Arif is 1-7 cm high, Greek letters of medium size 1 cm, those with upper length 1-6-2-1 cm.

Place of discovery unknown.

Published by A. Grohmann, *Apocryphal Greek Papyri in Paris and Louvre* (Société Royale Égyptienne de Papyrologie, Cairo, 1932), p. 33 and Pl. IV.

The papyrus is in good condition, the margins remain partly at top, bottom and upon the left side, on the right side a small strip is broken off, and the text eaten away in several places.

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, Muhammad is the Messenger of
God.
5. The servant of God Ahud.
6. Under Qora [the Governor.]
7. For [the Governor.]
8. For [the Governor.

The line is written in rather big letters \( \text{\textdollar} \) being 2-1 cm high. The Kappa of \( \text{\textdollar} \) seems to show the cursive form, as in PEP II, p. 83 (CPR III, I, 2, no. 61, Pl. 160), but the letters, except \( \text{\textdollar} \), are not quite certain. They may be discerned in the rectangular frame in the perpendicular writing.

The letters are partly eaten away and mutilated by splitting of the transverse layer of the papyrus, but in general fairly well discernable, only \( \text{\textdollar} \) has completely disappeared. –3. The characters are in several places blistered and faded. –5. The second half of the line is eaten away as also the beginning of the right side.

on the right side. The figure \( \text{\textdollar} \) in the cartouche means the VIIth indiction, i.e. 708/9 A.D. The perpendicular script on the left side reminds one of that in CPR III, I, 2, no. 105 (p. 87 and Pl. 8a), but is here somewhat differently formed.

**17**

Inv. no. 65.

709-710 A.D.


Yellow-brown, strong papyrus. 17 × 5 cm. The text of the protocol is written in blackish-brown ink, on the back two lines of a document in Greek, written in black ink across the horizontal fibres. The Arif is 1-3 cm, Greek letters of medium size 0-6-1-2 cm, those with upper length 1 cm.

Place of discovery unknown.

Right half of the protocol. On the bottom remnants of the second sheet of the roll may be discerned.


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, Muhammad is the Messenger of
God.

5. The servant of God Ahud.

6. Under Qora [the Governor.]

7. For [the Governor.]

8. For [the Governor.

9. The line is written in rather big letters \( \text{\textdollar} \) being 2-1 cm high. The Kappa of \( \text{\textdollar} \) seems to show the cursive form, as in PEP II, p. 83 (CPR III, I, 2, no. 61, Pl. 160), but the letters, except \( \text{\textdollar} \), are not quite certain. They may be discerned in the rectangular frame in the perpendicular writing.

1. In the name of God, [the Compassionate, the Merciful.]

2. Only two upright strokes and a large \( \text{\textdollar} \) are preserved on the right side.
2. [In the name of God, the]
3. [Compassionate and Merciful.]
4. [He has not begotten, neither was He begotten and He has none that is like unto Him].
5. [There is] no god but God alone.
6. [Maomet is the Apostle of God.]
7. There is no god but God alone, Muhammad is the Messenger of God.]
8. The servant of God al-Wallid, Commander of the faithful.]
9. [The servant of God Alulid, Commander of the faithful.]
10. [Korra son of Szerijchih, governor.]
6. In view of the space formerly occupied, presumably by a parallel formula of the declaration of the unity of God, we might expect ιιιι ἀνειθ. 9-10. In the cartouche the figure γ is clearly to be discerned. The eighth indiction corresponds to 709/10, A.D.

Inv. no. 69. 709-710 A.D. Formulary: II A 4.

Yellow-brown, in several parts darker coloured, strong papyrius. 21 x 32-2 cm.

The text of the protocol, written in blackish-brown ink, takes up the first sheet of the roll, of the second soli only a strip, 0.5 cm high, remains. The Alf is 2-1 cm high, Greek letters of medium size 1-3-1-7 cm high, such as have upper length 1-6-2-2 cm.

Place of discovery unknown.

In good condition, broken off on the left side, in several places damaged. Published with facsimile by A. Geerthman in CPR III, I, 2, no. 62, p. 54.
B

Undated bilingual Fragments
Inv. no 54.  

Brown, fine papyrus. 14.3 x 18.3 cm. The text of the protocol, written in blackish-brown ink, occupied originally the first sheet of the roll, of which now a strip, 24.6 cm high is preserved, and is continued upon the annexed second sheet, of which a fragment, 13.2 cm high (the codex being 1 cm wide) remains. The remnants of the first line run parallel to the vertical fibres of the first sheet, ll. 2-4 across the horizontal fibres of the second. The Alif and Greek letters of medium size are 1.3 cm high, those with lower length 2 cm high. Below the protocol is a blank space, 6.5 cm wide, the rest of the second sheet is occupied by a line of a Coptic document, written in brown ink crosswise to the horizontal fibres. Reverse blank.

