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WITH FORTY PLATES

Pages 50-143

MANCHESTER; THE MANCHESTER UNIVERSITY PRESS 23 LIME GROVE, OXFORD ROAD; AND THE LIBRARIAN THE JOHN RYLANDS LIBRARY, DEANSGATE MCMXXXIII
VI. PRIVATE LETTERS COMPLETE OR NEARLY COMPLETE

3 قد كتبتم كتابكم إلى
4 من أمر البابا واته جفت إلى أن كتبتم إلى
5 يحيى بن عزر سنداً فإذا قرأت كتابكم
6 هذا فاحمل ما اجتمع
7 قبلك من مال الباقين من المروى

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

18

GI4.

15 × 8

Old number 191.

1 بسم الله الرحمن الرحيم
2 جعلني الله فداك
3 بتقلك سبحانه اه الله الليم
4 ما سمعت لك خبر منذ كبير
5 وإنا علية لم تجي ولم
6 تسل على وله المستعان
7 وقد صار اليم غلامي
8 واحب ان تنفصل تامر
9 غلامك ان يشرى لي افين
10 على حسابي ومال اني ان شاء الله
11 جملت فداك واطال الله
12 بقال وعرك

1 In the Name &c.
2 God make me your ransom and prolong
3 your continuance! Praise be to God the knowing!
VI. PRIVATE LETTERS COMPLETE OR NEARLY COMPLETE

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

19

C III 3 (A) recto.
16 × 13

In close hand.

بسم الله الرحمن الرحيم
2 جعلت فدلك واطلا الله بتقال
3 نهضا تصلك وقال الله فيها وصفت
4 وأسل الله طول بتقال في خير وعافية
5 إنه ولى ذلك والتقدر عليه
6 فانك من الله يا
7 لم أعرف ذلك

In another hand

Some lines of an attestation followed.

20

E I 1o.
18 × 16

Old number 193 and
E I 11.
16 × 25

Old number 246.

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

لأخي الجليم أطال الله بتقال
وادام عزه ورياسته من اخته

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

بسم الله الرحمن الرحيم
2 أطال الله بتقال وأدام عزه وكرامتك وأتم نعمة

2
After greetings and compliments the writer proceeds

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

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

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

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

---

21
B V 10 (A).

محسن بن عبد الرحمن
1 بسم الله الرحمن الرحيم
2 حفظك الله وأتتاك
3 كتب إليك وانا زمن
4 والله محمد احببت أعلم [امك]
5 اللذي أعلم من سروكم
6 وانا بدخل الجنة برحمته
7 ان حسن اعلن او بهت
8 ويشتري له شنها ثوب
9 لم يبلغ دينار فيها بما
10 ورد علي شنها من عندك
11 الحورى جيد واحسب
The loss of a strip of the papyrus on the left side renders the remains of the letter obscure. The writer complains of paralysis, and gives instructions concerning the purchase of a garment, and the sale of something else.

The addressee is one Muḥassin b. 'Abd al-Rahmān.
This letter is addressed to the mistress of a house; the writer Aḥmad b. 'ibrahim speaks of himself as ‘thy slave’, but probably was not actually a slave, but some one in the position of a bailiff.

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

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

23

Exposed 10.
The letter is addressed to a woman. The writer mentions his distress at the death of one Rafiq, who had informed him that the addressee had a dinar and a third—besides other property from the twenty—and that she had sold the oil belonging to the writer for ten dinars. Further that Rafiq had sent the addressee some thing or person for her comfort. He proceeds to request an advance of money for the purchase of wheat when it should be required. He urges the addressee not to compel him to write again, and sends salutations to her and to Abu 'Ubaidah (her son?).
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The writer states that a sum of two qirat (one twelfth of a dinar) had been claimed by the hirer of (a beast of burden?) after payment had been sent him on some one's account. The writer begs that his correspondent will give him this sum out of his own purse and order the hirer to strike off the debt. The smallness of the sum wanted seems out of proportion to the gratitude which the writer promises.

D VI 10.

Address verso
recto

25

Old number 64.

The letter is from Salamah b. 'Ubaid to 'Ubaid b. Salamah, probably then from a father to a son, and this would account for the formula in line 3 'God give us and you health'. Too many words are lost to enable us to make out more than the salutations.
Exposed II. 32 x 29

Old number 29.

1

Verso: 36 lines of which about three are complete.

1 واربعين
2 يوما بلغ [إليكم]
3 انه قد دخل عند
4 حنا نعرف أيضا
5 وكتب الى بشت
6 بعث اليه حساب

7 من الهر
8 وما دخل من
9 اجتمع الدبن
10 على وجه
11 منها لو كانت ذهبت
12 قد أسر له عند أخيه فوالله ياكم علمت
13 زعمت يابا عبد الله ان كان ذلك عليكم
14 الا الوثيقة في حسابنا واياك ون دخل فيها
15 ومنك وهم لانك لا تكتب ولا يحفظ ذلك حفظا ولا تدعى ان تسلمت
16 السنة واربعين ثوبا والدف واربعين وكلم يدعى فان الوهم فيها
17 كفر فلا فشط عن علم ذلك ان شاء الله
18 وقد بلغني الخسفة وستين دينارا التي بست بها التي مع سعد مولي
19 خلد وقدمت والله سالمة فكلم التكر على ذلك وقد انتهت
20 اعجل الينا بما اجتمع عندك فإنه لم ينمنى من البعث اليك بالتاع الى
A fragment of 9 lines seem to belong to the document (12 x 8)

يا وحدها
له قد اختفى
الاكرين
ككك

Verso

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

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

Little can be obtained from the recto, but the verso of a fragment which appears to have belonged to the letter contains the sum 54 dinars and ½ and ⅛ and 2 qirats.

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

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

B III 10 (A).

Verso address:

لاًبي أستحق كروبه الله

حناه الیک

وهذا الوقت الى طحا انب شان الله

26 x 14

Old number 2.
It is scarcely possible to extract a continuous sense from this fragment. In lines 2 and 7 ṭaḥa is mentioned, which according to Yaqut is a district of Egypt north of the ṣaʿīd, and on the west of the Nile. The writer gives some instructions about a crop, and wishes to know what the person to whom he writes has done in the matter of the clothing of which he is in great need. He sends greetings to Abu Qurrah. One Abu Qurrah Muḥammad b. Ḥumaid al-Ruʿainī is often quoted in Guest's Kindi, as an authority for the affairs of the early third century. Perhaps he is the person meant.
The letter is noteworthy for the pious expressions of the writer. The addressee, a woman, is thanked for her kindness to the writer’s sister the mother of Junadah (?), usually a man’s name, but here, apparently a woman’s.

1 ‘Umar among the heirs to these houses; and you have written to me about your affair. And if he can prove his right to a fourth
2 . . . The fourth should not be paid without sound proof as I stated.
3 . . . We shall ask him for sound proof and clear
4 demonstration. If he produces it, we will let you know, that you may carry out what you wish. If he does not produce it, then we are your stand-by
5 and listen to us, for we are one person. The man would like us to argue the matter out, but it does not suit us to argue with him until
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the beginning is from him, at that time. Salutation to Abu 'Abdallah and to whom you like
and Umm al-Ṭayyib sends you greeting as also do Dāwūd and his mother and this was written by

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

The letter contained remonstrance about some injury committed by ‘his brother and ours’, and a declaration of the writer’s fidelity.
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on right margin

1 وانا زاره حتى
2 وان كنت تريد ان اخذ
3 فكتب

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

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

C III 8.
26 x 6

Old number 180.

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

1 صحح وان كتب
2 قد كتب اليه
3 اشكرك
4 ارجوا لا تضربك
5 جعفر
6 وبين الرجل وادخله
7 قضت له قل ولدك
8 إلى لياخذ فقام
9 اخبره قبل تنبيهه
10 فقتله نسعت
11 وقد قال لبني الحسن
12 فقال اكادلا لر
13 ابن الحسن انا سمعت
14 عون وقد قال له
This letter appears to have been of extraordinary interest, but beyond the fact that one Abu'l-Hasan is mentioned it seems impossible to make out any of the contents.
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11

E IV 14. 13 x 17

Ten lines partly torn and in bad preservation.

1 بسم
2 وعافكم كتب الله كتابي هذا وانا
3 حال خرجتم من عند
4 ينفي ان ندخل وان باب يوسف
5 خذون الدينارين من عند محمد فيسرون بما
6 الى قارب ان ياخذون الباقى فيبدونه
7 دينارين مما نحنقه في مجر الباقى
8 الينا من قد اخد

Verso: address obliterated.

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

12

D V 8 (B). 13 x 6

Old number 139.

2 بما من المدفعه والراوغة
3 الأمير اطلال الله يكا
4 وكشفت خبره به
5
6 [ماع الامتنعة
7 وقد تأخر ايدك الله امر المال
8 يسرع الرجوع اليه
9 والفلا
10 ان شاء الله
11 وسلاماتك واتم نعمه
The author requests a loan of 20 dinars.

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

13

Old number 81.

The author requests a loan of 20 dinars.

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

14

Old number 36.
The letter of which this is a fragment deals with the collection of money, and mentions considerable sums, 241 dinars in line 4. El-Lahun which is mentioned in line 5 is a village of the Sa'id, and occurs elsewhere in these papyri. The word after palms in line 6 (which is without points) is obscure. Dozy quotes Burckhardt for the use of the masculine form in Syria for plantations in which the trees are 20 paces apart.

In line 5 the writer complains that some pens which he had ordered had not arrived, and he orders them to be sent. Though the singular is used the address seems to be in the plural 'to the slaves', the writer being one Abu 'l-Khair.
C IV 11.  
25 x 16  
Old number 198.

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

1 ذائط يدع عاف بن ابرهم بن الاقدم ودفع
2 الى هم من موزر بن المبارك أكتب ابرهم
3 وطالبني ان أقبل ذلك منه ففعلت ذلك
4 فما كان ذلك النادر من توبة صاحب
5 القصر حمل عمر

F III 5.  
14 x 12  
Old number 71.

Verso.

لابي الامو ابقاه الله
صالح الخادم مع اصحابه

This fragment is of interest for the address. It is addressed to Abu 'I-Aswad (whom God preserve) by Šalih the servant (or eunuch) and his mates.
It does not seem possible to enucleate any continuous sense from these fragments. Some ten centimetres are lost from the right hand side of lines 1–7; the same portion of the remaining lines is illegible. Some one requests an advance of one dinar for twenty (qirâts?). The writer asserts that he does not owe one dirham. He promises to send the kharaj of the year.

---

B I 8.

32 × 30

Old number 196.

1 بسم الله الرحمن الرحيم
2 واطفال ال
3 قد علمت
4 بتصحيح خراج القرط
5 جلس الفدالك أئث لذاك إلا يرفه بحالك أهله

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18

B V 7.

34 × 18

Old number 30.

1 حوائجك كتاب باسم حسين
2 قد كتب إليك أن توصي إلى أصحابنا أن تفرق على كلما كان له كتاب فالم
3 أي أنه اطم إليه ما حق الله اشد عليك من أن تزاي لوجب إلى شي
4 فاني على كل حال و
5 الحوار في وجننا
6 فنان
7 الديوان حتى يجمعوا
8 بطرس سنار خرج إليك فأكتب إلي
9 الكتاب
10 يا الله وحنطل وليس على درهم واحد
11 وجه إليك خراج هذه السنة إلى خروجي إليك أن شاء الله
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The letter has to do with kharaj. If line 4 has been read correctly the crop concerned is of *garaz*, a plant used in tanning.

20

F II 10. Old number 112.

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

21

E IV 15 recto. Old number 309.
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The recto mentions a man of Meccah named A‘... b. Muhammad al-Makki, who had twice come to Fustat. He had finally brought some woman with him and [paid] her expenses. The verso refers to some dealing in bitter costus.

22

B II 8.

Originally 9 lines; only fragments remain.

The request is, as usual, for the payment of money, and it would seem a fairly large sum.
This letter evidently contained some information about a house and some instructions to a servant or agent.

The name of the writer of the letter *Maryam wife of Isâ* suggests that she was a Christian. This need not necessarily be refuted by the greetings to Abu 'l-Hasan. Hasan was a name taken by both Jews and Christians, as Jähiz complains.
The name Maimūn occurs repeatedly in the Index to Guest's Kindī. The laqab 'the Tall' is also found. The ejaculation in line 2 shows that the writer had received some painful intelligence.

The writer instructs the addressee to demand a sum of money from some one, which is then to be sent to the former in charge of a trustworthy person, after the bag has been sealed with the addresser's seal. Yet he admits that he is not sure that the debtor will be able to produce a dirhem.
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The letter deals with farming. In line 1 'be measured at once what I had' must refer to the measurement of lands: line 6 mentions three head (of cattle), line 7 the wolves, and line 8 'it feeds on qaraz'.

28
C III 6 (A).
14 x 13

\[
\begin{align*}
1 & \text{وكان قد فرغ} \\
2 & \text{لا تمنعوا تلك الضان من الرعي} \\
3 & \text{بأتي عليه لاعرفه إلا أن} \\
4 & \text{ابا جمل حفظك الله في عافية} \\
5 & \text{امتنى الله بك}
\end{align*}
\]

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

29
B III 10 (A) verso.
15 x 28

\[
\begin{align*}
1 & \text{بسم الله الرحمن الرحيم} \\
2 & \text{اطال الله بثلك وإدام عزك وكرملك وتاذيك} \\
3 & \text{وسلامتك واتم نعمة عليك وزاد في إحسانه الياك} \\
4 & \text{اعلمك أعزك الله أن الجارية التي دفعتها إلي بتي}
\end{align*}
\]
The writer states that the slave-girl whom the addressee had sent him was suffering from some complaint, and that he had given her to a passer-by, to inform the addressee: but when he had gone off with her, there rose a man . . .

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

---

The letter has been torn vertically, and in consequence, though what remains is fairly legible, its import is obscure. The writer says something of a boat which had been hired out to one of the addressee's friends. In line 5 he requests that the two voisines be treated well.
The address is preserved: To Abu Ja'far (whom God preserve!) Muhammad b. Isma'il from Umm 'Abbás. The writer (a woman) complains that she has received no communication, but little more can be made out.
The writer gives some instructions about the recovery of a dinar from some debtor.

33

B IV 11 (B). 26 × 11

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

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

34

E IV 11 recto. 22 × 13

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

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

---

E IV 20 recto.

35

Old number 303.
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The verso appears also to be part of a letter, which deals mainly with sums of money.

1 ابتألك الله سنة واربعين دينار ومن
2 
3 اربعه الدهائير ونصف بحارة
4 الى واحد الجواب

36
C IV 9 (A).
23 x 8
Old number 253.

2 مزيد كرا بيتى وقد دفع الى شانين درهم وانه يريد ثلاثة وثمانين درهم وانا
3 الى ان يأتي ماك في امرها فاسرع به الى يوم واحد في الوسط مع كتابك بخبرك وزيده
4 على ذلك تسنى بذلك
5 آركمك الله الخ

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

37
E III 3 recto.
19 x 10
Old number 237.

1 فدل الله ان يجعل في عاجل له البركة والافاء
2 فلا تدع ذلك عنيبا عليك من يوقف هذا لك فكلنس
3 الأركوب عليك وذلك مما يشق علي فاعمل ذلك
4 ابلغ عمارة وولدها سلاما كثيرا
5 حفظك الله

This seems to be the end of a letter; apparently it was addressed to a woman, but the writer has been careless about putting his verbs in the right gender. The verso of five lines contains some final salutations probably in answer to this letter.
The writer mentions Ahmad b. Hayyūn and Andreas his partner: apparently some commission is to be given them.

verso: fragments of six lines.

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

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

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

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

41

C I 1 (A) verso.
recto

22 x 11

Old number 257.

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

42

D II 5.

25 x 21

Old number 106.

Torn papyrus in good hand: 11 lines.
This letter consists almost entirely of greetings, with some complaints about the writer's letters not having been answered and requests for letters.

The letter opens with some Qur'anic references. The writer complains that he suffers pecuniary loss of sorts by staying in humiliation (?). The last word from the context should rather be the name of a place.
The letter has been washed out, doubtless with the intention of using the papyrus for another communication. The above fragments of 14 lines are all that remain. One Abu 'Amr's name recurs in the fragment, which deals with a demand for money.
VII. PRIVATE LETTERS, FRAGMENTARY

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

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

47

C III 9 (A).

Fragment of five lines, with three perpendicular thus:

1 في الارزاق الاخري فتأذي تعلم أمهم اخذوا
2 والرث فأن كنت تامرنا ان نحرث لهم فليكم
3 أتذاك الله ومد في عرك

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

48

Exposed 5 (B) recto.

1 بسم الله الرحمن الرحيم
2 اطال الله بتك وجعلك فذاك قد انفذت لك اعذرك الله
3 قدري من قدري لا تسأل عما فيه جنه فانظر اعذرك الله
4 إلى قضاك حتى [عما] اخذني من جرح عائبة مائتي
5 اودب واردب اخذ منه عرسى خمسة وسبعون
6 دينر
7 عما خليته بداري
8 أحد عشر اودب ولتك اعذرك الله نصف الخرج
9 يحمل حمد بن ابي علي
10 الدواب بحالة عنه

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

49

C II 4 (A).

Scrap.

1 وقد كان حد لي
2 هذا الحد واني اذلك

Old number 208.
The document bore a seal, of which the circle remains. It is imperfect both on the right and the left. Writing very faint.

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

51

C IV 8 (A).

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

1. لو وكل مات ابنى (؟)
2. مات اخوة كامان
3. هو اشترى لك ولأ
4. الله مؤتى ويتمنى وتالدى
5. في عافية انظرى الذي
6. الله امي اعلمني إيش

52

C IV 9.

Strips: 4 lines of letters.

1. وابو عبد الله أكرمك الله لبض هد
2. بطلقات يجري الأمر وكأنك توصى الى أن الخبر
3. أن شاء الله
4. جعلت فدلك الخ

53

G I 2 (A).

من عندك
1. أقل ورد كتاب ابي جميل قرة
The name Qurrah occurs in the Index to Kindi, but not Abu Jamil Qurrah. The debt mentioned, 50 dinars, is rather larger than most of the sums recorded in these documents.

The writer excuses himself for something, and states (6) that he had expected certain things in his illness, but had been disappointed. Apparently he wants four garments of Baghdad make, and 84 . . . and promises to send twenty dinars for them.
The writer 'Abd al-Razzaq sends a quarter of a dirhem by a slave and requests the person to whom he writes to give the slave a \textit{danaq} of \textit{sagopeum}, and a half \textit{danaq} of \textit{apium} seed, and two \textit{kast}. Since a dirhem is equal to six danaqs, there should have been no change, as the two drugs would cost a quarter of a dirhem. It must be supposed that the smaller coins had not their full face value. The salutations with which the order commences seem somewhat highflown for the amount of money expended.
The order is for four danaq worth of saffron and one danaq worth of safflower.

