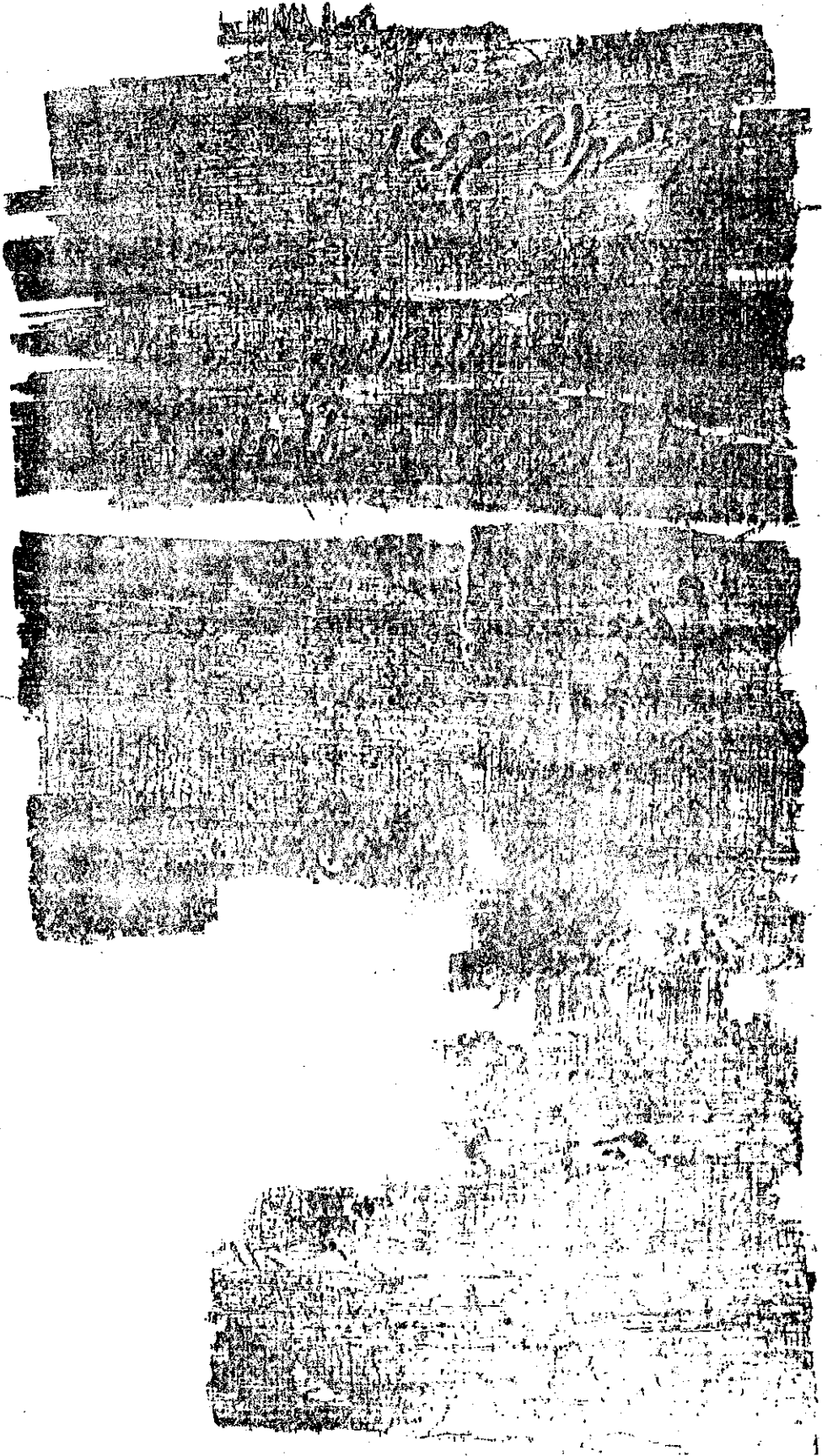
No. 10, b.



No. 5, 7.