Place of discovery unknown.

The fragment forms the bottom right corner of the protocol and is in good condition.

\[
\begin{align*}
1. & \text{[ABDELLA ḍ ḍayn AMIRAMOMYNNYN} \\
2. & \text{[İSTİYON ÖYỌỌUYỌ]} \\
3. & \text{[FILAN NÇN FILAN]} \\
4. & \text{[GÜSYMENIN KAṈA WIIKÁ]}
\end{align*}
\]

1. [The servant of God N.N. Commander of the] faithful.
2. [Under N.N.] the governor.
3. This belongs to that which was decreed by the Amir [N.N. son of N.N.]
4. in the year [so and so].

1. Only the lower parts of the letters have survived.
Inv. no 57.  
Formulary: I 3-9, fragment 1 a.

Brown, in several parts darker coloured, strong papyrus. 4-3 x 19-3 cm. The text of the protocol is written in blackish brown ink, the Alif is 1-1 cm, Greek letters of medium size are 0-6-1 cm, those with upper length 1-3 cm high.

Place of discovery unknown.

Right upper corner of the protocol, fairly well preserved.

[الرحمن الرحيم] 1

[EN ΟΝΟΜΑΤΙ ΤΟΥ ΘΕΟΥ ΤΟΥ] [ΕΑΣΙΜΟΝΟΣ (ΚΑΙ) ΦΙΛΑΝΘΡΩΠΟΥ] 2

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. [Muhammad] is the Messenger of God, He has sent him with guidance and true religion.
7. [N.N., Governor.]
4/5. For 3 ending the line of perpendicular script cf. no 10 (p.19).

Inv. no 56.  

Light-brown, fine papyrus, 9 x 14 cm. The text of the protocol is written in dark-brown ink, the Arabic letters of medium size are 1-3 cm high, Greek letters of medium size 0-8 cm, those with upper length 1-3 cm high. On the reverse one line of a Greek document is written in black ink at right angles to the horizontal fibres.

Place of discovery unknown.

Right upper corner of the protocol.

3. Only traces of the upper parts of the letters remain.
Inv. no 7.  

Formulary: II A 1, 3abc.

Yellow-brown, strong papyrus. 5.5 x 16.5 cm. The text of the protocol is written in dark-brown ink. The Åfif is 1.5 cm high, Greek letters of medium size 1-1.2 cm. On the reverse 14 lines of a Coptic document are written in black ink parallel to the horizontal fibres.

Place of discovery Fayyûm or al-Uṣmûnîn. Collection Casira.

The scrap belongs to the left side of the middle part of the protocol.

1. [There is no God, but God alone.]
2. Maamei is the Apostle of God.
3. [There is no god but God alone.] Muḥammad is the Messenger of God.
4. The servant of God [ ]

Inv. no 42.  


Brown, strong papyrus. 13.3 x 14.5 cm. The text of the protocol is written in brown ink; the Åfif is 1.4 cm high. Reverse blank.

Place of discovery the Fayyûm or al-Uṣmûnîn. Collection Casira.

The fragment belongs to the right side of the protocol and is in good condition.

1-2. The character within the cartouche is not a cursive γ, as one would expect, but more like the Coptic γ, as in the perpendicular script of OPR III, I, 2, no 63, p. 55. The perpendicular writing on the protocol published by H.I. Bell in the JEA xii (1926), pl. xlvii shows a similar form of γ.—4. The scanty remains are not inconsistent with this rendering, which, however, is not certain.

The perpendicular writings of lines 1-2 and 4-4 ends with for which cf. no 10, p. 19.

Inv. no 3.  

Formulary: II B 2 e.

Light-brown fine papyrus. 28.3 x 17.3 cm. The text of the protocol, written in black ink, completely fills up the first sheet of the roll, originally a little more than 19 cm high. The Åfif is 1.3-1.6 cm high, Greek letters of medium size 0.5-0.7 cm, those with lower length 1.6 cm high. The second sheet of the roll, connected with the first by a colasis, 2.5 cm wide, bears 4 lines of a Coptic document, written in brown ink at right angles to the horizontal fibres, the text of which is separated by a blank space, 6.5 cm wide, from the text of the protocol. On the back of the protocol there are 3 lines, much damaged and indistinct, across the horizontal fibres.

Place of discovery Aphrodito.

Only the right half of the protocol and Coptic document remains, in many places mutilated.
Inv. no 4.

Formulary: II B 2c.

Light-brown, strong papyrus, 19-5 x 23 cm. The text of the protocol, written in blackish-brown ink, occupied the first sheet of the roll. The Ali is 1 cm high, Greek letters of medium size 0.6-0.8 cm, these with lower length 1-2 cm. The back bears traces of four Coptic lines written in black ink across the horizontal fibres.

Place of discovery unknown.

The fragment preserved belongs to the left half of the protocol, the margin of which remains upon the left side. On the whole the fragment is in fairly good condition.

1. In the name of God, the Come-
2. ...and Me{reful}.
3. [In the name of God], the Compassionate, the Merciful.
4. [There is no god but God alone,]
5. Mamet is the Ap{ostle of God}.
6. [The servant of God, N.N. ] Commander of the faithful.
7. The servant of God [N.N. .........]
8. [Commander of the faithful.]

1. Of the τ of diakwos only the down-stroke remains. — 2. The edge of the fragment runs through the middle of δ. — 3. This line and 1.6 are written in a very rapid hand. Of the only parts of the article and the Π are visible; the word ends with an indescribable flourish. — 4. The remains of four Greek letters probably formed a part of eis, — 5. For ἔρημος cf. no 6, p. 1.5. Here, also, the edge of the fragment goes through the middle of ι. — 7. The reading ἄνδρος is probable but not certain, the letters being very badly formed. If the reading is right, what follows may be completed thus:
7. σ[οὶ ὁ άνδρος]
8. [σιλικίων]

In line 6 we have then to supply [μα] [και] [σιλικίων] for 'Abd al-Malik h. Rišh's was governor under both the Caliphs mentioned between 96 and 99 A.H., cf. CPR III, 1, 2, p. 69. But it is possible, however, that we should read:
7. χρήστια [σιλικίων]
8. [σιλικίων]

In 1.6 one might, therefore, supply: [και] [μα] [και] [σιλικίων] and, by the mention of this Caliph, an approximate date would be given for the protocol, i.e. 705-715 A.D. — 8. In this line only indistinct traces of two letters survive. For the two possibilities of restoration see the remarks to line seven. The perpendicular writing recalls that of CPR III, 1, 2, no 1 and 8 I. 7-8 left side (cf. ibid. p. xvii, 3, 9).
4. There is no god but God alone.
5. [Maamet is the Apostle of God.]
6. [The servant of God N.N., Commander of the faithful.]
7. [The servant of God N.N.]
8. [Commander of the faithful.]
2. For ἔποιησεν cf. no 15.

Inv. no 22.
Formulary: II C 5.

Light-brown, fine papyrus, 5-8 × 20-5 cm. The text of the protocol is written in blackish-brown ink in a very rapid hand. The letters of medium size are 0-8 cm high, those with upper length 1-1 cm. Verso blank.

Place of discovery unknown.
The fragment forms a strip of the upper part of the protocol with two lines and is in good condition.

[EN OMONATI TOY [ΕΑΣΕΜΟΝΩΣ]

1. In the name of God, the
2. Compassionate.

Inv. no 19.
Formulary: II A 2-6, B 1, 2, fragment II b.

Light-brown, strong papyrus, 5-4 × 12-2 cm. The text of the protocol is written in blackish-brown ink, the Alif is 1-6 cm high, Greek letters of medium size are 0-7 cm high, with lower length 1-5 cm. Verso blank.

Place of discovery unknown.
The fragment, 3 lines, belongs to the middle of the protocol and is well preserved.

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.]

1. Only traces of the lower parts of the first five letters survive. The perpendicular writing is much damaged. — 2. The upper parts of έκ are lost. — 4. Of κτισιν the upper half of the letters remains.
Formulary: I 11, 12, fragment I a, or II A 2 abc, 3 ab, 4, 5, C 1.

Light-brown, thick, cardboard-like papyrus. 11 x 12 cm. The text of the protocol is written in brown ink, the Alif is 1.7 cm high. Verso blank.

Place of discovery unknown.

The fragment belongs to the right side of the protocol and is thus far in good condition.

1. .................
2. There is no god but [God alone]..............
3. .................

1. Only traces of 5 Greek letters are visible.
Period of Abu 'l-Walid Ḥāmū b. 'Abd al-Malik,
Caliph: 26th Ṣa'bān, 106 A.H. to 6th Rabī' II, 125 A.H. (28th January, 724 A.D., to 6th February, 743 A.D.) and
al-Qāsim b. 'Ubaydallāh b. al-Ḥabbabel

Director of finance: 116 A.H. to 13th Ṣa'bān, 124 A.H. (734 A.D. to 22nd June 742 A.D. Cf. CPR III, I, 2, p. 94, 98 ff.).

31

Inv. no. 70. 116–119 A.H. (734–737 A.D.)  Formulary: III A 7

Yellow-brown, strong papyrus. 21.4 × 22.5 cm. The text of the protocol, entirely written in brown ink, fills up with the lines 1–4, the first sheet of the roll, of which a piece, 11.8 cm high, is preserved, and occupies with the two last lines, running across the horizontal fibres, the upper part of the second sheath, of which a fragment, 11.5 cm high (on recto 9.2 cm, the colophon being 2.3 cm wide), remains. The writing is very clear, the Alif being 3.5 cm high. On the back there are 9 lines of a private letter in Arabic across the horizontal fibres of the protocol, followed by a list of Coptic tributaries in two columns of 26 lines across the vertical fibres of the second sheet of the roll. Both texts are written in black ink and point to the 1nd century of the Hiǧra (VIIIth century A.D.). The papyrus has been folded parallel to the lines of the protocol.

Place of discovery Saqāra, Monastery of St. Jeremy.

Left half of the protocol, the first line lost, in good condition. Published in CPR III, I, 2, no. 111, p. 98 ff. with facsimile (Pl. 154).

[ Al-ṣuṣrūq al-ḥarīm al-maṣūmī ]
1
[Faṣl ho ʿAlāʾ Allāh al-muṣṣamūn ]
2
[Nūḥ Rūʿul al-ḥarīm ]
3
[Abd Allāh Ḥamūʾ Abī ]
4
[Allāh umma Allāh ]
5
[Qaṣna wa mīṣkī ]
6

5. The end-Mlm, the Ba of ع and the group ص are destroyed.
1. [In the name of God, the Compassionate, the Merciful.]
2. [Say, He is one God.] God the Eternal.
3. [Muhammad is the Messenger of God, He has sent him with guidance and true religion.
4. [The servant of God Hišām, Commander of the Faithful, may God make him vigorous.
5. [This belongs to that, which has been decreed by] al-Qaṣīfīn ibn 'Ubaydallāh.
6. [In the year] one hundred and [X]een.

Attention is called here to two interesting formations of very rare occurrence. In 11:25 we find a backward sloping Yā described beneath the word, and in 3:24 the cuneiform of Qāf with a sharp bend (cf. CPR III, 1, 2, p. xxiv).

Inv. n° 36.

120 A.H. (737/38 A.D.).

Light-brown, strong papyrus. 18-8 x 13-8 cm. On the margin, written lengthwise in brown ink, the last line of an Arabic protocol, the letters being 12 cm high, across the horizontal fibres of the second sheet of the roll, close by a column of 11 lines in Greek minuscule characters of the VIIIth century containing a list of payments, delivered by Copts, written in black ink parallel to the horizontal fibres. Verso blank.

Place of discovery unknown.

The line of the protocol is much damaged; of the Greek text only the first and last lines are obliterated.

[س] [ب] [ه] [ن] [و] [م] [ل] [ن] year [one hundred and twenty].

b

Period of Abu 'l-Fadl Ǧaṣfar b. ʿAbd al-Muʿtaḍid al-Muqtadir billah,

Caliph: 12th Dhuʾ-/Qaʿa, 295 A.H. to 27th Shaʿwāl, 320 A.H. (13th August, 908 A.D. to 31st October, 932 A.D.) and

Abū ʿUsaybāʿ b. Muḥammad an-Nasirī


The clerk wrote only 2, 3, 6, 7, nothing but the bottoms of ʿA and ʿa are visible.

Inv. n° 71. 295 A.H. (908 A.D.).


Light-brown in several parts darker coloured, strong papyrus. 40 x 29-5 cm. The text of the protocol, written in dark brown ink, fills up the first sheet of the roll, 29-3 cm high, and is continued with the last two lines upon the second, of which a piece, 12-8 cm high, is still preserved. The Aḥf is 7-2 cm high. Below the 5th line remnants of two parallel lines in red ink are visible, perhaps also below line 6. On the back there are two lines of protocol text across the horizontal fibres of the first sheet.

Place of discovery unknown.

The wornout fragment is from the left side of the protocol.

Reproduced by B. Moritz in Enzyklopädie des Islam I, Pl. 6, published in CPR III, 1, 2, n° 184, p. 179 ff.

Recto:

Verum:

1. In the name of God, the Compassionate, the Merciful.
2. [There is no god] but God alone, He has no associate.
3. [The servant of God Abu'l-Faql] Ġa'far, the Imām, al-Muqtadir billah, [may God prolong his life].
4. [Of what was deemed by the Amīr] ʿIṣāb b. Muḥammad
5. [under the direction of ...] ........ Manufacture of al-Ḥusayn b.
6. ..........]
7. [In the year two]hundred and ninety-five.

Verse:

الْحَمْدُ الله

1

بِسْمِ هَذِهِ

2

1. Praise be to God
2. (i)bn ..........}

5. The group following ʿ is, which I proposed to read ʿ, looks more like ʿ, but it must be noticed that this name usually occurs without the article. It seems very likely, that the ʿ preceding ʿ belongs to ʿ and the name may be supplied either ʿ or ʿ. For the reading of the date cf. the remarks in the first edition of this protocol CPR III, 1, 2, p. 186.
Inv. no 2. VIIIth Century A.D. Formulary: III A 22.

Brown, strong papyrus. 26 × 16 6 cm. In the middle of the leaf a narrow strip of papyrus, 4 6 cm wide, seems to have been pasted on, parallel to the small margin, the (vertical) fibres of which run now across the (horizontal) fibres of the leaf. This strip bears remnants of 3 lines of an Arabic protocol-text, written in blackish brown ink parallel to the fibres; the fourth line of the protocol text is written in reddish brown ink below this strip across the horizontal fibres of the leaf, the lower part of which, 8 cm wide, is blank. Letters of medium size are 1 cm high, those with lower length 2 1 cm. Above the text of the protocol 4 lines of a Coptic document, dated 11th of Choisak of the sixth indiction, are written in black ink in a reverse direction to the lines of the protocol across the horizontal fibres of the leaf.

As the arrangement of the protocol in the middle of a leaf is quite unusual, it might be supposed that the protocol strip was pasted on later, or that a piece of papyrus was attached to the upper margin of the protocol, which, with a small piece of the second sheet, was remaining from a roll, and was intended now to form the material for a Coptic document. But even in this case it appears very strange that the clerk did not attach the new piece of papyrus below the protocol. It is a pity that a further and more exact investigation of the papyrus is not possible, the reverse side being now pasted on paper. The leaf was folded parallel to the lines of the protocol.

Place of discovery unknown.

The protocol is in a very bad state of preservation only the last line of it being legible. The Coptic text is mutilated in the middle.

\[\begin{align*}
1 & \text{ \ldots \ldots \ldots \ldots}

2 & \text{ from Dunda of}
\end{align*}\]
35


Light-brown, strong papyrus. 8.1×15.5 cm. The text of the protocol is written in blackish-brown ink, the Alif is 2.6 cm high.

Place of discovery unknown.

Fragment of the left side of the protocol, in good condition. The original margin remains on the left side.

1. [There is no god but God alone], He has no [associate].
2. [Muhammad is the Messenger of God, He has sent him with guidance and true religion.]
3. [to help it to victory over all religions, even against resistance of those who would set up partners to God.]

Besides the protocols published here the collection of the Egyptian Library contains some unimportant fragments numbered Inv. no 8, 10-17, 20, 23-28.

Above the remnants of the horizontal line traces of 3 letters are visible but not enough for any certain reading.
II

LEGAL TEXTS
A

Manumission
37

(Pl. II)

Act of Emancipation.

Tā'īlīḥ n° 1900. End of Ramadān, 303 A.H. (3rd August, 1000 A.D.).

White vellum 39 × 14.5 cm. On recto an act of emancipation in 20 lines written in reddish-brown ink by four hands, the text of the document, ll. 3–14, by the hand of a highly skilled writer, recalling in several characteristics the Maqārīsī script, especially by the curved form of the Alif, the Tā being inclined more or less to the right side, the characteristic forms of Dāl, G̣ḥām etc., cf. CPR III, I, 2, p. 69. Diacritical points occur very frequently. The signatures of the four witnesses ll. 1–2, 15–20 are by four different hands (B–E). Verso blank. The parchment has been folded parallel to the lines from bottom to top. The width of the successive folds is 1 + 2 + 8 + 2 + 2 + 3 + 3 + 3 + 3 + 3 + 3 + 3 + 2 + 7 + 3 + 5 + 4 + 5 + 65 cm.

Place of discovery unknown.

Complete, very well preserved.

1. هذا الكتاب صحيح وكتب إبراهيم بن علي وكتب بجعلاه
2. 5. يبدم الله الرحمن الرحيم توكت على الله
3. يقول استمرهبه ابن مره بن إلبه في صحة عقلها و
4. بينها وجوز أمها طاعة غير مكره ولا حرة طاعة طيبة
5. بذلك تمسا صحة الدرب كماله العقل ونها اعتقت
6. صفرا بالعربية واسمها بالقلمية دجاشه ابن
7. أرتبه جاريا استمرهبه اعتقت هذه الصيبة
8. ———

1. Ms. مرده الإمام استمرهبه ينول على
2. متوكت على الله
3. The words عبد الله مرده الإمام استمرهبه ينول على
4. متوكت على الله
5. ———
6. Ms. ———
7. Ms. ———
8. Ms. ———

Words pointed in the original are provided with dots in the Ms. ———

4. Words pointed in the original are provided with dots in the Ms. ———
9. In the name of God, the Compassionate, the Merciful. I trust in God.

4. In the name of God, the Compassionate, the Merciful. I trust in God.

5. body and capable of transacting her business, voluntarily, without compulsion and not against her will, of her own

6. good pleasure, healthy in body, fully in possession of her reason, — that she has emancipated

7. 7. Safira, as her name is in Arabic, and in Coptic Daqâka, daughter of

8. 8. Aryana, the female slave of Iṣṭurheb. She has emancipated this slave-girl

9. in the manner in which slaves are emancipated by their masters, so she becomes her own mistress. But if

10. a son of Iṣṭurheb or one of her reliefs should make any claim with regard to this slave-girl

11. Daqâka after the (completion of) this act, be it any service or any
12. proprietary rights (over her), then his claim is vain and false, a fiction and an unjust proceeding.

13. And this has been written at the end of Ramaqûn of the year three hundred and ninety three.

14. God and His angels know it and God suffices as witness.

15. Al-Ḥasan b. Ibrâhîm b. 'Abbâ b. Ǧâbir b. Al-Ĥasan. Râqiq is witness
16. to all that (is contained) in this act, and he has written (it) in his (own) handwriting.

17. 'Abbâ ar-Râḥmân b. Ǧâbir b. Al-Ĥasan is witness to all that (is contained) in this act, and he has written (it)
18. in his (own) handwriting.

Above the Basma: 

1. This document is valid and Ibrâhîm b. 'Abbâ has written it,
2. and he has written (it) in his (own) handwriting.

A draft of an act of emancipation is shown in PERF n° 842, but this latter, as also P. Berol. 13062 represents a different formulary from the present one.


The witness who signs in this line is with all probability the father of Al-Ḥasan in line 15.

3. The sign on the right hand by the Basma is a paragraph sign of the same form as that which I have illustrated from PER Inv. Ar. Pap.
2150 in CPR III, I, 1, p. 61, 73. In this place it is probably intended to separate the *invocatio* of the act, already indicated by the indenting of the line, from the actual text of the document. The formula تَوْكُتْ عَلَى الَّذِي is often joined to the *Bassula* (PERF n° 884) or set above it (PERF n° 905; P. Berol. 8170 = BAU n° 16); cf. also n° 68.

4. The name أَسْطُورَ فِيِهُ has arisen by composition from *γιγυτός* or *στοιχύς* (cf. n° 663) and *γῆ*; similar compounds are *μακτάρι* or *μιγαρί* (cf. G. HEUSER, *Die Personennamen der Kopten*, I. *Studien zur Epigraphik und Papyrologie*, I, hg. v. F. BILBEL, Schrift 2. Leipzig, 1929, p. 95). The name is short for *Στρέγγις*, Coptic *κατι (CPR II, n° 116*). The name corresponds perhaps to *τιππόλετος*, *τιππόλειτος* (cf. F. PREISSKE, *Namenbuch* [Heidelberg, 1922], col. 151). The name name but without diacritical points, ... , occurs in P. Berol. 9165a.

7. It is significant that the emancipated girl bears two names, one Arabic and the other Coptic. For the former cf. E. GRATZEL, *Die altarabischen Personenamen* (Leipzig, 1906), p. 74 (*سُفِرَة* صفراء) and for the spelling صفراء instead of صفراء cf. the remarks n° 61a (p. 197). One is tempted to connect her Coptic name with the Arabic proper name دِجَالِية (E. GRATZEL, op. cit., p. 69).

8. The name أَنْتِ بَعْرَة is either *آپِنِي* or *آپِنِيَة* (*آپِنِيَة*); P. PREISSKE, *Namenbuch*, col. 47.


11. The arrangement of the three diacritical points in دِجَالِية is treated in CPR III, I, 1, p. 71; cf. also n° 62a.


The last of Ramadān of 932 A.H. corresponds to the 3rd of August, 1963 A.D.


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14. The formula is a paraphrase of Qur’ān III 18 (16), IV 79 (81), 163 (164), XLVII 28. It effects the transition to the signatures of the witnesses, as is the case in P. Berol. 8175, 9165a. This usage appears to be antiquated, at last in respect to the second part of the wording. Cf. the remarks on n° 72a (p. 272).

85

**Marriage Contracts**
(Pl. III)

Inv. nº 159, Rabi' I, 259 A.H. (5th January to 4th February, 873 A.D.).

Brown, fine papyrus, 28.2 x 23.8 cm. On recto an account of corn delivered, written in 20 lines across the horizontal fibres; on verso a marriage contract, written in 19 lines, parallel to the vertical fibres, both texts in black ink. Diacritical points are lacking, but Sin is provided with a slanting dash in ll. 3, 4, 7-10, 12, 16 (cf. nº 40, 59, 61, 64, 65, CPR III, I, 1, p. 72 and note 4).

Place of discovery unknown.

In fairly good condition.

1 بسم الله الرحمن الرحيم


4 مرأة أم بلغ بعد أن فُؤضت


4. After the lacuna in the second half of the line the following letters are to be made out: Alif, Sin written as Sam, provided with a slanting dash placed over it as in nº 40,41 (cf. CPR III, I, 1, p. 71 and note 5), the initial stroke leading to the Ha, perhaps also a part of Dâl and Thâ. The reconstruction is assured by nº 40, 41, 42. 

5. This line is also the following is much obliterated by the decaying of the fibres. Of the fourth word only Wâw remains as also final Alif of the following word, the last letter is uncertain. According to the context, what follows is best supplied in conformity with 1,152.
7. immediately two dinārs wakāli as an immediate payment cash down, and there remain for ʿĀṣa, daughter of Yūsuf,
8. two dinārs to be paid to her by her husband Ismaʿil, freedman of Ahmad b. Marwān, ere the termination of 5[5]e years,
9. reckoning from the month of Rabīʿ I of the year two hundred and fifty seven. Ismaʿīl, freedman
10. of Ahmad b. Marwān, undertakes in respect to his wife ʿĀṣa to fear God, the most high, by making his relationship to and life with her pleasing,
11. according to the ordinance of God—He is mighty and sublime—and to the rule of Muḥammad—may the blessing of God be upon him and may He preserve him, that
12. she shall be kept in amity or dismissed in kindness. Ismaʿīl,
13. freedman of Ahmad, undertakes, that any woman besides his wife ʿĀṣa, daughter of Yūsuf, whom he may marry,
14. [shall be] under the hand of ʿĀṣa, (so that) she may dismiss her in whatever way she will.
15. Yaʿqūb b. Išāq has been entrusted with the carrying out of this contract of marriage and has consented to represent (the bride) and has declared
16. the marriage to be valuable, and Ismaʿīl has agreed to the nuptial gift (both in respect to the part) immediately payable and (to the part) due at a later date and to the conditions named
17. in this contract, and he binds himself by it, he being in a state of sound mind and body and capable of transacting
18. his business, suffering from no bodily disease and no physical defect, in the month of Rabīʿ I of the year two hundred
19. and fifty nine. (The following witnesses) have testified to it.

2. The most likely reading of the niḥba ʿarabī — the ḍ of which is destroyed—is ʿarabī (cf. as-Sāmʿānī, Kitāb al-Anabʾ ed. D. S. Margoliouth, GMS xx, London, 1912, fol. 444v; ad-Dāhāʾi, Muṭṭalīb, ed. P. de Jonge, Leiden, 1881, p. 404; as-Suyūṭī, Lubūb al-Lubāb, ed. P. J. Verkuyl, Leiden, 1840, p. 206). Members of the tribe of Quraish had settled in Upper-Egypt first of all in al-Uṣūnain according to al-Maqrīzī (cf. P. Wüstefeld, El-Maqrīzī’s Abhandlungen über die in Agypten eingesandten
3. The restoration proposed here is suggested by PERF no 935.

4. Cf. Lane's *Account of the Manners and Customs of the Modern Egyptians* (3rd ed., London, 1836, p. 197 ff.), that a proposal of marriage which is made personally by the man to the woman is expressly mentioned in the marriage contract. As a rule this occurred only in the case of adult females who, however, were represented by a sponsor (wa'ir), as required by law, and as shown by documents (cf. no 40, and P. Berol. 12789, 15024). Only in PERF no 935—a draft of a marriage contract—the adult woman has no sponsor, and in no 41 the proposal is addressed to a virgin. In the present instance the bride's paternal grandfather is entrusted with the execution of the necessary legal formalities by the formula which also occurs in no 41b, be being by law appointed to this office along with the bride's father, who is the sponsor of the bride in no 39, 41, 12789, P. Cairo, B. E. Ta'irih no 1735/6, 1, 4 and CSR 1883, or the bride's brother who is wa'il in P. Cairo, B. E. Ta'irih no 1735/6 1, 4, 1735/6 1, 5 (cf. E. Fagon, *Sidi Khalil, Mariage et Repudiation*, Alger, 1908, p. 12; D. Santellana, *Istituzioni di diritto musulmano Malchita con riguardo anche al sistema sciàfo*, I, Roma, 1928, p. 157 ff; J. Wellhausen, *Die Ehe bei den Arabern*, in Nachrichten von der Rgl. Gesellsch. d. Wissenschaften zu Göttingen, no 11 [1892], p. 431 ff.; Th. W. Juysholm, *Handbuch des islamischen Rechts* [Leiden, 1908], p. 209 ff.; E. Schrauf, *Mohammedanisches Recht nach schi'itischer Lehre* [Stuttgart, 1897], p. 6 ff., 9). The Malekite school goes so far as to declare a marriage null (fusha) which is contracted without a wa'il; cf. D. Santellana, op. cit., I, p. 178.

6. For compare cf. no 40, P. Cairo, B. E. no 106, 161 C 1189, and P. Berol. 12789, which is expressed in the form of a threat: "If the husband does not give her a share of his property of her own accord, he shall pay her two-thirds of his property." (cf. P. Berol. 12789, 1, 4; CSR 2083, 3, 1, 4; Th. W. Juysholm, *Handbuch des islamischen Rechts* [Leiden, 1908], p. 209 ff.; cf. for the text of the periphrastic expression "gave her of her own accord" D. Santellana, op. cit., I, p. 179) or "a carpet-dealer" (ibid, and D. Santellana, op. cit., fol. 423) seems to me less probable though possible.

6. The stipulations concerning the amount and terms of rendering the nuptial gift (sudat, wahd) differ considerably in various documents. While the Malekite school sets a minimum of 3 dirhams (1/4 of a dinar), the Shi'ite of ten dirhams, and it is requested that the half be paid down (cf. D. Santellana, op. cit., I, p. 170, 173 ff.), the documents show that the actual practice diverges considerably (cf. Th. W. Juysholm, *Handbuch* [Leiden, 1908], p. 216). The smallest nuptial gift that has so far been encountered is in P. Berol. 8217 and amounts to one dinar, while the largest is found in P. Cairo, B. F. Ta'irih 1735/3, 1735/4 and consists of eighty dinars. In the majority of cases a half is paid on the spot, as is the case here and in no 40, 44, P. Berol. 12789, 8217.

Besides this the following further conditions are found:

<table>
<thead>
<tr>
<th>Signature</th>
<th>Total sum</th>
<th>First installment</th>
<th>Balance</th>
</tr>
</thead>
<tbody>
<tr>
<td>P. Cairo, B. F. no 1571 + 1439 + 1439 (no 44)</td>
<td>2</td>
<td>1</td>
<td>1</td>
</tr>
<tr>
<td>145 (no 45)</td>
<td>4</td>
<td>1</td>
<td>3</td>
</tr>
<tr>
<td>160 + 86 (no 40)</td>
<td>4</td>
<td>2</td>
<td>2</td>
</tr>
<tr>
<td>P. Berol. 15002</td>
<td>5</td>
<td>2</td>
<td>3</td>
</tr>
<tr>
<td>15002</td>
<td>15</td>
<td>5</td>
<td>10</td>
</tr>
<tr>
<td>P. Cairo, B. E. Ta'irih no 1735/5</td>
<td>20</td>
<td>5</td>
<td>15</td>
</tr>
<tr>
<td>1735/5</td>
<td>80</td>
<td>20</td>
<td>60</td>
</tr>
<tr>
<td>1735/4</td>
<td>80</td>
<td>10</td>
<td>70</td>
</tr>
</tbody>
</table>

Respecting the payment of the balance of the sudat the following terms are met with: