What Are Those Few Dots For?
Thoughts on the Orthography of the Qurra Papyri (709-710), the Khurasan Parchments (755-777) and the Inscription of the Jerusalem Dome of the Rock (692)

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Introduction

“What are those few dots for?” The question seems to be rather odd. Are not dots meant to define an ambiguous *rasm* which might be read as *kitāb* or *kuntu*? The same way we use vowel signs to distinguish between *katabta* and *katabtu*? The approach we intuitively take is one of reading Arabic in three layers. A *first layer* would be the one of the most ambiguous
rasm of undotted characters, like e.g. ﻛﯩٮ kitāb/kataba/kuntu/kunta. To this rasm, we add dots, to have a second layer with unambiguous characters but no vowel signs: ﻛﯩٮ kitāb/kataba vs. ﻛﯩٮ kuntu/kunta. To this, again, we add vowel signs, to get a third layer, the seemingly unambiguous dotted and vocalized characters: ﻛﯩٮ kataba vs. ﻛﯩٮ kitāb. In phrases, we find a layer zero where non-connecting characters mark the word end, like ﻗﯩﯩٮ ﻗﯩٮ ﻙﺪ fa-inna hišāma vs. ﻗﯩﯩٮ ﻛﯩٮ ﻕﯩﯩٮ ﻙﺪ fa-innahu sāma. The whole system seems to be a kind of multi-layered shorthand, a tool of well-trained scribes to make writing as easy and quick as possible.

But things are not as simple as that. Since the spread of print culture in the Middle East, i.e. since the second half of the 19th century, our second layer has become the standard layer and texts are almost completely written with dots, resembling the Latin script’s consonants and long vowels, sometimes with a few vowel signs added. Quotations from the Koran and poetry as well as school books are written in our third layer, i.e. fully dotted with vowel signs added. Korans usually even add a system of recitation markers—yet another, fourth layer.

Things were different in the times of scribal culture. Scribes did not sprinkle their texts with dots, let alone vowel signs, but used them reluctantly—the degree of reluctance seems to have been a matter of changing fashions. In our three main corpora (see below), the same word occurs with and without dots between one out of seven and one out of ten times.

But what where those few dots for? A closer look reveals that they were only rarely added to define the ambiguous rasm of a given word, to know kitāb from kuntu, the way we today use vowel signs to distinguish katabtu from katabta. There was almost no need for that, as well-trained scribes definitely knew that ﻛﯩٮ, if found as part of ﻛﯩٮ ﻙﺪ, had to be read (hādā) kitābun (min...) “(This is) a writ (of...)” (P.Heid.Arab. I 5.2; 6.3; a.3, etc.), while with ﻛﯩﯩٮ ﻛﯩﯩٮ ﻙﺪ as (qad) kuntu (katabtu) “I had (written to you)” (P.Heid.Arab. I 3.6-7). The needs of the small elite of professional scribes, all

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2 In the Qurra papyri, ﻛﯩٮ stands in almost all instances (over 60 tokens) for kitāb (e.g., P.Heid.Arab. I 5.2; 6.3; a.3), but also for kataba (P:BeckerPapyrussstudien.8; P:Cair.Arab. 151 r.7; 151 r.16), kunta (P:Heid.Arab. I 3.6; P:Qurra 4.19), and kunta (P:Cair.Arab. 147.9).

3 ﻛﯩﯩٮ ﻙﯩٮ ﻙﺪ fa-inna hišāma (P:Cair.Arab. 151r.6).—There is next to no research on connecting characters, etc. (Fischer 1992, 137; Déroche 2000, 233), but see Hirschfeld 1919-1920, 165.

4 For the difference between scribe and print culture, see Roper 1995.

5 Grohmann 1952, 83; Rādīb 1991a, 16 both emphasize that diacritical dots often occur with almost unambiguous words and are absent where we really miss them. Abbott 1972, 9 also stresses the random use of diacritical dots and vowel signs.

6 Quite similarly, Arabic inscriptions are almost unreadable for those who need to decipher them word by word, whereas for the educated a few formulas are sufficient to fill in the parts in
intimately involved in writing and reading documents, were quite different from those of modern authors writing for a mass public of occasional and professional readers.

Sources

Let us now go back to the beginning of Arabic scribe culture and look at those early dots again. On the following pages, I shall analyse three of the oldest corpora in existence: 7 the official letters of Qurra b. Šarīk, the Muslim governor of Egypt, written around 90-91/709-710, the letters stored in the family archive of a certain Mīr b. Bēk south of Balḥ, from 138/755 until 160/777, and the mosaic inscription inside the Jerusalem Dome of the Rock, commissioned by ʿAbd al-Malik b. Marwān, caliph of the Islamic Empire, carrying the date of 72/692. To this I will add a few papyri and inscriptions of the first century of the Hiǧra. It goes without saying that all three corpora show the ravages of time. As for the papyri, they were discarded after some time and this resulted in minor and major damage. The inscription, on the other hand, has always been prominently on display and therefore been subject to political demands. But apart from that, all three have mostly survived in their original state.

The more than hundred official letters of Qurra b. Šarīk in Greek and/or Arabic might reasonably be considered a corpus. They focus on one topic, i.e. on the tribut those in charge in the Upper Egyptian province of Išqawh or Aphrodito should have collected or had already delivered. These documents have mostly been studied with regard to the transition from Byzantine Greek to Muslim Arab administration. Till now the Arabic text of about 70 of them has been published but more might be found. The following remarks are based, if possible, on the editions, i.e. where the editions dealt with the dots I relied on them, if not, I used the plates leaving out all ambiguous cases. 8


7 The fourth major corpus in existence, coins and seals had to be neglected due to its big size. For diacritical dots on coins see, however, Grohmann 1967-1971, part 2, 41 n. 4.

8 Arabic Qurra papyri used were P.Heid.Arab. 1-19; 21-22; a-l; P.BeckerPAF 1-14; 15.2; 15.3; 17; P.BeckerNPAF 1-16; P.GrohmannQorra-Brief; P.Ross-Georg. IV 10; 12; 14; 27.1.h; P.Cair.Arab. 146-166; P.CadellFragments 1; P.DiemAphrodito, 272; actually, a good number of the editions are re-publications. For a list of all Arabic Qurra papyri published, see Diem 1984a, for a survey of all Greek and Greek-Arabic Qurra papyri published, Cadell 1968, 142-152.—All Arabic Qurra papyri, with most later emendations, can be found in the Arabic Papyrology Database (http://www.ori.uzh.ch/apd). For the latter, see Kaplony 2007.
At first sight, these documents seem to be devoid of dots. A closer look, however, reveals that there are some dots, in part rather strokes. These mostly follow the rules we use today, with fāʾ and qāf being represented in some cases in the Maṣrīqi way (one dot above vs. two dots above), in some others in the Maġribī way (one dot below vs. one dot above), and some even in a third way (qāf having one dot below), and alif to design long ā occasionally missing.9

Search as diligently as you may, you will find no word which is dotted consistently—not even within a single document—, no lemma, no root, no stem and no word category. All words, roots, stems and word categories are in most cases without dots. Putting dots was in no case compulsory.

One of the most fascinating findings of Arabic papyrology are the thirty-two official letters from the family archive of Mīr b. Bēk (P.Khurasan). Most of them are tax-receipts proving that the family had delivered the annual tribute. These documents were issued half a century after those of Qurra b. Sharīk, in the Early ʿAbbāsid period. They originate from a small place called Asp south of Bālḥ (today Mazār-i Šarīf in Afghanistan) and not from Egypt, as most Arabic documents of this time do. Their recent publication opens up new horizons for Arabic orthography: the dots found in them are put in the same way as those of the Umayyad period.

This is also the case in the monumental inscription inside the Jerusalem Dome of the Rock (MCIA Jérusalem 216, here quoted as DR).10 Being high above below the ceiling on the outer and inner façade of the octagonal arcade, this is in fact the oldest Muslim theological statement existing, with a strong bias against Christian theology. Therefore it has mostly been studied in the context of the many religious and political claims connected with Jerusalem, the central city of the Late Roman Mediterranean, to legitimise political rule. Dots occur very unevenly on the two sides of the arcade: they are quite frequent on the inner side,11 but on the outer side only one word is dotted. The dots are almost invisible and it has been claimed that they were added later,
when the ’Abbāsids claimed the building for themselves, but this has been refuted in an exhaustive analysis by Christel Kessler. The dots basically follow the same rules as the Qurra papyri, with qāf and fāʾ being represented in the Mašriqī way (fāʾ with one dot above), in the Mağribī way (qāf with one dot above), or in the third way mentioned above (qāf with one dot below), long ā occasionally written in scripta defectiva, and no hamza.