1 | 2 | 3 | 4 | 5 | 6 | 7 | 8 | 9 | 10 | 11 | 12 | 13 | 14 |

1988



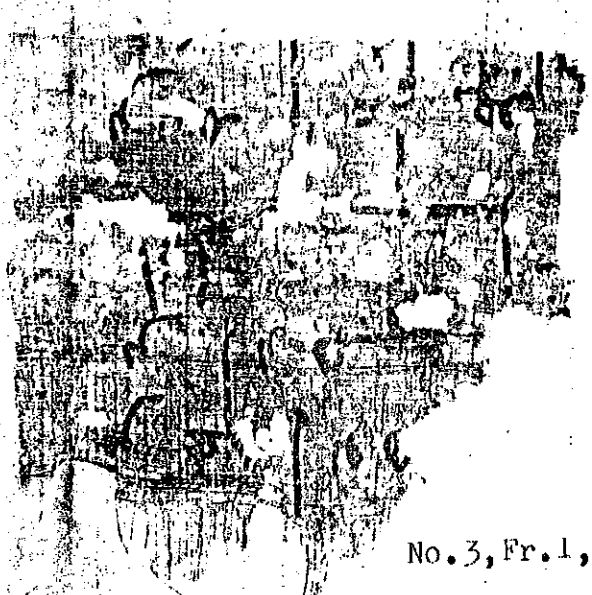
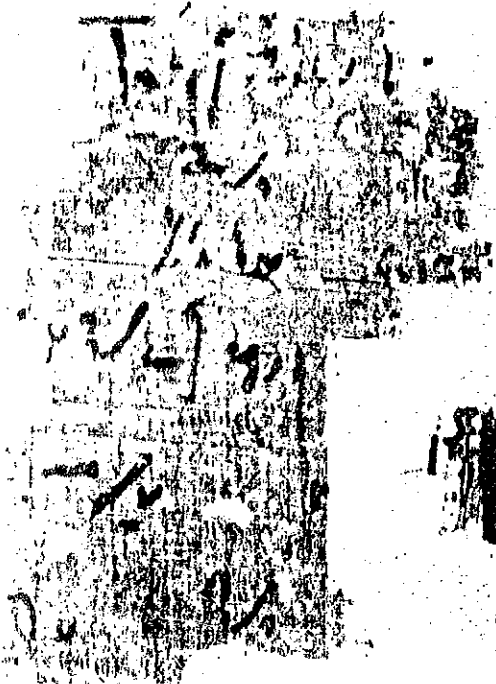
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11 21 31 41 51 61 71 81 91 101 111 121 131 141 151

Photo: A B J 1988

15

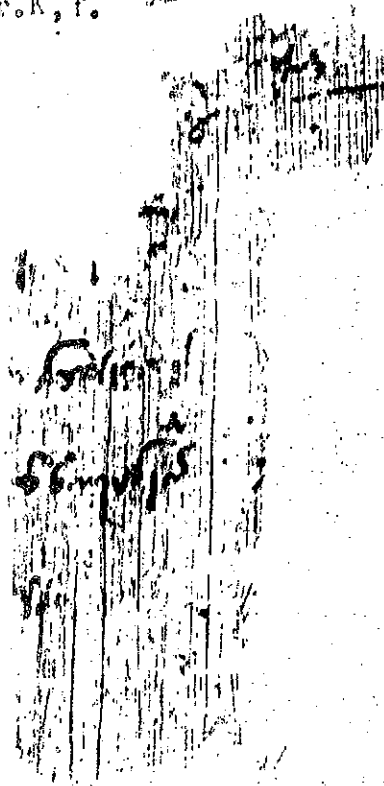
CI



No. 3, Fr. J, b.

No. 3, Fr. 1, f.

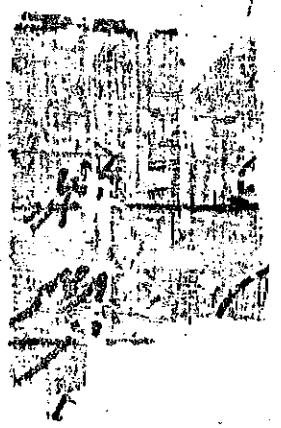
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No. 3, Fr. F, b.



No. 3, Fr. H, b.



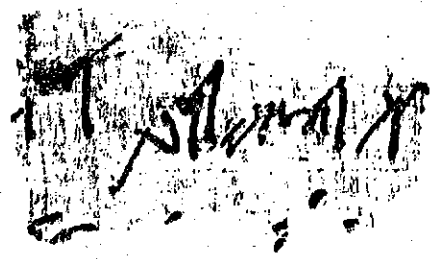
No. 3, Fr. G, f.



No. 3, Fr. E, b.



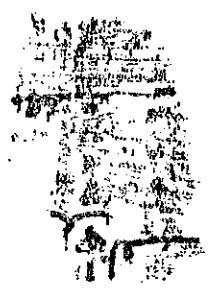
No. 3, Fr. I, f.



No. 3, Fr. C, f.



No. 3, Fr. B, f.



No. 3, Fr. A, f.