---

**VIII. ORDERS FOR GOODS, ETC.**

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

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

Several of the items are lost. The sum at the end is 25 pieces for ten dinars and a third, and 2 qirats and a half. A third of a dinar is 8 qirats. The pieces were priced differently. The expressions in line 3, a dinar and seven and a half, a dinar and nine and a half, doubtless refer to qirats.
This is an order for wine: to be sent through a trustworthy person.

The script is difficult, but the sense seems clear. The writer demands the despatch of a sum equal to four dinars, made up partly of ‘black’ dirhems, i.e. of base metal, partly of silver dinars, and of one dinar of the sword’ i.e. of the sort called musayyaif, from which the legends had been rubbed off: evidently this word, which is given in the Qāmūs with that sense, is the Syriac *mşifā* ‘polished’, ‘rubbed’, or ‘filed’. 
The references given by Dozy for the black dirhems all belong to later centuries than this document, but the use of the phrase for debased coinage is natural. He also gives references for the use of waraqah. The grammar is peculiar, as the writer appears to use dinar as a collective.

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

:i: بوصولها اليك وانا باعث اليك بالباتي ان شاء الله ثم
5 والسبع اناء قدرين فاقيم اقاموا أيام كثيرة و
6 عنهم فلا تتهم علي تقدير يابا سليمان فين حريص على سرولك
7 وايوه السلام كثيرا وشركه السلام مع الكتب الى بخرك و
8 ابقاك الله واتم نعمة

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

F I 11.

9

10

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

Ibshadah is an Egyptian place-name, which recurs. It is also used as a personal name.
VIII. ORDERS FOR GOODS, ETC.

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

---

D VI 6 verso.

11

19 × 17

Old number 39.

1 Bism allah ar-rhaman ar-rahim
2 Allāh 'alayka
3 Ḥāmil ḵatabī ābīdī mīnā an shā allāh ta'ālī
4 'Inā antīn wuṣṭīn dīrām mihrāb ābīdī bāmīrā
5 Nāf rāhā fī al-dīrām fa'īn al-ʾikṣandaʾī līs
6 Yākhīd al-ʾiṣf waqṭiṭ ākīb ābīdī wa'nā
7 Aʿlām mīn šafīqīn ʿalī
8 Allāh dar ṣa'īd
9 Abū l-māhliyyīn min dhī al-ṣa'īd
10 Yābīhū l-mīnā tāʾaṣṣal
11 Aṯwār qudṣī jīyād
12 Yābūdū mīnī tāʾaṣṣal

After compliments the writer proceeds:

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

Dozy quotes Ibn Baṭṭūta for references to the material Qudsi, i.e. fabricated in Jerusalem. Apparently
VIII. ORDERS FOR GOODS, ETC.

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

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

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

The inscription is mentioned by Sharaf al-dīn 176, 15 among the dependencies of Ushmunain.

12
D II 3 (A) recto. 24 × 24 Old number 139.

12
D II 3 (A) recto. 24 × 24 Old number 139.

12
D II 3 (A) recto. 24 × 24 Old number 139.

12
D II 3 (A) recto. 24 × 24 Old number 139.

12
D II 3 (A) recto. 24 × 24 Old number 139.

13
A I 7 (B) verso. 23 × 11 Old number 145.

13
A I 7 (B) verso. 23 × 11 Old number 145.

13
A I 7 (B) verso. 23 × 11 Old number 145.

13
A I 7 (B) verso. 23 × 11 Old number 145.

13
A I 7 (B) verso. 23 × 11 Old number 145.
The writer states that the price of wheat when he writes is 3 ardebs and one or two waibahs (doubtless for a dinar). He asks that any flax which his correspondent may have may be sent speedily. He is himself sending the ass with his family, including Andunah (Antony) who lives in Qalandunah, doubtless the same as al-Qalandun mentioned by Sharaf al-din among the dependencies of Ushmunain.

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

٥ قد وجهت إلىك أركبك الله حنسا وبركة
٦ حتى تشاركه وتقدمي
٧ أن شاء الله
٨ أن شاء الله
٩ أطال الله يداً

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

16

E II 8.

Business letter (fragmentary).

١ أركبك الله وحفظك واتم نعه اليك
٢ في شرقي مدينة اشمونين فلم يزور[ع]
٣ مربع كمما مر التسجيل ئه فدوان مزيد له
٤ مروج إذا زرعها من يكثر من ال
٥ من ينظر عليها غير ان من تقديري
٦ تسبرها
٧ فجعل

(؟) واستوصي بابي اسحق

laterally

The letter contained some instructions about the purchase of agricultural land. The tasjil of line 3 is the official registration: Amedroz quotes from al-Taldif fi'l-Mustalah al-Sharif (Cairo, 1312, p. 115, 14) تسجيل الفدان في كل بلد.
IX. CONTRACTS AND THE LIKE

1

F IV 6 verso.  17 x 11  Old number 233.

Formula of Sale.

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

فلان بن فلان اشترى من فلانة وفلانة كد
كتبه تاريخه شهر
تومروا كتبوا هذا الكتاب بيد
ما فيه على فلانة وفلانة على يدي فلان بن فلان
كد ذي وثني شهرا ابتداءا أول هذا الشهر

ذاتير المسميات

افا لم تدخل في شرائه لابنا محبة دفع ولا
تدفع فلانة ولا فلانة ولا فلان إلى فلان بن فلان
وفي هذا الكتاب ولا حق لفلانة ولا فلان
مرسومة في كتاب الشري ولهذا
وقفه فيه فما وقفت فلانة او فلان

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

2

B I 10.  29 x 22  Old number 18.

Bequest of Palms.

الشيخ ولد عبد الله
الاويما ونسمة [ب]ولاء عبد الله

لرفي الرومية ام ولد عبد الله
IX. CONTRACTS AND THE LIKE

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

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

Line 6 seems to be part of an account, in which it is recorded that something cost ¼ of a dinar and 8 of honey cost another ¼ of a dinar. Line 5 is part of the same document but its import can scarcely be made out.
IX. CONTRACTS AND THE LIKE

3

Lease. A.H. 306.

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

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

4

Lease of two shops. A.H. 250.

Fragments of 15 and 10 lines.
This document is on the whole clear, though the loss of certain words occasions a little obscurity. One Murshid b. Yahya leases two shops in Ushmun to al-Muhassin b. Musa for a whole year beginning on the first day of the Coptic month Abib 250 AH. The rent is a dinar a month, and the lessee undertakes to return the shops at the end of the year clear of inhabitants and of dust, in the same state as he received them. And to this 'Abdallah b. Zakariyya witnesses. It is probable that in the mutilated lines 4 to 8 in which a number of houses are mentioned the location of the shops was fixed by these. The dating by a Coptic month, though the year mentioned is the Muslim year, is to secure that the twelve months for which the lease is to continue should be solar months. The persons mentioned are naturally obscure.
It would seem that the shops (here in the plural whereas the former document refers to two only) were pledged (mortgaged) by Murshid b. Yahya and that the mortgagee foreclosed, so that Murshid had no further claim to them. The date of the document is 252, two years later than the last.
In the name &c.

Document from Abu Yazdad governor for

al-Laith b. al-Faḍl client of the Prince of Believers (whom God preserve) over
the district of Lower Ushmun to al-Ḥusayn b. Anas. Verily I lease unto thee
seven feddans for seven dinars
to be paid in advance that thou mayest cultivate. As for the year 181
thou shalt pay its kharaj according to what comes of the distribution by
whom God protect with the kharaj of the year 182
and thou shalt be liable for the tax according to what is levied on
all the people of the district of Lower Ushmun if God will.
Written in Dhu’l-Qa’dah of the year 182.

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

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

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

---

D VI 12.

Guarantee.

1 وسحق بن إبراهيم و وج
2 بقطر الحارس
3 من اليوم إلى أول يوم
and Ishaq b. Ibrahim
Victor the guardian
from to-day till the first day of Thut and if he shifts or runs away they must pay twenty dinars. Written by
Ishaq b. Ibrahim and that on (space for the date) and this is a guarantee to Abul-Qasim 'Isa
b. Muhammad and whenever he demands him of them and they do not produce him, then these twenty dinars are due from them conjointly.

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

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

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

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

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

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

وثأ وسد فدايين ونصف وربع
في جملة ما مسجنا على أحمد بن عبيس
The document appears to be a request to some authority to transfer to Dawud b. Ibrahim 7 feddans and a half and a quarter which were in the possession of Ahmad b. 'Isa. The locality is Udfu followed by a word Badwiyyah which seems to mean 'of the desert,' an adjective which might be applied to the Udfu of Upper Egypt since according to 'Ali Pasha Mubarak's citations it was the mart for the Bedouin. The amount of kharaj paid on this farm was mentioned in the document, but is lost. Perhaps درارهم in line 5 is a miswriting for درارهم.
IX. CONTRACTS AND THE LIKE

Of the local names mentioned in this document *Darut* and *Taha* are familiar.

11

B IV 2 (E).

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

Old number 25.

12

B IV 2 (A).

Remains of signatures to a contract; 6 lines.

A.H. 231.
The same signature and date repeated in lines 5 and 6.
D VII 2 (B).

 IX. CONTRACTS AND THE LIKE

13

Old number 226.

Recto parts of 10 lines; verso parts of 7. Undertaking by one: ابی ابیه، بن حسین attested by Husain b. 'Abdallah and Muhammad b. Zakariyya. Apparently something to do with the lease of a shop. The phrase ما سمي ووصف في هذا الكتاب occurs.

14

C II 10 (A).

7 x 11

Sale of land.

فدان

بيع

ابن محمد بن عبد المين

اينطاس وطلب الى ان انحله هدامين

ارض

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

X. RECEIPTS AND AFFIDAVITS

1

E I 5.

22 x 14

Receipt for cash.

بسم الله الرحمن الرحيم

ءاطل الله بفلك قد صح

اللهم المسول واحد وسبعين ونصف

ربع دينار ونصف الين على أنه لم يكن لصاحب

ليعله ان شاء الله

بسم الله الرحمن الرحيم رجب سنة احدى

من وصول واحد وسبعين دينار نصف وربع

Receipt for seventy-one dinars, one half, one quarter, and one sixteenth. The last (one sixteenth) is omitted in the repetition on the back.
D VI 8 (B).

Discharge. A.H. 227.

In the name &c.

Discharge to Hashim b. Faraj of a dinar which he paid to Ibrahim b. Juwain and this is the last money that remained of Ibrahim b. Juwain with Hashim year seven and twenty and two hundred and there remained not to Ibrahim

There follow fragments of four more lines.

D VI 8 (C).

Receipt.
Scrap of seven lines unusually clear.

1 In these 2 these seven and the 3 this last and there was no 4 from his face 5 all of them are dead
One Muhammad b. — acknowledges receipt of six — in the new coinage (cf. Karabacek, *Denkschriften* W. A. xxxiii. 233) from one — b. Isla and his parents and states that he has no further claim.

---

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

In the affidavit which follows, the name of the village seems to be written differently in lines 3 and 4. It is probably to be read *شوانان*, according to *Ali Pasha Mubarak* (xii, 138) a village in the Manufiyah.
X. RECEIPTS AND AFFIDAVITS

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

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

---

6

B I 4 (E).  
A.H. 253. Remains of six lines.  

12 × 18  
Old number 157.

6  

Sheed yassīn bin 'asāk bin abī rāhim bīthl mā  
3 linsaḥ bin āhmad al-bab fī shēr  
4 sheed yūsūf bin 'ulī bin al-hāsin  
5 . . . . . bīmu ṭā an  
6 mān 'an lāk ṣabīn wawāsin

---

7

D I 6 (A).  
20 × 13  
Old number 143.

1 [ijma] fī 'ašārat'anā  
2 'abd al-rāhīm bin dūs 'uśr ā'ārāhām  
3 'īn nās rūsh ā'ārā  
4  
5 dhārk fālā ṭawārat fīma rūf sahī  
6 lī qādum sahī 'an šā allah

The fragment contains the attestation of certain persons to the confession of two. The name Surāh in lines 5 and 6 occurs in Dhahabi's *Mushtabih*. That of the parent of 'Abd al-Raḥīm in line 2 is difficult to read; perhaps it is a form of Theodosius, or *Tellūsc* = Damianus according to G. Heuser, *Die Personennamen der Kopten*, 1929, p. 96.
Acknowledgement by one Isma'il b. Salām, dated Rejeb 231. Between lines 6 and 7 some five lines are lost, containing a statement of what it was that this person acknowledged. In line 2 it is stated that this person understood and acknowledged that he knew what he was acknowledging.

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

It ends with attestations.
3. if the numeral lost is أرسبانية this must be one of the latest of the papyri.

4. Papyrus 1954

5. Old number 247.

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


A.H. 324.

22 x 10

Old number 247.

1. [سنة أربع وعشرين وثمانية]

2. [على أقوار الثلاثة الستامين]

3. على أقوارهم للثمنة جميع ما في هذا

4. ستين وثمانية

5. إربد وإربد

6. وان المسمى في هذا الكتاب

7. على أقوارهم الثلاثة المستمون

8. كتب محمد في تاريخه

9. سمع على أقوار من الثلاثة المستمون

10. كتب عملة
X. RECEIPTS AND AFFIDAVITS

12

\[ \begin{align*}
\text{F III 16 recto.} & \quad \text{14} \times 12 \\
\text{Old number 186} & \\
1 & \text{بسم الله الرحمن الرحيم} \\
2 & \text{شهد الشهود المسلمون} \\
3 & \text{مع آلات أبي موسى} \\
4 & \text{سنة اثنين وار} \\
5 & \text{شهد عبد الرحمن بن صلات٤ على أقراره} \\
6 & \text{شهد محمد بن} \\
7 & \text{شهد} \\
8 & \text{شهد موسى بن عبد الله}
\end{align*} \]

Acknowledgement by Rabi’ah b. ’Abdallah of something connected with the horses of the army and the instruments of Abu Musa.
Names of four witnesses appended.

13

\[ \begin{align*}
\text{B II 6 (G).} & \quad \text{11} \times 9 \\
\text{A.H. 313.} & \\
\text{recto: Iqrār of} & \text{fragmentary: remains of five lines.} \\
\text{witnessed by} & \text{عياض بن ابرهيم} \\
\text{بهاي} & \text{واهرم واحمد البحي} \\
\text{مجرم من سنة ثلاثة عشر وثمانية} & \\
\end{align*} \]

14

\[ \begin{align*}
\text{D VII 11 (B).} & \quad \text{20} \times 6 \\
\text{Old number 200.} & \\
\text{Five lines of an Iqrār attested; the papyrus is torn and many words obliterated.} & \\
\end{align*} \]
X. RECEIPTS AND AFFIDAVITS

15

C IV 6 (A).

Scrap containing remains of six lines
Certificate of Divorce.

\[ \text{In line 3 the designation of Salim as الساعي is most probably to be interpreted as 'the runner' or 'courier'.} \]

16

F IV 6.

Recto: probably an affidavit: parts of 9 lines.

\[ \text{Verso: part of a letter: relics of six lines.} \]
Accounts of a charitable fund (Christian).

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

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

The allusions in lines 5 and 8 to the daftar and the daftar of Fustat are obscure. The word daftar means any sort of memorandum or register. For جرون in line 6 see the next document.
Of the names in this list some are Coptic and some Arabic. Possibly the name after Mina in line 6 is a form of Philotheus. In line 8 the name intended seems to be Nastās = Anastasius, although there is one superfluous stroke. The form for زكریا Zεκρια (line 9) is found in Abu Šāliḥ. The name which follows seems to be one of those with the termination یناه or یناهی, of which there are several examples. The name which ends line 11 is likely to stand for Elias, of which a form أیاس occurs. The name which commences line 13 is hard to identify: perhaps it is meant for Jehu. The name which ends line 13 seems to be Sisenna, of which examples are given by Pape (Griechische Eigenamen).

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

4

19 × 17

Old number 39.

1 خبر يبين خرجه صاحب البيت
2 وية قمح عن مرة موسى بنت
3 ويات خرجه اربدين قمح
4 الخذوه خنته موسى بنت كله
5 درهم ودائف كرابه بنت بشر هنده
6 نصف درهم خرجه داتفه وكر للمرة
7 كرابه بنت بشر هنده وية

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

5

19 × 12

Old number 109.

Fragments of 12 lines.

1 فسو في ثمن شاة سنة
2 درهم ودائف على قاسم بافسو في ثمن شاة
3 برعم وغيره في ثمن شاة سنة
4 على موسى الغريب في ثمن شاة سنة
5 درهم الا ربع على وزير الفوذني في ثمن شاة
6 درهم الا ثلث على يوحنة غريب في ثمن شاة
7 درهم الا ثلث على قاسم بافسو في ثمن شاة
8 درهم الا ثلث على قاسم بارن شه في ثمن شاة
9 هن ودائف على قاسم بارن شه في ثمن شاة
10 م على موسى الغريب في ثمن شاة ثلاثة
XI. ACCOUNTS CHIEFLY IN WORDS

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

B II 3 (C).

Remains of eight lines.

6

8 x 6

Old number 92.

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

C IV 8 (B)

10 x 14

Old number 258.
XI. ACCOUNTS CHIEFLY IN WORDS

<table>
<thead>
<tr>
<th>Arabic Text</th>
<th>English Translation</th>
</tr>
</thead>
<tbody>
<tr>
<td>9</td>
<td>الدرب 100 دينار وثلث</td>
</tr>
<tr>
<td>10</td>
<td>بقدر القطاع وابنه دينار وثلث</td>
</tr>
<tr>
<td>11</td>
<td>وكيل سأسر دينار وربع</td>
</tr>
</tbody>
</table>

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

---

8

<table>
<thead>
<tr>
<th>Arabic Text</th>
<th>English Translation</th>
</tr>
</thead>
<tbody>
<tr>
<td>8</td>
<td>من الخراج الثمانية وتلتين وربع</td>
</tr>
<tr>
<td>2</td>
<td>من الزرع مالتين وخمسة وستين وربع</td>
</tr>
<tr>
<td>3</td>
<td>اربعه وعشرين ديرما وثمن</td>
</tr>
<tr>
<td>5</td>
<td>ثلث عشر ديرما ونصف شم وربع</td>
</tr>
<tr>
<td>6</td>
<td>أكل فدان</td>
</tr>
</tbody>
</table>

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

---

9

<table>
<thead>
<tr>
<th>Arabic Text</th>
<th>English Translation</th>
</tr>
</thead>
<tbody>
<tr>
<td>1</td>
<td>المال على علي بن</td>
</tr>
<tr>
<td>2</td>
<td>الفان من هرى اسفل اشمون من التمر والتمرات</td>
</tr>
<tr>
<td>3</td>
<td>ابرهم بن صالح</td>
</tr>
<tr>
<td>4</td>
<td>قمح في بوله من أشهر من سنة</td>
</tr>
<tr>
<td>5</td>
<td>علي بن هلال أيضا خمسين من التكاحات</td>
</tr>
</tbody>
</table>

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

---

10

<table>
<thead>
<tr>
<th>Arabic Text</th>
<th>English Translation</th>
</tr>
</thead>
<tbody>
<tr>
<td>1</td>
<td>بسم الله الرحمن الرحيم</td>
</tr>
</tbody>
</table>

Old number 55.
XI. ACCOUNTS CHIEFLY IN WORDS

The heading seems to mean *Moneys which came to Abu 'Isa (whom God exalt I) from the work of the shepherd in kind, and bestowed by him in charity*. The sums distributed are 1 dinar and ℒ, 4₃, 2₃, and 1₄. The addition at the end, 3 dinars and three quarters exceeds these totals by one half; this must have been accounted for in the part that is illegible. It does not seem possible to identify either Abu 'Isa or Abu Ja'far al-Makhzumi. The price given to the bath-manager for water for thirsty women seems excessive.

---

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

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

In line 7 the proper name seems to be *David*, which in Arabic is *Dāwūd*. According to Karabacek the sign after 5 in line 4 and between lines 5 and 6 means 为抓手.
In line 2 Hur is probably the place in the district of Ushmunain of which the measurement is given by Sharaf al-din p. 184, i.e. 1800 Feddans. A Bسطه is mentioned by him p. 87, 5 among the districts of Damietta: a بسطه by Abu Şâlih, identified by Evetts with the classical Bubastis, now a small hamlet close to Zagazig. Neither of these is likely to be meant, as their distance from Hur would be too great.

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

D II 9 verso.

١ الجام

٢ قريه سماحة

٣ عبد السلام بن فرج والراي نموه اثنين وعشرين دينارا ونصف وثلاث وثمانين
XI. ACCOUNTS CHIEFLY IN WORDS

4 فتح غلام ابي المباس
5 ظلم وسلم ومرقوه وبطرس الغرب
6 اسميل بن گرکی
7 هود [بن] زید
8 فذاظک
9 سفوا هویه طهیه
10 بوا وسط
11 اندرس الغرب وفلتوس الغرب

The total of line 8 should be 48 dinars and ¼. Probably the fractions required to produce \( \frac{1}{4} + \frac{1}{4} \) are missing from lines 1 and 2.

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

14 D I 10 recto. 22 x 26 Old number 48.
In this account we again find personal and place-names mixed. Owing to the condition of the papyrus deciphering is difficult.

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

D I 10 verso. Old number 48.

Torn and obliterated.

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

1 فذلك سبعة ذانير وثمن وسدس
2 المال ولهيوزر
3 خريجة فروده وثمن دينر سالم
4 يحص سفوره هرسن سدس ثم دينر
5 ثلث ونصف ثم

For the second name in line 4 cf. Heuser, Personennamen, p. 39, Σεβαστος. Perhaps the third is for Καυσαράων.

D IV 6. Old number 27.

Account dated A.H. 253, 254.

Parts of 4 lines.

1 [ Shamun: ] عمارة سنة ثلاث خمسين ومائتين على التاريخ إلى سنة أربع وخمسين ومائتين
2 خمسين ومائتين المسولة على التاريخ إلى سنة ثلث وخمسين ومائتين واعزل الصرف
3 illegible
4 in a different hand

... مصارفة اعزل فضل الصرف

The phrase "راعل الصرف" of lines 2 and 4 apparently means 'disregard the difference of exchange'. 
XI. ACCOUNTS CHIEFLY IN WORDS

17

F I 13 verso. 14 × 10

1410 Old number 170.

11 

الله الرحمن الرحيم

2 

رقية بن أبي القاسم

3 

الثالث عشر رأس مال دينار

4 

الخامسة عشر رأس المال دينار رأس مال دينار رأس مال دينار رأس مال دينار

5 

واحد واربعة عشر وخمسة وخمسة وخمسة وخمسة وخمسة عشر

6 

وائنا عشر يوم السبت رأس مال دينار رأس مال دينار

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

18

E IV 10. 21 × 12

265 Old number 265.

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

Specimen.

3 

ثمانين دينار وربع

4 

ثمانية وثلاثة دينار وثلث

5 

سادس وثعالبي وثلث ملح

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

19

B V 10 (B) recto. 22 × 11

240 Old number 240.

1 

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

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

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

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

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

20

$14 \times 9$

Ten lines of accounts: washed out.
The line begins with أدى (there paid) and some of the names are legible.
The sums were in figures.

XII. ACCOUNTS IN FIGURES

$19 \times 10$

Old number 155.

1

بسم الله الرحمن الرحيم

 Hole

10 لط

16 كيل الازيق النخال

4 يحس ولي النخال

5 شيحسر الوطلي

6 أبي قير النخال

7 سور النخال

8 يحس النخال
XII. ACCOUNTS IN FIGURES

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

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

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

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

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

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

D III 8 verso.

12 x 16

Old number 167.

١ لحمد الرحيم تذكره ما خرج
٢ كل يوم بيوم مما كان لام
٣ ويوم الخميس لستة عشر باق بقيت من طوله
٤ شاهين عشرة حره
٥ يوم الجمعة شمسة وثلاث حره
٦ يوم السبت ثلاثة وثلاثين حره
٧ يوم الاثنين احد ستين حره
The name of the person whose account is here preserved is lost. Since the Sunday does not figure among the business days, and the document is dated sixteenth from the end of the Coptic month Ṭubah, it is likely to have belonged to a Copt. The word which follows the numerals is without points, but seems to be جرة 'jar': if the contents were oil, the business would seem to have been on a very considerable scale.
XII. ACCOUNTS IN FIGURES

This would seem to be a list of persons to whom money had been paid or advanced. The figure after the name in line 5 means according to Karabacek $\frac{1}{2} + \frac{1}{3}$. That which precedes the fraction $\frac{1}{2}$ in line 10 is not apparently identical with any of these interpreted by him: Caussin de Perceval, Grammaire Arabe (1880, p. 116) gives it the meaning $\frac{3}{8}$.

Most of the personal names are familiar. The name on line 10 is identified by Karabacek with Coptic $\text{γ}\text{ν}\text{κ}\text{ε}\text{ι}$. The name which follows is probably meant for $\text{φλως}$ Philothen. The second in line 2 may be $\text{νεκροτ}$ 'die Gnade', Heuser, Personennamen der Kopten, p. 28.

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

The figures in line 4 probably mean $9/5 \times 92$. Those in line 7 perhaps $\lambda \tau 36$. Those in line 8 perhaps $4\frac{1}{5}$: a form of $8$ somewhat resembling this is given by Pihan, Signes de Numération, p. 213, after de Sacy. The figure of line 10 may be meant for $\tau 6$. Of those in line 11 the first (facing left) is according to Karabacek $\frac{1}{5}$. The first (facing right) is meant for $\gamma 3$; that which follows resembles a sign for $\frac{3}{4}$ given by Caussin de Perceval l. c., but is unlike the form of $8'$ ordinarily used.
This and the following document appear to be accounts of some church fund. Several times church officials are mentioned, and the names are chiefly, though not exclusively, Coptic.
If the ciphers have been read correctly, the total at the end of the column should come to $18 + \frac{1}{2} + \frac{1}{3}$. Apparently the writer first put 17, then corrected it to 18, but forgot the extra $\frac{1}{3}$.

Several of the names are familiar: others are unusual. Probably $\text{هيوم}$ stands for $\text{Eve}$, $\text{Eva}$: in line 9 she is styled ‘midwife’.

The A column is too seriously mutilated to be worth deciphering. Interesting items in it are ‘Muhammed master of the birds’ i.e. keeper of carrier-pigeons, paid $3\frac{1}{2}$: . . . ‘the dealer in honey’, paid $\frac{5}{8}$.

### E IV 8.

18 × 20

Old number 268.

Specimen

إد Tài بن الفضل بن عباس الحلال

خالد الجبان وعبد الله بن سان
Innas is mentioned by Sharaf al-din in the district of Behesa.

<table>
<thead>
<tr>
<th>1</th>
<th>بسم الله الرحمن الرحيم</th>
</tr>
</thead>
<tbody>
<tr>
<td>2</td>
<td>دیر 2587</td>
</tr>
<tr>
<td>3</td>
<td>حرس بن عبی</td>
</tr>
<tr>
<td>4</td>
<td>احمد بن القسم السلار</td>
</tr>
<tr>
<td>5</td>
<td>قلبین السمال</td>
</tr>
<tr>
<td>6</td>
<td>خرج ۲۵۸۶ وصل</td>
</tr>
<tr>
<td>7</td>
<td>اهل الكنيسه</td>
</tr>
<tr>
<td>8</td>
<td>خليل بن دارب</td>
</tr>
<tr>
<td>9</td>
<td>فادی خراجهما وهو قدرا</td>
</tr>
<tr>
<td>10</td>
<td>عبد الواحد بن اسحق</td>
</tr>
<tr>
<td>11</td>
<td>یول ثیدر</td>
</tr>
<tr>
<td>12</td>
<td>غرب</td>
</tr>
</tbody>
</table>

Old number 35.
This document seems to be nearly complete, but its import is not very clear. It consists of a series of names followed by figures, headed respectively ' dinar ' and ' dirhem '. Some notes are inserted between the lines and on the margin. Since one of these notes records a payment it would appear that the items are sums advanced to the persons mentioned. Karabacek's view that the sign \( \frac{\sqrt{2}}{2} \) stands for \( \frac{1}{2} \) seems to be borne out in lines 3, 6, 11, where the fractions \( \frac{1}{2}, \frac{1}{3}, \frac{1}{4} \) if multiplied give that result: but in line 18 it is put under the series \( \frac{1}{2}, \frac{1}{3}, \frac{1}{4} \) of which the result would be \( \frac{1}{2} \); some other signs are obscure.

Old number 242.
This document is of some interest for its evident antiquity, and because of its mentioning the coin فلس as well as the qirāt. It would seem to be an account for the month Tūbah, but the words which follow that name are too seriously obliterated to be legible. The items of expenditure are chiefly connected with food and clothing.
XII. ACCOUNTS IN FIGURES

11

D VII 7.  
27 × 17  
Old number 176.

12 lines of accounts in a difficult hand.

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

12

E III 5.  

\[ 17 \times 11 \]

Old number 274.

Much perforated.

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

13

B IV 4 (A).  

\[ 17 \times 9 \]

Old number 164.

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

14

D V 6 verso.  

\[ 19 \times 7 \]

Old number 46.

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

15

D II 6.

25 × 24

Old number 63.

Torn papyrus containing both recto and verso some lines of accounts
Recto: remains of lines partly washed out; the words ṣeṭ the clearest.
verso: the clearest line begins

الذي يبقى على من دنانير

16

Exposed 2.

36 × 35

Names of persons followed by series of figures.
The papyrus which is of unusual size is seriously mutilated; the original seems to have dealt with large sums, various items commencing ⟨جلة وجميلة وخرج أدي⟩ on the verso an item commences ⟨ادي في الديوان⟩ which suggests that this is part of a state account.

17

C I 10 (A).

13 × 15

Old number 263.

Recto: remains of 12 lines.
Verso: remains of 18 lines.

(B).

18 × 11

Recto: remains of 14 lines.
Verso: remains of 10 lines.

Specimen of B recto

سليم بن شيبان ﷺ عبد الحبار بن سهل دينر درهم دنق

The tables of A recto and verso conclude with a فذلكة.
XII. ACCOUNTS IN FIGURES

18

G I 7.  
$18 \times 16$  
Old number 212.

About 14 lines of accounts, mainly obliterated.

Last line but one:  
یخرج مما قبضه من سن الفضله

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

19

E II 1.  
$18 \times 16$  
Old number 211.

9 lines much perforated, and partly erased.

Lists of articles with numerals after them.

e.g. 5 دهن

20

B III 3.  
$25 \times 25$  
Old number 51.

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

Extreme left headed by word دلشير

21

B V 4.  
$32 \times 17$  
Old number 10.

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

22

B V 8 (A) recto.  
Old number 239.

Strip with remains of 16 lines: many of the figures of the preceding column remain.
XII. ACCOUNTS IN FIGURES

23

D II 10.
A verso 16 x 13
B verso 13 x 10

Old number 99.

24

D II 11 verso.
18 x 15

25

D I 1.
21 x 18

Old number 54.
Remains of 11 lines of accounts. The names are Coptic.

اصطوان مجدلين يحس بقطر سور

26

B III 6.
19 x 30

Old number 52.
About 15 lines of accounts

27

E II 11.
19 x 15

Old number 264.
Recto one column of 7 lines.
Verso two columns of about 13 lines. Accounts in figures.