These findings, finally, should be put in the context of all other Arabic documents preserved from the first century of the Hiǧra. Going through all the material would have been beyond our scope, but the evidence has, fortunately, already been sifted by Beatrice Gruendler, and I restrict myself almost completely to her choice. In the papyri she describes, dots are found on four tax receipts, on a tax payment request (ἐντάγιον) to the people of Naṣṭān near Gaza and on another one to the people of Ahnās, on three protocols, on a petition from Central Asia written on leather, and on a business letter on parchment written across a Latin Bible text. Dots are also found on early inscriptions: on two inscriptions near Madāʾin Ṣāliḥ mentioning a certain Zuhayr, on the building inscriptions of two dams near Ṭāʾif and near Medina, on a milestone from Bāb al-Wād near Jerusalem, on the legend on the painting of the six rulers in Quṣayr ʿAmra B and on the Bowl of Sulaymān [b. ʿAbd al-Malik], on an inscription in Mecca, and on a blessing found in Qaṣr Ḫarāna A. These widely dispersed papyri and inscriptions, obviously, are no corpus and any conclusion based only on them would be premature, but they are perfectly useful to complete the image we get from our three main corpora.

A. Affixes (16 Types, 130 Tokens)

In all these texts there are dots. Presuming that those professional scribes did not put them at random, let us try and find a pattern in the way the few dots...
existing dots were put. Did some places attract dots more than others? A close analysis of our material shows that one third of all dots go with affixes, another third with particles. Of the remaining ones, one half concerns a small choice of verbs and nouns, while the other half is made up of verbs and nouns occurring only once with dots; occasionally dots help to read non-Arabic names and terms.

About one third of all dots concern affixes (i.e. pre-, in- and suffixes)\(^{15}\) of ambiguous rasm. Thus, with verbs, we have dots on the suffixes -tu, -ta, -tum of the perfect (suffix-mode), on ta- and tu-, ya- and yu-, and the suffix -una of the imperfect (prefix-mode) and its derivations, and on -anna of the energicus. With stems, dots figure on the prefix ta- of stem V, as well as on infix -ta- of stem VIII and prefix -sta of stem X, even in the perfect of the two latter where the rasm is, due to alif al-wasl, unambiguous.\(^{16}\) With nouns, dots go with the prefix ta- of the infinitive of stem II, and with the suffixes -īna of the strong masculine plural, -at (written with tā tawīla, not with tā marbūta) of the feminine singular, and -āt of the feminine plural. No dots are found on the perfect suffixes -t and -nā and the imperfect prefix na-, although all go with an ambiguous rasm. Let us add that stem II, although in rasm easily confused with stem I, never is marked as such.

Affixes of unambiguous rasm need no dots. Both the perfect and the conjunctive suffix -ū are marked by wāw + alif al-wiqāya,\(^{17}\) as are the imperfect prefix -a and the imperativ prefix (i-)\(^{18}\) by alif al-wasl. Stem III is clearly marked, in rasm, by the inclusion of alif, wāw or yāʾ, and stem IV has the characteristic prefix ’a. Stems VII, IX, XI, etc. do not occur.

All other affixes do not occur in our texts. These are the perfect suffixes -ti, -tī (Middle Arabic), -ā, -āt, -nā, -tū (Middle Arabic), -tunna, -na and the imperfect suffixes -i (Middle Arabic), -ina, -āni, -ā (Middle Arabic), and -na.

B. Particles (17 Types, 124 Tokens)

As often as with affixes do dots go with particles—another third of all occurrences. This concerns the prepositions min, ‘an and ‘inda, ’alā, ilā, fi, bi-, ba’da, bayna, ḥīna, qabla and min qibali, the conjunctions in, an, inna and

\(^{15}\) Enclitic personal pronouns like -i and -nī never carry dots.

\(^{16}\) For alif al-wasl marking stems VIII and X, see Diem 1979-1983, part 4, 374-378; Fischer 1992, 141.


\(^{18}\) For alif al-wasl marking the imperative of stem I, see also Diem 1979-1983, part 4, 376.
anna, fa-, and idā, and the aspect intensifier qad. Obviously, most of the time dots are switched off, but if they are on, there is no doubt where to put them.

This suits the fact that the basic unit of Arabic orthography is not the single character, but the single word as written in pausa, and that Arabic orthography is not phonetic, but “paradigmatisch-derivationell,” i.e. it makes the etymology and morphology of a given word shine through. Thus, e.g. in bi-taʿāmi (P.Heid.Arab. I 2.28), the reader is visually guided to interpret, first, ُّ as the definite article aṯ- followed by a noun beginning with t . . . , and to read, second, ُّ marked by a dot as the preposition bi-, and, finally, he is left only with the noun taʿām. Similarly, in wa-yastakbiru (DR 36), one reads ُّ at the beginning of a word as the conjunction wa-, continues in the word following with the imperfect prefix ya-/yu- and the infix -st- of stem X, and ends up with the root k-b-r.

Dots are—both with prepositions and with particles—used to mark them as such, i.e. as very frequent, but secondary elements.

C.1-2. Nouns and Verbs Dotted Occuring Twice or More (35 Types, 140 Tokens) and Nouns and Verbs Occuring Only Once (70 Types/Tokens)

Matters are different with the dotting of certain nouns and verbs. A good number of them occurs, in our three corpora, at least twice (and are also well attested thus in later documents). Verbs regularly dotted are, e.g. اخذ ahāda “to
take," бعﺚ baʿata “to send,” اعﻄﻲ aʿṭà “to give,” ﻛﯩﺐ or ﻛﺘﺐ kataba “to write,” as are nouns like ﺍﺭﺿ ard “earth,” ﺛﺑﺎن ibn “son,” ﺱـﻨﻪ sana “year,” ﻛﺘٮ kitāb “write,” as are nouns like ﺍﺭﺿ ard “earth,” ﺛﺑﺎن ibn “son,” ﺱـﻨﻪ sana “year,” ﻛﺘٮ kitāb “writ,” ﻛﻴﻞ kayl (a measure unit), ﻓﺲ or ﻓڢﺲ nafs “soul,” and ﻥﺎﺳ nās “people”.

Other words occur, in our corpus, only once with dots, but the more documents we find, the more likely it is that we can assign them to the group of words regularly carrying dots. Such words are, e.g. ﺟﻌﻞ gˇaʿala “to do,” ﻫﺎﻳر hayr “good,” ﺗﻢ dīn “religion,” ﺑﺎ ر babb “lord,” ﺬ ﺛ ﺳ saʾn [sīn with dash above] “matter,” ﻋﺎﺟﺮ ʿāgiz “unable [to carry out an official’s duty],” ﻋﻴﻦ muʿīn “supporting [said of God],” ﻢﻠﻴﻜﻪ malāyika “angles,” and ﻏﺎﺘﺮ intizār “waiting.”

There is no doubt that these verbs and nouns, most probably, were not dotted to mark them as elements of secondary importance, but to make them easy to recognize. Their dotting might be influenced by the tradition of orthography but, at least for the moment, this remains conjectural.

C.3. (Mostly) Non-Arabic Names and Terms (54 Types, 64 Tokens)

Only marginally do we find diacritical dots in the narrower sense, i.e. to help the scribe to decipher a specific term. This is mostly found with Non-Arabic terms in transcription but even then full dotting occurs rarely. Thus, we have personal names like Greek basīl(ah) “Βασιλείος” and Bactrian ziran “Ζηρανο,” and place names, often based on a Greek term frozen in the genitive, like ﻋﺮﺲ marīya “the ὡρος [monastery] of Μαρία,” ﻋERSISTENT bīnūtiyuh “the χεφρο υἱοῖου Πινουτίου,” and ﻋERSISTENT anfisawdun “the χεφρο υἱοῖου Εμφυτευτῶν.”

Many of these names (12 tokens) occur in the 17 ἐντάγια issued by Qurra as names of the communities which, in these ἐντάγια, had been assigned their share of the annual tribute. Additionally, all these ἐντάγια were written by Rāšid, the scribe of our corpus who was especially negligent in putting the Arabic casus. Other occurrences (5) can be traced to one of five scribes: aş-Šalt, Yazīd, Murġid, Wāzi, and Muslim b. Lubnān. Yazīd and aş-Šalt are also

24 For the orthography ﺵﺎي šay, see Bergsträsser and Pretzl 1938, 49; 56f.; Hopkins 1984, 8; 17f. (with further references).
25 The importance of orthographic tradition, in our case the influence of Aramaic on Arabic orthography, has been shown convincingly by Diem 1979-1983, and also been stressed by Hopkins 1984, 12; 20; 50f.
26 Hirschfeld 1919-1920, 171 stresses the fact that diacritical dots are more often found with names of persons and places. Similarly, Punic inscriptions mark the ending of a word more often, if mixed with Berber; Hirschfeld 1919-1920, 163. In Syriac, dots might go with names foreign in origin and unfamiliar to readers of Syriac; Segal 1953,19.
27 Diem 1984a, 269.
responsible for dotting Greek administrative terms like *irdabb* “ardless ορτάβη,” ἠγαστ “κοστιστής, quaestor,” *dinár* “δηνάριον, māzūt “μειζότερος [village elder],” and *kūra* “χώρα [district]” (where the feminin suffix -at might be dotted, see above).

In some cases, only one dot was put in a context, but in most cases, dots were put in clusters, i.e. a scribe who had put one dot carried on, for some lines, sparsely dotting affixes and prepositions. In other cases, words which already had a proper dot were provided with some more, even *not* on affixes—a characteristic of the scribe Yazīd.28

D. Mistakes (44 Types, 45 Tokens)

What about mistakes, possibly due to quick writing? Indeed, dots were misplaced inside the same word, like ِلا which obviously needs to be read ِلا qabbālan (P.Heid.Arab. I 3.25) or ِلا which should have been ِلا la-qad with ِلا Maǧribi (P.Qurra 4.19). There is the case of ِلا split over two lines where ِلا, at the beginning of the second line, carries a distinct dot which, I guess, should have its place on the ِلا of ِلا at the end of the first line (P.Cair.Arab. 148.9-10). Dots were sometimes erroneously placed at the preceding or following word. In other cases, dots were placed so low that they seem to belong to the line below. Other mistakes occur where words were dotted like similar prepositions and conjunctions, and single dots were put instead of double ones. One case remains simply enigmatic.

Conclusions

How can we put our results in a wider context? The spare use of dots made writing quick, and reading the exclusive business of professional scribes. An outsider who tried to decipher words had no chance—one had to know in advance what the meaning was. This high level of ambiguity made Early Islamic administration almost as exclusive a business as Middle Persian administration had been—definitely another approach than the much more reader-friendly way Greek and Coptic were written and read, character by character or, in many cases, abbreviation by abbreviation.29

28 Some dots are needless and even superfluous. Rāgib 1991a, 18, e.g. quotes a later document kept in Yale where in ِلا ar-rahmān ar-raḥīm, not only ِلا has a dot below to distinguish it from ِلا, but both ِلا are dotted as well.

29 Hirschfeld 1919-1920, 165 interprets the absence of word-separating dots and the existence of cursive writing, in Nabatean, Palmyrene, Mandaic and Arabic, as a sign of widespread literacy, sc. of those for whom these documents were meant.
Those scribes of Arabic used dots for two purposes. They used them, first, to mark affixes and, thereby, certain grammatical categories. This, at first sight, seems strange. But let us remember that Classical Arabic standard orthography still marks, on the rasm, a number of grammatical categories, such as e.g. the feminine suffix -at by tāʾ marbūta, and the masculine plural by wāw + alif wiqāya. Christian Middle Arabic orthography even tends to mark on the rasm the suffix -a of all feminine nouns with tāʾ marbūta, thus ʿasāh “rod”,30 and the suffix -i of the feminine singular pronoun, perfect and imperfect with ya’, as in ʿanti “you (f.)”, ʿarki “you (f.) left”, and ʿakki taktabi “you (f.) are writing”,31 not to speak of the use of the vowel sign dama to mark the passive, as, e.g., ʿaliba “and he was crucified” and even ʿalīfa ʿunfaq wa-ʿunfaq “I shall spent and be spent”.32 If we look at other languages, Aramaic marks Arabic masculine nouns with -w.33 Syriac puts a diacritical dot above or beneath a given rasm to differentiate between a stronger and a weaker pronunciation, as, e.g. haw “that” vs. hū “he” and qāṭel “killing” vs. qatal “he killed”, and two dots for the plural of nouns as in malkē “the kings” and malkātā “the queens”. Persian likes to write the i of the idāfā, and mī, the marker of the imperfect, separately. We might also think of the French plurals ending on -s and -x, spoken—secondarily?—only in binding, and of some of the feminines on e muet.

Those scribes, secondly, focused their spare use of dots onto a small choice of individual words. Those words were mostly prepositions and a few frequently used verbs and nouns, plus some terms used occasionally, inter alia transcriptions of Greek and Bactrian names and terms.34 And, again, the custom of writing certain words in different ways is well-known from Classical Arabic orthography, where words like ʿAllāh and hādā, etc. need to be written in scriptio defectiva. There are special cases like ʿAmr and miya, and in some cases final -ā is written with alif maqsūra.35 Apart from Arabic, this phenomenon is even widespread in Western languages like English and French, not to speak of the imponderabilities of the post-modern German

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33 For Aramaic -w with Arabic masculine nomina propria, see Diem 1973; Diem 1979-1983, part 1, 219; Robin 2006, 325; 339f.
34 Diem 1979-1983, part 1, 217; part 2, 78. Diem 1979-1983, part 2, 79f. also supposes that (Greek and Latin) foreign words in Aramaic were written differently from Arabic words with their close relationship to Aramaic words.
35 For the particular orthography of individual words, see Diem 1976, 259; Diem 1979-1983, part 3, 368f.; Diem 1982, 186; Fischer 1992, 136.

print-culture where the ability to play with orthography has become a major feature to distinguish the educated from the uneducated.

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Appendix A: Instances of Dotted Words

Ad A. Affixes

Suffix -tu: ortal, amartu (P.Heid.Arab. I 2.24; 2.38; 3.36; 3.78; P.RagibQuorra 1.6), amartuka (P.Heid.Arab. I 3.56; P.Quorra 4.17), hasamutuka (P.Khurasan 25.2), qabdatu (P.Khurasan 6.17), lastu (P.Quorra 4.29), naza’tubu/naza’tahu (P.Cair.Arab. 158.9), a’nafa’tatu (P.RagibPlusAncienneLettre.7).—Suffix -ta: ahdatu (P.RagibQuorra 2.13), amarta (P.Heid.Arab. I 3.60), ba’atta (P.Cair. Arab. 149.18), va’tu (P.Cair. Arab. 150.14), alimtu (P.Qurra 4.4), arramtu (P.Cair.Arab. 152.7), alimtu (P.Qurra 4.4), naza’tuhu/naza’tahu (P.Cair.Arab. 158.9), a’nhabta (P.Cair.Arab. 158.11), waqatdhu (P.RagibQuorra 2.8).—Suffix -tum: a’taytum (P.Heid.Arab. I 8.7), qadatum (P.RagibPlusAncienneLettre.6), kunatum (P.RagibPlusAncienneLettre.6).—Prefix ta:- da’kturu (P.RagibQuorra 2.4), tamtaruna (DR 47), wa-l- taqul (DR 13), wa-l-taql (preceding DR 20), wa-l-takilanna (P.Heid.Arab. 3.73).—Prefix tu:- la tuql (DR 11), wa-l- tu’abhirama (P.Heid.Arab. I 2.34), hatta tuhsibahu (P.RagibQuorra 2.11).—Prefix ya:- an yattahid (DR 48), yabluggage (P.Heid.Arab. I 3.61), yabi’una (P.Heid.Arab. I 2.6), fai-l-yabi’uhu (P.Heid.Arab. I 2.22; P.Cair. Arab. 147.3), fa-sa-yahsurubum (DR 37), fai-yarburna (P.Cair. Arab. 158.1), yattabhadahu (P.RagibQuorra 1.20), yataqadda [Ragib reads yataqadda] (P.RagibPlusAncienneLettre.7), yaqamu (P.Heid.Arab. I 2.28), yataqadda [Ragib reads yataqadda] (P.RagibPlusAncienneLettre.7), yafiru (DR 53), ya-wastakkiru (DR 36), yafiru (DR 64).

In the appendix, wa- and al-, bi-l-, etc. have been neglected.

Prefix ta- of the infinitive of stem II: ṭabarbur (P.Heid. Arab. I 3.8) — Feminine suffix -at: taslimān (DR 6), [read: tašīl] (P.Heid. Arab. I 1.21). —

Preposition min: من (PERF 573.2; P.GrohmannPapyrusprotokoll 2.2; P.Heid. Arab. I 3.31; 3.35; 3.38; 3.47; 3.57; 3.70; 3.79; 3.82; P.Cair. Arab. 150.10; P.Cair. Arab. 146.35; 157.3; P.Qurra 4.14) (DR 18; P.Heid. Arab. I 3.12; 8.6; P.BeckerPAF 5.7; P.Cair. Arab. 149.13; 149.25; 156.7; P.Ragib-Qurra 1.17; P.Khurasan 7.7).—Preposition ‘an: عن (P.Heid. Arab. I 3.43); در P.Cair. Arab. 146.32; 147.3; 149.12).—Preposition inda: عندي (P.Heid. Arab. 2.17; 4.11).—Preposition ‘alâ: على (P.Heid. Arab. I 1.19; 3.24; 3.61; P.Cair. Arab. 149.16; P.Khurasan 26.6; 29.6).—Preposition ilâ: إلى (DR 38; P.Heid. Arab. I 3.40; 3.84; 3.86; P.Cair. Arab. 149.9).—Preposition fi: في (P.RagibQurra 2.1; Mecca.15); فيه (P.RagibQurra 2.6) (DR 46; P.Cair. Arab. 158.16; P.Qurra 4.19), or في صنع الخبر, or in [read: البال ل bālā] al-baqīya [erroneously dotted like في] (P.Heid. Arab. I 2.30).—Preposition bi-: بـ (P.Heid. Arab. I 3.75), بـ (P.Cair. Arab. 157.2), بـ (P.RagibQurra 2.13).—Preposition bi-smi: بـ (P.Krakovskiy 1.1; P.Khurasan 19.1, 13.1).—Preposition bi-sayr (P.Cair. Arab. 156.7).—Preposition bi-ta‘āmi (P.Heid. Arab. I 2.28)) (P.Cair. Arab. 146.23).—Preposition bi: بـ (P.Cair. Arab. 152.10, P.Qurra 5.23) (Mecca.11).—Preposition bihi: به (P.Cair. Arab. 155.16; P.Qurra 5.8).—Preposition ba’d: بعد (P.Cair. Arab. 148.5).—Preposition ba‘yna: بين (P.RagibQurra 2.9).—Preposition qablak: قبل (P.Heid. Arab. I 3.72; P.Qurra 5.17).—Preposition min qibal: من قبل (P.Heid. Arab. I 3.70).—Conjunction in: أن (P.Heid. Arab. I 3.30; 3.48; P.Cair. Arab. 153.14; P.Qurra 4.6).—Conjunction an: وأن (P.Heid. Arab. I 3.19; 3.37; 3.54).—Conjunction inna: فإن (P.Heid. Arab. I 3.71; P.Cair. Arab. 151.6; P.Qurra 1.3).—Conjunction fa‘an: فـ أن (P.Cair. Arab. 148.5) (DR 14; DR 23; (P.Krakovskiy 7).—Conjunction anna: أن (P.Qurra 4.14).—Conjunctions in, an, inna, or anna: أن (P.Cair. Arab. 157.4).—Conjunctions in, an, or anna: أن (P.Cair. Arab. 158.3).

Ad. C.2. Nouns and Verbs Dotted Occurring Only Once

Nouns and verbs dotted occurring only once: atā (جد); āyāt (PERF 65).—ānā (Zuhayr B).—ānā (Qaṣr Ḥarāna A.10).—bi-āyāt (DR 65).—brah (PERF 573.2).—baqayn (DR 64).—baqā (P.Heid.Arab. I 3.68; aš-Ṣalt).—banāhu (Ṭā'if.2).—bayt (P.Cair.Arab. 149.14; Yazīd).—taḥbīthu (Ṭā'if.5).—tālātā (DR 20).—ga'ala: (P.Heid.Arab. I 3.45).—gāhām (P.Heid.Arab. I 3.45).—gūḥd (P.Heid.Arab. I 3.45).—gūḥd (P.Heid.Arab. I 3.45).—ga'āhum (DR 64).—ghāmi'ān (DR 39).—iğrā (P.Cair.Arab. 146.3-4).—guzur (PERF 558.5; 558.7).—ağzarahā (PERF 558.7).—gāliyan (P.RagibQurra 2.4).—gund (P.Cair.Arab. 148.8; Yazīd).—guh (P.Heid.Arab. I 13.9, fragmentary).—hāyā (Mecca.11).—hāyā (Mecca.11).—hābān (DR 45).—aḥbār (P.Heid.Arab. I 11.1).—hayān (DR 22).—din (P.Kračkovskiy.10).—ra' (P.Kračkovskiy.10).—ra' (P.Kračkovskiy.10).
Non-Arabic names, by Rāšīd: subnā aŋiyuh binūtiyuh “the χέρω [homestead]`Agyı̂ou πνωτιτ’ou” (P.Cair.Arab. 161.4).—āw rūs marıya “the ὀρός [monastery] of Μορία” (P.Cair.Arab. 162.4).—kurat isqaw “the χώρα [district] of ἁρπο [Aphrodito]” (Khorasan 1.4, P.Heid.Arab. I 5.3; P.Cair.Arab. 161.4; 163.4).—Subnā anšidawdun “the χέρω [homestead] Ἐμφυτευτῶν” (P.Heid.Arab. I b.4).—idād “the χέρω [P.Goreasonableyprotokoll 1.1; Gruendler 1993, 23 n. 45 azāād).—ibnās “the χέρω [homestead] Πακεκνέως” (P.Heid.Arab. I a.4).—Subnā bānān “the χέρω [homestead] Βουνῶν” (P.Heid.Arab. I c.4).—Hroıs abirmayuṭ “the ὀρός [monastery] `Aνβψν Ερμύωτος” (P.Cair.Arab. 163.4). Non-Arabic names, by other scribes: al-isphāb “Bωβ, Bay” (P.Khorasan 7.3).—Bay “Bωβ | Bωσιλείος” (P.Heid.32.18).—Bāb (P.Khorasan 2.5; 5.4; 8.4).—
Non-Arabic terms: *irdabba* “ʿurtāβη”: ارب [dot unsure] (P.Cair.Arab. 286.14).— *iqālim* “κλίμα [region]” (P.GrohmannPapyrusprotokoll 2.3; Abū Saʿīd).— *dānāq* (P.Khurasan 5.10).— *gastal* “κυώιτερο, quaestor” (P.Cair.Arab. 149.27; Yazīd).— *dinār* “δηνάριον”: [read:] (P.RagibQuorra 2.13).— *da[r]a* [read:] (P.Diem Aphroditio, 272.2).— *māzūt* “μετζότερος [village elder]”: [read:] mawāzit (Grohmann, Aphroditio p. 260 موارث موارث).— *yuḥannis* “Ιωάννης” (P.Heid.Arab. I 10.5; Muslim b. Lubnān).

Ad D. Mistakes (Over 50 Tokens)

Dots transferred inside the same word: اَا [dāl with dot shifted to its right] *idā* (P.Cair.Arab. 147.6).— *taḥir* (P.Heid.Arab. I 1.21).— دَلََلََلََل [read:] (P.Lam).— *taqīl* (P.Heid.Arab. I 3.8).— *gāyur* (P.Cair.Arab. 146.8).— *fadāda* (P.Heid.Arab. I 3.51).— *qād* (P.Quorra 4.19).— *dāl* with dot below, [read:] (P.Quorra 4.17).— *gabbālān* (P.Heid.Arab. I 3.25).— *kitāb* (P.Heid.Arab. 4.15).— *mān* [read:] (P.Mun).— *nasū* [read:] (P.Khurasan 26.8).— *wāw* with dot above, [read:] (P.Khurasan 29.11).
(Mecca.13).—Dots transferred to the next preceding or following word: ﺣﻼ lahā sabilahā (P.Khurasan 28.10, [the first lām with a dot beneath, read: ﺣﻼ lahā sabilahā], [ﬁsan‘ati l-bubah]) (P.RagibQuarra 1.13, [read: la qad kuntu ‘ażunnun anna], [Ledin] كتب أجل ان] al-bāqiya (P.Heid.Arab. I 2.30).—Dots pertaining to the line above: ﺭا ﻃaching bi-n-nabāti [rāğib 1991b; Bartoletti (P.Cair.Arab. 152.5).—Words dotted like similar words: ﺣـﻼ al-ānā [the last lām with a dot beneath, read: ﺣـﻼ al-ānā], [inlān/innalanna (P.Quorra 4.6), [ﬁ doted like ﺭا (P.Heid.Arab. I 2.30); ﺭا (P.Heid.Arab. I 3.70), [man (P.RagibQuarra 2.5).—Single dots instead of double dots: [read: wa-lā tu‘abhiranna (P.Heid.Arab. I 2.34.2) [fragmentary under the ya’, read: [aymu (P.Heid.Arab. I 2.9.2) [read: fā-l-yaḥī’uḥu (P.Heid.Arab. I 2.31), [fa’rār (P.Heid.Arab. I 2.15), [hamil (P.Heid.Arab. I 4.9), [raḥmat [tā’ with one dot above, read: [ṣāy’ān (P.Heid.Arab. I 3.40; 3.52) [read: yudiqi/yudayqi (P.Heid.Arab. I 3.61), [kāl (P.Heid.Arab. I 3.41).—Enigmatic dotings: [thus the reading of Becker; Grohmann seems to read plain al-galab (P.Cair.Arab. 146.4).

Dots Added: ﻭا اخنة abadnā (PERF 558.5), [layn (P.Cair.Arab. 149.9; Yazid), [libāqā (P.Heid.Arab. I 3.61; as-Ṣalt), [aṭṭā tahāsibah (P.RagibQuarra 2.11, [fa-sa-yahi′urum (DR 37), [lṭalaq] (P.Cair.Arab. 157.2), [tirāsā (P.RagibQuarra 2.9), [wa-lā tāṣakika (P.Cair.Arab. 151.17), [tāṣīyan (DR 6), [yakfiru (DR 64), [tajūl (DR 13, [do above niʿun unsure] μu minna (Ṭa‘if.6), [mastaqim (DR 56), [naṣa’tahu (P.Cair.Arab. 158.9, [yastankif (DR 34), [yastankif (DR 30), [nabata (P.Cair.Arab. 158.11), [intahabka (P.Heid.Arab. I 4.12, [Abd Allāh [b. Nu’mān]), [intahab (DR 21).

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Documents Quoted by Abbreviation

1951, pl. IV.2; Grohmann 1966, pl. III.2.—P.Khurasan: Khan 2007.—P.Ross.-Georg.: Jernstedt 1927.—PERF 558: Grohmann 1932, 113-115; Grohmann 1966, pl. II.1; Robin 2006, 343; pl. 7.—PERF 573: not published, but see Grohmann 1958, pl. II.c (part); Grohmann 1966, pl. IV.1 (part).—Psalmfragment: Violet 1901.—Qasr Ḥarána A: Abbott 1946.—Qusayr ʿAmra B: not published, but see Grohmann 1967-1971, part 2, 85 fig. 53.—Ṭāʿif: Miles 1948; Robin 2006, 344; pl.14.—Zuhayr A and B: Robin 2006, 343f.; pl. 6-7.

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