CM 15 | 14 | 13 | 12 | 11 | 10 | 9 | 8 | 7 | 6 | 5 | 4 | 3 | 2 | 1 |
Oms: 16.7 1923 No. 7, f.

بسم الله الرحمن الرحيم
الحمد لله رب العالمين
والصلاة والسلام على
سيدنا محمد وآله الطيبين
الطاهرين

الحمد لله رب العالمين
والصلاة والسلام على
سيدنا محمد وآله الطيبين
الطاهرين
الذين هم خير البرية
والصالحين
الذين هم خير البرية
والصالحين
الذين هم خير البرية
والصالحين

الحمد لله رب العالمين
والصلاة والسلام على
سيدنا محمد وآله الطيبين
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الطاهرين

الحمد لله رب العالمين
والصلاة والسلام على
سيدنا محمد وآله الطيبين
الطاهرين

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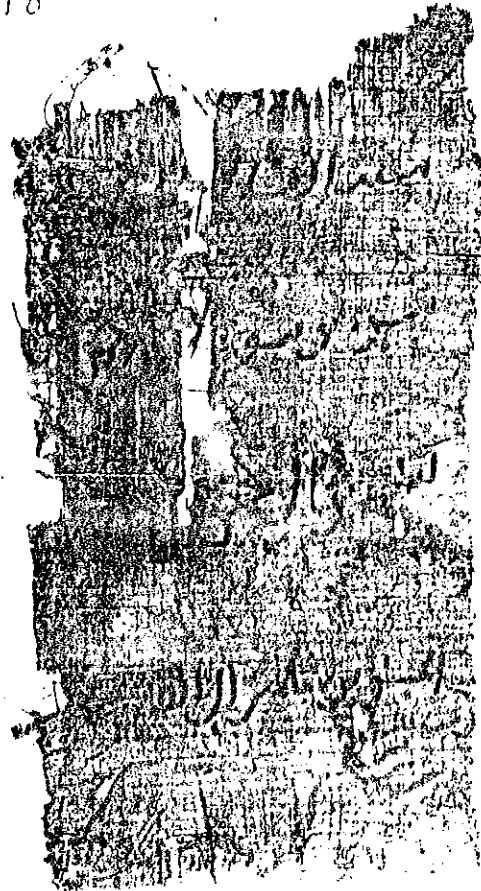


1	2	3	4	5	6	7	8	9	10	11	12	13	14	15
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No. 7, b.

Arab.
18

Plate XIII



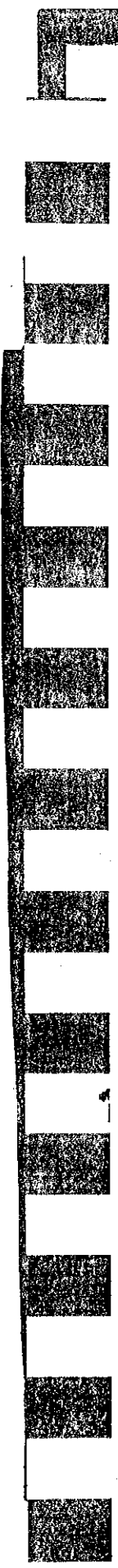
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Arab 18



No. 2, b.

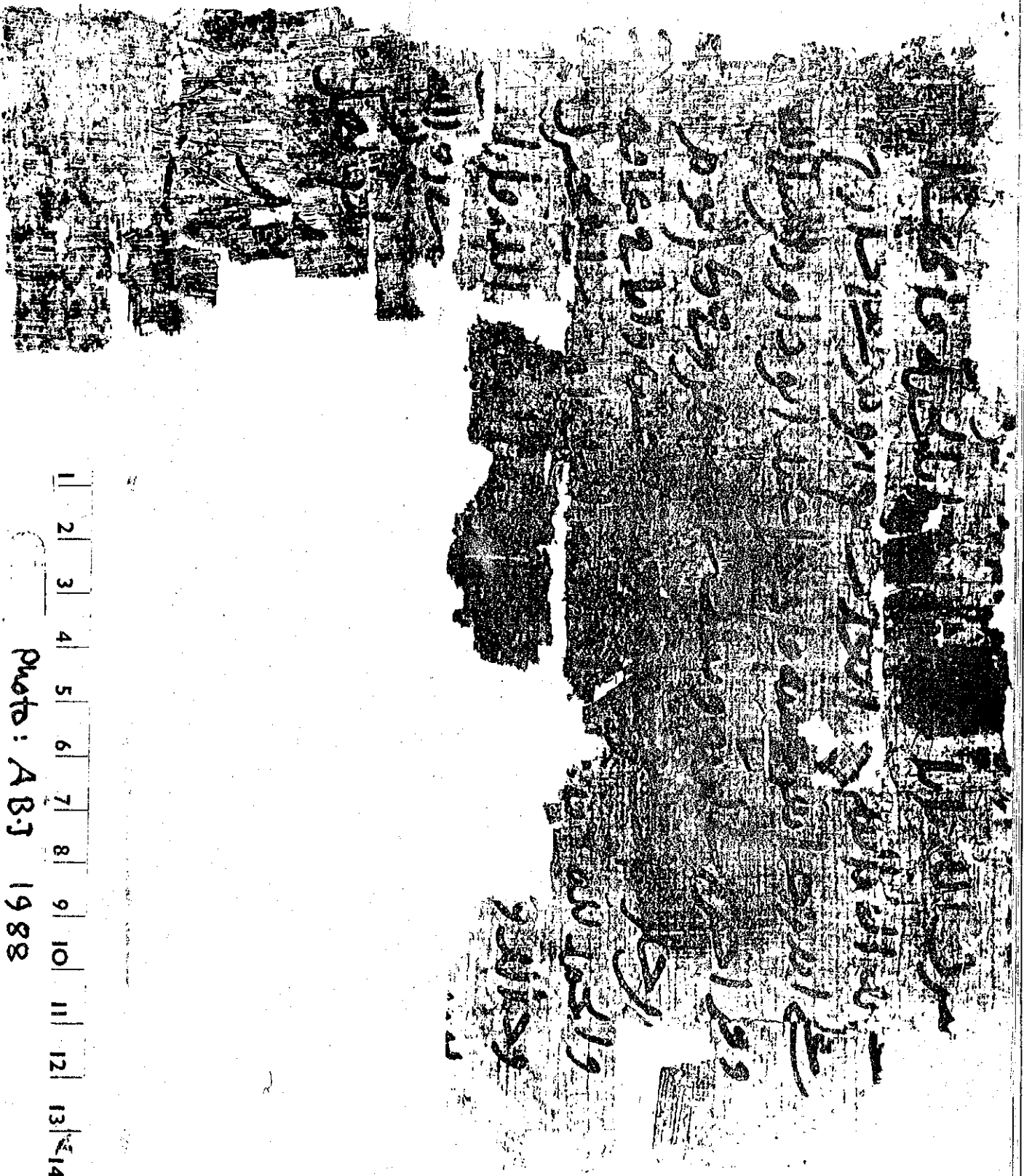
Plate XII



[Faded, illegible handwritten text, possibly bleed-through from the reverse side of the page]

As 6.7

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 امان الله الرحمن الرحيم
 ما هو هذا العلم الذي
 في كتاب الله العزيز
 وما هو الذي
 في كتاب الله العزيز
 وما هو الذي
 في كتاب الله العزيز
 وما هو الذي
 في كتاب الله العزيز



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Photo: A.B.J 1988

CM

القسوس والقسوس من الذين وطأ الله على سعدنا محي والذين
 تعلموا في السلك الاعلى والذين هم في المشور وبالاسم القسوس
 ما في فروع من اعمس جدا ان في ذلك طرفه والاولها الباب المملو باسمه
 وبالاسم الذي سموت به في المشور والفقار والاسم الذي سموت به
 والملك ايل خضفنه وبالاسم الذي سموت به في المشور
 وحسب رويي صفا كالاسم الذي سموت به في المشور
 يد عيسى في المشور صفا وبالاسم الذي سموت به في المشور
 الذي سموت به في المشور صفا وبالاسم الذي سموت به في المشور
 من اكنزه في المشور وبالاسم الذي سموت به في المشور
 الذي سموت به في المشور وبالاسم الذي سموت به في المشور
 العظيم اتم كليله من المشور او علمه كما حدثت لغيره في المشور
 لله وقلت في كتابك ان اول علمه في المشور الى المشور في المشور
 لدا واوحى ربك الالهي ان محي واكله صوما وفي المشور
 عمل هذه الامور كسلك سلكه في المشور واوله من المشور
 وعمل هذه الامور كسلك سلكه في المشور واوله من المشور
 وان سامعه واهله اشبهوا في المشور واهله من المشور
 واليسراف والمصنوع ما ذن الله العالمه الى لا يغلب العالمه الذي لا
 يفسد العود والودود والودا محي وانفوس الحية والارواح
 الذي ملاءمه وجهه ان كان في المشور
 في حيز على ما هم المشور في المشور

