EGYPTIAN LIBRARY

ARABIC PAPYRI
IN THE
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BY
ADOLF GROHMANN PH.D.

VOLUME I
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BY
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VOLUME I
PROTOCOLS AND LEGAL TEXTS
WITH TWENTY PLATES

CAIRO
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1934
TO
THE AUGUST PATRON
OF PAPYROLOGY

HIS MAJESTY FOUAD THE FIRST
KING OF EGYPT

THIS WORK IS HUMBLY DEDICATED
Continuously since the beginning of this work have I met with the most efficient help and beneficent protection of

HIS MAJESTY FOUAD THE FIRST, KING OF EGYPT

whose interest in papyrology is eloquently expressed in the foundation of the Société Royale Égyptienne de Papyrologie which owes its existence and continued progress to the kindly interest of His Majesty.

It is thus most fitting that this collection of Arabic papyri belonging to the Egyptian Library and dealing with Egyptian life and administration should be dedicated to His Majesty the King of Egypt.
PREFACE

The papyrus collection of the Egyptian Library has been known to the scientific world for a considerable time. The modest beginnings of this collection may date back to very early times, but the great body of it was brought together under the management of Dr. B. Mortz who was the first to realise the importance of such a collection for the Central Library of Islamic scholarship. It was he, too, who with very small means at his disposal, effected large purchases from the finds of Arabic papyri and secured the arrangement that papyri-treasures recovered during excavations be handed over at least in part to the Library. In this way some splendid specimens from the Apheodito find, forming part of the correspondence of Quira b. Šarik, are to be found there. The text of these has been printed by C. H. Becker, ZA XX (1906), pp. 94–103, Islam II (1911), pp. 245–288, and collotypes have been published by L. Cantani in Atti dell’Istituto V opposte pp. 320, 336, 359 and 448. Previous to this B. Mortz had included fine specimens from this find in his Arabic Palaeography, Pl. 43, 101–106, 112–116 and his article “Arabische Schrift” in the Encyclopaedia der Islam I, Pl. 2, 3, 6.

Later on, indeed, there were new additions to the collection, but no further specimens have been reproduced or published. Thus after the publication of the first volume of my Corpus Papyrorum Raisani, Series Arabic (Vienna 1924) containing some papyri of the collection of the Egyptian Library, I conceived the idea of publishing the Arabic Papyri of the Dār al-Kutub al-Mawṣūya. My first visit to Cairo after the war, a visit which was rendered possible by the support of the President of the Republic of Czechoslovakia, Professor Dr. T. G. Masaryk, and the Ministry of Education in Prague, had for its first purpose the investigation of the collection. Nevertheless on this occasion it was possible to make copies and photographs for the edition, for which I am indebted to the late director A. Abou Heif Bey, whose participation in my work I shall ever have in grateful remembrance.

Not till the year 1930 was it possible for me to visit Egypt again. On this occasion my journey was subsidized not only by President T. G. Masaryk
and the Ministry of Education in Prague, but also by the Oriental Institute of Prague. Thus I was able towards the end of January 1939 to resume my researches on the papyri of the Egyptian Library.

This time through the courtesy of His Excellency the then Minister of Education, Muhammad Bahr ed Dine Barakat Bey, I was entrusted with the task of editing a preliminary volume containing the most important Arabic papyri in the collections of the Library.

In the year 1932 the first draft of the manuscript was prepared and sent to Egypt. Under the guidance of His Excellency the present Minister of Education, Muhammad Hilmy Issa Pasha, by whose kind help and interest I owe much, the work of preparing the text proceeded, until in the summer of this present year 1934, I was called to supervise the correction of proofs and the final issue of the volume.

For the careful execution of the technical details of the printing I am much indebted to the interest of the present Director of the Egyptian Library, Muhammad As'ad Barrada Bey, and to the helpfulness of the staffs of the Government Press, Bulbul, and of the Survey Department who cared for the English text and the plates respectively.

Professor A. Jefferies of the School of Oriental studies, Cairo, had the kindness to read through the proofs with me during the final proof correction here in Cairo, particularly with a view to the correction of the English diction and details of the translation of this English edition.

My special thanks are due to Professor J. Schaecht of Königsberg who read through all proofs and from whose suggestions I profited much in the editing of the texts. Elucidations due to him have been given under his name. To these gentlemen and all who have assisted in the bringing out of this first volume of the papyri my sincerest thanks are due, as also to the Société Royale Egyptienne de papyrologie whose subvention helped to make possible my journey to Egypt.

Indices will be given at the end of the second volume containing another selection of some seventy legal documents, which it is hoped will be published by the end of the following year.

A. Grohmann.

Cairo, August, 1934.

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LIST OF ABBREVIATIONS

AZ = Zeitschrift für ägyptische Sprache und Altertumskunde.
AGWa = Abhandlungen der königl. Gesellschaft der Wissenschaften zu Göttingen.
Arch. = Archiv für Papyrusforschung und verwandte Gebiete.
Ar. Pal. = Arabic Palaeography, a collection of Arabic texts from the first century of the Hijra till the year 1000, ed. by B. Moritz, Publications of the Khedivial Library, Cairo, n° 16, Cairo, 1905.
GMS = E. J. W. Gibb Memorial Series
Isl = Islamica hg. v. A. Fischel u. E. Bräunlich.
Islam = Der Islam, Zeitschrift für Geschichte und Kultur des islamischen Orients.
JA = Journal Asiatique.
JEAn = The Journal of Egyptian Archaeology.
List of Abbreviations


MIFA = Mémoires publiés par les membres de l'Institut français d'Archéologie Orientale du Caire.


MMAP = Mémoires publiés par les membres de la Mission Archéologique française du Caire.

MPE = Mitteilungen aus der Sammlung der Papyrusrerzhog Reiner.


OLZ = Orientalistische Literaturzeitung.


P. Cairo. B.E. = Papyri in the collection of the Egyptian Library, Cairo.

P. Cairo. Mus. = Papyri in the collection of the Musée Égyptien, Cairo.

PER = Sammlung der Papyrusrerzhog Reiner in the Nationalbibliothek, Vienna.

PERF = Papirus Erzherzog Reiner. Führer durch die Ausstellung, Wien, 1894.


P. Strassbg. = Papyri in the University Library, Strasbourg.

P. Wessely = Papyri in the Collection of Prof. C. Wessely now in the University Library, Prague.

PSBA = Proceedings of the Society of Biblical Archaeology.

PSR = Papyrius-Colllection Schott-Reinhardt in the University Library, Heidelberg.

RSO = Rivista degli Studi Orientali.


WZkm = Wiener Zeitschrift für die Kunde des Morgenlandes.

ZA = Zeitschrift für Assyriologie und verwandte Gebiete.

ZDMG = Zeitschrift der deutschen Morgenländischen Gesellschaft.
I

PROTOCOLS
INTRODUCTION

When in the year 1924 I began the issue of an Arabic series of the Corpus Papyrorum Raineri with an edition of protocol texts, I was able to add eight protocols from the collection of the Egyptian Library in Cairo, of which Prof. B. Mourzr very kindly placed photographs at my disposal. Naturally at that time it was not possible for me to give any exact description of these pieces. When during my stay in 1925, I was able to inspect the papyri treasures of the Egyptian Library, there were altogether 71 protocols, and among that number the eight already published. If in this work I again publish these eight, I do so not only in conformity with the expressed wish of the Library management, who desired the appearance here of at least all the most important texts, but also because it seemed to me only proper to supplement the descriptions with the actual texts. From similar considerations I have deemed it unnecessary to include the smaller and the smallest fragments, the publication of which would hardly have been worth while. Thus has resulted a selection of 32 protocols which are here presented. The nature, form and contents of these texts have been dealt with exhaustively in the general introduction to the second part of Corpus Papyrorum Raineri III, volume I, pt. 2, pp. xv-cxi to which I would call attention.

Complementary to what is said there the following data are furnished by the present texts.

The rule by which the official stamps are set at the beginning of papyrus rolls on the reverse side of the first sheet, i.e. running parallel to the vertical fibres, is not broken anywhere here. But it is to be noticed that the text of the bilingual protocols no. 12 and 13 overlaps with its three or four last lines the second sheet of the roll and the same is the case with the two Arabic protocols no. 31 and 36.

With regard to the perpendicular writing, which is only indicated schematically in the texts printed hereafter, newly found sign-groups appear only in no. 21a, 16b,4 and 23. Besides the rarer variations
In the Greek-Arabic formularies included in CPR III, I, 2, p. xx, special attention need only be called to the variants of the names σωλάδα (p. 5), ἱσωλάδα (p. 11), and κασωλάδα (p. 4). Abbreviations by suspension occur in παράλληλα (p. 39) and γεωργία (p. 14, 11). But much more important than the observations just made respecting the external features of the protocol texts is the new material that has come to light in the field of formulaires. To those formulaires which have already been named in CPR III, I, 2; pp. xxvii ff., quite a number of variants can be added, besides new forms.

Among the Arabic-Greek formulaires belonging to the first group, I 2 d is represented by number 19 (undated), occupies the first place. As only the end is preserved the original wording can only be restored with a slight measure of probability. The present ending is differentiated from I 2 a and 3 by having the name of the governor in the genitive case. It is of course possible that we have to do here with a mistake of the writer's (cf. CPR III, I, 2, p. xx and no. 86a, σφαλματα instead of σφαλματα) but we can with more probability assume that the δενσα σφαλματα.

I 3 a (illustrated by no. 12, dated 86 A. H.) represents a variant from I 3, from which it differs only by having an abbreviated rendering of the formula emphasizing the unity of God and the Apostleship of Muhammad.

Within the group of Greek-Arabic formulaires, II A 3 d (illustrated by no. 15, 90-96 A.H.) there is an extension to II A 3b consisting in the name of the governor.

II A 3 e (illustrated by no. 3) differs from the formulary just named by the rendering of I 4-5, containing an unusually abbreviated rendering of the declaration of the unity of God and the Apostleship of Muhammad.

II A 10 (illustrated by no. 4, 86-96 A.H.) is a variant of II A 9, from which the new formulary differs by the fully rendered Greek translation of the Basmala.

The eight-line formulary II B 2 c takes a medial position between II B 2 a and II B 2 b and—apart from the occasional division of the word διαιρέσεως (p. 26, 26)—differs from the former by the omission of the governor's name in I, 6, and from the latter in as much as the protocol text contains 8 instead of 7 lines, and that the mention of the Caliph occupies lines 7 and 8 instead of the seventh alone. The new formulary is illustrated by no. 5 (705-715 A.D.), 25 (705-715 A.D.), 26 (undated), perhaps also no. 28 (undated); the formula emphasizing the unity of God is abbreviated in no. 28 to ων εστιν θεός μούς.

Such an extreme abbreviation is not found elsewhere, but cf. CPR III, I, 2, no. 43, ων εστιν θεός ει μούς, no. 43a, ων εστιν θεός ει μούς, no. 86, ων εστιν θεός ει μούς.

II C 5 (illustrated by no. 27, undated). Only two lines of this fragment being preserved we can hardly do more than guess at the original wording of this formulary. In all probability it is a question of quite a short draft which perhaps comes very close to II C 4, the Greek rendering of the Basmala being still more abbreviated.

To the formulaires already known of purely Arabic protocol-texts may be added here III A 29 (illustrated by no. 34, 1st century of the Hijra). Nothing can be definitely ascertained concerning the contents of this four-lined protocol formulary; at all events it is certain that it is not to be placed in any of the 21 formulaires hitherto known.

In editing the texts I have followed the principles which I have already laid down in my Allgemeine Einführung in die arabischen Papyri in CPR III, I, 2, pp. 93-93.

The purpose of the edition is in the first place to present a readable text. I have not considered it advisable to print the archetypes with all the mistakes and as they were in the original, for the typographical setting of an exact "dipomatic" copy would, in the first place, have been too expensive, and besides would have offered the reader but an incomplete picture of the archetype. Moreover the numerous ligatures and special characteristics of most of the texts would have presented considerable difficulties in the setting up. With Arabic texts which are for the most part not provided with diacritical points, the supplying of these points represents in itself a very considerable modification of the original. Thus there would have been no sense in reproducing all occasional errors and omissions. Grammatical and orthographical peculiarities, however, have been retained.
The undoubted advantages of noting incorrect forms in the critical apparatus has induced me to follow this system in the present work. Wherever the text shows alterations from the original, attention is expressly brought to the fact, and I have not considered it superfluous to note wherever the original is found with discritical points, for it often happens that the plates, which represent only a selection of the material, do not satisfactorily reproduce just these details, especially when the writing is faded. Nevertheless I have as far as possible allowed the texts to stand in their original form, only marking the text in accordance with the suggestions offered at the meeting of papyrologists, on the occasion of the last Congress of Orientalists at Leyden, 1931. (B.A. van Groningen, Projet d’unification des signes critiques, Chronique d’Égypte, 1932, pp. 262-269 and U. Wilcken in Arch X, 1932, p. 209 ff.). The following list of the symbols used will serve to familiarize the reader with the principles followed in editing the texts:

- [ ] encloses words or letters cancelled in the original.
- < > " " " " supplied as a correction.
- ( ) signifies solutions of abbreviations.
- [ ] encloses letters supplied to fill a lacuna.
- [ ...... ] signifies letters wanting.
- } { encloses letters that are to be omitted.

The translation has been kept as near to the original as English diction will admit. Round brackets in the translation call the reader’s attention to passages which are supplementary to the original texts. Qur’anic quotations are given according to the verse-numbering of the Egyptian standard edition of 1342 A.H. (1924 A.D.) with the verse-numbering of Fluckel in round brackets after it.

++

Dated bilingual Texts


1


Light brown, strong papyrus, 18.6 x 22.5 cm. The text of the protocol, written in blackish brown ink, completely fills up the first sheet of the roll, 17 cm. high; of the second sheet only a strip, 1.7 cm wide, is preserved. The Alf is 1.5 cm high, Greek letters of medium size 0.8 to 1.4 cm, those with upper length 1.2 cm. Below the protocol, and separated by a blank space 1.5 cm wide, a Coptic text of 10 lines in black ink is written, partly parallel to the horizontal fibres of the second sheet of the roll and partly across the vertical fibres of the protocol.

Place of discovery uncertain, perhaps Aphroditô.

The protocol is fairly well preserved, the left half of the protocol being broken off. The Coptic text is much damaged.

1. [In the name of God, the
2. [Merciful and Compassionate]
1. In the name of God, the Compassionate, the Merciful.
2. Compassionate and Merciful.
3. In the name of God, the Compassionate, the Merciful.
4. There is no god but God alone.
5. Maamet is the Apostle of God.
6. There is no god but God alone, Muhammad is the Messenger of God.
7. The servant of God Alilut.
8. Commander of the faithful.

2. For the form δελεγονος; which occurs also in nn. 54, 162, 254, 261, 2 of CPR III, 1, 2, p. 4 and note on nn. 24; for the abbreviation χαλανθου with overwritten π in nn. 115 and CPR III, 1, 2, p. xx.

4. Considered strictly, the formulary would require ἐν διάκονος, but such variations occur frequently.

7. The name αλαχλος which also appears as αλαχλος, αλαχλος and αλαχλος, the latter representing the most exact rendering of the Arabic form, occurs also in CPR III, 1, 2, p. 14.

7-8. On the analogy of parallel texts which are found with a similar passage of perpendicular writing showing figures in incompletely closed circles one would expect a numeral letter. The sign appearing here cannot easily be reconciled with such. Perhaps it represents a variety of ίι found in the Byzantine protocols G 25088 and 30014 in the Rainer Collection in Vienna.

2 (Pl. I)
Inv. no 61.
705-715 A.D.
Formulary: ΠΑ Ατοπεία.
Light brown, strong papyrus, 35.8 x 21.3 cm. The text of the protocol, written in blackish brown ink, occupies the whole first sheet of the roll, 18.4 cm high; the annexed second sheet of the roll, of which a piece, 17.4 cm high, still survives, bears eight lines of a Coptic document written in black ink across the horizontal-fibres. The blank space between the text of the protocol and the document is 5 cm wide. The Alif is 1.4-1.7 cm high, Greek letters of medium size 0.7-1.2 cm, with upper length 1.2-1.25 cm.

Place of discovery unknown.

More than half of the protocol has disappeared from the right side.

1. In the name of God, the
2. Compassionate and Merciful.
3. In the name of God, the Compassionate, the Merciful.
4. There is no god but God alone.
5. Maamet is the Apostle of God.
6. There is no god but God alone. Muhammad is the Messenger of God.
7. The servant of God Alilut.
8. Commander of the faithful.

1-2. In the perpendicular writing the letters γ, ξ, ς may be distinguished, some elements of this group i.e. γ, ξ, ς are to be found in the perpendicular script in CPR III, 1, 2, no. 301-2.

7. For the form Ἐλεγονος written with one ς of the abbreviation Ἐλεγονος, in no. 162, CPR III, 1, 2, no. 165, 254, 261, 584 and ibidem pp. xx, 74.

7-8. The perpendicular writing seems to begin with τ as in CPR III, 1, 2, no. 424-5. The following character is borrowed from the same sign of the Byzantine protocol PER Inv. G. Pap. 8694 (cf. CPR III, 1, 2, p. xix) the τ preceding the two last upright strokes occurs several times at the end of lines of Byzantine protocols (cf. CPR III, 1, 2, p. xviii seq.), but is also found in the middle of the perpendicular script of the protocols no. 13, 18 and 100, 5 in CPR III, 1, 2, both of the Arab period.

2. Of τς only the lower parts are visible. — 6. Very little of the HA of τς remains, but the letter is certain.
3

Inv. no 62. 705–715 A.D. Fromulary: II A 3 d.

Yellow-brown strong papyrus. 13 × 34.4 cm. The text of the protocol is written in blackish-brown ink, the Alif 2.1 cm. high, Greek letters of medium size 0.6–2.1 cm. The reverse is blank.

Place of discovery unknown.

The first and last two lines of the text are almost completely broken off.

1. ......................
2. ......................
3. In the name of God, the Compassionate, the Merciful.
4. ... God, Mamet
5. (is) the Apostle of God.
6. There is no god but God alone, Muhammad is the Messenger of God.
7. The servant of God [Abdul]
8. [Commander of the faithful.]

4. No parallel can be found for the perpendicular writing of the left side. In that of the right side following upon 3 (cf. OPR III, I, 2, p. xviii) k can be recognized (cf. no 213, 183, 7, 205, 9). For the γ included in a cartouche cf. OPR III, I, 2, no 41 (p. 39), 102 (p. 80) and the introduction p. xix.

2. Only the lower parts of the seven letters of this line remain. It would seem that was originally at the beginning, what followed can no longer be determined. – 4. The first three letters are no longer easily recognizable, the first looks like ι; it may be an abbreviation of ἡμέρα, but judging by the space of could just be included. – 4. is easily distinguishable, while of only the upper parts remain; the rest is wanting.

4


Light-brown, coarse-fibred, cardboard-like papyrus. 10.5 × 17 cm.

The text of the protocol is written in blackish-brown ink, the Alif is 1.6 cm high, Greek letters of medium size 0.8 cm, those with lower length 1.5 cm high. On the reverse one Greek line is written with black ink across the horizontal fibres.

Place of discovery unknown.

The fragment is of the right half of the protocol and in good preservation.

[2
[EN ONOMATI TOY GEOT TOY
[EN ONOMATI TOY GEOT TOY]
[EN ONOMATI TOY GEOT TOY]
[EN ONOMATI TOY GEOT TOY]
[EN ONOMATI TOY GEOT TOY]

1. [In the name] of God, the
2. [Compassionate and Merciful.]
3. [In the name of God, the Compassionate, the Merciful.]
4. [The servant of God Al]yjol
5. [.........]
of medium size 0.6-0.8 cm, those with lower length 1.3 cm. On the reverse are three lines of a Greek document written in black ink across the horizontal fibres.

Place of discovery unknown.

Only the middle part of the protocol is preserved.

1. [In the name of God, th[e]
2. [Compassionate and Merciful.]
3. [In the name of God, the Compassionate, the Merciful.]
4. [There is] no god but God alone.
5. [Maa]met is the Apostle of God.
6. [The servant of God al-Walid, Commander of the faithful.]
7. [The servant of God, Al-va[ld].
8. Commander of the faithful.]
9. For Dāmānā cf. no 10, and CPR III, I, 2, no 23 (p. 4).
10. For sū'oqād cf. sū' rād in no 44, and sū' rād in no 116, as also CPR III, I, 2, p. 87, 88, no 257, 321.

6

Inv. no 50. 703-715 A.D. Formulary: I 7.

Light brown, fine papyrus. 8.3 x 11.3 cm.

The text of the protocol is written in blackish brown ink, the Alif is 1 cm high, Greek letters of medium size 0.6-0.7 cm, those with lower length 1.5 cm. The reverse shows two lines of a Greek document written in black ink across the horizontal fibres.

Place of discovery unknown.

The fragment belongs to the bottom of the protocol.

6. Only the upper parts of μα and still remain. — 7. Of ︰ only outlines are to be seen, and the same is the case with Lām in 32. — 8. Of ṣa the upper parts are present and the left edge of ṣ.

Brown, in parts daker brown coloured, strong papyrus, 19.3 x 14.3 cm. The text of the protocol, written in blackish-brown ink, takes up the first sheet of the roll, of the second side a strip, 3.1 cm. wide, still survives. The Alif 1-2 cm. high, Greek letters of medium size 0.7 cm, those with lower length 1.2 cm. Reverse blank.

Place of discovery unknown.

The fragment belongs to the left half of the protocol.

1. [In the name of God, the Compassionate, the Merciful.]
2. [In the name of God, the.]
3. [Compassionate and Merciful.]
4. [There is no god but God alone, Muhammad is the Messenger of God.]
5. [There is no god but God alone.]
6. [Muhammad is the Apostle of God.]
7. [The servant of God al-Walid, Commander of the faithful.]
8. [The servant of God Alulid,]
9. [Commander of the faithful.]
9

Inv. no. 5. 765-715 A.D. Formulary: I 5, 6, 7, 10 or II A 3 ab, 8.

Light brown, strong papyrus 42.7 x 22.5 cm. The text of the last two lines of the protocol is written in dark brown ink on the first sheet of the roll, of which a strip, 7 cm high, remains. The second and third sheets of the roll bear 14 lines of a letter addressed by Biktir son of [ ], eUSE and Apa Ky[rc] son of A[ ] within the embolarcha (for this officer cf. P. Lond. IV, no. 144), and note on page 344), of the name of ⼊ of to the governor Qorra b Šatak, written in black ink at right angles to the horizontal fibres. Greek letters of medium size are 0.6-0.8 cm high, those with upper length 1.9 cm.

Place of discovery Aphrodisias.

The fragment contains the last two lines of the protocol.

[| ΑΠΟΛΕΩΣΕΙ ΑΜ[|] ΡΑΜΟΥΜΟΥΝΙ ΑΜ[|] 1 2

1. The servant of God Alulid, Co[mm.]

2. Mander of the faithful.

1. It must be confessed that the first word is not certain but the most probable reading would be ἀδοξομενος or ἀδοξομενα.

2. For ἀνομομοιοῦντι cf. no. 10, CPR III, 1, 2, p. xx, and ibid. no. 23, 26.

10

Inv. no. 34. 769-710 A.D. Formulary: II B 3.

Yellow-brown, in several places darker coloured, coarse cardboard-like papyrus 13 x 36.2 cm. The text of the protocol is written in black-brown ink and completely fills up the first sheet of the roll. The Alf is 1.5 cm high, Greek letters of medium size 0.8-1 cm, with upper length 1-3 cm. Reverse blank.

Place of discovery unknown.

In good condition and almost complete. The margins remain at the top and on the right side.


1. In the name of God the
2. Compassionate, Merciful.
3. In the name of God, the Compassionate, the Merciful.
4. The servant of God al-Walid, Commander of the faithful.
5. The servant of God Alulid

1-2. For 3 cf. no. 21, 22, 24 and p. 11.

6. The same form ἀνομομοιοῦντι occurs in no. 9 (p. 18).

The figure η in the cartouche of the perpendicular script on the right side means the VIIIth indiction, i.e. 769/10 A.D.
11

Inv. no 66.  714-715 A.D.  Formulary: I 7.

Yellow-brown, in several places darker coloured, coarse, cardboard-like papyrus 15.5 x 23 cm. The text of the protocol, written in blackish brown ink, occupies the first sheet of the roll entirely. The Afif is 17.2-26 cm high, Greek letters of medium size 9.7-1 cm, those with upper length 1.5 cm. On the reverse there are two lines of a Coptic text written in black ink across the horizontal fibres.

Place of discovery unknown.

On all sides broken off, worm-eaten.


[الله الرحمن الرحيم] 1

[EN NGMAITH TOY THYO Toy] 2

[ΣAAMOS ΚAabiAAMOS] 3

[الله الرحمن الرحيم] 4

[OY XECITK THECOS SI MHO OECOS MOUC] 5

[MAAMET ATOCOLOQ CUOCOY] 6

[خافذة الوالي أديب المؤسسات opponent] 7

[ABDA XAIAOXTAIA] 8

[ARIFALAMOYMMIN] 9

1. [In the name of God, the Compassionate, the Merciful].
2. [In the name of God, the
3. [Compassionate and Merciful.
4. [There is no] god but God alone, Muhammad is the Messenger of God].

5. [There] is no god but God alone,
6. [Muhammad] is the Apostle of God.
7. The servant of God al-Walid, Command[er of the faithful].
9. [Commander of the faithful].
10. For [παλα] with over-written π cf. no 1 (p. 10).
11. For the variant form [παλα] cf. the annotation on no 5, (p. 14).

The cartouche of the perpendicular writing on the right side contains δ (an abbreviation of διακόσια) and below this the figure γ meaning the thirteenth indication, 714/15 A.D. Cf. no 19 (p. 19).

For details of various attempts at interpretation see CPR III, I, 2, p. 23ff.

b

Period of Abu ʿI-Abḥās al-Walid b. ʿAbd al-Malik b. Marwān,
Caliph: 14th Šawwal, 96 A.H. to 15th Šumādil 2, 96 A.H. (8th October 705 A.D. to 25th February, 715 A.D.) and

ʿAbdallāh b. ʿAbd al-Malik b. Marwān.
Governor and finance-director: 11th Šumādil 2, 96 A.H. to the beginning of 90 A.H. (9th June, 705 A.D. to the beginning of 706 A.D.).

12

Inv. no 59.  705 A.D.  Formulary: I 3 a.

Yellowish brown, strong papyrus. 22 x 15 cm. The first ten lines of the text of the protocol are written in blackish brown ink parallel to the vertical fibres of the first sheet of the roll, 16-8 cm high, II 11-13 crosswise to the horizontal fibres of the annexed second sheet, of which a strip, 5 cm high, remains. The Afif is 1.6 cm high, Greek letters of medium size 0.5-0.6 cm, with upper length 1 cm.

Place of discovery unknown.
Only the left half of the protocol is preserved.
10-11. If the extraordinary rapid hand of the writer of the Greek text renders the reading of the religious formulae difficult, they can nevertheless be deciphered on the analogy of frequently occurring similar texts. The reading of these two lines must nevertheless be considered provisional. Still, it is hardly probable that ζηλόω and κοιλίω can yield any other reading. It would be too hazardous to attempt any interpretation of the line that follows. By analogy, however, we are given the choice between ἄνωθεν and ζηλόω and κοιλίω. The latter would fit very well into the Arabic text of line 12.

13. The date corresponds to 700 A.D. Thus the protocol was set down in the first year of the governorship of 'Abdallah b. 'Abd al-Malik b. Marwan who was governor and finance-director of Egypt from 11th Ramadān, 80 A.H. to the beginning of 90 A.H. (9th June 705 A.D. to the beginning of 709 A.D.).
For details of various attempts at interpretation see CPR III, 1,2,p.35 ff.

10-11. The ζ in the cartouche of perpendicular writing of the right side means the seventh indiction, i.e. 708/9 A.D.

* * *

c


14

Inv. no 68. 709-714 A.D.

Yellow-brown, strong papyrus 15·3×32·7 cm. The text of the protocol fills up the first sheet of the roll, the right margin of which has been repaired by a strip, 2·9 cm wide. This strip was pasted on parallel to the margin, so that its fibres run vertically to the fibres of the protocol, the text of which is written in dark-brown ink. The Alf is 1·8 cm high, Greek letters of medium size 1·1 cm, those with upper length 1·1 cm. Below the text of the protocol 12 lines of a list of names and figures in Greek are written in black ink across the vertical fibres (hand A), another Greek text of three lines is written in black ink parallel to the fibres but in reverse direction to the lines of the protocol (hand B). On verso an account in Greek containing payments by various individuals is written in 17 lines parallel to the horizontal fibres (hand C), in black ink.

Place of discovery unknown.

Lower half of the protocol. In good condition. At the top, right and left sides the margins remain. The sheet has been folded parallel to the lines of the Greek text on verso.

Published with facsimile in CPR III, 1,2, no 59, p. 51.
1. [In the name of God, the Compassionate, the Merciful.]
2. [In the name of God, the]
3. [Compassionate and Merciful.]
4. There is no god but God alone, [He has] no associate.
5. There is no god but God alone.
6. Mamet is the Apostle of God.
7. [Muhhamad is the Messenger of God. The Amīr Qurra ben Šarīk (ordered) this
ordered this
Korrah.]
8. Korrah.
6. Here too the writer has considerably abbreviated the text: for
ordered this
7. For the abbreviation ٤٢٢٤٢١٢٢٢١٢٢١١٢١٢١١٢١١٢١١٢١١٢١١٢١١٢١١٢١١٢١١٢١١٢١١٢١١٢١١٢٠١٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠letoned away.]