University of Michigan Studies
HUMANISTIC SERIES
VOLUME XIII

FRAGMENTS FROM THE CAIRO GENIZAH IN THE FREER COLLECTION
FRAGMENTS
FROM THE
CAIRO GENIZAH
IN THE
FREER COLLECTION
08.14

EDITED BY
RICHARD GOTTHEIL
COLUMBIA UNIVERSITY
AND
WILLIAM H. WORRELL
UNIVERSITY OF MICHIGAN

New York
THE MACMILLAN COMPANY
LONDON: MACMILLAN AND COMPANY, LTD.
1927

All rights reserved
Freer Gallery of Art
Washington, D. C.
PREFACE

The documents from the Cairo Genizah published in this volume were obtained by Mr Charles L. Freer in Egypt in 1908. They now form a part of the collections in the Freer Gallery of Art in Washington, D.C.

In December, 1906, Mr Freer had purchased at Gizeh the now well-known Greek manuscripts of Deuteronomy and Joshua, the Gospels and the Psalms, and fragments of a manuscript of the Epistles of Paul. A report upon them was made by Professor Henry A. Sanders at the meeting of the Archaeological Institute of America in Chicago at the end of December, 1907. Much interest was aroused; and since it seemed probable that the manuscripts had been found in the ruins of a monastery and had formed a part of a monastic library, Mr Freer resolved to spare no effort to obtain other portions of the same collection in case such should have been brought to light. With this in mind, he made a special trip to Egypt in 1908. The most diligent inquiry, however, failed to elicit information that would lead to the recovery of other Greek manuscripts of value; but in his quest Mr Freer did secure some Coptic parchments, in which was included a Psalter, and the Genizah fragments.

The Coptic Psalter was handed to me by Mr Freer in Detroit on September 15, 1908. A few days later his Curator brought to me at the University of Michigan the remaining Coptic leaves and the Genizah documents. All this material was at once examined by Dr William H. Worrell. The Coptic Psalter and the other leaves afterwards were published by Mr Worrell in Volume X of the Humanistic Series of the University of Michigan Studies; in the same series, Volumes VIII and IX, Mr Sanders had already published the Greek manuscripts.

Learning of the presence of the Genizah documents in Detroit, and appreciating, as few scholars would, their value as source material for the history of an obscure but important period, Professor Richard Gottheil in 1912 undertook to prepare them for publication. He had accomplished the extremely difficult task of transcribing the texts when the war broke out. Responding to the call of duty, with much personal sacrifice and risk to health, he devoted himself to humanitarian work in New York until the Armistice, and beyond.
Resuming his preparation of the Genizah material as soon as possible, he finished the first draft of the translation of nearly all the documents, and had commenced the preparation of notes, when an accumulation of work, due to having been called to spend an academic year at the University of Strasbourg, obliged him to ask to be relieved from further responsibility for the completion of the volume.

Very reluctantly the request of Professor Gottheil was granted, and he placed all the material in the hands of Professor Worrell in November, 1924. It is not possible to distinguish by marks the work of the two scholars, but for the final form of the volume Professor Worrell is alone responsible. Professor Gottheil personally examined certain Genizah documents in the Taylor-Schechter, Bodleian, British Museum and Paris Consistoire collections; and his name is therefore given with the observations bearing upon these collections. Similarly his name is mentioned in a number of other instances in which Mr Worrell was unable to verify sources or to express a personal opinion. Dr Samuel Feigin worked out No. XLIV independently, and that number has been printed just as it came from his pen, entirely upon his responsibility.

Professor A. Marx, Professor Ginzberg, and Professor Israel Davidson, all of the Jewish Theological Seminary of America, Mr David Yellin, of Jerusalem, and Mr B. Chapira, of Paris, assisted Professor Gottheil with particular matters which have been acknowledged in their place. Mr Leon Nemoy, of Yale University, verified references to books in distant libraries. Anne MacKenzie Worrell gave vital assistance with references, analyses, manuscript, and proof. The Jewish Institute of Religion, New York, the Case Memorial Library, Hartford, Ct., the Hebrew Union College, Cincinnati, and the University of Michigan, loaned books of reference. To all of these the editors unite in expressing their indebtedness.

The heliotype plates of the volume were executed by the Heliotype Company, in Boston, under the direction of Mr W. C. Ramsay. The cost of publication was defrayed from the Freer Research and Publication Fund of the University of Michigan.

FRANCIS W. KELSEY.

University of Michigan,
July 10, 1926.
CONTENTS

Introduction:

i. The Cairo Genizah xi
ii. The Freer Collection xiv
iii. The Paper xiv
iv. The Handwriting xiv
v. The Dating xvi
vi. The Language and Languages xvi
vii. Arabic xviii
viii. Hebrew and Aramaic xxii
ix. Contents xxiii
x. Geography xxiv
xi. Biography xxiv
xii. Jew and Gentile xxv
xiii. Marriage xxviii
xiv. Religion, Learning, Superstition xxvii
xv. Commerce and Manufacture xxvii
xvi. Proper Names xxviii
xvii. Purpose and Plan of Publication xxx

Texts, Translations and Notes:

I. Two Documents 1
II. Letter 12
III. Letter 18
IV. Letter 24
V. Letter 26
VI. Halachic Fragment 30
VII. Memorandum 32
VIII. Letter 36
IX. Letter 44
X. A Leaf from a Prayer-Book 56
XI. Bill of Divorce 58
XII. Letter 62
XIII. List of Tax-Payers 66
XIV. Leaf from a Merchant's Note-Book 72
XV. Charm 76
XVI. Document 82
XVII. Penitential Hymn 84
XVIII. Leaf from a Merchant's Note-Book 86
XIX. Poetic Fragments upon the Back of an Arabic Document 88
XX. Leaf from a Book of Poems 90
XXI. Letter 94
XXII. A Business Letter 96
XXIII. Notes on the Back of a Letter 100
# CONTENTS

## Texts, Translations and Notes (contd.):

<table>
<thead>
<tr>
<th>XXIV.</th>
<th>Charm</th>
<th>106</th>
</tr>
</thead>
<tbody>
<tr>
<td>XXV.</td>
<td>A Scrap of Paper</td>
<td>108</td>
</tr>
<tr>
<td>XXVI.</td>
<td>Letter</td>
<td>112</td>
</tr>
<tr>
<td>XXVII.</td>
<td>Letter</td>
<td>116</td>
</tr>
<tr>
<td>XXVIII.</td>
<td>Part of a Letter</td>
<td>130</td>
</tr>
<tr>
<td>XXIX.</td>
<td>Pizmonim</td>
<td>134</td>
</tr>
<tr>
<td>XXX.</td>
<td>Part of a Letter</td>
<td>138</td>
</tr>
<tr>
<td>XXXI.</td>
<td>Part of a Letter</td>
<td>142</td>
</tr>
<tr>
<td>XXXII.</td>
<td>Part of a Letter</td>
<td>146</td>
</tr>
<tr>
<td>XXXIII.</td>
<td>Letter</td>
<td>150</td>
</tr>
<tr>
<td>XXXIV.</td>
<td>Letter</td>
<td>156</td>
</tr>
<tr>
<td>XXXV.</td>
<td>Letter</td>
<td>160</td>
</tr>
<tr>
<td>XXXVI.</td>
<td>An Accounting</td>
<td>164</td>
</tr>
<tr>
<td>XXXVII.</td>
<td>Letter</td>
<td>170</td>
</tr>
<tr>
<td>XXXVIII.</td>
<td>Poetic Biblical Paraphrases</td>
<td>172</td>
</tr>
<tr>
<td>XXXIX.</td>
<td>Fragment of Maimonides</td>
<td>176</td>
</tr>
<tr>
<td>XL.</td>
<td>Leaves from the Note-Book of a Marriage Broker</td>
<td>178</td>
</tr>
<tr>
<td>XLI.</td>
<td>Letter</td>
<td>190</td>
</tr>
<tr>
<td>XLII.</td>
<td>Liturgical Memoranda</td>
<td>194</td>
</tr>
<tr>
<td>XLIII.</td>
<td>Agreement in Regard to the Academy at al-Ramlah</td>
<td>196</td>
</tr>
<tr>
<td>XLIV.</td>
<td>Halachic Fragment</td>
<td>202</td>
</tr>
<tr>
<td>XLV.</td>
<td>Leaves from a Note-Book</td>
<td>218</td>
</tr>
<tr>
<td>XLVI.</td>
<td>A Page from a Prayer-Book</td>
<td>226</td>
</tr>
<tr>
<td>XLVII.</td>
<td>Letter</td>
<td>228</td>
</tr>
<tr>
<td>XLVIII.</td>
<td>Letter</td>
<td>236</td>
</tr>
<tr>
<td>XLIX.</td>
<td>Letter from a Lady</td>
<td>242</td>
</tr>
<tr>
<td>L.</td>
<td>Three Letters of Complaint</td>
<td>246</td>
</tr>
</tbody>
</table>

## Indexes:

- Index of Subjects | 267
- Index of Proper Names | 269
- Arabic and Hebrew | 273
# LIST OF PLATES

<table>
<thead>
<tr>
<th>PLATE</th>
<th>Facing Page</th>
</tr>
</thead>
<tbody>
<tr>
<td>I.</td>
<td>Fragment 1a</td>
</tr>
<tr>
<td>II.</td>
<td>Fragment 1b</td>
</tr>
<tr>
<td>III.</td>
<td>Fragment 2a</td>
</tr>
<tr>
<td>IV.</td>
<td>Fragment 2b</td>
</tr>
<tr>
<td>V.</td>
<td>Fragment 3a</td>
</tr>
<tr>
<td>VI.</td>
<td>Fragment 3b</td>
</tr>
<tr>
<td>VII.</td>
<td>Fragment 4</td>
</tr>
<tr>
<td>VIII.</td>
<td>Fragment 5a</td>
</tr>
<tr>
<td>IX.</td>
<td>Fragment 5b</td>
</tr>
<tr>
<td>X.</td>
<td>Fragment 7</td>
</tr>
<tr>
<td>XI.</td>
<td>Fragment 8a</td>
</tr>
<tr>
<td>XII.</td>
<td>Fragment 8b</td>
</tr>
<tr>
<td>XIII.</td>
<td>Fragment 9a</td>
</tr>
<tr>
<td>XIV.</td>
<td>Fragment 9b</td>
</tr>
<tr>
<td>XV.</td>
<td>Fragment 12</td>
</tr>
<tr>
<td>XVI.</td>
<td>Fragment 14a</td>
</tr>
<tr>
<td>XVII.</td>
<td>Fragment 14b</td>
</tr>
<tr>
<td>XVIII.</td>
<td>Fragment 15a</td>
</tr>
<tr>
<td>XIX.</td>
<td>Fragment 15b</td>
</tr>
<tr>
<td>XX.</td>
<td>Fragment 16a</td>
</tr>
<tr>
<td>XXI.</td>
<td>Fragment 16b</td>
</tr>
<tr>
<td>XXII.</td>
<td>Fragment 21</td>
</tr>
<tr>
<td>XXIII.</td>
<td>Fragment 22</td>
</tr>
<tr>
<td>XXIV.</td>
<td>Fragment 23</td>
</tr>
<tr>
<td>XXV.</td>
<td>Fragment 26</td>
</tr>
<tr>
<td>XXVI.</td>
<td>Fragment 27a</td>
</tr>
<tr>
<td>XXVII.</td>
<td>Fragment 27b</td>
</tr>
<tr>
<td>XXVIII.</td>
<td>Fragment 28</td>
</tr>
<tr>
<td>XXIX.</td>
<td>Fragment 30</td>
</tr>
<tr>
<td>XXX.</td>
<td>Fragment 31</td>
</tr>
<tr>
<td>XXXI.</td>
<td>Fragment 32</td>
</tr>
<tr>
<td>XXXII.</td>
<td>Fragment 33a</td>
</tr>
<tr>
<td>XXXIII.</td>
<td>Fragment 33b</td>
</tr>
<tr>
<td>XXXIV.</td>
<td>Fragment 34a</td>
</tr>
<tr>
<td>XXXV.</td>
<td>Fragment 34b</td>
</tr>
<tr>
<td>XXXVI.</td>
<td>Fragment 35a</td>
</tr>
<tr>
<td>XXXVII.</td>
<td>Fragment 35b</td>
</tr>
<tr>
<td>XXXVIII.</td>
<td>Fragment 36</td>
</tr>
<tr>
<td>XXXIX.</td>
<td>Fragment 37</td>
</tr>
<tr>
<td>X.</td>
<td>Fragment 40a</td>
</tr>
<tr>
<td>XLI.</td>
<td>Fragment 40b</td>
</tr>
<tr>
<td>PLATE</td>
<td>PLATE</td>
</tr>
<tr>
<td>-------</td>
<td>-------</td>
</tr>
<tr>
<td>XLII.</td>
<td>Fragment 41</td>
</tr>
<tr>
<td>XLIII.</td>
<td>Fragment 42a</td>
</tr>
<tr>
<td>XLIV.</td>
<td>Fragment 42b</td>
</tr>
<tr>
<td>XLV.</td>
<td>Fragment 43a</td>
</tr>
<tr>
<td>XLVI.</td>
<td>Fragment 43b</td>
</tr>
<tr>
<td>XLVII.</td>
<td>Fragment 45a</td>
</tr>
<tr>
<td>XLVIII.</td>
<td>Fragment 45b</td>
</tr>
<tr>
<td>XLIX.</td>
<td>Fragment 47</td>
</tr>
<tr>
<td>L.</td>
<td>Fragment 48</td>
</tr>
<tr>
<td>LI.</td>
<td>Fragment 50a</td>
</tr>
<tr>
<td>LII.</td>
<td>Fragment 50b</td>
</tr>
</tbody>
</table>
INTRODUCTION

i. THE CAIRO GENIZAH

The Hebrew word genizah means “safe-keeping,” “hiding,” “archive,” “treasury,” “hiding-place.” Specifically it means a depository where worn-out, heretical, or disgraced books, written or printed, useless documents and letters, or other objects of pious solicitude, are stored.

Genizahs among Jews, and similar institutions among Christians, owe their origin doubtless to the feeling that objects hallowed by religious or personal use and association may not be destroyed even though they have ceased to be useful. Fear of profanation leads to the practice of hiding them, in walls or attics, in the ground, or with the dead, in order that, like the beloved dead, they may remain forever safe until obliterated by Time, under the dispensation of Providence. In Europe and elsewhere a corner of the graveyard was set apart for this purpose. There is such a place in Florence, marked by an appropriate inscription. In the ancient Coptic “Red Monastery” at Sohaj worn-out prayer-books, vestments, and altar-paraphernalia are thrown into a pit. The theological motivation among the Jews is the protection of the Divine Name from desecration. Genizah papers are indeed sometimes called shemoth, “names.” Islam shows a similar solicitude for any piece of writing or printing, because it almost certainly contains the Name of God.

The word genizah has now become a proper name, designating the literary limbo of the ancient Synagogue of Elijah in Old Cairo. The Genizah and its contents have had a long history which unfortunately cannot yet be written because of the incompleteness and hearsay character of the evidence. From the account of Mr E. N. Adler in the Jewish Encyclopedia, vol. v, pp. 612 ff., we learn that the Synagogue was originally a Christian church, bearing the name of St Michael. Chosroes, partly as an enemy of the faith of Byzantium, and partly no doubt as the heir of Cyrus, in 616 turned the Synagogue over to the Jews. Benjamin of Tudela visited it in the twelfth century, and thought it a very ancient place. The great Egyptian

1 Large Roman numerals in parentheses indicate the fragments in the Freer collection; and Arabic numerals in parentheses indicate the pages of the present volume.
2 For genizah ceremonies see Revue des Écoles de l’Alliance, 1901, p. 103.
4 Lane, Manners and Customs of the Modern Egyptians, ch. xiii.
5 Or Ezra, or Moses. See also the Jewish Encyclopedia, vol. v, pp. 60 ff.; Encyclopaedia of Religion and Ethics, vol. vi, pp. 187 ff.; Steinschneider in Zeitschrift für hebräische Bibliographie, vol. x, p. 89; also the many articles in the Jewish Quarterly Review.
antiquary, al-Ma‘krizi (A.D. 1364–1442), writes: “Synagogue of the Syrians: This synagogue is in the street of Kasr al-Sham, of the city of Cairo, and it is ancient. There is an inscription above its door, in the Hebrew writing, engraven in the wood, to the effect that it was built in the year 336 of Alexander (A.D. 24), which is about 45 years before the second destruction of Jerusalem, by Titus (A.D. 70), and 600 years before the Hijrah (A.D. 622). And in this synagogue there is a copy of the Law which all agree to be entirely in the handwriting of the Prophet Ezra.” No doubt Mann is right, and we are to understand that the inscription read “(1)336” of the Seleucid Era, which is A.D. 1024 (The Jews in Egypt and in Palestine, vol. ii, p. 375). Simon van Geldern at about 1750, and Jacob Saphir in 1864, both saw the Synagogue and its genizah, and recognised the value of their treasures.

Mrs Agnes Smith Lewis tells us casually⁶ that the first known Genizah leaves were brought to Europe by Dr Lansing; but there appears to be no support for the statement. Mr E. N. Adler in 1888 visited the Synagogue; but he did not succeed in seeing the contents of the Genizah, for he was told that they had been buried. In the early nineties Professor Gottheil used to see the desk of Dr Neubauer, the sub-librarian of the Bodleian Library at Oxford, covered with portions of books which Dr Neubauer told him had come from the East, his professional discretion not permitting him to disclose their exact source. The Bodleian catalogue makes the statement that in 1890 the Rev. J. Chester bought some leaves in Cairo for the Bodleian Library, and adds that “the credit of first recognising their possible value to Hebrew literature belongs to Dr Neubauer.” In Anecdoten Öroniensia (Semitic Series, parts 4–6, Medieval Jewish Chronicles II, 1895) Dr Neubauer published a chronicle which had evidently come from the Cairo Genizah⁷. In January, 1896, Mr Adler again came to Egypt, and, with the knowledge and help of the Chief Rabbi of Egypt, he took away a sackful of parchment and paper leaves.

On May 13th, 1897, Dr Schechter observed in a bundle of fragments brought from southern Palestine by Mrs Lewis and Mrs Gibson, a time-worn leaf of the lost Hebrew original of Ecclesiasticus⁸. With the promptness which was characteristic of him, Professor Schechter set out immediately for Cairo with the single purpose of bringing back the entire contents of the Genizah to Cambridge. Armed with an introduction to Lord Cromer he went to Egypt. A word from the latter to the Jewish authorities in Cairo opened up the old chamber. Professor Schechter was able to take away with him in sacks, at his own estimate, not less than one hundred thousand pieces of vellum and paper. He has given an account of this visit in his article, “A Horde of Hebrew Manuscripts⁹.”

One doubts, however, whether Schechter brought back all that was in the Genizah. Undoubtedly the place had been plundered before his

---

⁷ P. xi.
⁹ Studies in Judaism, Second Series, 1908, pp. 9 ff.
INTRODUCTION

coming, and he was cheated by the men who worked with and for him. Mrs Lewis tells us that leaves were somehow stolen between the packing and unpacking; and that she personally bought some of these from dealers in Cairo. At any rate, a lot of the material had escaped. The Jews themselves had taken the overflow of the Genizah proper, and buried it in their cemetery in the desert, called al-Basātin, where they had constructed several underground chambers for the purpose. From this place Professor Gottheil in 1910 secured fragments, both early and late. So much had escaped that there is hardly a large library in Europe that is without its collection of Genizah fragments. Of first importance in this respect are the British Museum, the Bodleian, the Jewish Consistory of Paris, the Royal Library of Berlin, the Municipal Library of Frankfurt and the library of the Archduke Rainer, in Vienna. Many private collections also possess them. Dropsie College, Philadelphia, is the custodian of some four hundred and fifty documents, apparently from the Cairo Genizah.

No list has ever been made, nor is one likely soon to be made, of all the places where Genizah fragments have found a resting-place.

The contents of Mr Adler’s famous “sack” were brought to the Jewish Theological Seminary of America, in New York, where they are at the disposition of American scholars; and the great mass of material removed officially by Professor Schechter is now the Taylor-Schechter collection at Cambridge.

It seems certain that the Genizah, once filled to overflowing—literally overflowing into the community cemetery—is now emptied of everything of value. The three most recent visits disclosed nothing but printed matter. But a great deal may still be in the hands of dealers.

The Synagogue had been repaired some time before Schechter’s visit, most probably about 1890, shortly after which date the Genizah material began to appear at the Bodleian. To quote from a reliable correspondent, whose name cannot be mentioned: “Before the late Dr Schechter transferred its remains to Cambridge, many dealers helped themselves to small bundles of fragments which they would obtain by bakhshish from the beadle of the old Synagogue at Fustāt (Old Cairo), where the Genizah had been discovered in an attic as a result of the work of repairing the Synagogue. The workmen on tearing down the roof dumped all the contents of this attic into the court-yard, and there the MSS were lying for several weeks in the open. During these weeks many dealers could obtain bundles of leaves for nominal sums. They later sold these bundles at good prices to several tourists and libraries.”

But the Genizah was known in 1750 and 1864, as we have seen, and hence could not be “discovered.” Also, if “all the contents” were dumped into the court-yard, they must have been restored, in part at least, to the Genizah before Schechter’s visit in 1897, for he found them there. In view of all the statements, perhaps the contents of the Genizah and the entrance to it, were always known to the Synagogue authorities. They deceived Adler upon his first visit, in 1888, with a conventional answer: The contents of a genizah are regularly buried. Before the repairs, the contents and their whereabouts were well known, but not their value. That fact appeared to the Synagogue authorities only after they had seen the beadle sell to the dealers.

Formerly in the (Cyrus) Adler, Sulzberger, Amram, Friedenwald, and Cohen collections. These, together with other Genizah material in Philadelphia, are characterised by the late Dr B. Halper in his Descriptive Catalogue (1924).
INTRODUCTION

The Genizah documents which have thus far been examined have contributed immensely to the history of the Jews in the eastern Mediterranean, especially in Egypt. Before the discovery little was known of the government of the communities, their tastes and activities, their daily lives. The article "Egypt" in the *Jewish Encyclopedia*, written in 1903, in the absence of a second edition, proves this work has been overtaken by the excellent book of Dr Jacob Mann, *The Jews in Egypt and in Palestine under the Fāṭimid Caliphs* (Oxford, 1920-22). It is hoped, however, that some day all the Genizah material will be published in the original texts, and with logical or chronological sequence, in a *Corpus Geniziacorum*; and that before long some body of scholars and some Maecenas will be found to undertake the task.

ii. The Freer Collection

The Genizah documents edited in the present volume were purchased by Mr Charles L. Freer of Detroit in the year 1908, from a dealer in Gizeh. Nothing further is known of their provenance. They were probably picked up by the curious or the speculative at the time when the Synagogue was being repaired. Every Egyptian knows the negotiable value of antiquities, particularly of inscribed leaves. It is, of course, also possible that they were dug up by natives after being regularly buried by the authorities of the Synagogue. It is even possible that they never were in the Synagogue, but that they were obtained from some ancient cemetery, where they had been originally buried with the dead.

The Freer collection of Genizah documents has been placed in the Freer Gallery of the Smithsonian Institution at Washington, D.C.

iii. The Paper

All the fragments are written upon Paper.

Nos. V, VI, VII, VIII, IX, X, XII, XIII, XV, XIX, XXIII, XXIV, XXV, XXVI, XXVII, XXVIII, XXX, XXXI, XXXII, XXXIV, XXXV, XXXVIII, XXXIX, XLII, XLIi, XLIV, XLV, and XLVI are without screen-marks. Nos. I, II, III, IV, XI, XIV, XVI, XVII, XVIII, XX, XXI, XXIX, XXXIII, XXXVI, XL, XLVIII, and XLIX have coarse, and Nos. XXII, XXXVII, XLI, XLVII, and L, fine screen-marks.

Watermarks are to be found on Nos. XXVII and L. The former is apparently a mailed torso, and the latter a hand-and-star such as was employed by manufacturers in France, Switzerland, and Sicily, between A.D. 1490 and 1590, according to Briquet, *Les Filigranes* (1907).

iv. The Handwriting

Although some of the hands betray a familiarity with Arabic writing (XXVII), there is very little of Arabic writing to be found in the collection. The instances are: Nos. XVI (entire), XXVII and XXXV (addresses), II and XIX (scrawls on the back which we have not attempted to explain).
INTRODUCTION

The Coptic numerals employed in No. XL would seem to indicate some contact with the Coptic-Arabic fiscal system.

The collection as a whole is written in Hebrew characters. There is nothing remarkable in the use of the Hebrew alphabet by the Jews when writing Arabic. They have done similarly in Persia, Spain, the Slavic countries, and America. So also the Greeks and Armenians use their national alphabets for writing Turkish. For a time the Jacobite Christians of the Lebanon wrote Arabic in Syriac characters, the so-called Karshūnī. Just as the use of the Arabic script quite generally follows the adoption of Islam, so the use of the Latin or the Greek alphabet shows historical and cultural relationship to the Latin church or the Greek church respectively. It is perhaps not that the letters are more sacred than the language; but that the letters can still be taught after it becomes impossible to continue the tradition of the language.

The variety and difficulty of the hands present at once the chief problem of the editors; although Hebrew writing, in the very nature of the case, is not usually so difficult as the freely ligatured Arabic. One group in particular, Nos. III, XII, XXII, XXXIII, XXXIV, and XXXV, is written in a very bad Hebrew hand in which similar letters are scarcely differentiated at all. Even for a Jew of that time and place these letters could not have been more legible than the proverbial scrawls of Horace Greeley are to us. As modern analogies to these memoranda-slips and leaves from note-books, we are to think of the slips which are issued to us by our grocers, or the personal memoranda and agenda which we carry about in our pockets.

It has been difficult to find a satisfactory standard for the classification of hands. The traditional terms, "square," "half-square," and "cursive," have no definitive and generally accepted meaning. "Square" is used to designate the group of hands most nearly like the standard type of our Hebrew bibles. "Half-square" means usually the group resembling the "rabbinic" or "Rashi" type of the printers; "cursive" means perhaps a running hand with ligatures. But "square" hands become careless, and begin to look like "rabbinic"; while truly "cursive" hands can hardly be found at all. In this collection, in spite of the carelessness of many of the hands, there is only one (XXI) really "cursive" hand, in the sense of being freely ligatured.

Under these circumstances it has been thought best to invent a system, if only for the purposes of this volume; and to give the three traditional terms a definite meaning. As the letter ס is the most variable in the alphabet, and as its variation stands in a certain relation to the classes, "square," "half-square," and "cursive," we need only to define these classes in terms of the form of ס. In very few cases is the result belied by the general impression of the writing.

12 Bernheimer, Paleografia Ebraica, Florence, 1924, has come to hand too late for consideration.
The square type is made with five strokes: $\mathbf{N}$.  
The half-square type is made with three strokes, and still resembles the square: $\mathbf{N} \times \mathcal{N}$.
The cursive type is made with three or even two strokes, and does not much resemble the square: $\mathbf{K} \mathbf{N} \mathcal{S} \mathcal{T}$.

Nineteen of the documents may be dated, exactly or approximately. If these be arranged in chronological order no definite development is apparent. E.g. No. XLVII, of A.D. 1067, has the same cursive form as No. XLI, which is certainly later than 1412. On the other hand, it appears that while cursive hands are commonest in letters and memoranda, square and half-square hands are employed in legal documents (XI, XLIII) and in other formal (XXXI, XXXII, XL) writing, and by persons writing letters from Jerusalem (V, XXVII).

v. The Dating

Unfortunately only nineteen of the fifty fragments can by any means be dated. Of these the earliest appears to be No. V (c. 1016?) or No. XLIII (1043), and the latest No. L (c. 1530?) or No. XL (1511). The undated ones may, of course, fall outside these limits. General considerations make it likely that nearly all of the collection belongs to the early or middle part of this period; and it is disappointing not to find some reference to the Crusades or the Mongol invasions.

vi. The Language and Languages

The interpretation of many of the letters is made peculiarly difficult by a certain characteristic vagueness, incoherence, and obscurity of language (18). The editors are well aware of their failure in many instances to grasp the meaning of the texts (139 ff.). Some of the trouble arises from pure slovenliness of thought and expression. Confusion between two possible forms or constructions, which present themselves simultaneously to the mind of the writer, are very common (36, 46, 119–126, 138, 152, 153, 158). To the obscurities of very bad Arabic (151) and Arabic under some strong foreign influence (XXXIII) are added the inelegancies of speech-mixture. Hebrew and Arabic are often frankly combined in a single document, even of some pretensions (XLIII). But Arabic and Hebrew are combined in the same words (XV); Arabic words are used in a Hebrew sense, and Hebrew words in an Arabic sense (39, 162); and the Arabic and Hebrew articles are even combined (104).

One cannot escape the impression, however, that there is a considerable element of deliberate geheimthuerei: "My letter has gone forward to you with the 'dogs,' who will tell you about it" (19). "And the 'Elephant'—God keep him!—did not wish to give colors" (65). "The writer of it is the slave, your insignificant servant, Genesis-Exodus" (133). Some of this is due to fear of the interception of letters, no doubt: "And it is not possible for me to explain to you..." (151). Much of it arises from the trade-slang of a forgotten age: No. XXXVI is an excellent example of this. Some of
it may be humor: "Bought a slave" means "became the father of a son" (51). "The bed is the most important thing in the house" (21). "I needed first of all a tailor" (151).

The elaborate ceremonial of address in the letters, whether in Hebrew or in Arabic, suggests some relationship with the highly developed epistolary technique of the Arabs, as set forth in such books as the *Subḥ al-ʿAṣḥāʾ* of al-Kalḵashandi (died A.D. 1418)\(^\text{13}\).

The languages used are Arabic, Hebrew, and Aramaic.

Except in the few cases where the language is bad, we may assume that Arabic was the mother tongue of the writers of all these documents. It is used for most of the personal letters, notes, and memoranda; and documents in Hebrew have a tendency to lapse into it. Hebrew is the language of formal letters, or letters written by proficient persons with a motive for emphasising the bond that united the Jews. Hebrew is the language of the poetic pieces, all more or less religious, and Aramaic the language of documents (XI); but words from both languages are often introduced into Arabic texts, especially where Jewish institutions are concerned.

It is perhaps unnecessary, except for completeness, to remark here that Hebrew was properly the language of Canaan (Isaiah xix, 18). Themselves a part of the Aramean migration, and in contact with Aramaic (Gen. xxxi, 47; II Sam. x, 6; Jud. xviii, 28), the Jews must have become more familiar with Aramaic after the deportations of Israelites and importation of Aramaeans in 734 and 722 B.C. (II Kings xv, 29; xvii, 6, 24; Ezra iv, 2, 10). Aramaic was understood by Judeans of the upper classes as early as 701 B.C. (II Kings xviii, 26; Isaiah xxxvi, 11). During the fifty years of exile in an Aramaic-speaking Babylon the Jews must have learned that language thoroughly, as the steady process of aramaisation in post-exilic Hebrew testifies. The writer of Ezra (end of fourth century B.C.) and the writer of Daniel (about 167 B.C.) not only include Aramaic documents and reports, but themselves use Aramaic within the body of a Hebrew book, intended for Jewish readers. With the beginning of Hellenistic times Hebrew seems to have perished as a spoken language. It was replaced by Aramaic and Greek. After the decline of Greek in the fourth century, Aramaic, in various forms, continued to be the language of Jews in the orient until the Muslim conquests, in the latter part of the seventh century A.D. Medieval and modern Hebrew have so strong an infusion of Aramaic at times, that they may be said to consist of a mixture of the two. This did not occur with Arabic, probably because of the greater difference between Arabic and Hebrew; although Arabic became the chief language of the Jews in the East.

\(^{13}\) Cf. a similar work in *Zeitschr. der deutschen morg. Gesell.*, vol. lxx, pp. 7 ff. British Museum 182, Hebrew A3, gives suggestions for writing to a superior for assistance.
INTRODUCTION

vii. ARABIC

At times the Arabic used approximates to the classical idiom. The suffix -kumu occurs in a rajaz-verse (133); and there are instances of the ʿaṣrād and the taʿwīn (41). But for the most part the Arabic is colloquial in some degree. The type is usually Egyptian; but it is often Palestinian or Syrian, or even Maghribi (VII). This colloquialism varies from a slight coloring or an occasional slip, to an out-and-out use of the vernacular (IX, XII, XXVI, XXVII, XXVIII, XXX, XXXIII, XXXIV, XLV). In the two letters (or two parts of one letter?) written by a slave (or servant?) to his master (XXVIII, XXX) we have perhaps the oldest existing specimens of colloquial, howbeit Jewish Arabic. The writer spells both his Arabic and his Hebrew words phonetically. No. XXVI is most peculiar, if indeed we have read it properly.

Orthography and phonology must be treated together, as we cannot always know whether we are dealing with peculiarities of spelling or peculiarities of pronunciation. Some of the texts are more phonetic than others, writing the consonants and long vowels apparently as heard and spoken (130), and even occasionally indicating the short vowels (63, 139).

The Hebrew letters employed in expressing the Arabic sounds are those which etymologically correspond to the Arabic letters; but some cases require special comment:

\[
\begin{align*}
\text{and } & \ & = \scriptstyle\text{h} \\
\text{and } & \ & = \text{b} \\
\text{and } & \ & = \text{z} \\
\ & = \text{z}, \text{rarely } \ & \text{v} \ & (3) \text{ under influence of } \ & \text{b} \ & (15) \\
\ & = \text{z}, \text{rarely } \ & \text{t} \ & (51) \\
\ & = \text{i, rarely } \ & \text{y} \ & (138) \\
\ & = \text{v}, \text{indicating a non-Cairene pronunciation} \\
\ & = \text{i}, \text{rarely } \ & \text{m}, \text{as in Europe} \ & (122, 138) \\
\ & = \text{j} \\
\ & = \text{p}, \text{rarely } \ & \text{m} \ & (152), \text{or omitted, because } = \text{hamzah} \ & (154) \\
\ & = \text{m}, \text{rarely } \ & \text{m} \ & (50, 140), \text{or } \ & \text{y} \ & \text{under influence of } \ & \text{n} \ & (63) \\
\ & = \text{y}, \text{rarely omitted, in numerals} \ & (138) \\
\ & = \text{m}, \text{rarely omitted, in } \ & \text{f} \text{[hd]} \ & (112) \\
\ & = \text{m}, \text{passim. Short } i \ also? \ (138, 230) \\
\ & = \text{y} \\
\ & = \text{n}, \text{rarely } \ & \text{m} \ & (12 \text{ ff.,} \ 159) \\
\end{align*}
\]

In the way of forms and syntactic peculiarities not necessarily colloquial:

\[
\begin{align*}
\text{לע} & \text{ב for } \text{לע} \text{ב} \ (114, 152) \\
\text{לע} & \text{ב for } \text{לע} \text{ב} \ (150, 152) \\
\text{לע} & \text{ב for } \text{לע} \text{ב} \ (38)
\end{align*}
\]
INTRODUCTION

Also the frequent omission of the article, the strange use of prepositions, and the redundant “it” (XXVII especially).

Peculiarities of vocabulary not necessarily colloquial:

- “he intends” (24)
- “acquittal” (35)
- “business” (162)
- “by agreement” (43)
- “forced” (34)
- “value” (164)
- “do not be concerned” (154)
- “shipment” (97)
- “business” (37)
- “matter” (63)
- “he should urge” (39)
- “judiciable claim”? (43)
- “master” (138, 140)
- “mouldiness” (122)
- “risked” (152)
- “may he recompense” (154)
- “I pay to him, to remain under his management”? (32 ff.)
- “he liquidated them”? (39)
- “he asserted”? (34 f.)
- “their delivery”? (97)
- “moment” (162)
- “she summoned to court”? (55)
- “he said” (34 ff. et passim)
- “myself” (140)
- “embroidery” (152)
- “prunes” (123)
- “quarrel”? (132)
- “manager” (193)
- “despatcher” (228)
- “he treated”? (112)
- “I borrowed” (140)
- “we inquired” (45)
- “purchase-price”? (164)
INTRODUCTION

“payable next year”? (141)
“inspector,” “overseer” (141)
“worry” (36 et alibi)
“chaff”? (118)
“favor”? “wages”? (63)
“police” (69, 95)
“was not able” (112, 121)
“wished;” “tried” (121)
“for”? (20 et alibi)
“soap” (123)
“profiteering”? (125)
“Purim” (46)
“before”? (120)
“because”? (21)
“the inquirer”? (62, 150 et alibi)
for, “I being impatient for”? (126)
“doings” (127)
“cost”? “load”? (57, 73)
“estate”? (49)
“church” (19, 120, 156)
“reconciliation” (42)
“dowry”? (57)
“about”? (119)
“affairs”? (20)
“your obedient servant”? “slave”? (24, 133)
“ship’s captain” (48)
“you sent” (50)
“it had paid” (150)
“important thing”? (20)
“it might be due”? (9)
“son”? (39)
“he collected” (119)

Of especial interest are the instances of colloquial phonology (Egyptian, unless otherwise stated):
Loss of ‘ in numerals (114, 138, 163 et alibi).
Loss of final -hi (112).
New ’ arising out of k (154 bis), or trilaterality (199).
Change of ‘ to l before the voiceless stop t (63).
INTRODUCTION

Change of s to š before the emphatic stop t (15).

Loss of final short vowel of verbal forms, resulting in shortening of preceding vowel (34), or (when the root ends with l) assimilation to the l of the preposition (46, 138, 140, 156).

Accent on first syllable in broken plurals of the form fā'ālāl, with consequent shortening of second syllable, so as to produce the form fā'ālāl (160 et passim).

Maghribī accent on last syllable with consequent loss of initial vowel in ibn and abū (32, 41, 69).

Colloquial forms are frequent:

wilād for awlād (40).

Characteristic forms of numerals (138).

Maghrībī hūmā for hnm (140).

lē and ilō for lahn (Palestinian and Syrian, 33).

hūdī for hādha (Palestinian and Syrian, 152).

di for ḫādha (162).

ēsh for mā (Palestinian and Syrian, 21, 39, 52, 124, 152).

lēk for ḫādhhā (Palestinian and Syrian, 152).

The negative suffix -sh[e] (54, 65, 121, 140, 150, 151), at times still objective and not yet adverbial (150, 151).

The present-tense-prefix bi- with the imperfect (39, 112, 152).

The Maghrībī first-person-singular (sic!) prefix with the imperfect, n, if it be not a mere use of “we” for “I,” (Spanish-Moroccan? 152 et alibi.)

The external t in the VIIIth form of the verb (51, 52, 53, 160).

Metathesis of first vowel in verbs whose third radical is y, e.g. ilkhēt for hākaitu (Palestinian, 140).

Inflection of verbs whose third radical is ' (47) and verbs whose second and third radicals are identical (155), as though they were verbs whose third radical is y.

Simplification of yutma'īn to yutammin (47).

The pseudo-verb fī[h] (151).

The conjunctions walla (125) and ila wa (56).

The adverb lissa (65).

Syntactic peculiarities of the colloquial:

The relative pronoun alladhi is at times used as a conjunction in the manner in which its colloquial counterpart, illi, is used in Cairene vernacular at the present day. This is precisely the history of the Germanic demonstrative (English that) which becomes relative and then conjunctive: “That book that denies that such is the case” (45, 130).

The Hebrew letters ש occur many times in such a way as to appear to be the Arabic conjunction an, used as an indefinite relative pronoun (45, 51, 54, 96, 130). As everyone knows, Arabic has no indefinite relative pronoun. This an would seem therefore to be used in the manner of Hebrew א. At times it stands between an undetermined noun and its attributive adjective (45, 54, 96).

The conjunction an is omitted (121).

The participle is used for a finite verb (51).
INTRODUCTION

Vocabulary and idioms which are like modern colloquial:

- **battāl**, "worthless," "bad" (34)
- **baka**, "he became"? (44, 63)
- **fāb**, "he brought" (38)
- **yejīb**, "that he bring" (121)
- **jābu**, "they would bring [a price]" (39)
- **jāwāb**, "letter" (62)
- **hājah**, "thing" (19, 63, 120, 160), plural, **hawā'ij** (154, 187)
- **tāra**, "story" (47)
- **dā**, "he gave" (56)
- **rāh**, "he went" (46)
- **ruḥt fī ḥāli**, "I went about my business" (140)
- **ashtar**, "cleverer" (160)
- **nāsh**, "rascal" (113)
- **'aiz**, "desirous" (46)
- **kābādū**, "they have received" (120)
- **ti[f]rā `anni......as-salām," give my greetings to......"** (154)
- **bi naẓrak**, "with your favor" (141)
- **nusṣ**, "half" (122)

viii. Hebrew and Aramaic

The few Hebrew words which are spelled phonetically after the Arabic fashion (130) indicate the Sephardic value of the vowel ֜ (130). In No. XV, however, we have ֔ נול for לוה, and ֔ י for יול, and ֔ פל for פליס (77, 79), indicating that ֝ was pronounced ֞, and that the accent rested upon the penult. Both of these peculiarities are foreign to the present pronunciation of Hebrew by Jews of Sephardic origin in Arabic-speaking lands, and characteristic of the pronunciation of Jews of Ashkenazic, Yemenite, Persian, and Caucasian origin. There is no reason for suspecting Ashkenazic influence more than the others.

Arabic אבפ frequently becomes בַּנֶּק (142) on the analogy of ancient names, such as Abimelech (142).

Very few unusual meanings appear. רְהֹּר, which generally means "picture," must mean "copy" (29). יָהָּל, "Hagarene," a biblical word, referring to a certain Arab tribe, stands for "Arabic" in general (27), instead of שֶֹר. נִשְׁבּוּ is a technical term for the chief figure which appears in the vision seen by a crystal-gazer (76). The poet, in quest of rimes, invents new words (173, 175).
INTRODUCTION

ix. Contents

Of theological material there is only an unimportant fragment of Maimonides (XXXIX), an equally poor one of Simeon Ḳayyāra (VI), and an extremely problematic jumble of halachic notes of very doubtful origin and purpose (XLIV).

Poetry (pizmōnim) is represented by a panegyric of Abraham Maimuni (XXIX), religious poems or hymns (pizmōnim) and fragments (XVII, XIX, XX), including a biblical paraphrase (XXXVIII).

The liturgy is found in two specimens (X, XLVI), and liturgical notes in three (XXIII, XXV, XLII). None of these, except possibly XLVI, is of any interest. Nos. XXIII, XXV, and XLII are not only extremely difficult to translate and explain, but very difficult to account for.

There are two interesting magical texts or amulets (XV, XXIV), the former to be used in connection with some “scrying” or crystal-gazing ceremony.

Four of the items are documents in the precise legal sense: the extremely important formal agreement about the order of precedence in the Academy at al-Ramlah (XLIII), an interesting bill of divorce (XI), two documents recording the settlement of an indebtedness incurred in a partnership undertaking (I), and an all but completely unintelligible receipt in Arabic script (XVI). No. VII is the memorandum of an indignation meeting held by a defrauded investor, and hardly a legal document. The same may be said of the list of tax-payers (XIII), leaves from merchants’ note-books (XIV, XVIII), and an accounting of expenses incurred by a business expedition (XXXVI). Two records of marriage-settlements, with long lists of articles belonging to the bride (XL, XLV), and a record of the sale of a slave (XLV), are probably informal documents.

Of the fifty numbers in the collection twenty-four contain letters. Nos. XXX and XXVIII probably are parts of the same letter, and XXXI and XXXII are certainly such; while No. L contains three distinct communications. We thus have twenty-four letters also. Not only do the letters constitute nearly half of the collection, but they are by far the most interesting part of it. In the picture which they give of Jewish life in Egypt from about A.D. 1000 to 1500, there is much that is characteristic of Jewish life and of life everywhere.

Letters were carried by travellers (47) or runners (XLVII) over vast distances, and arrived infrequently (47). Anxious relatives at home beg the young man to write oftener, and he replies that he is too busy (51). Every sort of letter is represented. There is the family-letter, mostly about personal trials and troubles (III, IX, XXVII, XXVIII, XXX); the begging letter of an aunt (XLIX); the appeal of a worthy man to the munificent al-Tustari (XXXI–XXXII); the wheedling, half-threatening, plea for assistance in behalf of another (XLVIII); on the loss of a friend (XII); the trivial polite letter (XXVI); to a departed guest (XXXIV); upon fleeing to Alexandria (XXXVII); on general business matters (XXII); to a business associate (XII, XXXIII); complaining to a business partner of
INTRODUCTION

his timidity (XXXV); from a wily old man in Jerusalem who knows better than to speculate in sugar (XLI); from a half heat-stricken man held up at a lonely caravan-station in Sinai (XLVII); about the adjustment of a debt (IV); about a real-estate controversy (VIII); about a case of divorce (V); complaint of political intrigue against the writer (II); exposure of a corrupt and tyrannical judge (L). From these letters, supplemented by the other material in the collection, we derive the data underlying the following sections.

x. Geography

The geographical range of the documents is from Aleppo and Turkey in the north to Aden in the south, and from Spain and France in the west to Colombo and India in the east.

Most important is Egypt, the home of prosperous Jewry. A number of Egyptian places are mentioned. At al-Fustat (Old Cairo) was the congregation and Synagogue of Elijah, in whose archives were kept important letters received, and copies of important letters sent. Perhaps the Canal mentioned in No. IX is the ancient water-way which gave its name to the street al-Khalīg in modern Cairo (54). Alexandria is spoken of, and appears in several personal and family names.

Palestine, and particularly Jerusalem, are objects of concern. There is an allusion to the Jewish Quarter, to the Rubā‘iyah (Mūristān?) and the Church (of the Holy Sepulchre?). There has been an earthquake, or similar catastrophe, and the “Glorious Place” has collapsed, and must be rebuilt (31). In the Holy City the chief necessities of life, then as now, were fuel-wood and olive oil, for heat and light (121), except when there was actual want of food (123). No. XXVII gives the familiar picture of Jewish misery in Jerusalem. Other places in Palestine and Syria are mentioned: Hebron? (118), al-Ramlah (201), Safed, Kafr Yāsīf, ‘Ain al-Zaitūn (L), Tyre (127), Aleppo (103, XLVII). All the stations on the caravan route between Cairo and Damascus are mentioned in No. XXX. Caravans from Aleppo and Damascus stop at Kaṭyāh in Sinai (XLVII).

There seems to have been a group of Cairene Jews, settled at Aden, South Arabia, and engaged in the trade with India and Ceylon. They even occasionally went to Colombo (IX).

Spanish Jews are often alluded to (179, L), and Spanish ships (123) are once mentioned; also people of Sicily (75) and commerce with that country (123); perhaps even France (99). The writers of XXI and XXVII were probably of Moroccan origin, as were doubtless others (153).

xi. Biography

A great many personal names appear; but most of them are not to be identified, and many of them are as indefinite as “Abraham Cohen” would be in modern New York, or “Muḥammad” in Cairo.

The following are a few of the names which seem to be more or less certainly placed. The references in each case are to Mann, The Jews in Egypt and Palestine under the Fāṭimids, vol. i (1920); vol. ii (1922).
INTRODUCTION

1. Abraham Maimuni (135), son of the great Maimonides, born 1186, died 1237.

2. Abraham, son of Shema’yâh the Hâbêr, descendant of Shema’yâh Ga’on (7), signatory of many documents, alive in 1088 (Mann, ii, 232).

3. Abû al-Faraj (25), perhaps the same as Abû al-Faraj, son of Abû Zakari, a judge at al-Fuṣtat, alive in 1301. Both father and son bore the title “ra’îs” (Mann, i, 246).

4. Halôf ha-Levi, son of Manasseh (111), signatory of documents in conjunction with No. 2, and therefore contemporary (Mann, ii, 232).

5. The Ḥazzân Bayyân (53)—a strange form and word-order—perhaps the same as Abû ’l-Bayyân the Hazzân, about 1050 (Mann, i, 242; ii, 308).

6. Immanuel, son of Yehi’el (61), perhaps a descendant of the Yehi’el who lived in the twelfth (?) century (Mann, ii, 303 ff.).

7. Jacob, son of Joseph ha-Hasidî (26), perhaps the same as the head of the Jewish court who signed documents at al-Fuṣtat in 1016 and 1018, and at Aleppo in 1028 (Mann, i, 37, 150).

8. Judah ha-Koḥën, son of Eleazar (13), was dayyân at Bilbais from 1187 onward (Mann, ii, 317).

9. Mebûrakh, son of Nathan (111), a known signatory of twelfth-century documents (Mann, i, 222, 227; ii, 293).

10. Nahrai, son of Nissim (129), perhaps the same as the famous scholar by that name who died between 1050 and 1098 (Mann, i, 204 ff.; ii, 240 ff.). But the prefixed “Abû Yahyâ” would refer to a supposedly well-known son, of which there is no record.

11. Nathan, son of Abraham (199), usurper of power in the Palestinian Academy (XLIH), becoming “Father of the Law Court,” or “Second,” in place of the rightful aspirant, Tobiah, son of Daniel (Mann, i, 141–152; also pp. 71, 75, 115, 129, 130, 193, 273).

12. Nathan, son of Samuel (35), perhaps the same as the secretary to the nāgid about 1140 (Mann, i, 225).

13. Shabbatai, son of Abraham the Dayyân the Hâbêr (17), signed documents in 1154 (Mann, ii, 259).

14. Solomon, son of Judah (199), the Ga’on, or “First,” in the Palestinian Academy. See No. 11.

15. Tobiah, son of Daniel (199), the “Third” who should have been “Second” in the Palestinian Academy. See No. 11.

16. al-Tustari, Abû Sa’îd, Abraham, son of Abû al-Fadl, Sahl (143), the wealthy dealer in rarities who through the mother of the Sultan Ma’add, a slave-girl from his market, exercised great influence at court until his assassination in 1048 (Mann, i, 76, 79, 122; Lane-Poole, A History of Egypt in the Middle Ages [1901], pp. 137, 149).

17. ‘Ulah ha-Lêvi, son of Joseph (3), probably the “Parnâs of Babylon,” about 1116 (Mann, i, 196).

18. Yepheth, son of David (7), perhaps the same as Yepheth the Hazzân, son of David, son of Shekhanya (Mann, ii, 97, 246). But he signed documents in 1020, ninety-six years before our own.
INTRODUCTION

19. Abraham Castro (237, 241), may be the one mentioned by Sambari and Solomon Ḥazzān. If so, he was alive in A.D. 1606.

20. Joseph Sarakossi (Saragossi, L.), organised the Safed community in A.D. 1492. See Jewish Encyclopedia, s.v.


xii. JEW AND GENTILE

The student of the Law who refuses to invest in sugar (193) speaks casually of a neighbor as “the uncircumcised one—May his name and memory be blotted out!” (191). The melancholic Abū Zubair, writing from Jerusalem, complains that a certain other Jew is found at the houses of Muslims, and does not understand the difference between “inside and outside” (127). A Jew excuses himself for resorting to gentiles (19). A proselyte is perhaps mentioned in a list of Jewish tax-payers (69). Two Muslim formulae: “Praise be to God, the Lord of the Worlds” (161), and “In the name of God, the Merciful, the Compassionate” (163), occur in one letter. Arabic script is occasionally used, and in one instance Coptic numerals (XL).

Considering the complaining tone of many of the letters, we hear surprisingly little about persecution. There is difficulty between Jewish landlord and gentile tenant (21), or between Muslim landlord and Jewish tenant (121), of the kind usual in the Near East, and not necessarily influenced by religious or racial feelings. In Nos. XXXI and XXXII Tobiah asks al-Tustarī for a letter: “For I fear that evil may overtake me on the way, even as it overtook me at Ḥānēs. Had it not been for the mercies of the Almighty and the favor of my Lord, the honored Elder, I should be today in prison. In those days I had money in my hand, and I gave a bribe” (147 f.). There seems to be a veiled allusion to persecution in XXII: “I inform you” by this letter “of the condition of Būṣrī and its pain and travail; and that it is a city of great trouble and travail” (97). No. XXXVII seems to tell of persecution or similar disorders: The writer’s son-in-law (or father-in-law?) has rented a “tower” at a place called Sikat (?), or near Alexandria; and the whole family intends to live together in it. At his present place of residence “there are people rejoicing, and many people dead—yet there is no trustworthy information.” He would “like to go away from here.” “Perhaps God will have mercy, and His anger will depart from His people Israel—even though there are some who say that the towers are untrustworthy” (171). A synagogue is destroyed by Muslims (233).

Piracy, the capture of Jewish merchants and other travellers, and the necessity of ransoming them, laid a heavy burden both upon those who ventured abroad and upon those who stayed at home (50, note; 51). The pirates were Muslims (51). Such captures were made purely in view of ransom. “The captive, Esther” (183) is ransomed by the man who is to marry her, for fifty dinārs (183), a rather large sum. There were, of course,
INTRODUCTION

the usual slaves (159, 223 f.). It was probably the ability of the Jews to pay, and their faithfulness in ransoming their brethren, that made them the particular victims of this practice. Labor requisitions (231) need not have been made upon Jews especially.

The Jews paid a poll-tax (23). Number XIII is a list of the names of tax-payers with amounts (67 ff.). It is not clear why the Sultan took a third of a certain estate (41). Jews adjusted their differences successfully before Jewish courts (3 ff., 43). In one case two dishonest men defraud a business partner successfully by resorting to a Muslim court (35).

xiii. MARRIAGE

Women owned and inherited property (39, 47, 55). A girl might marry when only twelve years old (187). The economic side of the agreement was arranged by a marriage-broker, who made note of the facts (XL, XLV). The betrothal, with its “advanced payment” (mukdām), and the marriage proper, with its “delayed payment” (me'uhār), were probably celebrated in quick succession (XL, XLV). In the interim the lady was sometimes supported by the fiancé (187). The bride brought a dowry (nedunyah). This consisted of a great variety of goods. In both Nos. XL and XLV we find remarkable lists of articles of clothing and personal adornment, jewelry, cosmetics, and sweetmeats (187), which will well repay study. Some of the names belong evidently to the fanciful nomenclature of the day. What indeed is a “trembler” (181), or a “dancer” (179)? Others, though strange, are intelligible and interesting, such as the color, “gazelles' blood,” and the many articles from Hormuz (181, 185). Property arrangements are also frequently stated, particularly that the husband shall possess the wife’s handiwork, but must provide her with clothing (179, 183, 187), and the inheritance rights of the children are protected (183).

The last mentioned arrangements are made not merely in view of death, but also of divorce (183); and this was apparently not difficult. In No. XI we have a bill of divorce in which no grounds are stated, while great pains are taken with phraseology, attestation, and delivery of the document. In No. V the grounds are that the wife has refused to follow her husband to another city, to which he has transferred his domicile. That there may sometimes have been extreme grounds for divorce appears from the mention of two cases of adultery (53, 55), where the husbands were away from home for long periods. The unfortunate, illegitimate offspring was refused the customary blessings at circumcision (55). Neither hazzān nor davīyān would attend, and certain less sensitive Byzantine Jews managed to collect the necessary quorum (55). Great fondness for children is revealed in the letter to a departed guest (157), where we have perhaps one word of infantile Hebrew.

xiv. RELIGION, LEARNING, SUPERSTITION

Religion and learning are not fairly represented in the present small collection of Genizah documents. For evidence of these one must refer, e.g., to the description of still uninvestigated materials enumerated by
Bacher in the *Hastings Encyclopaedia of Religion and Ethics* (s.v. Genizah). Our collection consists of humbler remains of the past, overlooked or rejected by seekers after literary texts. Nevertheless, we have a few pizmônîm, liturgical fragments and notes, halachic bits, and a portion of Maimonides besides occasional references to books and an interest in study, pamphlets on Hebrew grammar and theological controversy (123 ff.). Books were hard to get, and loaned books hard to recover (125). A borrowed copy of the Prophets cannot be returned, because the boys are reading it (153)! Only one really unworthy exponent of religion appears (L), although the ethics of a certain transaction in grain are at least doubtful (123). There are some maxims of merit (127, 175).

It is quite natural that we should find some evidence of the pursuit of magic and pseudo-science. No. XXIV is a charm or amulet, such as those elsewhere alluded to (23, 125). No. XV, while it may be a charm, is certainly the recipe for a “scrying” ceremony, with the well-known reference to “princes” which are wont to appear in the vision (76). Elsewhere there is reference to a “magic circle” (107). Caballistic names are used (107), including the Tetragrammaton (77 f.), the שׁמואל, and Miṭaṭron, the angel (77). The purpose of magic may be protection from disease and accident (107), or the cure of disease and decay (23), or the discovery of hidden treasure (79 ff.). The Song of Songs will cure “dry patches” or a drying up of the body, or boils (23). Psalm cxxi, 5–8, and Exodus xiv, 19 also have magic potency (107). People live in fear of magic, diseases, ghosts, and all sorts of catastrophe (107). The Latin word succuba perhaps occurs (107), instead of the Hebrew Lilith, for the vampire-demoness. If the boy’s name, ‘Allān, means “stupid,” it is applied to avert the evil eye from a particular shining mark (9, 11, 19). A vindictive statement about one who is dead is hastily retracted: “But woe unto us! For we are not unmindful of our own condition!” (127).

**xv. Commerce and Manufacture**

The Jews of al-Fustāt and their correspondents dealt in many wares, both staple and fancy: tartar and resin (25), saffron and coral (75), pepper (87), flax, linen, and indigo (99), wool and woollen goods (121), wheat, prunes, gum-arabic, almonds, soap, and earthen pots (123, 231), alum, candied roses (?), and spikenard (153), sugar (191), swords (193), and other commodities. They advanced money for the purchase of material and the maintenance of workmen, taking and selling the finished product. They were in fact manufacturers of colored silks (73), cloth (161), and yarn (153).

The Jews also entered into partnerships (7), a thing which Moslems in Egypt even nowadays seldom dare to do. These, to be sure, were not always successful, because of the indifference (63), or timidity (161), or dishonesty (33, 191) of the partners. The risks of commerce were great. Then as now, goods were perishable and prices fluctuated (191). But clients in those days were exposed to unusual dangers and uncertainties. Tips, taxes, fees, bribes, presents, obligations, contributions, and gratuities,
INTRODUCTION

In the way of weights and measures we have the kintār, which now equals about 99 lbs. and 4/5 oz. avoirdupois, the rotl, a little less than 1 lb. avoirdupois, and the wiṣiyāh, about 1.32 oz. avoirdupois. The kintār contains 100 rotls, and the rotl contains 12 wiṣiyāhs. Kintār is derived from Latin centēnarius, “containing a hundred,” a word which has passed into many languages in the sense of “a hundredweight,” or “a hundred pounds.” Rotl seems to come from Greek λιθρα, related to Latin libra, “a pound,” and wiṣiyāh from Latin uncia, “an ounce,” the twelfth part of a libra. The kaṣabah is a measure of length, at present equal to 11 ft. 7.766. The equivalents in the above have been taken from Baedeker, Egypt and the Sudan, 1908. Ṭawṣn (121) seems to be a unit of weight, not “weight” in general. Kafas (193) and kafiz (119) are evidently grain measures.

xvi. Proper Names

The many interesting proper names which are to be found in these texts deserve more than the few observations which are here accorded them; but adequate treatment must await further investigation. No. XIII is especially important.

No doubt the Jews of al-Fustāt, like Jews in other lands, bore double names, one Hebrew and the other gentile. Fortunately, however, in the case of Egypt, many names were more or less the same in both languages. We have therefore not only Hebrew names and Arabic names, but such as
might be either if necessary. When a Hebrew name resembled an Arabic one in sense but not in sound, it was translated instead of being phonetically modified: e.g. Năḥām became Ḥibah (27, 69), while Abūrāhām became Ibrāhīm (22); just as Kēphā became Petros (John i, 43), while Shā’āl became Paulus (Acts xiii, 9).

The patronymics are most interesting, as they show that certain name-motifs, which are commonly supposed to be of recent European origin, are medieval and oriental. Bin Asad (32), “Löwensohn,” Ibn al-Bahwārī (67), “Son of the Lion-like,” Sīhā (67), “Lion,” are all members of the large group of “lion-names,” which may have started with Genesis xlix, 9, as a cryptogram for Iuda(h). In Europe the German translation, Löwe, seems to have been associated with Hebrew חֲלַשׁ and חֲלֵשׁ. The permutations, through translation and paronomasia, are very numerous. Al-Dhahābī (71) is “Goldmann”; al-Fiṭṭī (71) is “Silbermann”; al-Suƙkārī (67) is “Zuckermann”; al-Safīr (131), though it means “sapphire,” stands doubtless for Aramaic שִׁנְיָם, “Shapiro”; Mel‘īr (179) is “Meier.” Some names, however, have come back to the orient from Europe, such as Māyā (191).

xvii. Purpose and Plan of Publication

For many years the content of Genizah material, particularly the Hebrew material, has been studied, while the form, especially of the Arabic material, has been neglected. This is easily explicable; for the chief interest undoubtedly lies, and should lie, in the life and times of the Fustāṭ community, rather than in their language; and the language of these documents, at least on the Arabic side, presents peculiar difficulties.

In attempting to interpret documents written in a vulgar or barbarous form of some well-known language, there is always the question, first of all, as to whether they should receive grammatical and lexicographical treatment. It used to be thought that such was unnecessary, or indeed impossible, because there was no grammar. Now-a-days no one will doubt that vulgar and barbarous texts have, after all, grammatical peculiarities; and that these can and must be studied for an understanding of the content of these texts. But the discharge of this duty is more difficult than its recognition; for vulgar dialects must be studied without prejudice, mostly in the light of their own evidence; and barbarous documents require at the same time constant watchfulness to detect the intrusion of “educated speech” in its varying degrees of corruption.

It is the purpose of the present volume to explain the texts, particularly those in Arabic, in such a way that anyone having a fair knowledge of the ordinary idiom may learn to read them; and to call attention to the peculiarities of language in such a way as to benefit those whose chief interest is philological. The translations have been made so that, by including the bracketed words, the reader will have a free rendering, and, by excluding them, a literal one. This is of course not entirely true everywhere. At the expense of beauty and brevity, and with some violence to
INTRODUCTION

English at times, he will, however, usually be able to see what the editors understood the text to mean, and how they arrived at that understanding. The Arabic student will thus be assisted without seriously inconveniencing the general reader, who wishes to acquaint himself with the content of the documents. In a very few instances parentheses have been used to indicate words in the original which cannot stand in the translation. Bracketed restorations in the text of No. I are by Professor Gottheil; others have been explained in each case.

The treatment of proper names presents a problem. There are purely Hebrew names, or names written clearly as Hebrew; there are Arabic names; but there are also names which belong equally to the Hebrew and the Arabic languages, such as the interchangeable Abhrâhâm-Ibrâhîm, and names which may be pronounced either as Hebrew or as Arabic, such as Sâdâkâh-Sadâkah. Doubtless the Jews of al-Fusâṭ used these pairs interchangeably. For this reason, and for the sake of simplicity, all familiar names have been given their ordinary English form, regardless of whether they are Hebrew or Arabic in a particular case: e.g. Abraham, Isaac, Judah, Nathan, Samuel, Joseph. Less familiar ones have been transliterated as Hebrew or as Arabic; and sometimes the assignment to the one or the other has been rather arbitrary.

The letters רב stand usually for הב רב, and they have been so understood in most cases. Occasionally, however, they seem to be Aramaic רב (179), particularly when they do not have the dots of abbreviation over them. Ibn, Bin, Ben, Bar, Bint, and Bath have all been spelled with capitals, since often they must stand as the first part of a name. Sometimes they have been retained, and sometimes they have been translated. No fixed rule could be observed, as epithets and blessings attached to the end of a patronymic would in English seem to refer to the son, while in reality referring to the father. The innumerable abbreviations of formulae of blessing have sometimes been translated, sometimes paraphrased, and sometimes entirely omitted, as seemed best in each case.

The order of the fragments in this publication is that of the originals in the Freer Gallery at the Smithsonian Institution, Washington; not chronological, nor with reference to the contents. A chronological order would have been difficult, because so few of the fragments can be dated even approximately; and as to subject-matter, they admit of many arrangements. It is unfortunate that No. XXVIII is separated from XXX, and XXXI from XXXII. One might wish also that the more interesting ones could have been placed at the beginning of the volume, instead of some that are rather dull and obscure.

This work has been done under rather unusual difficulties. In spite of great effort, it doubtless contains many inconsistencies. Both subject-matter and language are such as to provoke controversy. The editors will be content if they have contributed anything to the understanding of Genizah documents.
INTRODUCTION TO FIRST FRAGMENT

Paper 12 3/4 x 8 inches.

Written in a fairly good Hebrew cursive, in Arabic with Hebrew intermingled.

The fragment is, in places, very much torn; but with the exception of a few words, the text can be recovered entirely.

It contains two documents relating to one and the same affair. It seems that two parties were concerned in some business venture in al-Yemen—Abū al-ʿAlā ʿṢaʿīd ʿUlāh and Abū al-ʿAfrāḥ ʿArūs al-Ajawi. Difficulties seem to have arisen and ʿArūs owes ʿUlāh the sum of four dinārs and one carat. Upon the recto we have a document, fully attested, to the effect that ʿArūs owes this money to ʿUlāh. Upon the verso we have a second document to say that the money owed by ʿArūs has been paid, in the manner specified in the first document, into court; and ʿUlāh releases ʿArūs from all further indebtedness in the matter.

Being official documents they are extraordinarily prolix; but such verbosity and tautology are characteristic not only of these Judeo-Arabic court papers, but of such instruments at all times—even in the courts and law-offices of our own day. It has been no easy matter to translate this verbiage and to find the English terms corresponding to the Aramaic or Arabic expressions.

And, being official documents, they contain a great many Aramaic expressions and sentences. Jewish law goes back to Talmudic days, when the ordinary language of the people was Aramaic. As they passed into Arabic speaking lands, or as the Arabic cultural invasion engulfed them, their language of intercourse became Arabic; but the formulae as laid down in the Talmudic law held their own against this invasion, in exactly the same manner as Latin did in European lands, and as French did when it replaced Latin as the culture-language of Europe.

The documents here published bear a striking resemblance in their whole form and tenor to the two published by the late Adalbert Merx of Heidelberg University in his Documents de Paléographie Hébraïque et Arabe (Leiden, 1894). One of them, in fact, bears the date A.D. 1114, one year previous to one of our documents and two years previous to the second (A.D. 1115 and 1116). The names of the witnesses, being those of the members of the Court of Justice at Fustāṭ, are common in documents of this period. See Mann, The Jews in Egypt and Palestine under the Fāṭimid Caliphs, Oxford, 1920, Index.
I. TWO DOCUMENTS

A

Recto:

1. על התורה ולפי החנוון אנה ב[ה]וָּדָדָגוֹם ובכפומם יוצרו עמה וואך הדוח

2. והופה אלרגצי אלרגצי אלרגצי אלרגצי אלרגצי אלרגצי אלרגצי אלרגצי אלרגצי אלרגצי אלרגצי אלרגצי אלרגצי אלרגצי אלרגצי אלרגצי אלרגצי אלרגצי אלרגצי אלרגצי אלרגצי אלרגצי אלרגצי אלרגצי אלרגצי אלרגצי אלרגצי אלרגצי אלרגצי אלרגצי אלרגצי אלרגצי אלרגצי אלרגצי אלרגצי אלרגצי אלרגצי אלרגצי אלרגצי אלרגצי אלרגצי אלרגצי אלרגצי אלרגçi

3. והנה ב[ה]וָּדָדָגוֹם ובכפומם יוצרו עמה וואך הדוח

4. אלרגצי אלרגצי אלרגצי אלרגצי אלרגצי אלרגצי אלרגצי אלרגצי אלרגצי אלרגצי אלרגצי אלרגצי אלרגצי אלרגצי אלרגצי אלרגצי אלרגצי אלרגצי אלרגצי אלרגצי אלרגצי אלרגצי אלרגצי אלרגצי אלרגצי אלרגצי אלרגצי אלרגצי אלרגצי אלרגצי אלרגצי אלרגצי אלרגצי אלרגצי אלרגצי אלרגצי אלרגצי אלרגצי אלרגצי אלרגçi

5. והנה ב[ה]וָּדָדָגוֹם ובכפומם יוצרו עמה וואך הדוח

6. והנה ב[ה]וָּדָדָגוֹם ובכפומם יוצרו עמה וואך הדוח

7. והנה ב[ה]וָּדָדָגוֹם ובכפומם יוצרו עמה וואך הדוח

8. והנה ב[ה]וָּדָדָגוֹם ובכפומם יוצרו עמה וואך הדוח

9. והנה ב[ה]וָּדָדָגוֹם ובכפומם יוצרו עמה וואך הדוח

10. והנה ב[ה]וָּדָדָגוֹם ובכפומם יוצרו עמה וואך הדוח

A

1. Reading מששה, though the text is not quite plain. Sometimes simply the word הוא is used. Cf. Cambridge University Library, Taylor-Schechter 13 (f1. No. 7).


3. I.e. וראית.

4. I.e. “purple.”

5. נרה תָּדָד = נרה.

6. והمعنى המועתקה.

7. The Aramaic expression very often occurs in the simpler form אָלָפוּת פָּרָס.
I. TWO DOCUMENTS

A

Recto:
1 The following\(^1\) occurred before us the Bēth Din [Court of Justice] properly appointed in Fustāṭ, Egypt, and in the presence of those whose names are signed below. Thus it was:
2 There appeared before us the Sheikh Abū al-Afrāḥ\(^2\), our lord and master\(^3\)
   'Arūs, the honored elder al-Arjawānī\(^4\), son of our lord and master Joseph, the honored
3 elder, al-Mihdāwī\(^5\), and said to us: Take my testimony, and ratify it on
   my part at this moment, write it down and have it signed for me, using all the sacred
4 terms and the hallowed expressions\(^6\), and in language that will fully exempt me\(^7\), and hand this [document] to the Sheikh Abū al-'Alā Šā'id\(^8\)
5 of Dama[sus].....] 'Ulah ha-Lēvi, the honored elder, the trusted Levite, trusted of the Bēth Din and accredited of the Yeshibhāh, son of our lord and master Joseph,
6 [the honored elder, that it remain in his possession] from now on and
   afterwards, as a document and a bond. Behold, I acknowledge before
7 you in the most positive
   and binding form of acknowledgment, being [in good health]\(^9\), in full
7 possession of my will, voluntarily, not being forced, without constraint,
8 or any infirmity in [me or illness] or any of the many [conditions] that
   make it impossible for me to give testimony, that I owe him, and have
9 in my possession and in my care
6 and separate.....dinārs and one kīrāt\(^10\) of fine gold in mithkāls\(^11\) of
   Egyptian weight of good quality and true,
10 a legitimate debt and a binding liability\(^12\). I shall pay\(^13\) him this after
   the Passover festival at the end of\(^14\)

---

\(^1\) The use of the letter ی for ی is quite possible in these documents. The same person is mentioned in another document cited by Worman in the *Jewish Quarterly Review*, vol. xx, p. 457: — giving both his Arabic and his Hebrew name.

\(^5\) ی صحة من ی

\(^9\) Usually = 1/24 of a dinār. At the beginning of the line we might read were it not necessary to suppose a number at this point.

\(^11\) The *mithkāl* had various values. Here the word is probably used for "coin" in general.

\(^12\) These Arabic words are followed by their equivalent in Hebrew.

\(^13\) Cf. *Hebrew* B, l. 15.

\(^14\) "in the course of" ?
The Seleucid Era, beginning 312 B.C.

Literally: “light or heavy.”
1. TWO DOCUMENTS

Nisan of the year one thousand four hundred and twenty-eight according to the Era of Documents\textsuperscript{15}, in the same good coin which he possessed. [He does this] without any constraint or restraint, argument or discussion at all, or any oath for the carrying-out of any part of this [agreement],

from among all the various kinds of oaths, unimportant or capital\textsuperscript{16}; not even by means of an oath of implication, nor by any unqualified vow. [The return of this money] is an obligation upon me, 'Arūs, during my lifetime, and upon my heirs after my death, upon anything worth while that I may possess—property, possessions or money that is mine or that I may possess under all the heavens, at home or abroad, real or personal property, even to the covering that is

upon my shoulders: not like simple acts of recovery or mere contract formularies, but like full and valid documents:

invincible, irresistible writs of the court of justice, and the ordinances of the rabbis. I have written this document in his favor, that it may be in his possession

and in the possession of his heirs after him: a document lasting, stable and durable; it being understood that they can make use of it in any court of justice and for all time to come: not like

simple acts of recovery\textsuperscript{17} or mere contract-formularies\textsuperscript{18}, but as the most binding and stable documents that our rabbis\textsuperscript{19} have laid down for documents acknowledging debts. I declare void all protests and conditions and protests of protests, and protests that may be developed from protests to the n\textsuperscript{th} degree that may be made for me, or that we may have made in connection with this deed of claim—[all] in accordance with the statutes of the wise men. We have received from our lord and master, this 'Arūs, the honored [elder], son of our lord and master Joseph, the honored elder, for our lord and master 'Ulāh ha-Lēvi, the trusted one\textsuperscript{20},

this one trusted of the Bēth Din and accredited of the Yeshibah, this son of our lord and master Joseph ha-Lēvi the elder\textsuperscript{21}, [a guarantee] in current money
down to all that is set forth explicitly above, and which has been brought before us, the Court of Justice, and before those whose names are signed for us below.

We have written this, sealed it, and given it to our lord and master 'Ulāh ha-Lēvi the trusted one, that he keep it as evidence and as proof.

\textsuperscript{15} There is a hole in the paper here.

\textsuperscript{16} إنسادات

\textsuperscript{17} See Mérs, Documents de Paléographie Hébraïque et Arabe, p. 32, note.

\textsuperscript{18} See Mann, op. cit., vol. i, p. 196.
One can read or תואخذת or תואخذת or תואخذת or תואخذת.

I.e. the Passover festival.

The letters placed above names sometimes spell a title, e.g. "the teacher." (Taylor-Schechter 13, J. 1. No. 1.) Sometimes they spell the name of the person's father. See Mann, op. cit., vol. ii, p. 102. At other times they are the initials of
I. TWO DOCUMENTS

This happened during the last ten days of the month Tammuz, of the year one thousand four hundred and twenty-seven,
27 according to the era that we are accustomed to use in Fustāṭ of Egypt, situate upon the river Nile. Our signature was affixed [only] upon the tenth day of the month of Ab, that follows it, of the aforementioned year.

Certain! Clear! Established!
Abraham son of Rabbi Shema'yah, the Ḥābēr, descendant of Shema'yah Gaōn.

[Signed by] Isaac, son of R. Samuel ha-Sefardi.

Yepheth, son of R. David (?).

B

Verso:

Testimony in regard to the affair that was treated before us—we who have placed our signature below: ...... [There appeared] before us the Sheikh
Abū al-ʿAlāṢaʿīd of Damascus, our lord and master ʿUlāḥ, the revered elder ha-[Lēvi, the trusted one, trusted of the court] of justice and accredited of the Yeshibbah,
son of our lord and master Joseph, the revered elder ha-Lēvi, and said to us: When .......... our lord and master Yepheth, the elder
got to the country of al-Yemen, a partner[ship] was agreed upon between us (?)1; and, when God was gracious enough to permit him to return to us in health2, when the case was brought before the Court of Justice, many difficulties3 arose between us...... in the end an agreement (?) was reached that there should come between us righteous and God-fearing elders in this matter, in order that a settlement4 might be arrived at. So, there came to an agreement...... the Sheikh Abū al-Afrāḥ,
our lord and master ʿArūṣ, the honored elder al-Arajwān, son of our lord [and master Joseph the] honored elder, in respect to all that to which I
have a right of that which I had given (?) to him [to take with him]5 to the districts of al-Yemen, and in regard to

words making up a pious wish. The last signature is badly written. Perhaps Yepheth was a very old man at this time. In Manna, op. cit., ii, 97, we find Yepheth the Ḥazzān, son of Rabbi David, identical with Yepheth b. David b. Shekhanya, who signed documents as early as A.D. 1020, ninety-six years before our document.

B

1 Text illegible. It may be انغثت صحبته يمننا; or, simply انغثت صحبته.
2 The sense is quite certain, but the text is not easily restored.
3 مشاجرات.
4 Cf. line 24: i.e. that the affair should be amicably arranged, without a trial before the Court of Law.
5 Perhaps insert في المسيرة.
מאודה " nota] וא זה اللاעב עם הגנה של יודים. ונאמה של קלטת

על כי עשה ברות ברוות והנה עשה ברוות דlio ונסות

ואנה ימי לא עלו

akens מנה אחד ושננה כן'Connor. מה קנה

בעיון פראת ברל אופריה ביבת מכות

להקה והמעש

בנשלול כל מ위원 והנני הקשבתי קנה אתايا אשקר מבואר קרואה והנקרא הרמגה

אספה לא ייקום הבח ענגלה וביל על עדיה האדליגגיאן קוראמ שלנגה

עליה האלפיי בת אלמברגרו פ נאם בהר שלמרות ולחמ בולא יאיא והעב

ונלך ולא ובח

והשלמה הרות ורי מנה המו דרבחה ולך יב[ תפ] J[מיא] lah המא

וכсетיה אפיל

כשה פרוזהו עלילא פאשגרו עליה אנא ענונה דויי ואטקה כי מנעישה

והאבחון האבחון

על יב הנגועי אלמגיאת האלמברגר והאלמברגרה ויבכ[ לן]! ושא

ודא אלי אדלי אבוי אלמברגרה י hadde כי להב להיוות העצמה

וזהאמה אנות [!?] ז"ה ז"ה ז"ה ז"ה

כנבד מעטיאי אלמברגרת והקותה פ זיעתי מי גואר[ לא] וכר (מא) יוע

מן ב[קרב ולח] שור

ולא אארה ולא שחר ולא נפל ולא ענה כי מין ולא גור (ז"ה מין)

ז"ה קברת והסולה תמנ אארעה והכפיו וקוראמ (דבאה ע[!]ג] ממאסקוליה

ואנה במ"הו

אךיה.
all that had been gained, and in regard to all that belonged (?) to me from him of the different things that I had the right to demand of him, in their various kinds, from the days of old until now: that it amounted to four dinârs and a kirât. Of these, two dinârs were to be paid at once; and two dinârs and a kirât should be kept and paid by him after the Passover festival of this year which is the year 1428 according to the Era of Documents. This Mar 'Allân was declared free from any further claims or demands, or from any gain that might be due (?) to me from days of old until today. Now I have agreed to this and have given him a quittance in the Court of Justice, by means of a perfect, all-comprising, bill of sale, with all the legal apparatus with which it is customary to make such quittance at this time, by declaring void any provisions and conditions. I have received from his maternal uncle, Sheikh Abû al-Afrâḥ the two dinârs which it was agreed should be paid at once on his account. There remained owing to me from him the two dinârs and a kirât to be paid afterwards; for which⁸ I had drawn up the promissory note mentioned in this paper. And now that he has been kind enough, and the payment of this sum has been accelerated to me, and I have received it from him, and he is free from it and from any liability in regard to it; and since I have no longer any pecuniary interest at all in it, even that of a penny or more, receive, therefore, this testimony from me, 'Ulâh ha-Lâvi, and ratify it on my part at this moment. Write it down, and have it signed for me, using all the sacred terms and the binding expressions, and in language that will fully exempt him, and hand this statement to this Sheikh Abû al-Afrâḥ 'Arûs, that it remain in his possession from now on and afterwards as a document and a bond. Behold! I acknowledge before you, in the most positive and binding form of acknowledgment, being in good health, in full possession of my will-power, voluntarily, not being forced, without coercion and constraint, without inadvertence or error, or any hindrance arising from illness, or any of the many [conditions] that might make it impossible for me to give testimony—that I received and accepted from him four dinârs and one⁹ kirât of fine gold in mithkâls of Egyptian weight.

---

⁷ This curious verbal form can scarcely be anything but ٍتَسْتَجَبَ, the VIII form of ٍتَسْتَجَبَة. It usually means "to face."

⁸ There are two very strange characters at the end of the line. Perhaps ئُنْكِ, "now."

⁹ There is no room for مَجَانٍ. Cf. A, line 9.
of good quality and true, according to the agreement reached with Mar ‘Allān his nephew in regard to these two dinārs which were to be paid at once
and the two dinārs mentioned by me in this paper, as has been stated above. All this has come
to me completely and in its entirety. I now free him from this [debt] and from [the provision of] this document, and from taking an oath in regard to any part of it, even a compulsory oath—a complete and entire release, in the widest and fullest sense of that term and according to the statutes of the wise men.
I have written this document in his favor, that it may be in his possession and in the possession of his heirs after him: binding upon me and my heirs after me; lasting, stable, and durable:
it being understood that they can make use of it in any court of justice and for all time to come; not like simple acts of recovery, or mere contract-formularies, but as the most binding and stable documents that our rabbis have laid down for us in regard to the documents of release. I, further, declare void any protests or conditions which may have been made for me or which I may have made in regard to this document, in accordance with the statutes of the wise men. We have received from this our lord and master ‘Ulāh ha-Lēvī, the trusted one of the Court of Justice, and accredited of the Yeshibah, the son of our master
and lord Joseph ha-Lēvī, for our lord and master this ‘Arūs, the honored elder, son of Rabbi Joseph, the elder, in current money, according to all that is set out explicitly above. This testimony we have written down and signed, and have handed over to our lord and master this ‘Arūs the elder, that it remain with him as proof and as evidence. This occurred during the last ten days of Tishri, of the year mentioned above, which is the year 1428, according to the Era of Documents, in Fustāṭ of Egypt, situate upon the river Nile. Certain! Clear! Established!

II. LETTER

Paper $11\frac{8}{16} \times 8\frac{13}{16}$ inches.
Arabic and Hebrew, in fairly legible cursive Hebrew characters.

*Recto:*

Paper 11\(\frac{8}{16}\)\(\times\)8\(\frac{13}{16}\) inches.

2. Arabic and Hebrew, in fairly legible cursive Hebrew characters.

3. Recto:—

4. This seems to be a Jewish replica of the usual Muslim introduction. Cf. also Steinschneider, *Die Arabische Literatur der Juden*, p. xxxi.

5. For the use of בְּשָׁם in the sense of "son," cf. Mann, *op. cit.*, vol. ii, pp. 54, l. 8, 58.

6. This alludes to the fact that the family was of priestly descent.


8. The feminine suffix here and in the following words is quite inexplicable—except as referring to תּוֹרָה in line 7.
Plate III

Genizah Fragment 2a
II. LETTER

A letter from Shabbatai, son of Abraham, Hābër, of Minyat Zifta, to Judah ha-Kōhēn, the son of Eleazar, Dayyān of Bilbais, complaining that Jews of Bilbais are injuring his position in Minyat Zifta.

Shabbatai signed documents in A.D. 1154. Judah was appointed Dayyān in 1187, after which date our letter was probably written.

Recto:

1 In the name of Mercy! Happy is he who takes cognizance of the poor; on the day of evil God will deliver him.
2 For God will be thy hope and will keep thy feet from stumbling, [as it is said:] "When thou goest through the water, I am with thee."
3 Peace and prolonged blessing, as [promised in] the Law and in tradition, to the Honorable Crown of Glory,
4 his Illustrious Greatness, our Lord and Master, Judah ha-Kōhēn, the Great and Mighty Prince among the People of God, the Glory of Princes,
5 the Diadem of Scribes. May He preserve him who preserves his scattered pious ones, and may He be unto him a healer and deliverer!
6 May He also preserve in life his two sons, the princes, the assistant priests. May God lengthen their days in the [enjoyment of] good things, and their years
7 in pleasantness—son of our Lord and Master Eleazar ha-Kōhēn, the Prince, the Glorious, Chief among Princes, the Glory of Worthy Princes. His slave kisses his hands, and brings to the attention of his Highness how ardent his desire is for
9 his well being, and his regret (?) at the length of time during which he is away from him. Now when it occurred in this week that I was boorishly denied entrance to his Highness, people came from Bilbais and mentioned to his slave that Abū al-Bahā of Damascus,
11 who was living in Cairo, had come to Šalāḥ al-Dīn, and had taken a promise from him of promotion in Minyat Zifta, and they mentioned

9 Cf. Bodleian, No. 2874, 11: ιερος Αλαμας. was one of the honorific titles used in Egyptian protocols. See the interesting discussion of these titles, from which come many of our Hebrew ones in these documents, in al-Kākhashandī, Siḥḥ al-Ašša, vol. vi, p. 15, and Max van Berchem, Corpus Inscriptionum Arabicarum, 1, 446.
10 The translation is a suggestion merely: ما يغوث من قربه.
11 I.e. to himself, the writer.
12 Between the lines there has been inserted: “And some say ʿAwwād (written أَعْوَاد) al-Dīn...his slave.”
13 Ibn Duqmāk, Description de l'Égypte (Vollers), v, 109; Mann, op. cit., Index s.v.

Margin:

אֱלֹהַ הַיָּהָרָה אלֹהַי וּמִלְאֹתוֹ אֻנְסָרָהוֹת
פִּקְלָתָא אַלֹא הֲוִי וּפִלְלָתָא

Above are the letters ד כ = מ"ה, "May our Rock preserve them."

Written: מ"ה.
II. LETTER

also al-Maḥallah, and a lot of them added that he had said that he wished their signature, expressing their satisfaction with him. The Jews answered:

"Do not say anything until we have looked into the matter." They prevented me from coming, so as to learn what had happened. But the Jews said to me, "Write to our master, the Sheikh al-Thīkah and to Sheikh Abū al-Faḍl al-Nūr, son of our master al-Nūr, that he become a teacher among them, because the judges have no knowledge whatsoever concerning the matter." I desire that his Grace should inform our master the Sheikh al-Saʿīd al-Muwaffik—may God prosper him—in all his ways. May he find grace in the eyes of God and of man, and may there be applied to him the Biblical verse: "And David was intelligent in all his doings, and God was with him"—and make the matter known to him. Now his slave—the least of God's children—has not been lacking his favor and his good will at all times. God forbid that you should be in a divided state of mind, you and my master al-Sheikh al-Muwaffik! Let us return to our usual custom. I am awaiting an answer to my letter in regard to what [you reply to] me—you and my master the Sheikh al-Muwaffik. Bring al-Nūr—may the Rock preserve him!—and get his view......and......in thy wisdom. I would ask you boldly for help for all time to come; and that you serve me in the place of a father. My best greetings to my master the righteous priest al-Maghrabi; and so also to the Sheikh Abū al-Munajja. May God grant him peace! May God open for him His good treasure! His slave and his [slave's] son kiss his feet.

And were it not for the opinion of the Jews, these words would not have been written so mysteriously about your slave. Greetings to his Holiness, and greetings to the two priestly princes, his sons. May he be exalted forever, and the poor of Jacob.

Margin:

In regard to the case of the Jew [and] the Dayyān of Bilbaish, I said:

"It is right that he should be informed."

---

22 I Samuel xviii, 14. After this long interruption, the text is taken up from line 16 as if nothing had intervened.
23 The writer.
24 The addressee's.
25 A pure guess. The text seems perfectly plain, ḍa'allah, the feminine suffix (cf. note 8. 6n = in this text) referring to the addressee. Lane (p. 1343) notes an old Arabic expression from the Ḥamāshah: مال سرجك "thy affair has become in a disordered state." Perhaps سرجك with the same import.
26 The words are all blurred here. 27 Plural.
28 Reading بساط. As in modern Cairene, the emphatic  ط changes into ص.
30 Cf. Deut. xxviii, 12.
31 Read ٌمثط. 32 ٌک means "concerning," and probably stands for علی.
Verso:

בכר רכינא רכינא זכרת תורח קוס יוחי עגומי א"ל ק"א"ל רביה אנפי יא

עלר א"ל א"ל א"ל א"ל ל"ה ס"עיהמך ענפîר ל"ה ה"ה ק"א"ל ל"ה כ"ל א"ל דקךבסך וה"ה אפשע

ך"ל נמי מי תודי

ונברא א"ל רביה ינקה ב"לאלה עليل ש"י ו"ניוה עיג"י א"ל א"ל עירך

וא"ל יאלאמסך וה"ה נמי

ד"ל ק"אל ב"נ וכתב ע"ל פעל"ו א"לה א"ל"כ鸪ה אנפה ידך ח"ף ב"לאלה

Address:

אלדוהרה ק"נ"ה ורביה י"והד ז"רם ז"הרמ לה"ה (האדר) 1

בני"י ז"ירא א"ל ז"י שמנ ל"תולע בר ק"נ"ה ררב א"לולו 2

ב"ובא ש"ב הנריבים ת"ארת ח"ירם ז"הושי"ו ז"ה

עבדה לא ז"RequestMethod

שבתי ב"רביב א"ברדז ז"רי 3

 Toro בשבעה 4

33. ס"טרת = ס"תרת 31. длительн.
I I. LETTER

Verso:
1. And after all that I have written 33 a number of Jews came and informed me that Dabbaḥ 34 said "Send to Abū al-Bahā a present, and say to him:
2. 'May it not insult you.'" So he sent him a present, and said: "Get the promotion for me in your name, and I shall do for you all that you wish."
3. We shall see if his brother-in-law will help him. By Allah! It is for you to command concerning him. I know your excuse. The Sheikh al-Muwaffik—let him send.
4. This he said...... 35 And let him find fault with him for what he has done. Verily this is your servant. Good luck!

Address:
1. To our Glorious Lord and Master, Judah ha-Kōhēn, the Great and Mighty Prince
2. among the people of God, who fear God—May his name be remembered forever—son of our Lord and Master Eleazar
3. ha-Kōhēn, Prince of the Noble, Glory of Renowned Princes,
4. [Signed:] Shabbatai, son of Rabbi Abraham the Judge, the Ḥābēr, his slave. May he never be bereft of him 36!

33 Do "جمع" stand for "in all"?
36 Reading لا عندم بقائاه.
III. LETTER

Paper \(11\frac{1}{2} \times 7\) inches.

Arabic in cursive Hebrew characters.

The paper is now much damaged, and the ink pale. The handwriting is so slovenly that whole groups of letters assume the same form. On the other hand, the same letter of the alphabet may assume many forms. The number of possible readings is thus very great, and their value correspondingly small. If the language were even tolerably pure and the thought connected, translation might still be possible. But the writer is vague and incoherent—perhaps even intentionally cryptic and mysterious. One doubts that Arabic is his natural tongue at all. It may be safely said that this letter would not have been clear even to a contemporary Egyptian acquainted with the secret diplomacy of the situation. Cf. Nos. XII, XXII, XXXIII, XXXIV, and XXXV.

Recto:

[Handwritten text in cursive Hebrew characters]

---

1 Quite plainly, Hebrew, meaning “rascals”? Cf. No. XXI, recto, line 5.
2 seems would seem to be "unk" and not "onl". But our fragment No. 1 gives in line 5 above, and so we have read "onl" as "unk" throughout the collection. Cf. also Mann, The Jews in Egypt and in Palestine under the Fatimids, p. 283, col. 3, line 8.
3 I.e. Nisan.
4 is evidently an oath. Is it for "and God and Allah"? Cf. line 16.
5 perhaps for "and God and Allah" etc.
6: perhaps for "and God and Allah" etc.
Plate V

Genizah Fragment 3a
Plate VI

Genizah Fragment 3 b.
III. LETTER


There is mention of business concerns and troubles; especially difficulties arising from the circumstance that a heavy poll-tax was being levied on a small number of Jews. We learn incidentally that bedsteads were scarce; and that passages from the Song of Solomon were used—in what manner we are not told—to cure a drying up of the body, and boils. Some female relatives and children have outstayed their welcome and are quarrelling with one another; and similar tittle-tattle.

Recto:
1 My letter to [you], O my Brother and my Lord! God prolong your life and continue your health and your prosperity! From Alexandria, 7 days remaining of the month of Iyyar. About health and well-being and yearning for you! God grant a speedy reunion with you under the most propitious circumstances! And what you wish to know: My letter has gone forward to you with the dogs¹ who will tell you about it.
2 The arrival of your letter to ‘Ulā! And you say to him: “Do not pay Abū……until after the festival.” And I have already asked you to make the…………
3 for it, they paying it to me in Iyyar and Sivan, if they will make them in Nisan and Iyyar, because it¹ is an important month: It is not like the month [of Iyyar]. And we are responsible in [the matter]
4 to our neighbors for necessary expenses, and we are waiting for the answer. Then, after this arrived Hassūn, and your letter arrived with him. And you mention in it………
5 But my letter has already……to you today. By Allah, my Brother⁴! We asked him about…………
6 collectively⁵ pay it to us as a brother⁶: Neither he nor ‘Allān should do it [singly]. And by these very words [which I am writing]: If we go⁷ to him about anything⁸, it is not as though one went to a church⁹ of “Idol Worship¹⁰,” because there is no Jew here [for] you [to] go [to have him] do [something] for you:

⁸ حاجة is modern Egyptian colloquial for “thing.”
⁹ كنيسة. Cf. No. XXVII, note 32.
¹⁰ The Hebrew title of a Mishnah tractate.
Margin:

The word looks like ח IPS, "stuffing."

Verse:

The word CARELESSLY used as elsewhere in these fragments.

11 מי for وقت, “face.”
12 وجه, plural of معنى, with suffix.
13 מי carelessly used as elsewhere in these fragments.
14 חפס, “stuffing.”
15 חפס, “stuffing.”
III. LETTER

15 neither he nor anyone else [is a Jew]. And you have remarked in your letter: "If you say......

16 ......By Allah, my Brother!......and they go after the year [is up]
17 and leave the house; and its abandonment is otherwise [than you might expect or wish], because the gentiles who......
18 you do for them during this festival. That is to say: It...
19 and become enemies, and tear the house to pieces out of your hand, and you know......

20 But if they had consulted me I should have said to them [that] they should remain until after the festival.
21 And you mentioned that he should pay to our neighbor 5 dinârs, and we had told him that he should pay it
22 to us at once. Perhaps we can buy for her a bed and...
23 for her at the time\[11\] of her wedding, as he said. And you know, my Brother, that
24 the bed is the most important thing\[12\] in the house. And it is not [easily] got nowadays, my Brother, because...
25 ten dinârs to him at the very least. And there remains for\[13\] her
26 besides this: pigeons, the two pearls, the......\[14\] and the Egyptian [gold-pieces]—
27 about ten dinârs, not less than this, and.......
28 News has reached us that he............his affairs\[15\]."

And there arrived
29 the letter of his father.

Margin:

And he says that my brother has arrived this time contrary to every [other] time. And we do not know for what reason he turns away from my wife and not from my sister, and not from your wife. And we await his coming at the [time of the] festival, and we shall see what\[16\] he will do. And........that you be here until we know what\[16\] he will do: whether he will compel us to sell the house......you take the value of the half which belongs to us. If......to us..........in your house. And if not, you sell your house..................if you speak about it after I have said: "The house is mine, not you[rs]—By Allah!......

Verso:

1 other......and his equity in it. Let him not be afraid because\[17\] al-Husein is here...........
2 I......to him. But he did not come to my house, nor did he salute me, O my living Brother, and your wife
3 and your sister.............the salutation. And they say to you: We have been expecting it of you,

---

15 ١٤ is modern colloquial Syrian Arabic, from الشیء؟ ای؟ ۸.
16 ۸۰۱۰ is perhaps لعْر آن. ۰
There is some further writing on the right-hand margin; but only a word here and there can be made out.

Margin:

לכבי עמרן ב אני

......ו

[ב] כתי ודיי אָלַעיה עַל

מן אָכָייו אֱהַדוֹת קַרְוָה אָלַעיה

אמֹאֶיִַיִִיֵּיֵי אַלְלָה בַּּקָּהָה וַאֵרָאָה עָיֵּה 15ַ

18 He meant to write חמרה.
III. LETTER

behind a lady’s back. But we remember 18. And by these words [which
I am writing], not we,
any of us, will be desolated by the pain of separation from her; and the
wife of Hassūn and his children
still more! Because there is no estrangement between them and her;
very much so, without.
handkerchief which I said to them they had made it and paid for it. And
as for
Abū al-Ḥayy, he asks you to take for him a description from the Song of
Solomon.
For there appeared upon him a drying up of the body, and a boil, and
dry patches, and a
of his foot. And he is perishing...you take him a description [from the
Song of Solomon], and send it to him.
But we know that this festival will not pass without
our being in debt two dinārs. And if I see him bankrupt (?), he will not
come
on the first of Iyyar, unless I am at your house. And if I could find
someone who would pay me....
for the poll-tax, I would take care of you for nothing, because the bank-
rupt does what he wishes and what comes
to hand. And I have informed you...O my Brother most excellent, and
your sister, and Abū ‘Ulā, and his wife,
and Abū al-Faraj, and his son, and the parents of...And upon you
be the Peace!
Margin:
To Abū ‘Umrān Ibn Abū......

To my Brother and Lord the Beloved, ‘Ulā Abū ‘Umrān Moses, Reader of
the Law......God lengthen his life, and continue his strength!
From his brother, Abraham, Reader of the Law......[If it please] God.

21 i.e. as an aphrodisiac amulet? Skin diseases and their cure by bathing at Tiberias
are mentioned by Mann, op. cit., vol. i, p. 166, and ref.
IV. LETTER

Paper 9\(\frac{1}{2}\) x 6\(\frac{1}{2}\) inches.
A business letter in Arabic, in a clear, cursive Hebrew hand.

אל海岛 סירירא אולירפוס יוים והר ונרל עבר ומלמלאך
1upy ogm nøm aloplanat ma and market ma ma
2bral me lofma olnah ma alah黻ן בק אלשינך אלפרבר
3פ inserts קהל הל אולאלא קוק לראהי אבס אלפרבר
4ואים יאלחקן מן האלפרברแปลנדך ומירה זעואר
5במלת מן חמן האלפרברแปลנדך והלאה זעמוה
6יאלזן שיאแปลנדך 알아 הוא הל שמה עשה והאלאך
7ואים יזדיקה ידך אולך פיראש ומלמלאך [מאמצוי] כל יזדיקה
8עליה פורת נא מן האלאך יתייבניב בשאלו ילא
9ילמסויה פエリアחה שיא ינפלא ירדה האלאך אלאך돼
10כבל מנך בזרא זאר נא אברח אלפרברודך לא ד נ
11יאלךיכמ פיאHexString אלאךך אלונתם נוע בינה ובינה אפקת
12מא יזך מן מעשאיה פלאה תמנהלא ילא פי זלאחה
13ולא פי מוקשח התי נמעא מי פיראש פי מא יחנני
14פאנא מי מזר פגאבר אקל מן בולשה עשר דינהרה
15Margin:

On the use of מcollapse in this sense, see Dozy, Supplement, s.v.; Oriental. Lit. Zeitung, 1906, p. 362. It is probable that the Hebrew סימם is merely a translation from the Arabic. See, further, Mann, The Jews in Egypt, vol. ii, Index, p. 419.

A term of servility very often used in letters. Cf. Brit. Mus. Or. 5542, No. 23:

אלאךך איא שיר יבך אליאךך נו לו יזך פיראש סימםチョウィ and והלח יזך

which ends:

 MANY OTHER INSTANCES COULD BE CITED. THE JEWS TRANSLATED IT INTO "REVEREND." CF. MANN, OP. CIT., VOL. II, P. 330, NOTE 1.

Read. Cf. line 9.

IV. LETTER

A certain Ibn Ghurāb has borrowed money of the writer of the letter, and cannot repay it, although he has merchandise on hand. The addressee, an unnamed prominent man (ra'ís), is now asked to assume the debt, take over the merchandise, and arrange matters with the judge, Abū al-Faraj, and the money-changer or banker, as he has promised to do. There has also been some trouble about a certain piece of real-estate. There seems to be no way of dating this letter.

1 To his Excellence, our Master, the Ra'is, may his glory be exalted and his honor extolled. The servant begs to say that
2 if the Master intends to settle accounts with me, it is certain that in regard to the account of
3 Ibn Ghurāb, there will be no difficulty in collecting it. The Sheikh al-Muharrab met with you [to consult]
4 about his affair and you promised him that the Master would speak to
5 the judge, Abū al-Faraj,
6 that he [write] the document from the money-changer for the [entire] amount, and that whatsoever was wanting
7 the man has not paid
8 any part of it. The matter has been going on now for fifteen days.
9 The man is coming within the next two days. The account will be left open as it stands
10 against him. It is permitted you by God that you settle with me in some manner. No account
11 has come to me. I wish today that this affair be settled, that I may have [the account]
12 before Ibn Ghurāb comes. Now yesterday, Abram came and mentioned to me your
13 agreement about the small dwelling. Between him and me there arose
14 the worst kind of discussion. Do you not settle with him, either by agreement
15 or by written document, until he has settled with me about it, in regard to the share that is to come to me.
16 I shall not accept for Ghurāb(?)] less than fifteen dinārs.

Margin:

But, if he has a judgment or has made a sale, do you make an agreement with him alone. In such a case, may my Master acquaint me of it. It is all right [to settle with him] alone(?). May my Master not withhold from his servant an answer. I am not able to describe to my Master what happened between us yesterday. May the kindness of our Master encompass his servant!

9 Or "banker."
10 Literally: "price."
11 ﻪﻧﺪروس = ﻦﻼﺪر.ﺔ
12 Literally: "find it."
V. LETTER

Paper 11 1/2 × 7 3/4 inches.

Carefully written in half-square Hebrew characters, in fairly good medi-
aeval Hebrew. The paper is torn and the writing illegible in many places.

On the verso there is an address, but it is illegible save for the words:

חכם...

Also on the verso, but upside-down, in very faded script which appears
to be older than that on the recto, are portions of verses from the Bible, as
follows: Isaiah lxv, 8, 9, 13, 16-18, 20 (כן); lxvi, 1, 2, 5, 7-14, 18-23. Judges xv, 15-19; xvi, 28. We cannot imagine their purpose.

At the top of the recto are a few scrawled Arabic letters of no apparent
import.

This letter was written to a Ga‘on Jacob Ben Joseph ha-Hasidh, perhaps the Jacob Ben Joseph Ab-Bēth-Din who as rabbi signed documents
at Fustāt in A.D. 1016 and 1018, and did the same at Aleppo in 1028.
Cf. Mann, op. cit., vol. i, pp. 37, 150. The writer of the letter is an
important person in Jerusalem. At the time when this Jacob was in Fustāt
the chief dignitary in Jerusalem was Josiah Ga‘on. Cf. Mann, op. cit., vol. i,
pp. 71 ff. His letters are not unlike this in their opening words. The “glorious
place” which collapsed was probably a synagogue; and the cause may have
been the earthquake of A.D. 1016. Cf. Mann, op. cit., vol. i, pp. 72, 156.

Recto:

לMoh بְּשׁוֹנַי יִכְּרֶה לְגוֹיָהוּ יָוִי 3

שָׁם מִזְכָּרָה לְמַה פִּיךְ וְיָשָׁמָה לְדָתָה אָלוֹן יַעֲקֹב 2

כְּלַל שְׁעֵרוֹן רַבָּהוּ אֵלֶּה יְשָׁמָהוּ אוֹלֵב יָוִי 3

יוֹיָהוּ יְרֵי בְּיִשְׂרָאֵל יִשָּׁמֵא יְשָׁמָה לְגוֹיָהוּ יָוִי 4

מֵאֱנוֹרָה וּרְחֹבוּתָה לְגָלוּלָה יִשָּׁמֵא יְשָׁמֵא נְכָל יִשָּׁמֵא

כָּפָשׁ 5

ֶהֶקְתִּי נְעִירָה לְגוֹיָהוּ נֶסָּף פָּרְשֵׁי הַר תּוֹרָה וּרְחֹבוֹתָה יֵי יְשָׁמָה שְׁלָמָה בְּכָלָה 6

אָלֶבּוֹךְ 7

זֶבָּה אֱשֶׁר יִשְׁתַּקְּדָה אֶלֶּה יִשָּׁמֵא יֵי שְׁלָמָה נֶסָּף בְּכָלָה 8

1 I.e. Ha-Me’uttadh. Early in the eleventh century the Egyptian Jews broke away
from the authority of their brethren in Palestine and established a religious and legal
school (Yeshibah) that went by this name “Ge’on Ya’kob.” See Mann, op. cit., vol. i,
p. 191.
Genizah Fragment 5b
V. LETTER

Apparenty Jacob had left Jerusalem some time before, bearing a commission from Solomon Ben Khalaf al-Būkī in Jerusalem to his wife in Fustāt. Solomon had given Jacob two gold-pieces with which to pay her way to Jerusalem. Evidently he expected trouble, for he gave to Jacob a statement of his possessions in his house at Fustāt and directions to take possession of these. The only response that came was another messenger, Nathan or Hibah by name, son of Zachariah, who arrived in Jerusalem with a protest from the wife that Solomon had no grounds for his action. Nathan next undertook to carry to the wife in Fustāt a letter of divorce, which he promised to deliver to her in the presence of a certain Abraham the Hazzān.

Nathan appears with all the documents and with Solomon's statement that it was in the house of the writer that Jacob had sworn to carry the original message to the wife. The writer is equally certain that nothing of the kind ever took place under his roof, nor had he heard of the affair at all. He now writes in great haste to Jacob and tells him that he is sending by a Spaniard, al-Azhar, a copy of the wife's protest, which is to be delivered to Abraham, the intended witness of the divorce proceedings. Incidentally it is said that a certain "glorious place" in Jerusalem has collapsed.

Recto:

1 To......in the name of those who are enwrapped in turbans, Ḥābērs of doctrines, teachers of doctrines, elders......
2 ......a good name to write it is: Master Jacob, "The Appointed" to be called by [the title] Ge'ōn Jacob!
3 Everyone who tastes of his wisdom and beholds (?)......his humility. May God keep him, and preserve him and assist him, and be his help,
4 and enliven him (?)......son of Joseph the Pious. Peace! Peace be upon you! Beloved and dear, and friend (?)
5 From the Lord of Peace and from the City of Peace, and from her paths!
6 And peace also from me who love you as my own life!
7 I write these pages earnestly, to inform [you] of the arrival of Master Nathan, messenger of the congregation, known [in Arabic as] Hibah, son of Rabbi
8 Zachariah, bringing an Arabic document of deposits and its seals. And it makes demands of Solomon Ben Khalaf al-Būkī

about his wife. And she says to him [in the document] "This [document of yours which you have sent me] is not a [proper] complaint, nor does it contain proof [justifying] a demand." And the man Solomon said:

---

2 נליחת עצרו = Solomon's request to his wife.  
3 Shortened from נלוה נחל אללה as הבח נחל אללה.  
4 מינת נזר "of Hagar."  
5 From Būk, the name of a river near Baghdad. See Yākūt, Geogr. Wörterbuch, vol. i, p. 762; Muschatris, p. 71.
GENIZAH FRAGMENTS

This passage has no article; but that is not uncommon in our texts.

This passage was deleted.

About eight illegible letters are written above the line here.
V. LETTER

"I sent by Rabbi Jacob Ha-Me'uttadhi two gold-pieces, with which to bring her, if
she were willing to come; and, if she did not desire [to come], I gave into
his hand a document of memorandum as to all that was in her possess-
ion, namely:
'Mine is that which she made in my house, for the work of her hands
is mine as well as that which I bought for her. If she admits the
claim,
collect from her her overdue [debt], then the remainder shall be the
support of my daughter.' But up to the present there has not come
from him
any letter nor has he let [me] know what has been done." And this man,
our Master Hibah, says that in my house an oath was taken
in the presence of elders, our Master Solomon Ben Abraham Ben Ezra,
and Memūhamān Ben Yapheth, and others. But never
did there happen in my presence anything [like this.] nor did I do in my
house anything [like this.] and [that] you [Rabbi Jacob] were one of
them. And things happened...........
After this........by me to give her two pieces of gold....................
and he write........And our Master Rabbi Nathan became surety for him
that he would bring to her (?) after two days (?) documents thith-
er [as a] complaint........she should produce the [marriage?] document,
in his presence and in the presence of Rabbi Abraham the Hashān...
.....and tear it up
in your presence. And.........she should receive the letter of divorce.
.....And [that] he would write for this Solomon a document of damages.
But [as for] the expenses of his daughter
herself (?), that he would give her two gold-pieces the year for as long as
she wished..............her mother. And now
I shall give her the two gold-pieces after she has torn it up........the
later years
as a deposit with our Master Solomon the Ḥāber, son of Rabbi David.
And it is the writing of your hands
accepting......We are sending them in haste with a duplicate [for return]. And I was astonished at you then that you did not write
what was to happen. And behold [here is] the executed bill of divorce
in the possession of our Master, Rabbi Hibah. He will take it to
her or send it
by the hand of his messenger, for he has authorised [us to send]
messengers, so that it may reach her safely. I have acquainted you
with this.............to give to Rabbi Abraham. I have already given it
to our Master Azhar the Spaniard,
son of Rabbi Jonah, and I am confident that they have been given to
him. And I have been hoping that you would come at the feast [of
Weeks] and so also on the Ninth of

11 דֵּרֶךְ generally means "picture." 12 יָסָפֶר.
VI. HALACHIC FRAGMENT

Paper 11\(\frac{3}{4}\) x 6\(\frac{1}{2}\) inches.
Four pages of Hebrew in square Hebrew writing.
The orthography is poor, and many words and passages are omitted.
The variants are probably not worth noting; and the text has accordingly not been printed here. This fragment has been studied by Professor Gottheil only.
V. LETTER

28 Ab, and so also at the [other] feast days. And behold I have had to wait for good news of it. And may the...with you be near!

29 And we and all...are well. But the glorious place, which had been built upon, fell on the 17th of the month of Ab(?), and it was a Sunday, at the tenth hour of the day. May it be His pleasure to build a firm building! Greetings!

30 And greetings [to] your son, and greetings [to] all your relatives!

31 [God] prolong the life of your brother Solomon, son of Rabbi Yahyā (?)—[May] his rest [be in] Eden!

11 This abbreviation occurs in line 7 also. Does it mean “etc.”?
15 Or “steep,” or “spiral.”

VI. HALACHIC FRAGMENT

From the Halākhōth Gedhōlōth of Simeon Ḳayyāra, a Babylonian rabbinical authority of the ninth century.

VII. MEMORANDUM

Paper 10\frac{3}{4} \times 7 \text{ inches.}

Arabic in Hebrew characters, cursive and not easily read, since the writer has apparently written quickly and automatically, without looking at the resulting forms of the letters. The Arabic has a strong vernacular coloring. Some of the names have Maghrabi, or north African forms. A little Aramaic phraseology is introduced.

Certain witnesses, whose names are signed at the end in square characters, testify to their belief in the truth of Bin Asad's account of his transactions with Abū al-'Ula Bin Bu al-Faraj and Ṣadakah Bin Jacob, his partner: all apparently Jews.

 nakol nach alisherov lahalaphiti eshmatan hara haaliphiti haal

 aline alisherov mo alami...[hach meer mol shomaliin [ch] mo meer maili yodeh vu

 diruyim bo aser tekul lanu alhalami anteni avenim of cultam rocal yadenu

 alokal haal

 bo ukop diruyim bo alakullu shirei et haalakullu shirei boini bihunu

 ali ma tekufi alisherov alhalaphiti haliphiti halihu uhalihu alei nailo alaambugad

 halalpan alhalu haasatu beym albaluahata udur alakup pan alaambugad

 halakupah halakupah halakupah halakupah halalpan alhalaphiti halihu halihu

 alokal haalaphiti alohalaphiti alohalaphiti alohalaphiti alohalaphiti

 hakol

 1 I.e. if one should seek to justify the expression grammatically.
 2 Cf. Hebrew נוקה "mark" and Aramaic דקלאה "declaration of protest."
 3 Aramaic רגא in mediaeval Hebrew is not followed by the preposition ב. Cf. the same phrase infra, ll. 4, 5.
 4 This here, and in ll. 4, 5 and 9 (?), is not Hebrew "an" nor the genealogical form of ابن אב in names, but the Maghrabi (Tunisian, Algerian, Moroccan, Spanish) אב = ابن אב. Note also ll. 4, 9, for أبو. This is also a Maghrabi form. Both arise from the ultima-accent of these dialects. In ll. 4, 9 we have the combination ابن אב has nothing to do with the tribe of Asad. It means "Son of a Lion" and is a play upon Gen. xliv, 9, and a substitute for "Jew" or "Judah," as in this case. Cf. the Western Renuri, Loewensohn, Loew, Loew, Lieuw, Loeb, Léon, Leo, Lion, and variations. There is some confusion with ابن and ב. Hence Herz, Leben, etc.
 5 דכל is a very violently emotional Hebrew expression, used of rape and highway robbery.
 6 The expression אב אביו למשה "I pay in to him, to remain under his management."
VII. MEMORANDUM

It appears that Bin Asad loaned a large sum of money to Abū al-‘Ula and Sadakah Bin Jacob to invest at Alexandria, on terms that were stated in a document, and understood by Bin Asad to constitute a partnership. Some of the money was invested. Of the remainder a large part or all was either lost in speculation or stolen outright. Abū al-‘Ula asserted that some money had been lost, but that he was not liable for it, as he was merely an agent and not a partner. The matter was brought before a Muslim court, where Bin Asad was bullied by the Kādi and by his enemy, and confused with technicalities with which he is thoroughly disgusted. The court evidently decided against Bin Asad, and issued some document which put his case in a bad light. He goes to certain Jewish friends and tells his tale. He knows that he has lost the money; that is all. The fragment is the record of an indignation meeting held sometime in June of the year A.D. 1150.

1 We, the witnesses, whose signatures stand1 at the end of this declaration2, say that there appeared

2 before us the Sheikh Abū al......, son of our lord and master Samuel, son of our lord and master Judah,

3 who is known as3 Bin Asad4, and said to us: I have been robbed5 in respect to all that I intrusted for investment

4 to6 Abū al-‘Ula Bin Bū al-Faraj, known as Bin ‘Ayyāra(?), because I turned over to him7 and to Sadakah

5 Bin Jacob, known as Bin al-‘Aṣāf, his partner, a thousand dinārs8, as a partnership between me and them

6 according to what the document required which was drawn up9 concerning them. And they went to the city of Alexandria

7—God defend it!—and invested some of the capital in the presence of the Kādi10, al-Athir, Ornament of the Kādis,

8 and they got control of it11. And someone came and informed me that they had already gone into the property with their hands

9 and had eaten it up. And I went to the city of Alexandria12 and I entreated Abū al-‘Ula Bin Bū al-Faraj,

---

7 ilā for ی، as in Syrian vernacular ilā.
8 The dinār, according to the Mishū‘ of al-Faiyūmī (about A.D. 1333/4—we quote through Lane, Arabic-English Lexicon), was a gold coin weighing 71 3/4 or 68 1/4 grains of wheat, the same as the mithkāl. The American five-dollar gold-piece weighs 129 grains at 900 fine.
9 لفظ
10 I.e. the judge.
11 I.e. the thousand dinārs.
12 Misspelled as before, but differently.
in these texts means simply “to say.”

perhaps for אָדֻּמִי.

is an agent, intrusted with capital for business purposes, on the condition that the gain shall be divided between the agent and the investor, and that the loss, if any, shall fall upon the investor. See Lane, Arabic-English Lexicon, part 7, p. 2515.

He must have been a Jew, however; else why say this at all? Cf. also l. 13.

He was confused with technicalities.

must be אַגְנָאיִי. The first ā is absorbed by mā, the second ā is shortened in the shut syllable of the vernacular form.

perhaps לֵבֶר, though we find no instance.

Singular, and probably impersonal, or meaning his enemy.

is the colloquial ft, from fūb, from פִּי.

Cf. Aramaic אָסַי “robbery,” and אֲסַי “robber.”
VII. MEMORANDUM

the aforementioned, for the thousand dinars which he had. And he said
that he had bought goods, and that the
property had been decreased by a certain amount. And he asserted
that he was [merely] an agent, [and] not a partner. And he said:
“We shall not litigate except according to the laws of the Gentiles.”
And he urged the Kadi, al-Athlr, Ornament of the Kadi;
and he forced me to clear him concerning the property and the oath—
according to the laws of the Gentiles and according to the Jews—
and about what had accrued to me through the transaction, and through
the capital which he had paid me, and about what
answer he had given me in [the matter]. And now I have informed you
that I have been robbed in respect to all
I intrusted to Abū al-'Ulā for investment: whatever be the acquittal
which you [O Abū al-'Ulā] have written against me, according to the
laws of
the Gentiles or the canon law of the Jews. All that I intrusted to him
for investment I, [the son of] Samuel
Bar Judah, I, have been robbed of it. And we, the witnesses, know that
the robbery is a fact.
And we have verified it. And [as to] every acquittal which he [Abū al-
'Ulā] had written against him [Bin Asad]: there is no unobjectionable
legal evidence in it.
The scribe of the [Jewish] court, our lord and master Nathan, son of our
lord and master Samuel—he is
a worthless fellow. And this occurred on Friday, the twenty-fifth of
Sivan, the equivalent to Ṣafar.
The year [is] one thousand four hundred and sixty-two of [the Era of]
Documents. [Be it] certain, clear and abiding!

[Signed:] Joshua Bar Shemaryah, Shelah Bar Yakin, Nathan ha-Kohen
Bar Joseph ha-Kohen.

24 Very nearly the modern colloquial sense of the word.
25 I.e. the memorandum was written.
26 The Seleucid Era, beginning October 1st, 312 B.C. It is called in these fragments the Era of Documents. The Jews continued to use this manner of dating almost exclusively until well into the eleventh century A.D. Then they began to use the Jewish Era, which starts with October 7th, 3761 B.C. Wislicenus, Der Kalendar, Leipzig, 1905, p. 74. Our fragment is dated some time in June, A.D. 1150.
27 This line is in Aramaic.
VIII. LETTER

Paper $12\frac{3}{8} \times 4\frac{1}{8}$ inches.

Arabic in cursive Hebrew characters.

The five bits of writing are from the hands of three individuals. The longest, recto (a), is rather clearly written; though the language is bad and mixed with Hebrew, and the style vague and ornate. The next longest, verso (a), is crabbed and angular, as though from the hand of someone unaccustomed to the pen; but the language is good, and the style concise and to the point. Recto (b) is merely a false beginning of the same. Verso (a) dates itself and recto (b) on Monday, the eighth of Marheshwan, Seleucid Era, 1543, which is A.D. 1231. Verso (b) and (c) are in a cultivated but difficult cursive hand, which becomes worse as it proceeds. The language is very much better than usual in our texts. There are even pedantic nominal case-endings and certain orthographic peculiarities of the Arabic in its own alphabet which the writer no doubt was accustomed to use. We do not know who he was. The first of the two is dated Thursday, the eleventh of Marheshwan, Seleucid Era, 1543, which is three days later than verso (a). The second is not dated, but may be assumed to have been written at the expiration of the ten days from the eleventh of Marheshwan, or the twenty-first of that month.

Recto: (a)

The writer uses both the 1st and the 3rd person in speaking of himself. We have translated everywhere with the 1st person.

1 ُعلَمُ—صحرا. A confusion of لَبِينَةُ and لَيْبَنَةُ.

2 مَنْيْتهُ. 

3 لا يُصْفَقُ قُلْبُك. A confusion of the preposition لِ. 

4 The woman in question, not yet named. From lines 15, 16 we learn that she is the wife of the Sheikh Sarîr and sister of the wife of the Sheikh Mansûr.

5 Here, as in modern colloquial, the second object of a verb is indicated by the preposition : بِهِ.
VIII. LETTER

Recto (a) is a letter from one Abū al-Thanā to a judge, Rabbi Elijah, probably both in Kālyūb, just north of Cairo. He seeks with flattery to represent that his friend, Abū al-Manṣūr, of Kālyūb, the son of Abū al-Faraj, has been driven into exile and destitution because he was prevented from selling his house by a sister-in-law, Sutait, the daughter of Abraham, and her husband, Abū al-Sarūr, the son of Ma‘ānī. The house belongs to Manṣūr, and the other family have nothing to do with it. Abū al-Thanā sold the movable property at the request of Manṣūr’s son. All the harmless facts are admitted, but the others are suppressed. Evidently Mansūr’s wife, Kifā, has died, and Mansūr has tried to defraud his children by selling their estate; and has defrauded Sutait in some manner, possibly by the sale of the movable property. Abū al-Thanā is the agent of Mansūr and not of his son. Mansūr is not destitute; and probably would not have been evicted if he had not attempted the sale. We learn from verso (a) the other side of the story through the witness Tamim, son of Joseph. Sutait and Kifā were sisters and joint heirs to two estates. After the larger of the two had been reduced by confiscation, Sutait took the smaller as her own, and Kifā the larger, which she willed to her children. Verso (a) tells us that Mansūr was evicted, and made to pay damages to Sutait, which he could do in part only. Verso (c) states that the two parties agreed to a payment of the balance at convenience, without court-action, but with an added 20 per cent.

Recto : (a)
1 [I,] the slave, approach the Presence of the Beauty of the Dignity of the Crown of
2 Splendor of our Master and Rabbi, Elijah, the wise and intelligent Judge.
3 May his name endure forever! And I assure the Master that [I,] the
Sheikh, many times
4 kiss the hands and feet of the Master. My desire oppress me;
5 but may God reward you, and may it not perplex you. And I inform
the Master
6 that the Sheikh Mansūr, her go-between, came to [me,] the slave,
7 and demanded of [me,] the Sheikh Abū Thanā, testimony
8 of which he might inform her, touching the case of the estate in
question.
9 And [I,] the Sheikh Abū Thanā, made acknowledgment and said: "[I,]
the slave,

7 Cf. the long list of dars in Lower Egypt, Ibn Dūknāk, Description de l’Égypte (ed. Vollers, Cairo, 1893), pp. 56 ff. Ibn Dūknāk died in 1406, a hundred and seventy-five years after the date of our text.
8 I.e. "mentioned." But the estate, like the woman in line 7, is still unmentioned. Evidently there has been discussion of the matter.
אשפר על ועוקת רבן אליהם אני אשרו
10Αל ההאם הלוחהיהם מפלפל אחמד וצלם מנה
11ויה אלスター אראיבי אבר איילפאת מנה
12ואלאלולו כלתולו פמיי אלישר מגומר חובר
13והי ראית שלמה Мы ו竑ותה ואלפתה
14ואנה מי שלמה יאני הרא אליהם וימי לוחות
15מיתי ראית ולא מלח ואני אצאה זנה
16אלישר סומר אברת עשה אמר עמלה
17ויחד שוחר אשלמה איילפאת כלת צו
18אלברמא בפאלפו איילפאת זכאי אלישר
19מעוזה קח משותה כיודא פי䎽
20 ואחבר אתלישר סומר רぉרב הלא גאה מלח
21יבע אתלישר ו الأحدה דינה נים גאון
22במאק מזג ייוודר ומגשה לכות
23ואני מכינה וקרואה עליה קפא לו, אמא
24ולעדו כי לא במאלאשה בש يولח
25ורשל וולדו מברכות לא צורן לו פי גאי
26אלדי ראדו גורו וארו איילפאת
27 потребител מזאバイ לא נאמבי▾ימבר דפרה
28אלאלפאת קח לות אשלמה ומא↪ב האתר
29וש ילא לשלמה וניא אלאלפאת השם.

Recto: (b), written after recto (a), but above it, by the same hand as verso (a):

אפק לא תמכ בר יוקח נז

[וא لماذا חינה ווי אלאת[ן]]

9 I.e.כי [ phố מ].
10 Kāmil, the Ayyubid, A.D. 1218–1238, at this time. But more likely an earlier ruler is meant.
11 מוהר.
12 מְשׁוֹפָא for מְשׁוֹפָא.
13 I.e. the estate or the two-thirds remaining of it.
14 I.e. Mansūr.
15 I.e. Sarūr.
16 או או איילפאת או לי תמר או.
17 The modern colloquial verb סבב.
18 I.e. the writ of Rabbi Judah, or the injunction of the Muslim judge, issued on the basis of the same.
testify—that our Rabbi Elijah may be informed—I testify
that this [is] the estate from which the Sultan took away
a third; and [that] the two-thirds [remaining] are under the control of
the Sheikh Mansur, mentioned;
and [that] it is an inheritance of his wife, from her deceased mother;
and that it has remained under his control until this day: and [that]
no one [else] has
any inheritance in it, nor any [right to make] demand; and that her
sister, the wife of
the Sheikh Sarur, took in place of it a complete estate.
And thus I testified. [So now] I have informed the Master of this, after
paying compliment to him with special salutations. And the Sheikh
Mansur has already complained, to Rabbi Judah in
Cairo, of the Sheikh Sarur. And he told him that he had tried
to sell the estate; and he informed the gentle judge of it, and brought
a writ from Rabbi Judah, and enjoined him from [doing] this.
And I went and read it to him. He said to me [in reply]: 'He owes me
nothing, and I have nothing to explain to him. Adieu!'
And his son, Rabbi Berakhoth, was commissioned to urge me to sell
the movable effects which he had in his possession and in the possession
of others; and the command
in regard to them was not neglected; [for I, the slave,] liquidated them
for whatsoever price they would bring. And [I, the slave,] was
given a letter which said in substance: 'And I have fled into exile. And we have
nothing left;
or has [our] servant either, save only God and [you,] the Master. Fare-
well!'

Recto: (b)
I, Tamim Bar Joseph, say
that after we had appeared on Mon[day]........

19 plus the prefix of modern colloquial.
20 instead of ابن.
21 is Cf. Dozy, Supplement, vol. i, p. 271: "exciter quelqu'un à s'ap-
pliquer à.
22 The ל has been changed to ע. Although we know of no instance of the kind, we should
read instead of ד, "he made them to flow, give up their juice."
23 is the modern vernacular, for אֵי שָׁנִי
desh.
24 We know of no other instance of this precise meaning. Cf. note 17.
25 The Arabic word is used in the Hebrew sense.
26 The Hebrew word is used in the Arabic sense.
27 They had the cash proceeds of the sale of their effects.
28 Tamim began to write on the recto of the paper, and was interrupted at this point. He then wrote verso (a).
**Verso: (a)**

אַקַּלְלָה אָנָא הָמוּכָה בּרָ יְסֻקָה נִנָּה

אָהַלְמוּ בַּהַמָּוֶת בַּהַמָּוֶת אֲלָלָלָה

תַּחַתָּן מִזָּה מָשֶׁר מִרְזִיתָן אֲלָלָלָה

לִשְׁפֶרֶתָה בּוּרָעֲ אֲלָלָלָה

חֶרֶתָה עָלָיָה סְמֶה בּוּרָעֲ אֲלָלָלָה

דְּחָרָה נַחוּּה בּגּוּ מִנָּגָה

אָשָׁדְרָה נְשָׁה, קְוֵלָהָ אֵאֶהָ קָד

כְּלָתָא אֲלָלָלָה לְלֵאָרָא אֵלָחָא

נַכָּא אֲלָלָהָ תְּמוּנָהָ אֲלָלָה

וּוּז אֲלָלָא לָטָה בּגּוּ מְעַרְבָּשָא אֲלָלָא

אֵאֶבָא אֲלָלָלָאָה פְּרָהָא אֲלָלָה

טְבָּקָה מְגַנָּה אֲלָלָלָהָ וּוּ

עָטָנָה יְדוּרָא אֵבָּרָהָאָה וּוּ

טְמָיָם בּרָ יְסֻקָה נִנָּה

**Verso: (b), upside down:**

וּז אֲלָלָא אֲלָלָאָרָי עָרָשִׁי מָן מְרָהָשָא קַמָּן לְשָׁמ

נֶפֶר אֲלָלָגָי מַזָּה אֲלָלָגָי אֶבֶן אֲבָרָא אֲלָלָגָי

אַלֵוָה לֶחָית בּוּרָאָרָי מַזָּה בּוּרָאָרָי

אַבֶּן מְעַנָּאָ הָאֶזָאָרָי רָדָהָאָי קְבָּעָיָה

מַפָּאָה וּדְרָאָמָה בּוּקָה לַאָה עָנָהָא גָּרְדָה

אֲנָפָהָא לֶחָית אֲלָאָי, יָאָא מַזָּה אֲלָלָאָרָי

הָאָנָחָא אָבָרָאָרָי בּוּרָעָא

---

29 Beginning Oct. 1st, 312 B.C. This date does fall on a Monday, according to Schram, *Kalendariographische und Chronologische Tafeln*, Leipzig, 1908, p. 235, col. 70, line 25. Our document was written in A.D. 1231.

30 I.e. diminutive of the colloquial *sitt*, “lady,” but we find only *שׂניתָה* in the dictionaries.

31 Or “vacated”? The ב has a raphe to show that it stands for פָּקָדָה.

32 *וֹלָד* is the modern colloquial form of the plural.

33 I.e. “my,”
I, Tamim Bar Joseph, say that on the eighth, Monday, the eighth of the month Marḥeshwān, 1543, [Era of] Documents⁵⁹, in the city of Cairo, I was present with Sutait⁵⁰ Bint Abraham, and Sarūr Ibn Maʿānī, her husband, [who] called me to witness her statement. Behold it was: "The estate was left to the children of her sister Kifa', deceased—God have mercy on her! And it is the estate which Ibn Sandābīs, from which the Sultan took a third. And there remain two-thirds of it; and it is the estate for which she took a substitute." [Signed:] Tamim Bar Joseph.

Thursday, the eleventh of Marḥeshwān, 1543, [Era] of Documents⁷⁷, the property passed from Abū al-Manṣūr Ibn Abū al-Farāj al-Ḵalyūbī⁵⁹. He owes Sutait Bint Abraham, wife of Bū al-Sarūr Ibn Maʿānī, a hundred and sixty dirhams. She received from him a hundred and ten dirhams; and there remained, of what he owed her, fifty dirhams. And she granted him a respite of ten days from this date. And they declared each other free [of further obligation].

---

⁵¹ "similar," to the parent.
⁵⁵ This tells us why there was trouble in the first place. The wife of Manṣūr had died; and the wife's sister wished to prevent Manṣūr from defrauding his children by selling the house for his own enrichment.
⁵⁶ I.e. from Sandābis, a village in the Kalyūb district. Cf. Ibn Dūḵmāḵ, op. cit., v, 49; Ibn Ḥauḵal (de Goeje), p. 93, and the other authors cited by de Goeje, ad loc.
⁵⁷ The numeral is abbreviated to كم, and دندر to كم. This is the same year as verso (a), and probably also as verso (b).
⁵⁸ دندر is "property" or "income."
⁵⁹ I.e. from Kalyūb, just north of Cairo.
⁶¹ The exact Arabic orthography: ماه, ما وهم, درهم, درهم.
I.e. Sutait and Sarūr agreed to regard the remaining fifty dirhams as a debt of honor, never to be mentioned again between them; and the two parties were reconciled, and settled their case out of court. The ו is modern colloquial: ma na'rafsh, from "We do not know."
Verso: (c)

1 And there remained between them nothing but to accomplish a reconciliation among them,
2 making a debt of [the] 50 dirhams, and saying
3 "We know nothing about them." And he agreed that, when
4 they were paid, the sum which would be paid
5 [would be, by tacit agreement] between them, two equal parts. So there
6 remained, [by tacit agreement] between them, a judiciable claim
7 amounting to sixty dirhams.

44 seems to mean idiomatically "by agreement."
45 
46 I.e. ten dirhams extra for the privilege of private settlement by reconciliation?
IX. LETTER

Paper \(6\frac{3}{4} \times 20\frac{1}{4}\) inches, made up of two sheets pasted together.

This long strip is completely covered with writing. The top, margin and bottom, originally left for the sake of appearance, were afterwards filled with postscripts; just as the margins of Oriental printed books are filled out with other material, for good measure, “pressed down and running over.” Unfortunately twenty-three lines have been mutilated by the removal of one corner.

The writing is in cursive Hebrew characters, quite legible on the whole.

The language is Arabic, without any admixture of Hebrew or Aramaic, at times elegant, but in general colloquial, with strange constructions and strange meanings of ordinary words.

Recto:

\[
\begin{align*}
\text{ברָשָׁתָה} & 1 \\
\text{דָּבָרָיָא לַאֲלֹהֵי אָבֵי אֲדֹלָה} & 2 \\
\text{עָלָיָא וּלְאֵלֹהֵי אֲדֹלָה} & 3 \\
\text{עֲלָיָא אָסָר הָאָלָה בָּרְכָה} & 4 \\
\text{כַּאֲלֹהֵי אֲדֹלָה} & 5 \\
\text{כַּאֲלֹהֵי אֲדֹלָה} & 6 \\
\text{כַּאֲלֹהֵי אֲדֹלָה} & 7 \\
\text{כַּאֲלֹהֵי אֲדֹלָה} & 8 \\
\text{כַּאֲלֹהֵי אֲדֹלָה} & 9 \\
\text{כַּאֲלֹהֵי אֲדֹלָה} & 10 \\
\text{כַּאֲלֹהֵי אֲדֹלָה} & 11 \\
\text{כַּאֲלֹהֵי אֲדֹלָה} & 12
\end{align*}
\]

1 بسم الله الرحمن الرحيم or פָּשַׁמְא יְרוּקִים הַרְחִים, an imitation of the Muslim
2 מֶשֶׁחַ, and close to the original from which the latter was taken.
3 means both “mighty” and “dear,” according to the preposition used; hence
4 this clever play upon the word.
5 אָסְר手动, but he omits the article.
6 The modern colloquial sense of בְּכֵי?
7 For מֵעָרֶזְי, Cf. al-Asyūṭī, Lubb al-Lubāb, ed. Veth, pp. 175 and 185. מִשְׁרָדָא is a
8 district of India.
IX. LETTER

It appears that a certain Joseph, who lives in Fustat with many relatives, is writing to a brother (?), who lives in Aden, South Arabia, with a few other persons from the Fustat community. The father of these two brothers is the patriarchal head of the family. The brother in Aden is a merchant, and has made two trips to India, particularly to Colombo in Ceylon, on one of which he was captured by pirates and ransomed by his relatives at home. A maternal uncle, who went from Fustat to India on business undertaken by the father, has died there; and there is great uncertainty about his will, especially because the wife of this uncle is a grasping creature and has also had an illegitimate child in his absence. A similar case is mentioned in the letter.

There is no address. The letter was to be intrusted to a friend for discreet delivery.

There is no date. But a certain ḥazzān Abū 'l-Bayyān, is mentioned in Mann, op. cit., vol. i, p. 242, vol. ii, p. 308, which is a letter considered by Mann to belong to about 1150.

Recto:
1 In the name of the Compassionate!
2 My letter to you, O my Brother, mightier than I and dearer to me. May God lengthen your life and prolong your strength and your dignity, and not deprive you of the beauty of success! May God reunite us under the most happy circumstances, in His grace and the abundance of His kindness: if it please God! And what you would like to know [is that] from the time when you entered India no one came to us from you, and we became troubled in regard to you on account of the Indian Ocean until the Hajj 'Ali arrived,
4 who is called Ibn al-Ḳuzdīrī. And we enquired of him; and he informed us of all that had befallen you, and the manner of your [maternal] uncle's death—God have mercy on him!—
9 and how you arrived [back] from India. And we praised God the Exalted for your safety, and your being able to reach your uncle before his death.
10 And he told us that you had endured great hardships with your uncle while he was sick; and that was very difficult for us [to bear;] namely:
[that] no one of us

7 The VIII form of سمع usually means "listened to."
8 أم used as a relative with indefinite antecedent.
9 הדיה for הדיה.
10 The vernacular use of الدل as a conjunction. Cf. Spiro, Arabic-English Vocabulary, Cairo, 1895, p. 17 sub voce الدل.
11 יגאל is the colloquial *yij’ällak* for "you will make.

12 حر is the Arabic form of the Hebrew word. Cf. line 46 and al-Kalkâshandî, *Subh al-Ashâ*, II, 427, where the printed edition has unction however.

13 Cf. the bottom of verso.

14 The writer intended unction.

15 Read אלה and 만לאה.

16ץ is a confusion between *עַל* and *עַלָּרְס* of the colloquial.

17 Perhaps for *إجراءات* "protection."
IX. LETTER

13 was at your side to help you in what befell you when you were worn out

14 the concerns of your uncle’s case. But God the Exalted will make for

15 you a lasting change.

16 and open the gates of fortune to your hands: if it please God!

17 Now Ibn al-Kuzdiri arrived five days after Purim. And, after he had

18 told us

19 of the death of your uncle, we made a secret of his case. And your father
did not leave his presence

20 until he had made him swear that he would not mention this matter to
anyone; and we informed him

21 about the wife of your uncle, and what she was doing to us. And we
made him swear that he would not tell her

22 anything of all that had happened. Then we made a secret of that matter.

And

23 we shall not tell anyone about anything: indeed not even your wife shall
we inform of the death of your uncle.

24 And [al-Kuzdiri] had said that you wanted to go to India, to Colombo;

25 so, we returned to

26 [our] former state of suspense; and remained for the space of a
month and a half:

27 until Ibn al-Zayyat arrived, who lives at the house of Musayyar Ibn Jarah.

28 Then we met together with him, and he told us of your return to Aden,

29 and how

30 the ship was captured when [you were] attacked, and how there came to

31 you

32 a cargo ship, and how you arrived at Aden, safe and sound. So we did not

33 lack the grace of God: and with God there is no possibility of anything

34 but affairs going well. But we

35 were much distressed because there was no letter of yours with him,

36 reassuring us.

37 So, we remained anxious until Joseph Ibn al-Hafsi arrived

38 late on the night of Ramadân, the night of the festival of the Muslims.

And we met together with

39 him. And he told us of all that had befallen you, and how you returned to

40 Aden. But we did not believe [his] story until he had handed us your

41 good letter.

42 And we read it, and understood what was in it. So, I was at peace.

But if we had not seen

19 is colloquial for classical , which, however, does not exist, as
the classical verb is always intransitive and cannot take an object. Cf. the classical form
and sense in lines 34, 35

20 Read .

21 (which needs the article) is not classical, but probably equivalent to the modern
colloquial haddīta, plural hawwalti, “fairy story.”

22 is the colloquial form of .
GENIZAH FRAGMENTS

Verso:

23 perhaps for "מְעָא.
25 נ erased and ב written.
IX. LETTER

35 your letter, why should [our] heart have been tranquil?.......
36 that he took along the ship's captain who [had been] with him.......
37 envy. And he had the letter.....
38 Moses. So we received it from him, and there arrived.......
39 about that. And, O my brother, if he had not arrived.......[Market of]
40 Exchange. And it mentions the death of your uncle...........
41 no one arrived from [the place] where you [were]
42 and we made him swear not to mention that [matter].......
43 was read in the Market of Exchange...........
44 not [your mother] in his anxiety, that your mother.....
45 as much as I was able and my master...........
46 Purim until after the Passover...........
47 affairs after they had heard.....

Verso:

1 with you and his sister; and that my Master...........
2 and about the linen which he delivered to her...........
3 the specification until she forbade him...........
4 while it was being relegated to some one of...........
5 with her the specification; and he described...........
6 what was the matter with the mother of the Sheikh Ibn...........
7 about the death of your uncle, she tried to come......
8 And the Master swore that she would not mention............
9 all of it, so that she should not enlighten us about it......
10 she had informed you of........... He said to us............
11 your uncle did not die until he had written for you a testament. And we
12 continued to await [a statement of]
13 his estate, sent by you, on paper, so that we might know how the will
14 to you. But Allah! Allah! If you do not have executed for us a copy of the
15 will, then do not
16 do any business until you have executed for us a document with every-
17 thing there is. And do not

26 Supplied from line 43.
27 For this Sūk al-Ṣarf see Ibn Dukmāk, op. cit., v, p. 38 et alibi; and Casanova, Essai de Reconstruction Topographique de la Ville d'al-Fustāf et al-Misr, tome 1, in Mémoirs par les membres de l’Institut Français du Caire, vol. xxxv, Index.
28 He is the one referred to as “the master” in lines 8, 16, and elsewhere.
29 Cf. No. IV, line 4.
30 “description”? “placing under guard”? “stamping”?
31 This is a strange meaning for. 31 I.e. ما كان

7
is certainly accusative for nominative.

is both “testament” and “command”; hence the play upon the word.

I.e. either he “made fools of,” or “trifled with,” or “gambled with.”

He intended to write ... ל... לא.

is apparently feminine, but without the feminine ending.

Cf. al-Dhâhâbi, *Mîzân al-Fîtâd* (Cairo, 1325), i, 440.

This jumble contains perhaps: ... עם, and.

Humorous? Although the text says “bought a slave,” the context refers to a son.

The same correction of the text as in recto, l. 31. But here we have a reference to pirates, and the ransoming of captive Jews. Cf. Mann, *op. cit.*, vol. i, pp. 87 ff. Muslims captured Christians and Jews, and Christians captured Muslims (and Jews?), The price of ransom was 33½ dinârs, the dinar being worth about $2.50 in gold, with a purchasing power of about $7.50 at that time.
IX. LETTER

Let carelessness overtake you in that matter; for this is our supreme will in regard to you.

And you sent [a letter] complaining [to] the Master and saying to him that you had sent to al-Anṣārī.

But answer me, by Allah, my Son: Have I anything of all [the property] he told you of?

But, my Son, aren't you free to recognize al-Anṣārī and his little game: how

he stood in the market-place and played with anyone who happened to be standing there? And know,

O my Brother, no good-fortune is sent to you except that it comes from God the Exalted.

And about your father's calling out to you—for men and demons may sleep, but the Master does not sleep, because he keeps calling to you, all night and all day long. And if you only knew shame:

that it might enter into you through the letters to you! And you send [letters] to us about having other business to do than writing letters: and especially the letter which reached us with the ship's captain. And you sent word, and you said to your Master: "When Shāh al-Daulah arrives get from him what I have sent to you as well as to the other merchants." And he did not rejoice. It made a deep impression on him. And we heard that all the dignitaries arrived at.............. But calm yourself. Your mother asked after you and said to you: "O my Son, just as you have relieved me with your letter, so may God the Exalted relieve you from every care." And also Barakāt the son of my [maternal] aunt, has taken possession of his house with the daughter of his [maternal] aunt, Sitt Nissim—God have mercy upon her!—[as bride]. But you have offspring—if it please God. We have heard that you have bought a boy. May God the Exalted teach you what a blessing he is, and make him the most blessed of honors, and grant you many more like him! And, by Allah, my Brother, the Muslims exacted for you ransom still more from us; until one day the ship's captain set free a rich man, [one] of the friends

is vernacular ḥādiyya for classical ʿākhbād. For the sense see Dozy, Supplement, p. 362. With this verb ʿās which denotes the payer of the ransom, and ʿaṣ which the ransomed person.

 Cf. note 8.

the participle for the imperfect.

is, with for
Margin of verso:

I.e. the ship’s captain.

A half vernacular form. Cf. ḥaqāʾiq and fa ḭaqqā, and note 45.

I.e. the rich man.

The recipient of the letter is actually or supposedly in captivity somewhere. Cf. lines 24–36.

The forms ēšk and waṣāllikš are vernacular.
IX. LETTER

of the Master, and he demanded from him [an additional ransom] for you. And he brought your letter to us. And we did not have any news until the rich man brought it—May God requite him with good from us, [now] that we know. And no one knows what we sent you in [the way of] letters. As far as you are able, inform us whether the letters reached you. [Well!] That is how people are, my Brother!

Nothing remains for us [to say] except that you did not inform us how it was [with] the testament of your uncle. We object to your not informing me as to whether any of the letters reached you.

I send you greeting, and to [all] whom your grace and favor protect, [I send] greeting.

And your father sends you greeting; and your mother sends you greeting; and the writer of this letter, your brother and slave, Joseph, who is grateful for your favor: we send you greeting!

Margin of verso:

And your sisters send you greeting; and your [maternal] aunts send you greeting; and the sons of your [paternal] uncle, the Sheikh Abū al-Hasan and the Sheikh Abū al-Faraj, and his children, send you greeting; and your father-in-law Ibn Elias, sends you greeting. I am glad that you wrote to him [while on his] journey. And God the Exalted will cause [your letter] to reach him; and it will comfort you just as you comforted him and us. For he is ruined, he is in straits. And the Hazzān Bayyān, and Joseph al-Maghribī, and Mansūr, and his brother, the children of Khalaf, send you greeting. And the Sheikh 'Atallah and his son, the Sheikh Abū al-Hasan, send you greeting. And the Kadi and his [male] slaves send you greeting. He has married the daughter of Futūh the Egyptian; and has been blessed [with] a boy from her. And you make inquiry in behalf of the Sheikh Abū al-Sarūr: [Please] inform him that his brother, Joseph al-Jadīd, asks after [the child] which was born on the 14th of the month... fourteenth of the month. May God the Exalted requite her [with] her deed, and requite her [with] what she wrought!...write...remainder... ...and bring us together soon, if it please God. And you ask after the affairs of: [Please] inform him that his family are in health, and that his letters have reached his family. But we were grieved by what happened to him. May God the Exalted make up to him [what he lost], and set his affairs in order, and make up to him by his family [what he lost]... 

54 Exactly the German expression of resignation: "So sind die Menschen!"

55 Read עשת אלה. 56 מַעַּחַּה מִצְפִּיחַ. 57 I.e. בְּעָזָא הַלָּה. 58 דַּלַּאֲחָא is the colloquial form itwalad, of the VIII stem. Cf. note 50.
Bottom of verso:

nowledged fragments of the Genizah... 

An excellent fragment of a letter written in Hebrew, dated 1258, is preserved in the Genizah at the British Museum. It contains a request for money, written in a flowing, script-like hand. The letter is addressed to a certain Rabbi, and it expresses the writer's urgent need for funds to support his family. The letter is written in Hebrew, which is the language of the Genizah, and it is a testament to the rich history of the Jewish community in this region.

Margin of recto:

In order to constitute a מִזְרוֹעַ or quorum.

This fragment of a letter is dated 1258. It contains a request for money, written in a flowing, script-like hand. The letter is addressed to a certain Rabbi, and it expresses the writer's urgent need for funds to support his family. The letter is written in Hebrew, which is the language of the Genizah, and it is a testament to the rich history of the Jewish community in this region.

59 Read רסא.
60 Read התלדשת, with the negative -she of modern vernacular.
61 Āśaya is for Āśaya, though we should have the genitive, not the accusative.
Cf. note 8.
62 Read מִזְרוֹעַ.
63 i.e. “corrupt.” This must be an epithet, not an acceptable name.
64 In order to constitute a מִזְרוֹעַ or quorum.
65 Is this the child referred to above as born “on the 14th of the month”?
66 Read נְפָרֵד.
67 Read נְפָרֵד.
68 Cf. note 8.
69 The words בֵּיתֵי are have been written and deleted.
IX. LETTER

Bottom of verso:

And another matter: On the day when my uncle went on a journey and we took leave of him at the canal, he took me aside and said:

"She is with child." And we let nine months go by for it to happen; but she did not bear. And again we let another nine months go by, until she bore a boy. And there was an uprising of all the people, until [even] the Muslims said: "We never in our lives heard of a deed like [the deed of]

this Jewess! She deserves for this thing nothing less than burning!" And some of the Jews—Byzantine Jews, such as Mansur Ibn Moses, and Mansur Ibn al-Khabith—defended her cause, until they had collected something like ten of the Jews, in order to circumcise [the child]. But neither dayyan nor hazzan was present. And they did not [therefore] say the [necessary] blessings over him.

Margin of recto:

And another matter: After your mother had heard of the death of your uncle—God have mercy on him!—she was heavy-hearted because of you and some hardship which you might have encountered at sea the second time. And while she was sick [from this worry] neither food nor drink entered her mouth, until your good letter reached her. And just as she looked at it—your letter—and felt well and happy [again], and just as you relieved us by your letter: so may God the Exalted relieve you in your trial, and make good-fortune meet you and stay with you. [That is] what we pray for you always.

And another matter: Joseph Ibn al-Hafsi brought us a letter [from you]: "Keep the mother of Abi al-Sarur from writing; and pay her the price of the grain which arrived with the Kadi......Ibn al-S..., and what she expects, without her hearing that anything has come to her." She has come to have no other occupation than begging of us continually. And before that—before the death of my uncle—she brought the Master before the dayyan and made a demand upon him. And at the time my uncle went on the journey—God have mercy on him—he recommended to the Master that he buy for her a dinar's

59 The word  has been written and deleted.
60 This person's letter and visit are spoken of in lines 30-35. A Joseph Ibn Sadok, grandson of Ibn Hafsi, of the house of Hafsi, is mentioned in a genealogy in Mann, op. cit., ii, 318, l. 15.
61 Apparently  means "to summon to court."
62 Mentioned at the bottom of the verso.
63 He did not return from this journey, but died.
X. A LEAF FROM A PRAYER-BOOK

Paper $8\frac{1}{2} \times 6$ inches.

Hebrew in half-square Hebrew characters, partly vocalized, and not always correctly so.

The many abbreviations and omissions, in the manner of No. XLII, suggest that this may be merely a memorandum of prayers.

---

76 Cf. note 44.
77 Colloquial *ila wa-*.
78 Colloquial *da*.
79 This root occurs three times here (and perhaps in *verso*, l. 35), and is plainly written מנה ; but there is no root מוח or מח with *ma* or *ma* in Arabic. The root מוח is the only one that will give sense. The מ shows no difficulty; but the מ can be accounted for only by the assumption of an actual dialectical difference.
worth of linen, and fuel-wood and olive oil. And he bought her that. And he continued [to give her things] until he gave her the dowry. And he gave her the linen for a dowry; and he paid from [the sale of] it the cost of the dowry, all of it; so that nothing remained that she could have [even] the slightest need of. And then she brought him before the dayyan; and she said to him: “We want from him [the profits of] my husband’s journey, which he completed.”

---

Dozy, Supplement.

is usually “rent.”

She married again.

---

X. A LEAF FROM A PRAYER-BOOK

Like No. XLVI, this fragment has to do with the prayers for the Day of Atonement.

Recto begins with the words:

etc. כו הָֽאַלְמָנָּה אָלָּמָנָה אָלָּמָנָה כָּלִּ֙נַּחַרְתוֹ

Verso begins with the words:

etc. אַרְבְּעַת מַעְקֹדָה בּוֹלֵּה דִּין בִּהְלֶם
XI. BILL OF DIVORCE

Paper 7¾ x 5½ inches.
In half-square Hebrew characters, but in the Aramaic language, so often used in Jewish documents.

There are some places where the writing has been effaced or the paper destroyed; but the complete text can be recovered from the context.

Recto:

בֵּיתַלֶּהַ הוא בֶּּבֶּבֶּבֶּבֶּבֶּבֶּבֶּבֶּבֶּבֶּבֶּבֶּבֶּבֶּבֶּבֶּבֶּבֶּבֶּבֶּבֶּבֶּבֶּבֶּבֶּבֶּבֶּבֶּבֶּבֶּבֶּבֶּבֶּבֶּבֶּבֶּבֶּבֶּבֶּבֶּבֶּבֶּבֶּבֶּבֶּבֶּבֶּבֶּבֶּבֶּבֶּבֶּבֶּבֶּבֶּבֶּבֶּבֶּבֶּבֶּבֶּבֶּבֶּבֶּבֶּבֶּבֶּבֶּבֶּבֶּבֶּבֶּבֶּבֶּבֶּבֶּבֶּבֶּבֶּבֶּבֶּבֶּבֶּבֶּבֶּבֶּבֶּבֶּבֶּבֶּבֶּבֶּבֶּבֶּבֶּבֶּבֶּבֶּבֶּבֶּבֶּבֶּבֶּבֶּבֶּבֶּבֶּבֶּבֶּבֶּבֶּבֶּבֶּבֶּבֶּבֶּבֶּבֶּבֶּבֶּבֶּבֶּבֶּבֶּבֶּבֶּבֶּבֶּבֶּבֶּבֶּבֶּבֶּבֶּבֶּבֶּבֶּבֶּבֶּבֶּבֶּבֶּבֶּבֶּבֶּבֶּבֶּבֶּבֶּבֶּבֶּבֶּבֶּבֶּבֶּבֶּבֶּבֶּבֶּבֶּבֶּבֶּבֶּבֶּבֶּבֶּבֶּבֶּבֶּבֶּבֶּבֶּבֶּבֶּבֶּבֶּבֶּבֶּבֶּבֶּבֶּבֶּבֶּבֶּבֶּבֶּבֶּבֶּבֶּבֶּבֶּבֶּבֶּבֶּבֶּבֶּבֶּבֶּבֶּבֶּבֶּבֶּבֶּבֶּבֶּבֶּבֶּבֶּבֶּבֶּבֶּבֶּבֶּבֶּבֶּבֶּבֶּבֶּבֶּבֶּבֶּבֶּבֶּבֶּבֶּבֶּבֶּבֶּבֶּבֶּבֶּבֶּבֶּבֶּבֶּבֶּבֶּבֶּבֶּבֶּבֶּבֶּבֶּבֶּבֶּבֶּבֶּבֶּבֶּבֶּבֶּבֶּבֶּבֶּבֶּבֶּבֶּb

1 Such bills of divorce could be drawn up in other languages than Aramaic, though this seems to have been the prevailing language since 500 B.C. A number of such bills have been found in the Genizah. See e.g. Moïse Schwab in Revue des Études Juives, vol. lvi, p. 128; and especially the excellent treatise of Ludwig Blau, Die Jüdische Ehescheidung und der Jüdische Scheiderbrief, Budapest, 1911 (two facsimiles are given there from the Elkan Adler collection). See another facsimile in the Jewish Encyclopedia, vol. iv, p. 624. Though the general expressions were fixed from of old, extra words could be added in order to give greater importance to that which was being said. The present bill is as long as any that we have seen of this early period.

2 A.D. 1278.

3 We take תִּפְרֵיכַס = Fustâţ.

4 In none of the bills of divorce that we have seen is the precaution in regard to the name taken to this length. The usual expression is simply: לִכְלִי שְׁמוֹת רְאוּ תָּלָה. Cf. Blau, loc. cit., part ii, p. 99.

5 Notice the redundancy of the expression יִתֵּר כִּי יִתַּחְזֵיקוּ וְשָׁבַעְתָּה, which, however, is found elsewhere. See Steinschneider, Jewish Quarterly Review, vol. xi, p. 330.

XI. BILL OF DIVORCE

XI. BILL OF DIVORCE

A bill of divorce given to Sitt al-Dar, daughter of Isaac, of the village of Benha al-'Asal, by her husband—whose name may have been Shilya—in the city of Fustat.

It is dated 1590 of the Era of Documents, i.e. A.D. 1278.

On the verso the witnesses have testified to having handed the bill of divorce to the woman in question.

Recto:

1 On the third day of the week, [Tuesday], which is the twenty-ninth day of the month
2 Tammūz, of the year one thousand five hundred and ninety of [the Era of] Documents,
3 according to the method of dating by which we are accustomed to count here in Fustat of Egypt,
4 which is situate upon the river Nile, I .........
5 of the city of Fustat—and any other name or surname that I may possess,
6 my father may possess, my place of dwelling or the places of dwelling of
7 my fathers may possess—I desire,
8 in perfect free-will, and without being compelled: to free thee, to let thee
9 go, and to cause thee to depart—
10 thee my wife, Sitt al-Dar, daughter of Isaac, of the city of Benha
11 al-'Asal—or any other name or surname that thou mayest possess, that
12 thy fathers may possess,
13 or thy place of dwelling, or the places of dwelling of thy fathers [may give thee], thou who wert my wife
14 prior to this. In such manner I release thee, I send thee forth, and I let
15 thee depart, that thou mayest be free and have the right, of thine own will,
16 to go and marry any man thou wilt.
17 No one can oppose thee in my name, from this day onward and forever.

Behold!

---

7 Yākūt, Geographisches Wörterbuch, vol. i, p. 748, gives both pronunciations, Binha and Banha. The word Benha was added to it, because the best honey in Egypt came from the place. See, also, Ibn Duqmāk, Description de l'Égypte, vol. v, p. 59. It occurs in other Genizah documents; see Mann, The Jews in Egypt, vol. ii, general index, s.v.
8 See above, line 6. The meaning seems to be that he wishes to cover any name that she or he may have coming from family possessions in other places.
9 I.e. "saying that thou bearest my name." The addition of הָשִׁב is not normal; but see Blau, loc. cit., part ii, p. 100.
Here, and on verso, the letters איהו נביה follow this name. In one document (Taylor-Schechter, 13. J6, No. 11) we find them after the very name which has been signed to our own: איהו נביה. See other examples of this combination of letters in Mann, op. cit., vol. ii, p. 236. It is not uncommon. Evidently it contains the first letters of some pious wish.
XI. BILL OF DIVORCE

15 Thou art free to every man. It is proper that thou shouldst receive from me a document
16 of freedom, a bill of divorce, and a letter of dismissal, according to the law of Moses and of Israel.
17 [Witnesses] Immanuel, son of Rabbi Yehiel10.
   Shēlāh Bar ʿAmram.

**Verso:**

1 This bill of divorce has reached the divorcée, who is among her people, from the hand of Shilyā11,
2 the divorcer, according to the law of complete divorce. Below we the witnesses of the delivery [sign our names]:
3 Immanuel, son of Rabbi Yehiel    Shēlāh Bar ʿAmram.

---

11 If this reading is correct, one may restore recto, line 4 thus:

> ה ר ב ש ל א  רו

and translate: “I, Shilyā... who [live] in the city of Cairo,” etc.
XII. LETTER

Paper 8 x 6\frac{1}{2} inches.

Arabic in Hebrew characters. Cf. III, XXII, XXXIII, XXXIV, XXXV.

Written with a scratchy pen and gummy ink in a degenerate cursive Hebrew hand of which the similar letters are usually entirely undifferentiated.

Recto:

(genizah text in Hebrew)

1 Many letters begin with the simple word ח坍ב. Cf. MS. Paris Consistoire VII. E. 18:

......halb ; Brit. Mus. MS. Or. 5542, No. 10: ......halb ; cf. Brit. Mus. MS. Or. 5542, No. 21. Sometimes the verb is used, in the first person or in the third person; e.g. Taylor-Schechter, 5. 7, No. 6: ......halb ; Bodl. MS. Hebr. c. 28, No. 55; Taylor-Schechter, 10. J4, No. 1: ......halb. Again, the verb is left to be understood; e.g. MS. Paris VII. E. 24. For the forms of address in Genizah letters, see Worman in the Jewish Quarterly Review, vol. xix, pp. 721 ff., and Goldziher, in Revue des Études Juives, vol. iv, pp. 54 ff.

2 So the words should perhaps be rendered in this letter, instead of by "Lord and Master."

3 In our texts there is a habit of using interchangeably the second and third persons, when speaking to the addressee; and the singular and plural of the first person, when the writer speaks of himself. In our translation we use one form only in each case.

4 This formula gives some trouble because of its indefiniteness.

5 Cf. the Koran, ch. i, verse 1. 6 ג"עב here in the modern colloquial sense.
XII LETTER

The Arabic is as slovenly as the script, and shows strong colloquial tendencies. The style is abbreviated and technical, perhaps intentionally cryptic. As he goes on the writer becomes more and more incoherent.

A letter from an unknown man to one whose name we read uncertainly as Abū Yahyā Nathaniel Ibn Nissām, urging him to attend to certain business matters the nature of which is not clear.

Recto:

1 [This is] my letter, Sir, [to you]. May God lengthen your life and health and happiness! Behold [in me] the inquirer 4 after the state of your health and fortunes. God, the Lord of the Worlds, disposes our affairs. [There are now] 7 days remaining of [the month of] Shehbat. May God complete it auspiciously for you and us! I am informing you, Sir, a number of letters have gone forward from me to you. I hope [to receive] your answer to them. Your letter arrived by the hand of master Abū Ibrāhim Ismā'il Kfwh (?).

2 And then arrived, after it, another letter, by the hand of Lfyj (?). And you say in it: “Sell gold to whoever needs it most. Send him the dinār as a favor, [the dinār] equalling from 17 to 18 [and a] half [dirhams].” And I am still in need of [doing] this,

3 Sir. I desire of you, Sir, that you display some zeal, and sell and buy what I told you to in the letter: not selecting some [one] thing from it, but strictly doing everything that remains for you [to do], and what I directed you [to do] in the matter of the deposit. And may it become......And what I said in the matter of the [personal] effects. I desire of [you], Sir, that you discipline yourself in this matter, and sell. And by Allah, Sir,

4 we are not going to save ourselves in [the business] according to what my partner says. But let no one take anything except what was decided upon

7 شاكرية usually means "wages"; etymologically "thankfulness."

8 Reading 3 ل for ل and for 7 نصف ضم, the colloquial form of 7 نصف. In the ninth and tenth centuries the dinār was worth about 15 dirhams. See Le Strange, Palestine under the Muslims, 1899, p. 43.

9 Or in the modern colloquial sense: "I have come to be."

10 ننعت is perhaps nīrāji, for nīzā. Vernacular sense.

The text appears to be a transcription or translation of a historical or religious document. The content includes Hebrew script and words, some of which are marked with annotations or additional text in English. The text seems to be discussing historical or religious matters, possibly relating to a specific event or text.
XII. LETTER

...I said in [the] letter of what I have turned over to him and what I had of his [property]. And

...5 rotls, and not less, amount to 26 for ten. And it requires patience,

great [patience]. And we do not know how it went....and weeping.
And I cannot describe to you what........

...and for all of it not [less]

than about 3 dinārs would be proper. And the man who has taken [me] as partner is at present hoped for but has not yet arrived.

But he is not going to [our] enemies. But I did not put it on paper.

If they had only gone to Ḥalfūn to sell it for you. And what I require of you, Sir, [is that] when Abū 'Ir Ibn Sufrāwī arrives,
you take from him 16 dinārs....[personal] effects which belonged to master

...you deliver them to him and then notify me of it in your letter. At present I am

worried about them—until your letter arrives;......and I

had nothing of my own remaining among them. And let there be from me [to] Abū Isaac Brhōn(?)

the most excellent of greetings! And I have written to Abū Ṣā'īd(?).

Give my greetings [to] master

Abū Isaac Brhōn(?) and Abū al-Husain(?). And buy

for me two books of paper of the best quality. I have written to Ḥalfūn to buy the pickles(?)

Address:

To master Abū Yahyā (?) Nathaniel Ibn Nissīm Ibn Mahabbah (?) Maṣūf(?) Ibn Moses. May God prolong his vigor and continue his health and prosperity! Fustāṭ—if it please God!

19 Colloquial suffix, -sh.
20 was written and deleted. 21 omitted.
22 The scribe corrected the first two or three letters, and we can read neither the original nor the correction. He may have intended ḫlān.
23 plural of ḫīsā, plural of ḫīsā?
XIII. LIST OF TAX-PAYERS

A long strip of paper $1\frac{1}{2} \times 4\frac{1}{2}$ inches.
Arabic in half-square Hebrew characters.

Recto:

1. אלבאך מז פסקה אלבראד
2. אליאשיך אביו אלבריך אלברמור
3. אליאשיך אביו סער אבון אלברמור
4. אליאשיך אביו סער אבון אלברמור
5. יוסף עמה
6. אליאשיך אביו סער אבון חים
7. אליאשיך אביו סער אבון אבון אלברמור
8. אליאשיך אביו סער אבון שיעם
9. אליאשיך אביו סער אבון אבון אלברמור
10. אליאשיך אביו אלברמן
11. יוסף סער
12. אליאשיך אביו אלברמן סברן
13. יוסף אבון
14. אליאשיך אביו אלברמן סברן
15. יוסף אבון
16. של אסף אבון פרה
17. זכר נון
18. יוסף סברן אלברמן

1 “Good-luck.”
2 We omit the vowels when they are not known.
3 “Lotus tree.”
4 “Joy.”
5 “Good-luck.”
6 “Sugary.” Cf. Zuckermann, Suessmann, Suesskind, etc.
8 “Lion-like.” Cf. No. VII, note 4; or else of victories.” The words “he has paid” were written above this name, then blotted out.
9 Perhaps אבון from Isaiah.
XIII. LIST OF TAX-PAYERS

The title and contents indicate that we have here a register of tax-payers in some Jewish community, probably in Fustat, with the amounts that they have paid—not the balance to be paid (as l. i states)—of the fiscal tax.

Interest centers in the personal names. One must remember, however, that these people were often no more conscious of the meaning and implication of their names than we ourselves are of ours. There are Arab-Muslim, Jewish and double names, epithets and descriptive identifications. The Jewish names already include well-known modern motifs.

Recto:

1. The Remainder of the Government Poll-Tax:

Paid by

2. The Sheikh Abū al-Khair al-Bmārin

3. The Sheikh Abū Sudūr Farah

4. The Sheikh Abū Sa'd Ibn al-Sūkkari

5. His cousin

6. The Sheikh Abū Mansūr Ibn Ḥayyim

7. The Sheikh Abū al-'Alā Ibn al-Bahwari

8. The Sheikh Abū al-'Alā Ibn Sha'ya

9. The Sheikh Abū Mansūr, the registrar


11. The Sheikh Abū al-Hasan Sībā

12. Ibn Abūh

13. Abū Sa'd Ibn al-Ḳabisī


15. Walad Isaac Abū Farah

16. The brother-in-law of Nissim

17. Ibn 'Umran, the physician

---

11 Perhaps الدَّسْتَوَرِي.
12 From Tirmidh.
13 "Lion." Cf. note 9.
14 Vernacular for ابن أبيه and meaning "Son of his (unknown) father," i.e. "illegitimate," or "son of his (well-known) father"; like Hebrew יָרוּם. "Harmony."
15 "Progeny of Isaac."
16 Or "son-in-law."
17 "Wonders."
18 "Prosperity."
"Easy," i.e. of birth, or wished-for future.

21 "Comforter."

22 From Buzar, a village about two parasangs distant from Nisapūr, Persia. Cf. al-Asyūṭī, Lubāb al-Lubāb, ed. Veth, pp. 6, 30, 32.

23 "Little messenger of good."

24 Hebrew קדוש "Righteousness."

25 Perhaps an abbreviation of Hebrew קדוש Zechariah.
19 Ibn Sahl the wine-dealer
20 Ibn Mufarrij al-UBzari
21 Ibn Bushair
22 The Sheikh Abū al-Hasan Ṣadaakah
23 The Sheikh Abū Zekharāī Sūjmār
24 Abū al-Faraj Nissīm
25 Abū Zekharāī Ibn Manasseh
26 Abū Naṣr the son of the public mourner, and his partner
27 Moses Ibn al-Majānī
28 Nissīm al-Maghribī
29 Abū al-Khair the money-changer
30 Abū 'Umrān, with the police
31 Ibn Rahmah
32 Abū 'Umrān Bin Şaghir
33 Abū 'Umrān
34 Abū Naṣr Bin Mukhtār
35 Abū al-Khair the proselyte

*Verso:*
36 My lord the Sheikh Abū Mansūr
37 Abū Sa'd Ibn al-Kata'īf
38 Abū 'Umrān, son of the tailor
39 Abū al-Hayy
40 Abū al-Ḥusain Ibn al-Ābid and his brother-in-law, Hibah
41 And the brother-in-law of Abū al-Faraj

---

26 A Hebrew word with an Arabic article.
27 "Profit." 28 "From the Barbary States."
29 I.e., one-twelfth dinār.
30 Or perhaps for "strangers." 31 "Mercy."
32 Here written  and not . This is possibly the north African Bin; hardly the Hebrew ; almost certainly the regular form as it appears in names in Arabic orthography.
33 "Little," 34 Hebrew ; or else "good."
36 Or Ibn al-Khayyāt. Over this name there is written in small letters, "a quarter, an eighth."
37 "Living." Cf. note 8.
38 "Pious." 39 "Gift."
‘Hidden Treasure.’

The same as Husain, of course.

‘Golden.’ Cf. Goldmann, Goldstein, Goldberg, etc.

Pedantic as it would be, perhaps it is טביה ‘well done!’
XIII. LIST OF TAX-PAYERS

42. Şadakah\(^2\) al-Şafin\(^4\)
43. Şadakah\(^2\) the glazier
44. Abū al-Ḥusain\(^1\) al-Dhahabi\(^4\)
45. Tāyyibān\(^4\)
46. Abū al-Ḥasan Şadakah\(^2\) Bin\(^2\) Simon
47. The Sheikh Abū Isaac Ibn al-‘Assāl\(^4\)
48. Faraj Bin\(^3\) Nahum
49. Azhar Bin\(^3\) Azhar\(^4\)
50. The Sheikh Abū Isaac Bin\(^3\) Hūjair\(^4\)
51. The Sheikh Abū Isaac al-Fiḍī\(^4\)
52. The Sheikh Abū Joseph Ibn al—......
53. Kalaf\(^4\) the oil-dealer
54. Abū\(^5\) Sarūr Sidr\(^4\) al-Maghribī\(^2\)
55. Abū Moses Aaron the money-changer

---

— a quarter dinār.
— a quarter dinār.
— a quarter dinār.
— a quarter dinār.
— a quarter dinār.
— a quarter dinār.
— a quarter dinār.
— a quarter dinār.
— a quarter dinār.
— a quarter dinār.
— a quarter dinār.
— a quarter dinār.
— a quarter dinār.
— a quarter dinār.
— a quarter dinār.
— an eighth dinār.
— a quarter dinār.
— a quarter dinār.

---

\(^{42}\) "Sweet as honey." Cf. note 6.
\(^{43}\) "Very brilliant." Cf. Glanz, Finkelstein, etc.
\(^{44}\) "Little ear-ring." \(^{45}\) The ū has been omitted.
\(^{46}\) "Silvery." Cf. Silberman, Silberstein, etc.
\(^{47}\) "Love," or perhaps "progeny."
\(^{48}\) "Lotus tree."
XIV. LEAF FROM A MERCHANT'S NOTE-BOOK

Paper. One double page, $\frac{8}{3} \times \frac{5}{3}$ inches. Arab. in half-square Hebrew characters. On the verso much has been blurred and effaced.

**Recto: (a)**

1. שֵׁרֶה אֶלֶּה וַעֲדֵיהּ אָלָחוֹרִים אָלְמָצוּב
2. אֲלַא אֶלֶּהָ בְּמַעֲרָא אָלָחוֹרִים שֶׁנִּרְאֵה
3. וַעֲרֵבָהּ עֲלֵיהּ נְפָקְוַהּ לְאָלָחוֹרִים שֶׁנִּרְאֵה
4. אַוְַלָּהּ נְפָקְוַהּ רְמָלָהּ פֶּרֶפֶּר
5. וַיִּפֶּר קְרַמּוֹ לְלְצָבֵאַהָּ וַיְנַדְּרֵה
6. וַיִּפֶּר נְפָקְוַהּ עָנְוַהּ נְגָדוּר
7. וַיִּפֶּר אֲנָתרָהּ אַלְּוַיְבַקֵּטָן פֶּרֶפֶּר
8. וַיִּפֶּר צָבֵאַהָ וַיְנַדְּרֵה: וַיְנַדְּרֵה יֵצֵאַהָ וַיְנַדְּרֵה
9. יֵצֵאַהָ וַיְנַדְּרֵה קַעָּדֵרָהּ יֵצֵאַהָ וַיְנַדְּרֵה
10. יֵצֵאַהָ וַיְנַדְּרֵה קַעָּדֵרָהּ יֵצֵאַהָ וַיְנַדְּרֵה
11. יֵצֵאַהָ וַיְנַדְּרֵה קַעָּדֵרָהּ יֵצֵאַהָ וַיְנַדְּרֵה

**Recto: (b)**

1. וַיִּתְכֹּם אֶלֶּהָרִים תַּחְתְּךְ וַדִּכְּרֵה וַעֲרֵה מַדִּי אַבִּי
2. אֲסָחֲקָן אתֹּנֶכָּה אָלֶּמָסֶכְנֶדְרַעַן מֶלֶמוּכָה לָלָּה
3. וַיִּרְמֹל בְּנָאְשָׁנ

**Verso: (a)**

1. אַלְּדִי אֵלָּו מִפְּרֵה . . . . . . אַעְעִיל
2. נְבָאֵמְש אֵלָּו בְּמַסֲמָר אָלָחוֹרִים
3. מַתַּכְּאָלָן נְצֵאוּ עַלָּא רָדָא וַיָּרֵה
4. פָּהָּ . . . . אֶלָּחוֹרִים וַיְנַדְּרֵה וַיְנַדְּרֵה
5. רוּחַמְתֵּנָה לְעִשָּׂאֲשֶׁנֶמֶּשְנֶאָבִיר
6. חָסְכֶנֶה נְהָלָה רָדָאִיתָה מַתַּכְּאָלוּ בְּרֵעַ
7. בַּקִּי מִנֶּךָלָּהָּ . . . . חָסְכֶנֶה מַתַּכְּאָל
8. בַּקִּי מִנֶּךָלָּהָּ . . . . חָסְכֶנֶה מַתַּכְּאָל

---

1. A roj is equal to about 12 ounces.
3. Perhaps some mistake had been made in the weighing, or the quality was not what it should have been.
4. He had written [ע"ל] "polishers."
XIV. LEAF FROM A MERCHANT'S NOTE-BOOK

Recto: (a)
1 Detail of the sum spent for the dyed silk:
2 The stock, unbleached, 66 ṛotlis; price — 300 dinārs².
3 Expenses and other necessaries paid out as follows:
4 Firstly, diminution in the value of the 66 ṛotlis — 20 dinārs.
5 And in crimson dye for the dyer — 85 dinārs.
6 And in expenses connected with this — 25 dinārs.
7 And in wages for the dyers⁴ — 20 dinārs.
8 And in......⁵ and green dyes — 24 dinārs.

<table>
<thead>
<tr>
<th>Item</th>
<th>Amount</th>
</tr>
</thead>
<tbody>
<tr>
<td>Detail of the sum spent for the dyed silk</td>
<td></td>
</tr>
<tr>
<td>The stock, unbleached, 66 ṛotlis</td>
<td>300 dinārs²</td>
</tr>
<tr>
<td>Expenses and other necessaries paid out as follows:</td>
<td></td>
</tr>
<tr>
<td>Firstly, diminution in the value of the 66 ṛotlis</td>
<td>20 dinārs</td>
</tr>
<tr>
<td>And in crimson dye for the dyer</td>
<td>85 dinārs</td>
</tr>
<tr>
<td>And in expenses connected with this</td>
<td>25 dinārs</td>
</tr>
<tr>
<td>And in wages for the dyers</td>
<td>20 dinārs</td>
</tr>
<tr>
<td>And in green dyes</td>
<td>24 dinārs</td>
</tr>
</tbody>
</table>

9 The whole sum equals — 174 dinārs.
10 The two sums equal — 474 dinārs.
11 There resulted actually of dyed goods, 63 ṛotls.

Verso: (a)
1 Weight of the silk which I left with my lord Abu
2 Isaac al-Iskandarani—God grant him grace!—
3 is 17 ṛotls.....(?)

Recto: (b)
1......which belongs to me in.......3 bales
2.................by the load⁷
3 two mithkāls⁸ and a half, and also a bale of silk,
4 in which.......the silk, and dyed.........
5 and two bundles of clothes belonging to me, old⁹, and a large rug¹⁰
6 enough for more than the load of...........a mithkāl and a quarter
7 taken off from this.......becomes two mithkāls.
8 There remains on two mithkāls as much as a quarter which he will pay

---

² Perhaps أخضرٌ “fly-green,” or أخضرٌ “tree-green.”
⁴ A word of four letters follows.
⁷ and a quarter which he will pay
⁸ We should have expected a dual.
⁹ has an extra ث as if from a singular ث.
Verso: (b)

ירא אלעזרו התכופים ימי
1
כג זפר בָּּוּ כְּפָּרָם אֲלֹהָם פְּתָח רִנְר
2
וְפֶרֶג עָנָה אֲנָנָאָ חוֹלָם וְחָלָה וְכוֹמָה
3
וַשָּׁר אֲהַּבָּר יְהוָה וְרוֹמָו
4
וֹמָלכִי זֶרֶנְאָ יִנַּר דְּרֵדָה דְּרֵכָה יָמָו
5
ודְּרֵי כָּלָו פְּרָה; ̀ךְָדוּ
6

---

to him........I have paid them to him

Umrān the Sicilian, a sack in which is
corals, some of them belonging to the coral-gatherer
I have weighed
I from......the sack, the porterage and the bakshish of a dirham.

Verse : (b)
He has bought 5 hundredweight of saffron from Sa'd
[paying] 29 dinārs for every hundredweight [which makes] the price
145 dinārs
and [these should be] deducted from this [for] leather table-cloths, and
......and......and string
and......8 dinārs and 2 dirhams, and bakshish
and [for] porters and [other] necessary expenses 12 dirhams. This [to
be taken] from the sum
......dinārs, 24 dinārs, 6 dirhams.

instead of the usual مُجاَجَة.
for حَمَّالين, but in the colloquial form هامبالين.
XV. CHARM

Paper 9\frac{1}{2} \times 3\frac{3}{4} inches.

Hebrew in cursive Hebrew characters, not easily read. Vowel points are occasionally inserted, but ignorantly. The spelling is bad, and may represent a peculiar pronunciation: Moroccan, Persian, Yemenite or Ashkenazic. The Arabic article and imperative have crept in.

Recto:

\begin{verbatim}
כשפ יוהה יתשה עשה
עלו פ יוהה ינני ינש
השורץ אאן: מעשה
אאן יהו אוות והנה
שלח עלי מארון בערב
לאלאויה ישראלא הום נואר
יראש הרוחים שיש לך
ש=allש שמחת שמחת
השמועה על הרוחים הנדורות
יאוהי ראש המאתות
משבעי עדלכ ברע יוהה
צראות אלהי ישראלי והפק
הרוחות יבשלו יותר והנה
ברש המרות הנבר והנה
והמום לא כומן מהמלך
ויבש אספספס אל רהמה
שאמריך lcm אפייר בשוש

cשפתה כבישיה מובח
\end{verbatim}

1 Or perhaps רה השרס, “the Prince of demons.” In any case “prince” is the technical term for the figures seen by the “scryer,” or gazer into crystals, ink-pools, and the like. The Arabs call them “kings.” In the Journal of the American Oriental Society, vol. xxxvi, pp. 37 ff., there is abundant material on this subject. See also Daiches, Babylonian Oil Magic in the Talmud and in Later Jewish Literature, London, 1913; and Blau, Altjüdisches Zauberpow, Strassburg, 1898, p. 11. Sanhedrin, 101a says: “One is allowed to ask the princes of oil and the princes of eggs; only they lie. One whispers a spell over oil in the vessel, but does not whisper over oil in the hand…..” Blau fails to understand that this refers to scrying with oil and with eggs, broken into a cup or plate. Rashī (11th cent.) on the passage, explains the “princes of oil” as “princes of the thumb.” They are figures seen in the oiled thumbnail.
Plate XIX

Genizah Fragment 15b
This is a magical text, to be used in "scrying," or self-hypnotic gazing, at some bright surface. The angel Miṭaṭrōn is adjured by the Ineffable Name, with the will of God, to reveal through an apparition, or "prince," the location of hidden gold pieces, to one Şedhāḵāh Ben Sitt al-Ahl, and his mother, Sitt al-Ahl. The magic is kept "white" by reference to the God of Israel; but His Name is nevertheless taken in vain. Scrying with oil, ink, egg, and bright objects was common among Jews and Arabs in the Orient, then as now.

Recto:

1. In the Name of YHWH may we do and prosper!
2. According to the word of YHWH may it bring to me the Prince of the princes¹, Akh²! Miṭaṭrōn³!
3. Akh²! He is more beloved⁴ and dear than all the faces of His heaven. A servant⁵ unto the God of Israel! High Priest⁶!
4. Chief of the Priests, unto whom belong seventy names! [You] who are the appointed one over the great princes!
5. You, the chief of the appointed ones!
6. I adjure you⁷ by the Name YHWH, Ṣebḥā'oth, the God of Israel, seated above the Cherubim⁸! And by the Ineffable Name!
7. And by the Great, Mighty, Awful Name⁹!
8. The Strong, Steadfast¹⁰, Exalted, Gigantic [Name]!
9. And by the name Eses! Teses¹¹! Rahmān¹²!
10. That you bring and [make] to speak, gladly¹³, with rejoicing and good tidings;

² A proper name or a magical word of power.
³ The highest of the angels. See Levy, Wörterbuch über die Talmudim und Midraschim.
⁴ This is "white" magic. The possible evil of resorting to it is averted by considering the spiritual agent as merely the deputy of God, or as a blessed agency.
⁵ After פַּלֶח "deputy high priest."
⁶ נוֹרָל is constantly spelled נוֹרָל in this text.
⁷ יְלֵדה for יְלֵדה. The נ was deflected toward o.
⁸ From I Samuel iv, 4.
⁹ The writer intended הָמוֹר הָמוֹר הָמוֹר הָמוֹר הָמוֹר הָמוֹר הָמוֹר הָמוֹר הָמוֹר הָמוֹר הָמוֹר הָמוֹר הָמוֹר הָמוֹר הָמוֹר הָמוֹר הָמוֹר הָמוֹר הָמוֹר הָמוֹר הָמוֹר הָמוֹר הָמוֹר הָמוֹר הָמוֹר הָמוֹר הָמוֹר הָמוֹר הָמוֹר הָמוֹר הָמוֹר הָמוֹר הָموֹר הָמוֹר הָמוֹר הָמוֹר הָמוֹר הָמוֹר הָמוֹר הָמוֹר הָמוֹר הָמוֹר הָמוֹר הָמוֹר הָמוֹר הָמוֹר הָמוֹר הָמוֹר הָמוֹר הָמוֹר הָמוֹר הָמוֹר הָמוֹר הָמוֹר הָמוֹר הָמוֹר הָמוֹר הָמוֹר הָמוֹר הָמוֹר הָמוֹר הָמוֹר הָמוֹר הָמוֹר הָמוֹר הָמוֹר הָמוֹר הָמוֹר הָמוֹר הָמוֹר הָמוֹר הָמוֹר הָמוֹר הָמוֹר הָמוֹר הָמוֹר הָמוֹר הָמוֹר הָמוֹר הָמוֹר הָמוֹר הָמוֹר הָמוֹר הָמוֹר הָמוֹר הָמוֹר הָמוֹר הָמוֹר הָמוֹר הָמוֹר הָמוֹר הָמוֹר הָמוֹר הָמוְו הָמוְו הָמוְו הָמוְו הָמוְו הָמוְו הָמוְו הָמוְו הָמוְו הָמוְו הָמוְו הָמוְו הָמוְו הָמוְו הָמוְו הָמוְו הָמוְו הָמוְו הָמוְו הָמוְו הָמוְו הָמוְו הָמוְו הָמוְו הָמוְו הָמוְו הָמוְו הָמוְו הָמוְו הָמוְו הָמוְו הָמוְו הָמוְו הָמוְו הָמוְו הָמוְו הָמוְו הָמוְו הָמוְו הָמוְו הָמוְו הָמוְו הָמוְו הָמוְו הָמוְו הָמוְו הָמוְו הָמוְו הָמוְו הָמוְו הָמוְו הָמוְו הָמוְו הָמוְו הָמוְו הָמוְו הָמוְו הָמוְו הָמוְו הָמוְו הָמוְו הָמוְו הָמוְו הָמוְו הָמוְו הָמוְו הָמוְו הָמוְו הָמוְו הָמוְו הָמוְו הָמוְו הָמוְו הָמוְו הָמוְו הָמוְו הָמוְו הָמוְו הָמוְו הָמוְו הָמוְו הָמוְו הָמוְו הָמוְו הָמוְו הָמוְו הָמוְו הָמוְו הָמוְו הָמוְו הָמוְו הָמוְו הָמוְו הָמוְו הָמוְו הָמוְו הָמוְו הָמוְו הָמוְו הָמוְו הָמוְו הָמוְו הָמוְו הָמוְו הָמוְו הָמוְו הָמוְו הָמוְו הָמוְו הָמוְו הָמוְו הָמוְו הָמוְו הָמוְו הָמוְו הָמוְו הָמוְו הָמוְו הָמוְו הָמוְו הָמוְו הָמוְו H

11 Magical words of power. On the margin: "Forever and ever."
12 Arabic as well as Hebrew.
13 There would be danger in dealing with unwilling spirits.
For הלא ש (Aramaic).

Arabic article with a Hebrew word.

For המהן על הש Önceki.
and that you cause me to see: [cause] me [to see] it!  
[This, O magician,] say:

"In this night! Quickly! Where is this—the place of the gold pieces? Here?
Let me go! [With] our eyes let us see this—the place! Perfectly! Perfectly!
By the Name I have adjured you? You, the Great Prince! Act quickly,
instantly! Act, and delay not!
And [by] your honor, which is [the honor of] the Ineffable Name!
Let it be a favor from the presence of YHWH,
unto Sedhākāh Ben Sitt al-Ahl.

Verso:

and unto Sitt al-Ahl! And may he make known thoughts! Amen! Amen!
Selah! Inform us! Where is this—what is this place which is somewhere?
And let me see; and do not you forget [, O Prince]!"
And [this is] the end, [of the spell, which you say] seven times.
And may my soul escape this—this death! I adjure you,
who are the great one, appointed over the princes,
by the name of YHWH, the God of Israel, seated above the Cherubim, that you show me the dream!
[The following say] seven times, and do not forget:
"Thou art blessed, Name of Honor!
His rule is forever and ever! Amen!
Amen! Selah! TT TT TTTT
TT TT TT. TT and TT
Amen! Selah! Blessed is the Name of Honor!

\textsuperscript{17} I.e. "Lady of the Family." Cf. the Arabic name Sitt al-Dār in No. XI, and Sitt al-Bahā, Mann, \textit{op. cit.}, ii, p. 363.
\textsuperscript{18} For \textit{בנה}. \textsuperscript{19} The disjointed construction may be due to confusion.
\textsuperscript{20} An Arabic imperative of a Hebrew word.
\textsuperscript{21} Arabic.
\textsuperscript{22} הרyre. The $r$ was deflected toward $o$.
\textsuperscript{23} I.e. the result of attempting the spell, or of not ridding oneself of its influence at the conclusion. Cf. p. 49 of the article in \textit{J.A.O.S.} cited. Professor Campbell Bonner suggests reading רע = רע "dead"; and understands here a reference to a necrodaemon.
\textsuperscript{24} I.e. the vision in the crystal.

GENIZAH FRAGMENTS

דְּבַשְׁכַּת עַל בּוֹר 47
רֹנֹּא בְּמַגְּנָה 48
עַל חֶשְׁרֵי חֲדָלִים 49
בֵּשָׁאָמְרָת ש 50
שֵׁהוּרָאֵנִי מַקִּים 51
אַל אַחֲרֵי מַקִּים 52
אָשֶׁר עִם בּוֹר 53
תְּמוֹמָה תְּנוּלָה לָכֶם 54
לָא אֱמֹד בְּמִרְדָּה 55
אָמֹן אַמּוֹת סָלָה 56
47 I adjure you, O Great
48 Prince, the appointed one
49 over the great princes,
50 by the Ineffable Name!
51 that you show me the place
52 of the gold pieces. And do not
53 you forget20! [It is] in a box!
54 Perfectly! And reveal to me!
55 To me! Me! SWRH! Quickly!
56 Amen! Amen! Selah!”
XVI. DOCUMENT

A small sheet of paper, \( \frac{5}{4} \times \frac{5}{3} \) inches, containing a document in Arabic script and language.

The script is atrociously bad; and for the full deciphering, it would need the vision of the late Professor J. Karabacek\(^1\). In two or three places only are dots used to distinguish one letter from several of its fellows.

The scrawl at the end of line 8 can only be imagined to stand for six hundred. If this is correct, the document is dated Monday, the 2nd of Shawwâl, 654 A.H., or the 23rd of October, A.D. 1256.

On the verso are three more lines of the same sort, and above these at least one preceding line. Of these scarcely a word can be read.

The difficulty of deciphering such writing as this might be compared to what would be encountered centuries hence by anyone who tried to read the strange marks now made by salesmen on their sales-slips in our department stores.

Grateful acknowledgment of assistance is here made to M. Casanova of Paris, to Mr David Yellin of Jerusalem, and to Mr Raja F. Howrani.

Recto:

\begin{align*}
\text{بسم الله الرحمن الرحيم} & \quad \\
\text{اقرار محمد بن مصطفى بن عبد الله الفتر وصله} & \quad \\
\text{من مدة} & \\
\text{للموضع نحوا له مرسل عنده في ضيته وحوره} & \\
\text{لغرض ماله لمرسل له قبل اصحاب بن ابي سعد بن محاسن البودي} & \\
\text{الكعكي وصله سالمًا} & \\
\text{رفع : طالما من يشهد يتوفيه ضيته} & \\
\text{مهما ضمه في ملمع المسطور المكتوب على اصحاب المذكر وعلي ابراهيم} & \\
\text{بريكات حق بنا طلب ولا ضمان لمرسل فيه} & \\
\text{ولا حق من سائر الحقوق كمسا بالغاية باسرا} & \\
\text{شهد عليها في الثاني من شوال سنة اربع وخمسين وستيانة} & \\
\text{اشهد على المقر بذلك} & \\
\text{وكتب أحمد بن سليمان بنا ابراهيم} & \\
\text{اشهد بذلك} & \\
\text{وكتب محمد بن حسين بن علي بن منصور} & \\
\end{align*}

---

\(^1\) See, e.g., his publication of specimens from Arabic documents in *Mitteilungen aus der Sammlung der Papyrus Erzherzog Rainer*, vols. ii and iii, pp. 87 seq., his *Führer durch die Ausstellung*, p. 259, and al-Ḵalkāšandī's *Ṣubḥ al-Ašār*, vol. iii, pp. 55–142.
Plate XX

Genizah Fragment 16a
XVI. DOCUMENT

A document in which a Muslim, Muḥammad Ibn Muṣṭaphā, acknowledges that he has received from two Jews, Isaac Ibn Abū Sa'd and Abraham Barakāt, the value of money which they owe him. Isaac and Abraham are released from any further responsibility for this. Isaac seems to have transacted the business. Two Muslims sign their names as witnesses of the acknowledgment. Muḥammad Ibn Muṣṭaphā does not himself sign. The words “he wrote” before the signatures show that we have here only a copy of the document. Perhaps this is often the case with our fragments.

Recto:

1 In the Name of God, the Merciful, the Compassionate! Muḥammad Ibn Muṣṭaphā Ibn ‘Abdallāh, the Baker, acknowledges [that] he received some time ago

2 ...............² as a deposit and so forth³, belonging to him, itemized, in his possession, in his responsible custody,

3 as something belonging to him, documented as his, in the presence of Isaac Ibn Abū Sa'd Ibn Muhāsin the Jew,

4 the pastryman, [that] he has received safely......payment......as long as anyone witnesses the complete payment of his responsibility,

5 whatever his responsibility, in the sum documented and written down against the aforementioned Isaac and against Abraham

6 Barakāt, a right without question and without responsibility for the things explicitly mentioned⁴

7 or any claim of all the remaining [possible] claims, at the utmost, in their entirety.

8 He testified regarding the two of them on the second of Shawwāl, [of] the year six hundred and fifty-four.

9 I testify regarding him who acknowledged this: And he wrote⁵: “Aḥmad Ibn Sulaimān Ibn Ibrahim.” I testify regarding this:

10 And he wrote⁵: “Muḥammad Ibn Huṣain Ibn ‘Ali Ibn Manṣūr.”

---

² Evidently certain articles are named here, or sums of money. The second word in this line occurs again as the fourth word in line 4.

³ نموذج, abbreviating some documentary formula.

⁴ لمرسي is plainly written. Is it intended for a plural construct?

⁵ Equivalent to our bracketed word “Signed.”
XVII. PENITENTIAL HYMN

Paper $10\frac{3}{4} \times 3\frac{1}{2}$ inches, written upon both sides.
Hebrew in rude, cursive Hebrew letters.

The strophe is of four lines, the first three of which rime, while the fourth line contains the general rime of the hymn. The first line in the fragment contains the end of one stanza. There follow three stanzas, and then comes one line containing a few words of supplication that are often used as a mark of division between one poem and another one succeeding it. After these stanzas come two stanzas of two different pizmōnim; but these contain only two lines each, so-called “sheniyyah,” though the same rime ends each half-line. A later hand has copied and fully punctuated these two stanzas.

Recto:

1. והותך ומכ לא חדי

2. כל א נאמור תנא הרמן

3. וקב שמות מנהלי תד אמן

4. והא על משמו ישב ארמן

5. והא בצרוקת אמר חםנא בים

6. והא בשוב עמק אל ימק בשנה

7. והנה שים הזע מתי נהנה

8. ולשוב בשובות הקﾑ לושר השנה

9. והה בשובות שלו מעופע

10. והוהים ישמעו לא מובלח

11. כל המברך מאה פניו כי ל

12. ונא[אכ[ם] הע מרעיים ווֹסָל


14. אל כל יבש על כָּס[א] הרהים

15. אל כל

---

1 Cf. Exodus xxii, 1.
2 I.e. Rome or the Byzantine Empire.
4 The reference is, of course, to Egypt. The original reading of the third word was כָּס[א]. This has been smudged out and beneath it מָנָא written.
A portion of a Pizmon, i.e. a hymn with a refrain, forming a part of the extensive Selihah, or penitential, literature, which was composed by the Jews during the early Middle Ages, and graced the Synagogal liturgy upon days set apart for invoking the forgiveness and the clemency of God.

Acknowledgments are due to Professor Israel Davidson for his help with some of the faded places, and with the literature.

Recto:

1 And be smitten that he die, there shall be no blood shed for him.¹

Pizmon.

2 Make an end, now, in Edom² of host and legion,
3 And a sceptre shall rise³ out of [Israel,] the inheritors of [subjection to] the law of Ammon⁴.
4 And then in judgment may He sit in His palace—
5 Because of the righteousness of the Father of Nations, stricken in age⁵.

Pizmon.

6 O, when Thy people repenteth, let it not receive shame⁶.
7 Redeem it a second time as Thou didst from Goshen,
8 That it may return, as in days of yore, to the Old Gate⁷,
9 To celebrate Thy festivals three times a year.

Pizmon.

10 May God cause His scattered ones to hear His voice from on high,
11 A voice of good tidings from God himself, that to Him belongs
12 Your flock⁸, together with its pasture-place and its land,
13 Proclaiming redemption⁹. To Him the people shall gather.
14 O God, King, that sitteth upon the seat of mercy.
15 O God, King!

---

¹ i.e. Abraham; cf. Genesis xviii, 11; xxiv, 1. The scribe wrote at first בְּאָדָם, which he then corrected.
² Cf. Hosea x, 6: יִשְׂרָאֵל.
³ Cf. Nehemiah iii, 6.
⁴ Reading quite uncertain. Professor Davidson suggests as a possible reading דְּרוֹרֵי לֶשׁ. Professor Davidson disagrees with the reading, and believes that only four letters fill the space, i.e. הָרוּב. It is peculiar that פָּרָה is written פָּרָה, though in the passage (Gen. xlix, 10) there is no Kere and Kethibb.
XVIII. LEAF FROM A MERCHANT’S NOTE-BOOK

Paper 9\(\frac{3}{8}\) x 3\(\frac{1}{4}\) inches.

Leaf from a merchant’s note-book.

Arabic in Hebrew characters: written in a hurried cursive hand, similar to that on the verso of No. XXXVI, and very difficult to read.

**Recto:**

1. ואבו ופיים קוהר ויד
2. רואד
3. ואבו ופיים קוהר קוהר
4. אבו יוסק קוסמ
5. ידע ואבי ופיים פה
6. whya melafelah
7. צי

8. whya melafelah על ש
9. конечно גוז בן ויו
10. וידע ייו ויה
11. וניינ א…. גוז א והלח
12. לוכא אלאף
13. אבו אל.HandlerFunc ריא זיא
14. צא
15. והלח צדו על בוס
16. פשנטה כה שטוק
XVII. PENITENTIAL HYMN

Verso:
1 O God, listen to my voice, understand my affliction and my travail.
2 Forgive my sins and my faithlessness. The Lord God is my strength.\(^a\)
Pizmôn.
3 If my sin is to be remembered, if my iniquity is to be completed,
4 From fear of Thee my flesh would creep; O God! What shall I say?\(^b\)

XVIII. LEAF FROM A MERCHANT'S NOTE-BOOK

It is impossible to give a connected translation, or even to transcribe more than these first two sections of the recto. The remaining section of the recto, and the verso, which has two sections running from opposite ends to the center, are in the same hand, though more carelessly written.

Below we print a few of the expressions which are recognizable.

Recto:
1 Abû Zachariah, 126 and 5, 26
2 David, 126 9, 100, 300
3 and Abû Zachariah, 186 and a half
4 Abû Joseph, 189
5 Abû Zachariah's boy, 85
6 .................with pepper,
7 .................97, 300
8 And I brought........pepper, 72, 300
9 .................variety, 23, 7 and 300
10 .................7, 300
11 .................variety, 6, 1 and a third.
12 .................thousand
13 Abû al-Sarûr, all...3 also
14 .................91, 300
15 and he owes......combined with 29......
16 .................28, 300 and a half

\(^a\) Cf. Habakkuk iii, 19. \(^b\) Cf. Joshua vii, 8.
XIX. POETIC FRAGMENTS UPON THE BACK OF AN ARABIC DOCUMENT

Paper 4½ x 3½ inches.

Portion of a book (?) made up of long strips of paper which had been used once before. Upon the back there are some lines in a hopelessly difficult Arabic script.

*Recto:*

\[\begin{align*}
\text{כַּאֲשֶׁר} \text{ אֲכַלָּה} \\
\text{אֵאָשׁ} \text{ גוֹן} \text{ שִׁרֵפָת} \\
\text{בָּמַשׁ} \text{ כְּאַכּלָּתָן} \\
\text{אֵזֶה} \text{ חָמֵר} \text{ יִבְשָׁמֵנָה} \\
\text{סָמְנִי} \text{ שבּוֹלָתָה} \\
\text{וּלָּהּ} \text{ רַבְרְבָּתָה} \\
\text{פי} \text{ נָה} \text{ יָמָנוֹתָה} \\
\text{וּרְשָׁבָה} \text{ שבּוֹלָתָה} \\
\text{בָּדַיְתַי} \text{ כָּנָלֵקָה} \\
\text{ופָּי} \text{ הָסָך} \text{ כָּנָלֵקָה} \\
\text{לַשְׁבוֹת} \text{ כִּלְטֵי} \text{ צְוָיר} \\
\text{לָכֵן} \text{ מְמַגֵּדְי} \\
\text{בְּכֹל} \text{ מַתֵּחַרְחֲלָתָה} \\
\text{עַמּו} \text{ אָסָפָנָה} \\
\text{כָּלָן} \text{ חַפִּין} \text{ בּוֹת} \text{ יְנֵה} \\
\text{וּרְי} \text{ ל} \text{ כָּה} \text{וֹנֶה} \\
\text{אֶזְרִי} \text{ אֵילָת} \\
\text{אִלְּי} \text{ יָאָר} \text{ בּוֹנִיָּה} \\
\text{לַשְׁבוֹת} \text{ בּוֹנִיָּה} \\
\text{מַטְרֵי} \text{ הָיָה} \\
\text{גָּוּתִי} \text{ נְבָפָא} \\
\text{אֲנוֹן} \text{ ל} \text{ שֵׁי} \text{ פֶּתִי} \\
\text{ל} \text{ שֵׁי} \text{ פֶּתִי} \\
\end{align*}\]

---

\[1 \text{ Cf. Ezekiel xvi, 47.}\]
XIX. POETIC FRAGMENTS UPON THE BACK OF AN ARABIC DOCUMENT

The Hebrew of the recto is written in half-square characters, and is a portion of some divān or collection of poems. It is, however, written continuously, without any consideration for the form of the poem.

Professor Israel Davidson has very kindly gone over the fragment and made some useful suggestions. The text has been rearranged and pointed by Professor Gottheil.

\textit{Recto}:

1. \ldots as a fire that devoureth.
2. And a burning fire of grief.
3. And, as if that were only a little thing\textsuperscript{1}, it hath devoured me.
4. And how it burneth, and hath ground me in pieces!
5. [Like the] sources of a torrent.
6. And behold, my utterance stammereth.
7. For my wounds [are] a great wonder(?)
8. And my garment hath been cut(?)
9. Rolled in the blood of mine eyes.
10. \ldots . And my lights have grown dark
11. And my creations(?) have become like a shadow.
12. \ldots . from my neighbourhood.
13. A shaken world.
14. And \ldots . let me dwell.
15. The haunt of jackals\textsuperscript{2} and the ostrich.
16. And let me have the wing of a dove
17. Or the legs of a hind.
18. And I shall have light in their midst.
19. To dwell \ldots . among them.
20. \ldots . and their accidents.
21. My grief is doubled.
22. And I shall wander \ldots .
23. \ldots . and in me there His face \ldots .

\textsuperscript{1} Cf. Jeremiah ix, 10

\textsuperscript{2} Cf. Jeremiah ix, 10
XX. LEAF FROM A BOOK OF POEMS

Paper 5 3/4 x 3 3/4 inches.
A leaf, in a half-square hand, from a book of Hebrew poems.
It begins with the last verse of a poem by Abraham Ibn Ezra (1092—1167), the acrostic of whose name, Abraham, can be followed at the beginning of the four verses that remain out of the five. The first stanza must have been rimed with a nun. Each stanza is separated from its successor by the word פזים.

Recto:

1 נב נא אלה והמות
2 נב כל ירח כל כמות
3 נב על מית השוכם אוד נמות
4 נב כל בו הכמה עשית

Verse:

5 נב רמת זאות ימי יכלך
6 נב הליהה כל עליך
7 נב שלדו אוד ורך אלהך

8 נב ויש לי שבון פנים
9 נב כב الفلسطين לאש שמחה
10 נבمنظ挥发 זות אדחת

11 נב משחר שלדו קוהני
12 נב עושה חלפים נוחני
13 נב אלא אמא חוכיים

1 Cf. Isaiah li, 16.
2 Cf. Psalm civ, 24.
3 Cf. Psalm xl, 6. The word פז is badly written פז.
The second poem, as Professor Davidson was quick to detect, is by Judah ha-Levi (b. 1035). The acrostic of his name can be discerned in the last six of these eight verses of the poem, the whole of which can be found in the *Diwan des Abû-l-Hasan Jehuda ha-Levi* (ed. H. Brody), vol. iii, p. 164. The writer of our fragment calls it: י？”ל לוכד according to the opening words. Brody’s edition furnishes our emendations and restorations.

*Recto:*

1 Lord, Lord God, Merciful and Compassionate.

Pizmôn

2 O Lord, Thou hast covered everything with the shadow of Thy Hand!  
3 O Lord, over dark waters Thou hast raised a light.  
4 O Lord, in wisdom Thou hast made them all².

Pizmôn

5 O Lord, Thou art very high-placed and who can comprehend Thee?  
6 O Lord, Thou hast made everything dependent upon Thee.  
7 O Lord, my God, there is nothing that can be compared unto Thee³.

Pizmôn

8 O Lord, Existence, [who bringest] existence to nought⁴.  
9 O Lord, for the honour of Thy name [Thou hast caused] the year [to be.]  
10 O Lord, the portion of mine inheritance and my cup art Thou⁵.

Pizmôn

11 O Lord, send from above and take me⁶.

*Verso:*

12 O Lord, lead me whilst in this life, by Thy counsel.  
13 O Lord, chasten me not in Thy hot displeasure⁷.

---

¹ Read י”ל י’ “below,” and in the next verse י”ל י’ “year,” to rime with the following י”ל.
² Cf. Psalm xvi, 5.
³ Psalm xviii, 17.
⁴ Psalm vi, 2.
Read אשה and cf. II Samuel xx, 19.

Hosea xiv, 3.
Another Pizmōn

14 In my heart and in my thoughts and upon my lips is my rejoicing.
15 In the congregation of my faithful people, will I praise Thee, O Lord.
16 O my beloved ones, at early morn take now the righteous.
17 [Take] with you words, and return unto the Lord.

Pizmōn "In My Heart"

18 O people, whom other peoples have oppressed and taken captive,
19 Know that gracious and full of compassion is the Lord.

Pizmōn "In My Heart"

20 One favor I ask, Speak the word, "I have forgiven."
21 Behold now, I have taken it upon me to speak unto the Lord.

---

10 Psalm cx, 4.
11 Read נoso.
12 Numbers xiv, 20.
13 Genesis xviii, 27.
XXI. LETTER

Paper 7 \times 6\frac{1}{4} to 7\frac{3}{4} inches.

Arabic in peculiar, perhaps Maghribi, cursive Hebrew characters, at times difficult to read. The last line, and two words elsewhere, are in Arabic characters.

Recto:

איאמהו שלום אראמס אלאלה עון אמרו מרכז כתבה לילתה אלrah.

ןי שמחלא يولבה ויר אלאלה תעלית; והשדתננכםנאפה פי ישן אלישן.

אלארי פי עpostcode מילא罴ל פקח קודת פיה ארצה מרדות ודימה.

בר helt הוקדה א فإ פיה אלדיא... פספהו טאצתי על כל מי ליאוה.

ממהללא המל調べ אעאוה אל לה זאר יעמ יאלאמוולכד בילאלאך.

או שא אלאלה עול, כל חיאה פלאה חותל אלי רד בלאזא.

א поскא אמלאמו ושידי תכלמא נזילא חשב שוקמק חות.

ויתן בittalאמא מ זוחק בן ר עבירה תודיך ועודא אלא.

שראמה نفسها עוזי אבידתך אין שבח הוא וישקנן קרשת.

וסואר אלאגנואים היה עלי אמלאמו ועוזי.

ווחמה אללה تعالى וברקחנה.

Margin:

וכבתה על וימי שדר שפריאי אלו פלו ממלא.

Verso:

אלבך אלאגנואים ולраницו אלאגנואים רב חלופן חלופי ני.

1 "Letters in a similar script I have come across in Bodleian MS. Heb. c. 28; 51r. (addressed to a certain Abū Sa‘īd); in Bodleian MS. Heb. d. 66, No. 80, as well as in a letter belonging to the collection of the Paris Consistoire (No. VII, E. 24)—which the Grand Rabbin M. Israel Levi was kind enough to send to me—sent by a certain Ḥayyim Ibn Hāni of Ispahan. Evidently, the last had made use of a Maghribi scribe while, probably, in Morocco." (Professor Gottheil.)

2 I.e. "you." "I do not wish to bias you."
Plate XXII

Genizah Fragment 21
XXI. LETTER

A polite and elegant letter from an unnamed person to the ra'is, Rabbi Halfon ha-Levi, who may be one of those mentioned in Mann, op. cit., vol. ii, pp. 232, 237; Jewish Quarterly Review, vol. xix, pp. 730, 733.

Recto:
1 O my Lord and Master! May God continue your strength and lengthen your life! I have written [this] on Saturday night
2 with the wish [that] none but God Most High should instruct him. Well, we have suffered a loss in this individual.
3 as you also know. For, by your life, you also sought in him a support, and a wise man
4 among [the] wise. And you also sought in him...........But understand, and close your eyes to all that you see,
5 if you will be so kind. And the elephant—God keep him!—did not wish to give colors; but he will reach you,
6 if it please God, in any case. So give no thought to that matter.
7 And I greet my Lord and Master becomingly, according to my desire and my inclination toward him.
8 And this applies in the highest degree to Master Isaac, son of Rabbi Obadiah, and our friend, the Chief of the
9 Police, Ibn 'Azūr (?), and Abū Abraham Ibn Shbt, and Master Isaac Kršhānt,
10 and the rest of the brethren. Then [greetings] to my Master once more,
11 and the Mercy of God Most High, and His Blessing!

Margin:
And I have written in great haste, so excuse me to his Excellency, my Master.

Verso:
[To] the Most Glorious Judge, the Most Perfect Chief, Rabbi Halfon ha-Levi.

3 حَضْرَتْنا سَحَافَةٌ
4 مَفْضِلًا.
5 حَدَّثُنا مَعْثُورٌ.
6 Quite plainly written. Is this a reference to some person? Cf. p. 18, note 1.
7 I.e. حَفَدَ.
XXII. A BUSINESS LETTER

Paper $7\frac{1}{2} \times 5\frac{1}{2}$ inches.

Arabic in cursive Hebrew characters, like those of III, XII, XXXIII, XXXIV, XXXV, all very difficult to read because of the levelling of many letters to the same form. The writer relied upon muscular sensation, more than upon sight. When the connection is lost reliable translation becomes impossible.

Recto:

תקם אתאבי אליאוך יאכיך באליהם א commercונים ב.Radט הראמה ולאירן צירך 1

ולעמתך אתלことです פי ח־אלו בוצרי המה ועבהו וּהננה בברך אלך 2

בד תן חלף אלשכנך ואלחשודו הלכ רך פי מן ויו וחזרת 3

מן חבה 16 לא לדו אלוה נזאר להבות אiscarduko קחק אסבורדך לא 4

ואנהוות ילת דערל חטאת פי געטאריאל בויטון [עליה] 5

ויצך בךدلת ילת יש יכי אפיריעיא ונהרת [אלידן] 6

עדוימל במטוב עלייה תפטע זכתי עלמא בUNIX 7

וק מצלל סרי אמז אלאנס פלמאף פי הפרעה מאה ואחראמה 8

אלאי יאכוןרייפ פין מנדלקתך חק מעט ותגונתה 9

סידתון פיןせて דעליא מכתב עליה נсим פי בנאה נחת 10

פי רוחל ויוד פין ממלתיה מכתב עליה נevity פי בנאה נחת 11

פי גמלים ולו יכה עליה פי אלוםינו אנחר איילומך בדך 12

וק מצללך פי גבר חדבי פי אלוהי והודפי显示器 אלימל פין 13

אנס אלי תק אerten אנק פעלת דוכל שובלי סרי אמז אאלפלשא אברנ 14

ועפרמא אלאנס והוקול על לא באלדלת אשתרי פי בבר 15

לדכי פוא hans נפעיאלי חטאו לאנבלד פיו אלוגדרה [ראית חקלו]

1 Cf. Yāḳūt, sub voce "וכרי", vol. i, p. 760, who says it is the name of four towns in Egypt: (1) near Eshmun'ēn, (2) near Gizeh, (3) in the Fayyūm, (4) near Samanūd. It might be Taposiris Magna, near Alexandria, now called Abūṣir.

2 The reference is possibly to persecution of Jews.

3 Used as a relative with indefinite antecedent, as in No. IX, recto, l. 11; verso, l. 35; bottom of verso, l. 5.

4 Here is in the sense of German "da"; "Seit dem Tage da ich..."

5 ב.}
XXII. A BUSINESS LETTER

A letter from Ḥasan (or Ḥassūn) Ibn Isaac to his "brother and friend," Abū Joseph Malūl(?). Ibn Moses, dealing in flax or linen.

The Jews are having trouble in Būṣīr where flax from France(?). is sold. Directions are given about various business operations.

On the verso are notes in two other hands about bales of flax or linen. They may not refer to the contents of the recto.

Recto:

1. My letter goes to you, dear Brother. May God prolong your existence and lengthen your safety.
2. and well-being! I [beg to] inform you in it of the condition of Būṣīr and its pain and travail; and that it is
3. a city of great trouble and travail. And as for me: I swear to you that I, from the day when I arrived
4. from Jerusalem, neither night nor day [have had opportunity] to write. [What I say is] true! And I secured the........
5. and I sent to you a bale of flax with 'Aṭtār al-Yāzūrī, on which was written:
6. "Isaac Ibn Khalf." You have no charges to pay in the matter. Accept it. And I sent [you]
7. two bales on which was written: "Ḥassūn Ibn Isaac" and "Aṭā' Ibn Jacob" [respectively].
8. And I asked Abū al-Ḥasan Salāmah to deliver them with them, and to bring them to Alexandria in their shipment. Please show them [every] attention and help them
9. in this matter. And [I sent you] a bale in my shipment which was written: "Nissim Ibn Banāyah"........
10. in my shipment. And there remain no charges against me for any of it. Of this I inform you [explicitly].
11. And I asked you in the latter part of my accounting concerning the oil, [to] pay the price [of it] to
12. Ibn al-Raḳḳi. I hope you have done this. Convey [to] Abū al-Fadl Ibn 'Umrān [my] greetings; and say to him: "By Allah, I shall not buy in Būṣīr
13. for myself [anything] but three bales of flax. Because the neighbors in the city say (?)

---

7 أَلْخَبِيْرَةَ 8 عِدْل
9 أَضْدَال - عِدْل
10 אֶנֶשֶּהֶדֶר for אֶנֶשֶהָדֶר.
11 I.e. the bales.
12 I.e. the addressees in person.
13 حَمَّة
14 I.e. "gentiles"?
GENIZAH FRAGMENTS

Margin:

רְכֵּב נְאוֹמָּה, דַּעְתָּנוּ בַּהוֹלָּה הִינֵי עַל, וּנְאֻרְמָה, כֶּדֶרֶךְ בָּלָדָה, מִן לָבֶּדֶרֶךְ וּנְכַּלֵּה, סְפִים בָּלָדָה, מִן לָבֶּדֶרֶךְ וּנְכַּלֵּה, מִן לָבֶּדֶרֶךְ וּנְכַּלֵּה.

Address on verso:

לָאָלָא אֲלָמָא עֵיילָא יְקָהַלָא בּ, מִנַּזְּתּוֹתָה דַּהְוַק, אַבּוֹ יְצִיקָה בּ, מִנַּזְּתּוֹתָה דַּהְוַק.

Notes on verso:

כַּמָּה מִנַּזְּתּוֹתָה דַּהְוַק, כַּמָּה מִנַּזְּתּוֹתָה דַּהְוַק, כַּמָּה מִנַּזְּתּוֹתָה דַּהְוַק, כַּמָּה מִנַּזְּתּוֹתָה דַּהְוַק, כַּמָּה מִנַּזְּתּוֹתָה דַּהְוַק, כַּמָּה מִנַּזְּתּוֹתָה דַּהְוַק.

Note at left:

כָּפַלָא מִנַּעַל יְעוּדָא, מִנַּעַל יְעוּדָא.
XXII. A BUSINESS LETTER

16 about it: "Take the flax of France, and perfect (flax) it is." But there is no flax in the city that we would buy. And you are blamed for it unnecessarily. And one comes [back] here and is very sorry.

17 And I have come to a definite agreement with Abū al-Ḥajjāj [about] my dinārs. Write and convey to him my greetings, and inform him of this. For he has had...in...were in the city beautiful.... But all of it has come to an end. May [God] complete our benefit thereby in safety.

Margin:

19 Tell him all about this. And let him guard against being excited by this; not about the indigo...with it. And we shall recover for him a quantity of linen about which he told us...and have him settle with me when he arrives; and we shall...all, if it please God.

Address on verso:


Notes on verso:

Brhōn 35  Brhōn 40  Brhōn 45  Brhōn 90  Brhōn 40
Bale 40 with address of Joseph  Bale 40 with his address  Brhōn 35  Brhōn 25  Brhōn 35

Note at left:

Total of what Ḥajjāj owes:
six thousand 990

---

15 Most uncertain. 20 A pun on the word ʻarzīz.
21 We do not know the vocalization of this nor its meaning. The same word occurs as a proper name twice in No. XII, lines 22 and 24. In the present case it might be ʻibrūn, "by pledges." Cf. Dozy, *op. cit.*, *sub voce*. Nor do we know the meaning of the letters ʾin, ʾal, ʾal, for which of course much might be imagined. Are they numerals with the order reversed?
XXIII. NOTES ON THE BACK OF A LETTER

Paper 18 5/8 x 3 1/2 inches.

A strip of paper cut from a letter, upon which some hazzan or other person has written in a large cursive hand, as if for posting on the wall, what seems to be the first word or the first two words of certain prayers and pizmōnīm.

A peculiarity of the script is the different ways in which the letter נ is written. Cf. lines 1 and 2 with lines 3 and 8.

Recto:

\[
\begin{array}{c}
\text{סא אולב} \\
\text{ואו | ככ} \\
\text{את} \\
\text{שיה | פת [א|מ[א \text{...ר...\ldots5}} \\
\text{מונמה מחרה} \\
\text{יזיר ראשת} \\
\text{לד הגד נאותיר} \\
\text{מרתאת בות} \\
\text{עביד לאל} \\
\text{מת נזרה} \\
\text{עושי בודא} \\
\text{אכל | אשמיה} \\
\text{און | ר הנא} \\
\text{זא | יא \ldots 15} \\
\text{ידניא | רשנניא} \\
\text{ימדניא | יער} \\
\text{והנוי | חאנה} \\
\text{ואנפ | נשרניניו} \\
\text{בלוג | מאר} \\
\end{array}
\]

1 The dots at the beginning of this line and of the following ones are in the MS.
Plate XXIV

Genizah Fragment 23
XXIII. NOTES ON THE BACK OF A LETTER

The verso, in Arabic, in a very different, blacker, smaller, more regular, Hebrew hand, represents the older document from which this strip was torn before the recto was written upon it.

Recto:
1 If mine adversary.
2 Tents of rejoicing.
3 My sacrifice.
4 Planted with . . . .

Margin:
If thou (fem.) knowest not . . . . . .
5 . . . . .
6 Dwelling, seat.
7 First my being.
8 She hath a horizon . . . .
9 Gracious is the daughter [of].
10 He hath made night (?).
11 When . . . .
12 My help cometh.

The grief of guilt.
14 The vanity of our seed.
15 . . . . . .
16 Our wickedness knoweth us.
17 We are covered with dust.
18 His sin hath cast us.
19 And certainly our waste places.
20 They have consumed us greatly.

2 Between 2 and 5 there seems to be the Arabic sign tashdid.
Or "For the Morning Service." In the following we have, perhaps, the remnants of a verse:

אנא אלוהים יי חל

אבדון שעה היא שם פנימה

Verso:

... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ......
XXIII. NOTES ON THE BACK OF A LETTER

21 Those that strengthen.
22 Let him not inflate himself.
23 And he knew the bitterness.
24 Thy consolations hearten us.
25 . . . . my children.
26 My faithful one (?).
27 For the morning.
28 I am the Lord God.
29 . . . . . . . .
30 Attend to the fruit [of my lips].
31 Hear my prayer.
32 The glory of the mountain of.
33 Excellent is the . . .
34 And prophecy of a vision.
35 Establish in Thy favor.

Verso:

1 till the Creator has mercy on him . . .
2 the physician of the Sultan, and . . .
3 value of a hundred dirhams . . .
4 and a thousand, then produce the property . . .
5 he goes to the girl to sell it . . .
6 a writing in which he purposes . . .
7 in testimony all the sheikhs of Aleppo . . .
8 and after he arrived in the presence of the . .
9 the bone-setters who wait upon the Sultan . . .
10 the bone-setters (?) diagnosed his trembling . .
11 in which the animals (?) were . . .
12 and they went away. And the . . . had already arrived . . .

4 Line inserted in the original.
5 Two dots over the D seem to stand for fathatain.

6 ידוהי mistake for לאזך.
7 Two letters follow which have been crossed out.
sixty dirhams apiece ....
unto the Creator and the ....
the congregations. But we .......
wrapped him up. And .......
in the same .... might ....
and cover him; and hide not thyself from thine own flesh.
Thou wilt open Thy hand unto him.
their spittle, for he ....
and two of his sons and two of his daughters ....
he shall be weak for ever and ever ....
and this was the purpose [of the writing?] ....
and there was in his letter ....
conqueror. And the .... heard him ....
and the excellent son of the Sultan? ....
and every disease of the son of the Sultan? ....
Ibn 'Ulaik, and ....
the little .... which with him
and they employed with him and with his little ones ....
the good. And Peace be upon ....

* Note the Arabic and the Hebrew articles.
* Lines 17-23 are in Hebrew.
* Isaiah iviii, 7.
XXIV. CHARM

A strip of paper 15\(\frac{1}{4}\) x 1\(\frac{1}{8}\) inches.

It is written in cursive Hebrew characters, and contains part of a charm against all manner of diseases and distempers.

ורָהַלָּל, לֹא אֵזֵה אֲשֶׁר תָּרָהוּת אֲפָק עִדָּהָּלָּה מֶעָנָּא
וַאֲשֶׁר לוֹכָּלָּה

יֵלָּהֶל מָהָּל אַלֶּהָּ אֲפָק הָּוֶה הָּוֶה הָּוֶה הֲלָּהֶל מֶבָּד
וַהֲרָק הָּוֶה הֲלָּהֶל מֶבָּד... כֶּלֶּה הֲרָק הֲרָק הֲרָק הֲרָק הֲרָק הֲרָק הֲרָק... 2

יִשְׁמָרְךָ מָכָּל עִדָּהָּלָּה הָּוֶה הֲרָק הֲרָק הֲרָק הֲרָק הֲרָק הֲרָק הֲרָק הֲרָק... 3

3 I.e. "spectres."

The form remains unexplained, but the word is related perhaps to Aramaic דְּבָרָא, which has been connected with Greek νόσος.

4 Cf. the Syriac ܐܬܘܥܐ ܡܠܐ.  

5 יִשְׁמָרְךָ מָכָּל עִדָּהָּלָּה הֲרָק הֲרָק הֲרָק הֲרָק הֲרָק הֲרָק הֲרָק הֲרָק... 4

The form remains unexplained, but this would be mixed Hebrew and Aramaic.


7 Cf. Targum to Levit. xxi, 20.

8 can hardly be a corruption of ܢܫܠܐܢܐ ephelēkēnta "flame," although it might possibly be a similar formation from the root חלָל.
XXIV. CHARM

The literature on Jewish magic is extensive. See Blau, Das altjüdische Zauberwesen, Strassburg, 1898; Davies, Magic, Divination and Demonology among the Hebrews and their Neighbors, London, 1898; Montgomery, Aramaic Incantation Texts from Nippur, Philadelphia, 1913.

1 and scare-crows of the night, and afflictions, and fever, and ague, and fear of evil, and the voice, and crushing of the viscera, and . . . . . . . .

and the Succuba . . . . . .

[1Jehovah] is thy shade upon thy right hand. The sun shall not smite thee by day, nor the moon by night. Jehovah will keep thee from all evil. He will keep thy soul. Jehovah will keep thy going out and thy coming in from this time forth and for [evermore] . . . . . .

shall be with me in a circle. In the name of God, the Mighty, the Powerful, the Creator, the Heroic, that speaketh righteousness, the Glory, the Able, the Pure, the Spotless, the Unique, the Holy! And also I shall recite the names of the angels . . . . . .

9 may be connected with the root "to lie" (sexually, of demons: cf. Montgomery, op. cit., p. 304). It seems actually to spell out the Latin word succuba, except that we should then have a c, not a b. At any rate, we fancy that this word is very close to the intended meaning. Amulets not uncommonly contain allusions to the incubus-succuba superstition.

10 Here follow the Cabbalistic names which are untranslatable. They are derived from Exodus xiv, 19-21, in such manner that the first letter of each name comes from verse 19, the middle letter from verse 20, the last letter from verse 21. The following names complete the 72:

 Solomon's seal is a common amulet against evil. It is a good magic circle. (So explained by M. Chapira to Professor Gottheil.)


12 Psalm cxxi, 5-8.

XXV. A SCRAP OF PAPER

Paper about $13 \times 3\frac{1}{2}$ inches, tapering towards the top.
Hebrew and Arabic, in cursive Hebrew characters.
This fragment is perfectly described in the introduction to our No. XXIII. It is a strip, cut from the same letter and used in the same manner.
But unfortunately it is not a part of the same leaf as No. XXIII; so that comparison gives us no help with the mutilated verso, nor with the sketchy recto.

Recto:

�......1
�
�{}
�{}
�{}
�{}
�{}
�{}
�{}
�{}
�{}
�{}
�{}
�{}
�{}
�{}
�{}
�{}
�{}
�{}
�{}
�{}
�{}
�{}
�{}
�{}
�{}
�{}
�{}
�{}
�{}
�{}
�{}
�{}
�{}
�{}
�{}
�{}
�{}
�{}
�{}
�{}
�{}
�{}
�{}
�{}
�{}
�{}
�{}
�{}
�{}
�{}
�{}
�{}
�{}
�{}
�{}
�{}
�{}
�{}
�{}
�{}
�{}
�{}
�{}
�{}
�{}
�{}
�{}
�{}
�{}
�{}
�{}
�{}
�{}
�{}
�{}
�{}
�{}
�{}
�{}
�{}
�{}
�{}
�{}
�{}
�{}
�{}
�{}
�{}
�{}
�{}
�{}
�{}
�{}
�{}
�{}
�{}
�{}
�{}
�{}
�{}
�{}
�{}
�{}
�{}
�{}
�{}
�{}
�{}
�{}
�{}
�{}
�{}
�{}
�{}
�{}
�{}
�{}
�{}
�{}
�{}
�{}
�{}
�{}
�{}
�{}
�{}
�{}
�{}
�{}
�{}
�{}
�{}
�{}
�{}
�{}
�{}
�{}
�{}
�{}
�{}
�{}
�{}
�{}
�{}
�{}
�{}
�{}
�{}
�{}
�{}
�{}
�{}
�{}
�{}
�{}
�{}
�{}
�{}
�{}
�{}
�{}
�{}
�{}
�{}
�{}
�{}
�{}
�{}
�{}
�{}
�{}
�{}
�{}
�{}
�{}
�{}
�{}
�{}
�{}
�{}
�{}
�{}
�{}
�{}
�{}
�{}
�{}
�{}
�{}
�{}
�{}
�{}
�{}
�{}
�{}
�{}
�{}
�{}
�{}
�{}
�{}
�{}
�{}
�{}
�{}
�{}
�{}
�{}
�{}
�{}
�{}
�{}
�{}
�{}
�{}
�{}
�{}
�{}
�{}
�{}
�{}
�{}
�{}
�{}
�{}
�{}
�{}
�{}
�{}
�{}
�{}
�{}
�{}
�{}
�{}
�{}
�{}
�{}
�{}
�{}
�{}
�{}
�{}
�{}
�{}
�{}
�{}
�{}
�{}
�{}
�{}
�{}
�{}
�{}
�{}
�{}
�{}
�{}
�{}
�{}
�{}
�{}
�{}
�{}
�{}
�{}
�{}
�{}
�{}
�{}
�{}
�{}
�{}
�{}
�{}
�{}
�{}
�{}
�{}
�{}
�{}
�{}
�{}
�{}
�{}
�{}
�{}
�{}
�{}
�{}
�{}
�{}
�{}
�{}
�{}
�{}
�{}
�{}
�{}
�{}
�{}
�{}
�{}
�{}
�{}
�{}
�{}
�{}
�{}
�{}
�{}
�{}
�{}
�{}
�{}
�{}
�{}
�{}
�{}
�{}
�{}
�{}
�{}
�{}
�{}
�{}
�{}
�{}
�{}
�{}
�{}
�{}
�{}
�{}
�{}
�{}
�{}
�{}
�{}
�{}
�{}
�{}
�{}
�{}
�{}
�{}
�{}
�{}
�{}
�{}
�{}
�{}
�{}
�{}
�{}
�{}
�{}
�{}
�{}
�{}
�{}
�{}
�{}
�{}
�{}
�{}
�{}
�{}
�{}
�{}
�{}
�{}
�{}
�{}
�{}
�{}
�{}
�{}
�{}
�{}
�{}
�{}
�{}
�{}
�{}
�{}
�{}
�{}
�{}
�{}
�{}
�{}
�{}
�{}
�{}
�{}
�{}
�{}
�{}
�{}
�{}
�{}
�{}
�{}
�{}
�{}
�{}
�{}
�{}
�{}
�{}
�{}
�{}
�{}
�{}
�{}
�{}
�{}
�{}
�{}
�{}
�{}
�{}
�{}
�{}
�{}
�{}
�{}
�{}
�{}
�{}
�{}
�{}
�{}
�{}
�{}
�{}
�{}
�{}
�{}
�{}
�{}
�{}
�{}
�{}
�{}
�{}
�{}
�{}
�{}
�{}
�{}
�{}
�{}
�{}
�{}
�{}
�{}
�{}
�{}
�{}
�{}
�{}
�{}
�{}
�{}
�{}
�{}
�{}
�{}
�{}
�{}
�{}
�{}
�{}
�{}
�{}
�{}
�{}
�{}
�{}
�{}
�{}
�{}
�{}
�{}
�{}
�{}
�{}
�{}
�{}
�{}
�{}
�{}
�{}
�{}
�{}
�{}
�{}
�{}
�{}
�{}
�{}
�{}
�{}
�{}
�{}
�{}
�{}
�{}
�{}
�{}
�{}
�{}
�{}
�{}
�{}
�{}
�{}
�{}
�{}
�{}
�{}
�{}
�{}
�{}
�{}
�{}
�{}
�{}
�{}
�{}
�{}
�{}
�{}
�{}
�{}
�{}
�{}
�{}
�{}
�{}
�{}
�{}
�{}
�{}
�{}
�{}
�{}
�{}
�{}
�{}
�{}
�{}
�{}
�{}
�{}
�{}
�{}
�{}
�{}
�{}
�{}
�{}
�{}
�{}
�{}
�{}
�{}
�{}
�{}
大切

Svcr
XXV. A SCRAP OF PAPER

As we do not pretend to know what either text is about, we confine ourselves to rendering a few groups of words here and there.

The recto and the verso to line 18 seem to refer to religious matters. From line 19 of the verso the subject is business, and the language is Arabic.

Recto:
1 ............
2 .............
3 ............
4 ......crying out
5 Strong . . .

6 What aileth thee, son of man?

7 Return ye.
8 As there.
9 ..........the ground
10 Consent, my children.
11 They have gone, carpenter.
12 Death...testimony(?)
13 In the house of testimony(?)
14 ........mistress.
15 Naked he came.
16 The sower of iniquity.
17 The spirit of a man in his heart.
18 My temple is delight.
19 My heart gave a law.
20 This is the end of all mankind.
21 The Holy One has settled honor.

22 The living God in all.
Verso:

מַהְיָהּ רְחוּת. ל 23
עַל דּוֹתָהּ מָעָלָה 24

...... 1
...... עָרְשָׁם 2
מתנִי זְנוֹן 3
[וּדָע לַזְבֵדָה קָדָר] 4
הָרִיבָה מֵעָזִיא קִיוֲד 5
לֵי מָשֵׂע אלָי לָרֵתְמוֹר 6
odashהוּ תָאָה ד 7
הָרְדַעְפֵּם 8
[בַּכָלִּים מְכֻוָּתָם (הָרָתָה)] 9
שָׁקָמָה מְכֻוָּתָם[ הוּי 10
לַאֲמוֹנָה הָרְדַעְפֵּם. יָש 11
לַהַרְגִּיז לִבְוָיְוָוָו מַשׂ 12
[וְהָהָה] הָרְדַעְפֵּם[ א 13
וְבֵין הַתַּזִּיקַל הָנָּה 14
הָרְדַעְפֵּם בַּכִּי נַעַשׂ נַּע 15
לְחוֹרֵית הָרְדַעְפֵּם (הָרְדַעְפֵּם) 16
מְכֻוָּתָםָם (הָרְדַעְפֵּם) 17
בַּאֲדָלִי אָסָמָה מַנָּה [ ה 18
וֹיָה מַהְוָבִיבוֹervised יְדוּר 19
אָּאָא. הוּי[ 20
פִּי נְבוֹרָה גַּזְחוֹ הָרְדוֹסא 21
גָּסֵּנִי קַע והָרְדוֹסא 22
הָאֶסְמָבָה אָדָלוֹיוֹן אוּן 23
לֹרָהָה נַאֲבָרָא (קְד) 24
לֹא הָלָצָנָהָה אָדָלוֹי 25
לֹא יְבָא עֵצַה פָּלָה 26
עַלְיהָ הַתַּזִּיקַל 27
עַלְיָהָ אֲפוֹלָלָה גַּם אָן 28
עַלְיָהָ אֲפוֹלָלָה גַּם אָן 29

1 זְרָה 2 Ezek. xvii, 23.
When will the spirits......
For the multitude of my deeds

Vertical: And when I do.

Verso:

1 ......................
2 ......................
3 gifts................
4 ......door..seekers.......
5 those knowing righteousness, hoping for...........
6 the great ones, producers of —, dignitaries of —......
7 O, that I had a couch, to glorify myself............
8 his inheritance the sheep of..............
9 the persecuted ones.............
10 in all the places where they dwell..........
11 that he arise from the chair of judgment, and......
12 and to gather the repudiated ones and............
13 and to deliver, those swallowed up......
14 ......................to bring out
15 and between the sand, to collect the......
16 those that are far away, even as it is written1: "and it shall bring forth
   boughs2."
17 To make known to our teachers the places(?).....
18 their places of residence........
19 about him whose name is M[enahem].............
20 and he is one of the honored men of8 the city.....
21 ....................
22 in..........and shop...
23 3 years with him........
24 and the tribunal called him to account, and
25 and 17 Nasiri4 dirhams......And already......
26 to him and to his little ones and that which...
27 did not remain with him. And not......
28 ......he owed the price of a hund[red]............
29 to the most excellent Sitt.............

3 For מזרע.
XXVI. LETTER

An irregularly shaped strip of paper, tapering a little towards the top, about $8\frac{3}{4} \times 2\frac{1}{8}$ inches.

Arabic, in half-square Hebrew characters.

The script is bad, and the language used is not literary. There are several mistakes in spelling.

Recto:

1. ... בלש... 
2. ... ו... לא... ב... לא... ב... לא... ב... לא... ב... לא... ב... לא... ב... לא... ב... לא... ב... לא... ב... לא... ב... לא... ב... לא... ב... לא... ב... לא... ב... לא... ב... לא... ב... לא... ב... לא... ב... לא... ב... לא... ב... לא... ב... לא... ב... לא... ב... לא... ב... לא... ב... לא... ב... לא... ב... לא... ב... לא... ב... לא... ב... לא... ב... לא... ב... לא... ב... לא... ב... לא... ב... לא... ב... לא... ב... לא... ב... לא... ב... לא... ב... לא... ב... לא... ב... לא... ב... לא... ב... לא... ב... לא... ב... לא... ב... לא... ב... לא... ב... לא... ב... לא... ב... לא... ב... לא... ב... לא... ב... לא... ב... לא... ב... לא... ב... לא... ב... לא... ב... לא... ב... לא... ב... לא... ב... לא... ב... לא... ב... לא... ב... לא... ב... לא... ב... לא... ב... לא... ב... לא... ב... לא... ב... לא... ב... לא... ב... לא... ב... לא... ב... לא... ב... לא... ב... לא... ב... לא... ב... לא... ב... לא... ב... לא... ב... לא... ב... לא... ב... לא... ב... לא... ב... לא... ב... לא... ב... לא... ב... לא... ב... לא... ב... לא... ב... לא... ב... לא... ב... לא... ב... לא... ב... לא... ב... לא... ב... לא... ב... לא... ב... לא... ב... לא... ב... לא... ב... לא... ב... לא... ב... לא... ב... לא... ב... לא... ב... לא... ב... לא... ב... לא... ב... לא... ב... לא... ב... לא... ב... לא... ב... לא... ב... לא... ב... לא... ב... לא... ב... לא... ב... לא... ב... לא... ב... לא... ב... לא... ב... לא... ב... לא... ב... לא... ב... לא... ב... לא... ב... לא... ב... לא... ב... לא... ב... לא... ב... לא... ב... לא... ב... לא... ב... לא... ב... לא... ב... לא... ב... לא... ב... לא... ב... לא... ב... לא... ב... לא... ב... לא... ב... לא... ב... לא... ב... לא... ב... לא... ב... לא... ב... לא... ב... לא... ב... לא... ב... לא... ב... לא... ב... לא... ב... לא... ב... לא... ב... לא... ב... לא... ב... לא... ב... לא... ב... לא... ב... לא... ב... לא... ב... לא... ב... לא... ב... לא... ב... לא... ב... לא... ב... לא... ב... לא... ב... לא... ב... לא... ב... לא... ב... לא... ב... לא... ב... לא... ב... לא... ב... לא... ב... לא... ב... לא... ב... לא... ב... לא... ב... לא... ב... לא... ב... לא... ב... לא... ב... לא... ב... לא... ב... לא... ב... לא... ב... לא... ב... לא... ב... לא... ב... לא... ב... לא... ב... לא... ב... לא... ב... לא... ב... לא... ב... לא... ב... לא... ב... לא... ב... לא... ב... לא... ב... לא... ב... לא... ב... לא... ב... לא... ב... לא... ב... לא... ב... לא... ב... לא... ב... לא... ב... לא... ב... לא... ב... לא... ב... לא... ב... לא... ב... לא... ב... לא... ב... לא... ב... לא... ב... לא... ב... לא... ב... לא... ב... לא... ב... לא... ב... לא... ב... לא... ב... לא... ב... לא... ב... לא... ב... לא... ב... לא... ב... לא... ב... לא... ב... לא... ב... לא... ב... לא... ב... לא... ב... לא... ב... לא... ב... לא... ב... לא... ב... לא... ב... לא... ב... לא... ב... לא... ב... לא... ב... לא... ב... לא... ב... לא... ב... לא... ב... לא... ב... לא... ב... לא... ב... לא... ב... לא... ב... לא... ב... לא... ב... לא... ב... לא... ב... לא... ב... לא... ב... לא... ב... לא... ב... לא... ב... לא... ב... לא... ב... לא... ב... לא... ב... לא... ב... לא... ב... לא... ב... לא... ב... לא... ב... לא... ב... לא... ב... לא... ב... לא... ב... לא... ב... לא... ב... לא... ב... לא... ב... לא... ב... לא... ב... לא... ב... לא... ב... לא... ב... לא... ב... לא... ב... לא... ב... לא... ב... לא... ב... לא... ב... לא... ב... לא... ב... לא... ב... לא... ב... לא... ב... לא... ב... לא... ב... לא... ב... לא... ב... לא... ב... לא... ב... לא... ב... לא... ב... לא... ב... לא... ב... לא... ב... לא... ב... לא... ב... לא... ב... לא... ב... לא... ב... לא... ב... לא... ב... לא... ב... לא... ב... לא... ב... לא... ב... לא... ב... לא... ב... לא... ב... לא... ב... לא... ב... לא... ב... לא... ב... לא... ב... לא... ב... לא... ב... לא... ב... לא... ב... לא... ב... לא... ב... לא... ב... לא... ב... לא... ב... לא... ב... לא... ב... לא... ב... לא... ב... לא... ב... לא... ב... לא... ב... לא... ב... לא... ב... לא... ב... לא... ב... לא... ב... לא... ב... לא... ב... לא... ב... לא... ב... לא... ב... לא... ב... לא... ב... לא... ב... לא... ב... לא... ב... לא... ב... לא... ב... לא... ב... לא... ב... לא... ב... לא... ב... לא... ב... לא... ב... לא... ב... לא... ב... לא... ב... לא... ב... לא... ב... לא... ב... לא... ב... לא... ב... לא... ב... לא... ב... לא... ב... לא... ב... לא... ב... לא... ב... לא... ב... לא... ב... לא... ב... לא... ב... לא... ב... לא... ב... לא... ב... לא... ב... לא... ב... לא... ב... לא... ב... לא... ב... לא... ב... לא... ב... לא... ב... לא... ב... לא... ב... לא... ב... לא... ב... לא... ב... לא... ב... לא... ב... לא... ב... לא... ב... לא... ב... לא... ב... לא... ב... לא... ב... לא... ב... לא... ב... לא... ב... לא... ב... לא... ב... לא... ב... לא... ב... לא... ב... לא... ב... לא... ב... לא... ב... לא... ב... לא... ב... לא... ב... לא... ב... לא... ב... לא... ב... לא... ב... לא... ב... לא... ב... לא... ב... לא... ב... לא... ב... לא... ב... לא... ב... לא... ב... לא... ב... לא... ב... לא... ב... לא... ב... לא... ב... לא... ב... לא... ב... לא... ב... לא... ב... לא... ב... לא... ב... не...
XXVI. LETTER

It is a letter written to a certain Rabbi Moses in the name of an old man, Abū al-Hasan.

There is no information in it. It is purely "une lettre de politesse."

Recto:
1 good news (?) . . . .
2 . . . . . . . . . . . . . . .
3 will not deprive me of the help of the boy,
4 the blessed Ribbi Moses, and that
5 he order his affairs soon with prosperity
6 and health. Amen! Thus be
7 the will of God? ! And that by the grace of God
8 and whatever we have in the way of beauty of
9 behaviour. Verily the Sheikh Abū
10 al-Hasan is in a condition of prosperity
11 and health, by the grace of God,
12 blessed be His Name! So do not trouble
13 your heart. He sought to write
14 to you the letter with his [own] hand, but
15 like a devil he [only?] thought
16 about it; and he did not do it. But do not trouble
17 your heart about his gift
18 since he is in good health, in all
19 well-being, and he is treating himself

9 I. e. the Sheikh Abū al-Hasan.
10 The use of قصد in this sense is most unusual. We should expect or.
11 Probably a forgotten twelfth century vulgarism. A شيطان now-a-days in Egypt is
12 a "clever fellow," full of tricks. In the text we have instead of .
13 fi the vulgar fi or fih for fih.
14 has the bi- prefix of the present tense imperfect in vulgar Arabic. Cf. Spitta,
15 "clever fellow," full of tricks. In the text we have instead of .
16 is used in three ways: (1) Of filling a cup with wine, or other drink. (2) Of
17 watering cattle. (3) Of irrigating the soil. I think we might translate "is watering himself," "is soaking himself." Abū al-Hasan is taking a lot of this medicine, or he
18 is enjoying it, or both, if we are not mistaken.
Verse:

16 damages the regular term for a prescription.

17 for 'al for אלה as in modern vulgar Arabic.
XXVI. LETTER

20 to the prescription\(^{14}\). And pray [attend] to\(^{15}\)
21 the order in your own person. By Allah! Not
22 have I needed [to do any more] than to.........
23 .............on account of
24 yourself\(^{16}\), and, by Allah, not
25 do I need to direct you in regard to
26 the commission and yourself.
27 Greeting!

Verso:

1 The other letter.
2 Your father, the Sheikh Abū\(^{17}\)
3 al-Hasan will write, he
4 ........ God restore them!
5 ........ to you......the......
6 and the...... is my master (?) and they carried
7 the letter.

\(^{14}\) ב here instead of א. The writer has Hebrew בְּבָשָׁף in mind.

\(^{15}\) רְנֶ for אָבִי. Uneducated people, in attempting to be correct, change the vulgar אָבִי even where it is not needed.
XXVII. LETTER

Paper 11\(\frac{1}{2}\) x 7\(\frac{1}{2}\) inches, water-marked with a mailed torso.
Arabic in half-square Hebrew characters.

A letter from Abū Zubair Ṣādaḥah al-Maghribi, in Jerusalem, to Abū Yahya Ṣuraib Ibn Nissim, in Fustat (Cairo). It is a prolix epistle, taking up the margins as well as the body of the page and a half upon which it is written.

Abū Zubair is a man of poor health, narrow life, and many troubles. His family was originally from Morocco or some one of the other Barbary States. He writes Arabic, in Hebrew letters—as Jews have done with many languages—but in such a manner as to betray his familiarity with the Arabic script and orthography. His language is no doubt the slightly

---

Recto:

1. unlawful Molai, even all of these and the parchment and ink.
3. Sun's letter has [31] been written here, and the last part of the letter of which
   this is a part is [32] written.
4. Here is the letter [33] with some Hebrew characters.
5. And also with the Arabic.
6. And also in Hebrew characters.
7. The paper is [34] written.
8. And also in Hebrew characters.
9. And also in Hebrew characters.

\(1\) אוסכי
\(2\) תפינ
\(3\) הירח
\(4\) מאי
\(5\) אוסכי
\(6\) אוסכי
\(7\) אוסכי
\(8\) אוסכי
\(9\) אוסכי

\(*\) This is Hebrew.
XXVII. LETTER

classicised vernacular of his own day. It already exhibits many of the peculiarities of the spoken Arabic of modern Cairo. The difficult passages are no doubt in the slang of his time. Other peculiarities, such as the occasional omission of the article, the redundant “it,” the strange use of ḥayy and other prepositions, and of common verbs, are not so easily explained. He is especially prone to mix forms and turns of expression while putting them on paper.

Unfortunately the letter bears no date. It was written, however, before 1050–1098, when the addressee died.

Below the address there is a line of Arabic script which cannot be made out.

Recto:

1 The letter of my Lord the Sheikh has come. May God lengthen his existence and prolong his health and his happiness! Amen! Selah!

2 Today—and there are six days remaining of Elul—May God add unto him these feast-days that are to come for many years! And may He make them for him fortunate and blessed in the acceptance of the Law and the Commandment! And we wish for him [that he shall have] living male offspring! The arrival [of the letter] occurred after [we] poor ones had yearned for it, and had been deprived of it by delay, in addition to my having been made ill and uneasy and sad by the great calamity and the heavy affliction which has crushed our strength: namely the

6 death of the excellent master, the Crown of our Head. Blessed be the honest judge who judges in righteousness and truth! This Sabbath Day has been, with me and with my people, like the Sabbath Day falling upon the Ninth of Ab; and we have not found any strength for our spirits.

8 [We are conscious of nothing] save that we are victims of calamity, we who have lived to [see] these misfortunes. And these bitter cups have been drained, and our sight has been blinded, and our strength cut off; and we shall continue to weep for him as long as we live.

---

4 מַעֲרִית = plural of מַעֲרִית with suffix.
5 Identity not established.
6 When Nebuchadnezzar destroyed the First Temple, and when Titus destroyed the Last Temple, according to Jewish tradition.
7 An unusual plural of חוֹסָס.
This quotation, Job iii, 21, is in Hebrew, as indicated by the overlining in the manuscript and in our text. All Hebrew words are thus marked.

9 In the Arabic form.
10 I.e. to pay a debt?
11 “Graves of the Fathers” are probably Hebron, though we can not find any other instance of this title. At Hebron the “Fathers,” Adam, Abraham, Isaac and Jacob, were supposed to be buried. The vicinity is fruitful, and one might have bought grain there perhaps. Cf. Baedeker, Palästina u. Syrien, 1910, pp. 105 ff.
12 Or “grain” merely.
13 plural of שְׁמַעְּתָה “strips, shavings,” etc.
There is no strength now that he is gone. By this Jerusalem! Many times we have desired death and longed for it. And I have become one of those concerning whom it is said?: “Who long for death, but it cometh not, and dig for it more than for hidden treasures,” because of what I endure in the way of cares of this world and the multitude of its sorrows, and the might of its calamities, and the hard-heartedness of its people from whom sincerity has been cut off. And concerning them [the saying] holds: “Truth is perished, and is cut off from their mouth.” And nothing remains now but that someone should take your property by force, while you look the other way. Most wonderful of wonders! Isaac—God keep him!—after we had waited for him these ten months, went off to Kibhre Abhôth, and bought wheat in which was [something] like chaff (?) and .......... and collected wheat suitable for his place, worth a dinar and a third the kafiz. And I said: “We will take it off your hands for a dinar and 10 [carats the kafiz].” But he said: “I am not selling.” And he put the wheat into his house, while we were standing by. This was the extremity of [our] patience. And nothing is known to me about him except this: Not a dirham which he owes me and has in his possession shall I take except [as] against the base “that render evil for good.” God—He is exalted!—requires every man according to his intention! But the hour of this writing has elapsed. May God make suitable two kafiz of grain as the equivalent of the return of the dinârs, at three dinârs and a quarter. But I am also looking out for something else. But let not my Lord worry. For they have received the fuel-wood, and the olive oil and everything they need.

16 Hebrew. It was very poor wheat?
18 if the carat is one twenty-fourth of the dinâr (cf. Mann, op. cit., ii, p. 195, n. 13), Isaac bought the grain at 1½ dinârs and was offered 1¼ dinârs, or two carats more than the cost. They wished to shame him into paying them on the spot when he received the cash from them. The dinâr is, of course, at this time the large gold coin, and not the denarius.
19 A confusion of mind as between بوتوفننا وافقين and ونحنا وافقين.
20 does not usually have this meaning.
21 Psalm xxxviii, 20.
22 “My letter has become long enough.” Then he makes it four times as long.
24 I.e. for two kafiz, or 1.625 dinârs the kafiz. He offered Isaac only 1½ before.
22 متتِ البَّيْلَةِ وَالْمَلَحِبَةُ وَالْذَّكْرُ أَرَاهُهَا فَلَمْ تَفَرْحَهَا بِكُلِّ هَمْجِهِ مِنْ قَبْلِ مِنْ بَيْنِيِّ

23 لَيْدَ تَحَمَّلَهَا فَلَمْ تَفَرْحَهَا بِكُلِّ هَمْجِهِ مِنْ بَيْنِيِّ

24 دَارَ الأَمْيَالَ لَيْدَ تَحَمَّلَهَا فَلَمْ تَفَرْحَهَا بِكُلِّ هَمْجِهِ مِنْ بَيْنِيِّ

25 شَوَى حَمَلَهَا مَنْ أَمْهَ يَوَضُّ عَنْهَا أَلْقَ أَسْلَامُهَا فِي أَلْقَ أَسْلَامُهَا عَلَى

26 فَأَلْقَ أَسْلَامُهَا مَنْ أَمْهَ يَوَضُّ عَنْهَا أَلْقَ أَسْلَامُهَا فِي أَلْقَ أَسْلَامُهَا عَلَى

27 فَأَلْقَ أَسْلَامُهَا مَنْ أَمْهَ يَوَضُّ عَنْهَا أَلْقَ أَسْلَامُهَا فِي أَلْقَ أَسْلَامُهَا عَلَى

28 فَأَلْقَ أَسْلَامُهَا مَنْ أَمْهَ يَوَضُّ عَنْهَا أَلْقَ أَسْلَامُهَا فِي أَلْقَ أَسْلَامُهَا عَلَى

29 وَالْعَرْفَاءُ وَالْمَلَحِبَةُ وَالْذَّكْرُ أَرَاهُهَا فَلَمْ تَفَرْحَهَا بِكُلِّ هَمْجِهِ مِنْ بَيْنِيِّ

30 وَالْعَرْفَاءُ وَالْمَلَحِبَةُ وَالْذَّكْرُ أَرَاهُهَا فَلَمْ تَفَرْحَهَا بِكُلِّ هَمْجِهِ مِنْ بَيْنِيِّ

31 وَالْعَرْفَاءُ وَالْمَلَحِبَةُ وَالْذَّكْرُ أَرَاهُهَا فَلَمْ تَفَرْحَهَا بِكُلِّ هَمْجِهِ مِنْ بَيْنِيِّ

32 وَالْعَرْفَاءُ وَالْمَلَحِبَةُ وَالْذَّكْرُ أَرَاهُهَا فَلَمْ تَفَرْحَهَا بِكُلِّ هَمْجِهِ مِنْ بَيْنِيِّ

37 “thing” is modern Egyptian colloquial. In l. 20 he has used the classical and Palestinian

38 “grabbed,” but in the dialect of Cairo, “received.” This is still Isaac’s case, we take it.


40 The relative pronoun is feminine but the verb is masculine. The writer has both the mother of Abū Yūsuf and the Sheikh al-Sharābī in mind, but he means the latter.

41 “belonging to.”

42 here and in l. 31, not searching (Dozy, op. cit., ii, p. 493), the Spanish (15th century), Moroccan and Tunisian form of the same word. Is this the Church of the Holy Sepulchre? Perhaps we are to read and understand the

43 “Place of the Church of the Holy Sepulchre.”

44 “belonging to.”
such as onions, and salt and other things. And I am rejoiced at everything that turns up for them. And they have received from me in addition
three dinārs cash for their pressing needs. And they do not need anything from me. And at most times I go out to the house and ask them whether [they] need [anything]. And they have remained in the house in which they stayed when they first arrived—a full month—with the mother of Abū Yūsuf and with the Sheikh al-
Sharābī who married his son to the daughter of al-Ballūtī.
And, although they had rented a house in the vicinity of the Church, from a Muslim man for five dinārs for a whole year,
and he was to receive the money before we took possession. But when we had brought the five dinārs, he said: "Six dinārs! We shan't make it less." The matter was hard for me. And when we had agreed to the six, he sought to bring troubles from other directions. We dropped the matter.
And we hired a little room of a Jewish woman for two dinārs until [the month of] al-Muḥarram—five months. And it is a room, in the neighbourhood of our friends, in which are all things necessary to it. And the bath is in the neighbourhood of it in the Jewish Quarter, near to the Church and the Rubāʿiyah. I cannot describe what I have done in regard to it. And I neglected no tradesman
nor wool-merchant, nor cloth-merchant—according to whoever offered [things] for sale. And there were sold from it thirty-nine quarters of a wazn [for] eight dinārs, and [the] price

---

35 "ما نَحْطُ شِيْبًا "— "we shall not lower at all." is colloquial ma nahūtshe from classical. 36 "على سبيل" is regularly represented by 37 "طَبُبْ" is in this sense found in No. XXVI, recto, l. 13.
38 colloquial root جاب from جاب. 39 diminutive of حبجوة. The writer has hired this for himself.
40 The "fourfold" or "quadrilateral" place, but not "city square" to our knowledge. Perhaps this name was applied to the site of the Mediaeval lodgings and hospitals of the Knights of St John, which passed into the hands of the Moslems in 1187, and became known as the Mūristān. The room in question was probably in the block of buildings between the present Harat Bab al-Silsileh, Tarīk Bab al-Silsileh and Suk al-Lahhamun.
41 أُصِفْ is from وصف without the أُ, as in modern vernacular. Cf. l. 40, and other instances.

42 makes no sense. Perhaps it is a confusion between "according to what they offered for sale," and "according to whoever presented himself." The writer of the letter is subject to these confusions.
43 i.e. this room, which seems to have been used as a shop.
44 ִי דַּלְעַת with a connecting vowel.
45 The wazn seems to be here a definite weight.
The writer sold 39 quarter wazns for 8 dinars, or 292 dirhams, which was at the rate of 7½ dirhams the quarter, or 29½ dirhams the wazn. After he had sold out at about 30 dirhams, the price sank to 20 dirhams the wazn.

The vernacular *mus* for "greenness."

have נ for which is very unusual and must point to a dialectic peculiarity.

confusion between and (vernacular *bakat*).
33 became 20 dirhams, every dinár being by exchange 36 dirhams and a
half. And of the [buyers] some people paid me [with] a note, and of
them some people
34 paid a part, and a part remained with them [unpaid for]. And mouldi-
ness had attacked it in consequence of the fermentation which had
developed in
35 Egypt. And I weighed out, in addition to this remainder which re-
mained [in their possession, unpaid for], a dirham and a half to such
as brought it back in a fermented condition, while it
36 remained [in their possession, unpaid for]. And I am diligent in this
matter. But Praise to Him who made its star to sink! And as for
the row which occurred
37 at my place; God has taken away its bitterness. And where God has
made [me] to profit from it by a dinár, I have done business by
means of it partly
38 in prunes and gum-arabic, almonds and soap and earthen pots—
such as I am unable, and am not in the mood, to mention. For even as
39 I write this letter, I sigh: “Perhaps death is very near.” But I was
pleased by what it said about the arrival of the ships
safely in Sicily, and their success with the cargoes. And I desire of my
Lord that he inform me of the names of the people
arriving in the Spanish ship; and likewise, [of] every ship which comes
let him inform me of all the news,

Margin:
as though I were an eye-witness of it. And perhaps there may come to me
a letter from Sicily, or from some place or other. But up to the present
news of the escape of the youth has not reached me. May God decree
“safety” for him! And there arrived to me the letter of my Lord the
Sheikh a little while ago, mentioning that he had got the pamphlets which
belonged to me [and were] with Rabbi Joshua—May God keep him! And
of these there reached Rabbi Israel two pamphlets in which were the elements
of [Hebrew] grammar, for him to copy off for my Lord. And after I had

34 אֲגָדוֹת, confusion between עָבָדָו “came back complainting,” and אֲגָדוֹת or עָבָדוֹת “brought it back.”
35 כַּאֲכַל עָבָדָו “I.e. made the price to sink; or, caused the matter to be forgotten.”
36 מְרָאָה, an error for מְרָאָא. 37 מְרָאָא is מְרָאָא, an error for מְרָאָא.
38 We doubt that the writer has anything in mind when he uses “it” so carelessly.
40 מָסְמַס is מָסְמַס, “cleanser.”
41 Perhaps a feminine plural of the masculine noun מַסְמַס.
42 מָסְמַס is מָסְמַס from מָסְמַס “my breast is not expanded, I am not happy enough, to...”
43 I.e. “Oh that death were near!”
44 I.e. the letter he has received from Egypt.
The text appears to be a page from an academic or historical document discussing a fragment from the Genizah, which is a collection of ancient Jewish documents found in Cairo in the 19th century. The text includes references to biblical passages and discussions of their meanings or implications. The page contains both text in English and what appear to be Hebrew script or symbols, possibly indicating a translation of biblical text or commentary.

Key points from the page:

- References to biblical passages such as Numbers xxii, 28, and Genesis iii, 1.
- Discussion of the correct title and its implications.
- Use of Hebrew script and biblical terms.
- English translation and commentary on the Hebrew text.

The page is dense with information, likely intended for scholars or those with a background in Jewish studies or biblical studies.
written to him—May God keep him!—taking him to task\(^{62}\) about [not] sending them, there arrived to me his letter, saying: "Inform me of what they are, so that I may write about them to Alexandria." So, I don't know what to make of this\(^{63}\); for his letter is [on file] with me that all of them reached him, and to the effect that he would send them to me with whomever left [there for here]. But I am tired\(^{64}\). I shall not write about it. But they are eight pamphlets\(^{65}\), among them [some treating of debatable] questions—in my own hand-writing—[namely:] by Rabbi Samuel on "A woman, Possessor of a Soothsaying Spirit\(^{66}\)," and "The She-Ass\(^{67}\," and "The Serpent\(^{68}\)"? and many questions. And [there is] a pamphlet in which........Lamentations, and a pamphlet in which [there is] the story of the.......\(^{69}\)........other, not......and the pamphlet........and the........to Rabbi Israel for him to copy them. And, by the Love\(^{70}\)! May my Lord the Sheikh dispel\(^{71}\) this care from me! And we were pleased\(^{72}\) at the success of the........\(^{73}\) May God increase the profits by means of it, and guide us aright and all Israel! And as for us in this country, we do not think there will be\(^{74}\) any enormous\(^{75}\) relief\(^{76}\) in grain. And they have added profiteering\(^{77}\) to [shortage]. May God make favorable the outcome, or else\(^{78}\) [grant at least] subsistence!

Verso:

1 And up to the present Rabbi Nathan has not arrived from Damascus, because he went away with Rabbi Isaac. He said to him: "Go away with me and I will give you the third of what I make." And as for what he says—God keep him!—that I should write at his wife's expense
2 two or three\(^{79}\) amulets: I am expecting the arrival of Rabbi Nathan, and I shall do in this matter more than he could desire. And as for Rabbi Isaac,
3 he is in good health. And let no one doubt what he has said—God keep him from his worrying\(^{80}\) over his bodily suffering. Unto God [be] the praise,
5 who cured him! And perhaps there will arrive from Rabbi Maimūn some relief for me, and he will inform me\(^{81}\). And so also my Lord Abū al-Fadl.........

---

\(^{62}\) Perhaps مَأَهَدٌ "mine," or "source of supply."

\(^{63}\) אָנֹו, perhaps a confusion of נָרִי "we [do not] think," and colloquial יָרָאוּ, "they [do not] think."

\(^{64}\) מִיָּהוֹshould be masculine.

\(^{65}\) וַּאֲלִי, a break in the grain market, or a relief in the stringency of public need.

\(^{66}\) בָּלִים is מְלֻדָּה. 7\(^{80}\) מְלֻדָּה is מְלֻדָּה.

\(^{67}\) הָיָה is אֹמָו. The au was pronounced ḏ.

\(^{68}\) Cf. No. XXVI, ll. 12, 16.

\(^{69}\) i.e. "about what to do for my own sickness."
לא על נהרג והโต๊ בא על ידך על קול משזג של צעיקן enlarge Aמגנה קדונית המנוגעת לברך הגדול משלו מטורף.

ודא אכדodom את הערור ואת השדרה ואת השהד את עליים את כל יום עם ידך.

אני מ:Boolean אם внешне והיפה את כל יום ואת כל יום ואת כל יום ואת כל יום ואת כל יום.

Margin:

ורם לא אינינו או איננו עד שלמה את כלם עשה את כלם הדור והשלם.

82 I.e. events.
83 Article needed.
84 אכזבו for “straining toward.”
85 זוות is a confusion between and.
86 משדורי.
87 היא is a confusion between and.
88 I.e. He makes no distinction between close friends and mere acquaintances, between Jews and Muslims.
89 I.e. “do you.”
I have an account against him; but the greatest happiness will enter my heart if there should reach me [news] of the health of his body, and news informing me of it in the West. For here I yearn to hear news, because I all day long am shut up in the house, waiting impatiently for the time of afternoon [when] I can go out for an hour and take a walk and return for the Minḥah prayers. And Sarūr Ibn Sahlān is with us in Jerusalem. He has been ill. May God the Exalted heal him! And he says that his losses are reducing him to poverty. And he finds no one visiting him that he does not speak to him violently against me. And people are disappointed. One tries to do a kindness—often it results in things which one does not like. And often it leads to a crash on certain occasions.

12 [One] buys him something, and he [goes and] lives in the houses of the Muslims. To him there is no inside or outside. And if there is heard of Rabbi Isaac the Spaniard—God keep him!—any news about his arrival, let him kindly write to me, for I hold him in great affection. May God cause me to hear from him good news! And let him kindly inform me if the Rabbi—May he live forever!—reaches Cairo. May God the Exalted put him on the side of safety! I am writing to my Lord the Sheikh the most distinguished peace, and [to] my Lord Abū al-Ṭāīf, and [to] my Lord Abū 'Ula.

16 his relations—God keep them both!—The most excellent of greeting! And the letters of Abū al-Faraj—God watch over him!—have arrived from Tyre. And he is in all [good] health. And the boy, Asher,—God preserve him!—is with him. I am letting him know that. Peace be unto him!

 Margin:

And the man has died who used to importune me in the house of the Sheikh Abū al-ʿAlā. And these doings went on between us. And he has received his deserts. But woe unto us! For we are not unmindful of our own condition. May God.......

---

90 I.e. "I am dependent upon him as to heart."
91 The bearer of the letter itself?
92 سلام
93 علي
94 Hardly 'Ali; and we find 'Ulā in No. 1.
95 I.e. the addressee of the letter.
96 Cf. Friedländer, Der Sprachgebrauch des Maimonides, p. 92.
98 Cf. 359. The 3 was repeated from the preceding word.
99 He remembers that he also may die, as well as the man whom he disliked.
Address:

لمولاي الشيخ ابو يحيى نيراي ابن نسيم
من ابو زبير صفرة المغربي
اطال الله بقاه وادمام سلامته وسعادته
الفسطاط ان شا الله عز وجل

 addr

100 As there are scarcely any points to distinguish similar letters from one another in these proper names, it is almost useless to try to make them out. But the Arabic type commits one to some definite reading.
XXVII. LETTER

Address:¹⁰⁹
To my lord the Sheikh Abū Yahyā Nahrāi Ibn Nissim,
From his grateful Abū Zubair Śadaḵah al-Maghribi.
May God extend his [earthly] sojourn, and protract his health and happiness!
Al-Fustāt—If it please God¹⁰², the Powerful and Exalted!

¹⁰¹ Aramaic.
¹⁰² I.e. that it should arrive safely.
XXVIII. PART OF A LETTER

Paper 11½ x 5½ inches.
Arabic in Hebrew characters.

The beginning, perhaps a considerable portion, of this letter, is wanting; but what we have is well preserved. The cursive Hebrew hand is neat and legible, and continues so to the end; and the margin has not been filled with added scrawls. A blank space has unaccountably been left near the bottom. After the conclusion, line 25, several postscripts have been added. A cryptic signature or date stands at the lower right-hand corner.

This fragment may be the ending of a letter of which No. XXX is the beginning.

איאאאאאאאאאאאאאאאאאאאאאאאאאאאאאאאאאאאאאאאאאאאאאאאאאאאאאאאאאאאאאאאאאאאאאאאאאאאאאאאאאאאאאאאאאאאאאאאאאאאאאאאאאאאאאאאאאאאאאאאאאאאאאאאאאאאאאאאאאאאאאאאאאאאאאאאאאאאאאאאאאאאאאאאאאאאאאאאאאאאאאאאאאאאאאאאאאאאאאאאאאאאאאאאאאאאאאאאאאאאאאאאאאאאאאאאאאאאאאאאאאאאאאאאאאאאאאאאאאאאאאאאאאאאאאאאאאאאאאאאאאאאאאאאאאאאאאאאאאאאאאאאאאאאאאאאאאאאאאאאאאאאאאאאאאאאאאאאאאאאאאאאאאאאאאאאאאאאאאאאאאאאאאאאאאאאאאאאאאאאאאאאאאאאאאאאאאאאאאאאאאאאאאאאאאאאאאאאאאאאאאאאאאאאאאאאאאאאאאאאאאאאאאאאאאאאאאאאאאאאאאאאאאאאאאאאאאאאאאאאאאאאאאאאאאאאאאאאאאאאאאאאאאאאאאאאאאאאאאאאאאאאאאאאאאאאאאאאאאאאאאאאאאאאאאאאאאאאאאאאאאאאאאאאאאאאאאאאאאאאאאאאאאאאאאאאאאאאאאאאאאאאאאאאאאאאאאאאאאאאאאאאאאאאאאאאאאאאאאאאאאאאאאאאאאאאאאאאאאאאאאאאאאאאאאאאאאאאאאאאאאאאאאאאאאאאאאאאאאאאאאאאאאאאאאאאאאאאאאאאאאאאאאאאאאאאאאאאאאאאאאאאאאאאאאאאאאאאאאאאאאאאאאאאאאאאאאאאאאאאאאאאאאאאאאאאאאאאאאאאאאאאאאאאאאאאאאאאאאאאאאאאאאאאאאאאאאאאאאאאאאאאאאאאאאאאאאאאאאאאאאאאאאאאאאאאאאאאאאאאאאאאאאאאאאאאאאאאאאאאאאאאאאאאאאאאאאאאאאאאאאאאאאאאאア

1 In used as an indefinite relative, quite clearly in this case; less clearly in other instances among our fragments. This is not modern vernacular, and appears to be a characteristic feature of Judeo-Arabic of the time. We also have in our fragments the same in the sense of a demonstrative pronoun, then the relative pronoun, then the conjunction. This use of the is the same as that of the modern colloquial illi: ana mabsif illi ma gash, “I am glad that he did not come.” Cf. Spiro, Arabic-English Vocabulary, 1st ed., 1895, p. 17.

2 For is Palestinian.

3 The Hebrew words.

4 I.e. “wife.”

5 and not it seems.

6 The writer is spelling almost phonetically both his Arabic and his Hebrew: ִ, . For this passage we know that was pronounced in the Hebrew way by Jews.
XXVIII. PART OF A LETTER

This text, with No. XXX, is extremely interesting, not only because it has been plainly written and perfectly preserved, but because it antedates by possibly two hundred and fifty years the next oldest specimen which we have of colloquial Arabic: Hazz al-Kuhaf by al-Shirbini, A.D. 1687. (Cf. Brockelmann, Geschichte der Arabischen Literatur, vol. ii, p. 278.) In marked contrast to our texts Nos. III, XII, XXII, XXXIII, XXXIV and XXXV, we find here a Jew writing, probably in the early fifteenth century, almost what is spoken in Cairo today. Was the writer a slave?

1 And I shall acquaint you with and inform you of all that I know. And I shall take you with me [in fancy]
2 to every house to which I go. After this go [in fancy with me] to the shop. [The proprietor] sends me
3 all business. From this there are two [shares]. He says to me: "There is a dirham!" and "Give [me] a dirham!"
4 Every day there is my business; and at night I work at reading some of the things which
5 the Master has taught me. And I am content with your prayer; for you say:
6 "May God grant you grace and favor!" I have received [it] from you.
And I and my household and my sisters
7 and my people, and my companions, and the congregation are at peace.
Then the perfect
8 salutation, to yourself and your dear people: the honorable Rabbi Ṣedhākah al-ʿAfif,
9 and to his son, the Sheikh Abraham, and to all his household;
10 and to his Honor, his Excellency, Rabbi Obadiah, his Excellency, and also his father,
11 and to the honorable Rabbi Aaron al-Ṣafir, also his father; and to our great
12 lady, the mistress of the house; and to our lady [wife of] Abū al-Faraj,
13 mistress of benevolence; and to our lady Shuṭrah, daughter of the deceased Rabbi Moses,
14 mistress of good fortune, and generosity, and benevolence. May God make your lives

9 Arabic صفر, "sapphire," a substitute for Aramaic Ḥayy "excellent," perhaps.
10 I.e. the wife of the addressee. 11 I.e. "bright red."
I.e. “sugar.” Cf. Zuckermann, etc.

13 I.e. “son of invention.”

14 I.e. “son of the little Sheikh.”

15 I.e. “teacher.”

16 These and similar are plainly written.

17 As appears to be. Cf. the modern Cairene sams for shams, semal for shemal, etc.: Spitta, Grammatik des Arabischen Vulgärdialectes von Ägypten, 1880, p. 18.
XXVIII. PART OF A LETTER

15—all of you—the longest of lives, without want! Then the perfect salutation
16 to the Sheikh Aaron, the cook al-Sukkar, known by [the name of] Ibn Šan‘i‘ah,
17 and his house and his children; and to the Sheikh Abraham, your son-
18 in-law, known by [the name of] Ibn al-Shuwaikh, the son-in-law and his household;
19 and to all your wife’s relatives, all;
20 and to the honorable Rabbi Joshua, husband of my maternal aunt. And
21 please, Master, from me in conversation for he loves much to quarrel, because
22 he is an old man. Then the salutation to Rabbi Moses Ibn Raḍi,
23 and to Raḍi and his household;
24 and to your father, ‘Abd al-‘Aziz, and to the Sheikh ‘Abd al-Karim and
25 his household; and the Sheikh Samuel and his household and his children,
26 and to those whom I have forgotten, all [of them]; and to the rest of the
27 congregation.

25-26 So, Farewell!

25 O Master, do not ask [for reassurances]!
26 The slave is not ashamed
27 of the Master. Allah!
28 It excites me [to think of] how I have made
29 your Excellency waste time! [In the] winter
30 I have no provision. [In] the summer
31 God the Exalted will help. Do not ask [for reassurances]
32 in regard to the affection [which I bear] toward you. It
33 shall not be counted at all,
34 I got the silver.
35 The writer of it is the slave,
36 your insignificant servant,
37 “Genesis—Exodus”
38 Thursday. Farewell!

33bis This is the separation. But we shall see you again. Far be it from you
34bis to hold aloof from my helper! Do not consume my heart with the
35bis fire of your cruelty.
36bis I implore you by Allah! Return me a speedy answer!
37bis I implore you by Allah! Do not neglect the slave!

19 נְעָכָה = נְעָכָה (VIIth for the VIIIth form).
20 Hebrew בֶּהָרָה מֹשֶׁה נֵס נַעֲמָה אֲלֵהוֹ לְמַעַן (Balaam to the people).
21 These two lines, with the curious סַקַּמַּה for אֵל (?) and the classical forms ending in -kumii, could almost be scanned as rajaz verses.
22 Followed by a curious scrawl, half Hebrew and half Arabic.
XXIX. PIZMONIM

Paper $10 \frac{1}{2} \times 4 \frac{1}{2}$ inches.

Hebrew in cursive Hebrew characters.

Since the paper and ink are well preserved, and the writing is very plain, almost every letter can be certainly read. The language is an attempt at classical Hebrew, often distorted for the sake of the meter, and not always giving clear sense. Vowel points are inserted in places, and for the most part correctly.

The meter of the first nineteen verses appears to be a sort of rajaz trimeter. The remainder does not scan. In this first section of nineteen verses the second hemistichs are all rimed, with some difficulty, on the first hemistich of the poem; this hemistich appears again as the closing one of the section. In verses 21–24 the same rime is continued; it appears finally in the last verse of the entire poem.

The fragment can perhaps be dated not long before or after the death of the Abraham to whom it is addressed, in A.D. 1237.

Recto:

 gebruik

1.

골abbage י' וריצי, זאך יהבכה י' ועליצי

2.

יתך ל' חוכמ ונה ראזר, זא ⇒ 'מעננער באהאן

3.

ל מישלטנ ננה אלא': זא' יהוחל ל' מתה פצטך

4.

רמאוה עלה, כל שך והבול', זעמה לחרות מא' קומצך

5.

תשב באיה קושך עך די, זא' חוה שונינע' והי' חזך

6.

נקרא שכנแברהם, 'צמך או' ח' עלעם' ברציצך

7.

'ישלו כלף וריצך קימלרה, 'ישא' ל' פאלן וריצך

8.

קוף על葉' חוד' בחוהAle, זא' לך' פאלף פצץך

9.

אתה אביר רדיע ללייעך, רצמא בירם' בריס ברציצך

10.

שנ ב' בלך' ברו' חור', הזח' חוה' נציצך

11.

'ירחנ' ראוכ' וכל' שמחך, 'לע' דון'ixel נקמאך

12.


1 Perhaps influenced by the Muslim formula.
2 Cf. Psalm xxxvii, 5.
3 For שדיש on account of the rime, as in other cases also.
4 Cf. Numbers xxiv, 17.
6 Cf. Isaiah v, 28, as nagid.
7 Cf. Genesis xvii, 5.
8 Abraham Maimūni was physician to the Sultan.
XXIX. PIZMONIM

This poem of praise, consolation and encouragement, is addressed by some unknown person to a certain Abraham, who is a physician, a man in high position in the world, and greatly respected by the Jewish community of which he is the champion. He has been attacked by certain enemies, and perhaps even by a mob. The person meant is presumably Abraham Maimuni, the son of the great Maimonides. He was born June 17, 1186, and died in the year 1237. He became nāgid, probably in 1205, and was physician to the Sultan. See Mann, op. cit., vol. i, pp. 248 ff.; vol. ii, pp. 326 ff. Eppenstein, Abraham Maimuni sein Leben und seine Schriften, 1914 (cited by Mann); Steinschneider, Geschichte der arabischen Literatur der Juden, § 159; מַלְמָדוּן מִשְׁרַאֲלָה, sub voce מִשְׁרַאֲלָה; Jewish Quarterly Review, 2nd series, vol. v, p. 463; Zeitschrift für hebräische Bibliographie, vol. iv, p. 24; Monatsschrift für die Geschichte und Wissenschaft des Judentums, 1900, pp. 9 ff., 14 ff.; דִּקְפִּי וְלָי, vol. xv, 1899.

Recto:

1 In the Name of the Compassionate ¹
2 Commit [your ways] unto the Lord ². The company of your rejoicers shall praise you in awe ³, my Lord, and it shall increase.
3 A star ⁴ has gone forth for you; and its light has shone to our satisfaction in your land.
4 If they gave it what it asks, it would come down [from the sky, to] become the city of your desire.
5 You are exalted above every prince. And the world is about to be filled with your abundance.
6 Your bow remains strong ⁵ until you shoot. Your arrows are sharp ⁶.
7 You were called "Abram"; but the Lord of the World has made you an "Abraham" in your resting places? [For]
8 He makes your cures succeed, and you are exalted ⁸. He lifts up [His] countenance upon you, and is gracious to you.
9 Arise and go up today for the Law of God. Give thanks unto God, your redeemer and your deliverer.
10 You are the mightiest of shepherds unto your companions. You have hastened [to help] many in court with your ready [help] ⁹.
11 Splendid cypresses have grown in the garden of your intelligence, instead of (their being) thorn-hedges (of yours ¹⁰).
12 All enemies ¹¹ and haters shall be cut off for ever, until your revilers come to an end.

—

¹ His position made it possible for him to come to the aid of his brethren.
² Cf. Isaiah lv, 13.
³ דִּקְפִּי וְלָי. The syllable י having no full vowel does not count with the meter, and has here dropped out entirely. Read דִּקְפִּי וְלָי.
Verso:

[Text in Hebrew]

12 twisted into "ד"?
13 לֶבַעַת? 14 לֶבַעַת?
15 and "אָבַעַת" (corrected to "אָבַעַת") stand for קָנַם, and קָנַם, with ב assimilated to "ד", and "ג" then assimilated to "ה". Cf. Genesis xlix, 23.
16 with direct object?
17 The poet pronounced "ם" as "ם".
XXIX. PIZMONIM

13 Thy cuttings, O God, shall multiply, and increase, and flourish for ever.  
14 O my Song, cover yourself with armor and raiment! Arise and gird your loins today!
15 What have you to do with suppressors of song about you? Scatter my song today to those who would cut you off!
16 If thus the sons of Levi praise you, we sons of David are your interpreters,
17 Behold I am the pinion of your intelligence. I will winnow your whirlwind and your chaff.
18 If the people with arrows attack you, I will attack them that contend with you. And [had I only] your arrows!
19 Bless those who say unto those who fear God: “Commit [your ways] unto the Lord.”

[Pizmōn]

20 Your greatness is not at all diminished. From God is your holiness,
21 He will demand satisfaction from your oppressors and from all those who seek to ensnare you.
22 On the day of the pouring out of [the] mob [there was] the leadership [of God] and your resting secure upon your holy house!
23 The Lord will keep you from every ill. He will keep your soul.

Pizmōn

26 To the Lord I will give thanks for the redemption of my people, and the healing of the Father of Multitudes,
27 Abraham, the chosen possession of the people of God, the chief of all the Tahchemonites.
28 May the gathering of the outcasts of the exiles of Ariel be pure. And they shall come with joy to the top of the Mountain, [the place of] all places which your soul desires.

Verso: Pizmōn

1 The Living God calls to His people: “Hasten, Rejoice!” For with His pinion He covers you, [saying:]
2 “O people of Abraham, fear not! Behold I am a shield unto you!”
3 How dreadful is this people today! For the Lord is King,
4 and every evil nation shall be destroyed; but you yourself shall rejoice.

Pizmōn

---

18 Instead of ἐπί occurs the cursive Coptic numeral for 500, derived from the Coptic-Greek numeral φ. This may merely be intended for an ornament, dividing the introduction from the three stanzas.
19 Referring to some experience of Abraham Maimūn?
20 Psalm cxiii, 7.
22 “Jerusalem.” Cf. Isaiah xxix, 1.
23 תַּוָּנָכָא. The masculine plural would mean “female ostriches.”
XXX. PART OF A LETTER

Paper 9 1/2 x 5 1/2 inches.
Arabic in cursive Hebrew characters.

This is possibly a part of the same letter as No. XXVIII. Both fragments are of the same paper, cut to the same width, written in the same hand and in the same unusual Arabic (cf. Introd. No. XXVIII). Possibly a page has been lost between No. XXX and No. XXVIII. The first two lines of No. XXX unfortunately are defective, and we do not know the name of either of the correspondents, nor the date.

1. I. = or $\frac{1}{2}$ used to represent خ.
2. כ = the slanting stroke standing for "i". Cf. line 7. מ = stands for ח.
3. נגילה, "Certain! Confidence! Selah!"
4. I.e. "I."
5. I.e. "the one who is served."
6. The first two letters ofabetic occur also at the end of the preceding line.
7. מ / מ = vernacular "four days" above the line.
8. מא = vernacular "as in classical Arabic.
9. מ = is the vernacular "four days" above the line.
10. A village about twenty kilometers north and east of Cairo, on the old caravan route to Syria. מ = is a confusion of "ila and vernacular "il al, the 8 representing the vowel 1.
11. מ = as classical Arabic.
12. מ = is the vernacular "four days" above the line.
Plate XXIX

[Handwritten text in Hebrew]

Genizah Fragments 30
XXX. PART OF A LETTER

We have here the beginning of a breezy letter written by someone in Damascus to someone in Fustat. The writer has recently made the journey from the latter to the former place, earning or begging money from (Jewish?) communities on the way. Arriving at Damascus he is mulcted by both Muslims and Jews, but especially the latter, who are jealous of him. After establishing himself in business he has more trouble of the same sort, and is befriended by the Muslim ra'is. Here the text breaks off.

The use of “ashaři” and “nusf fa'dah,” instead of “dinar” and “dirham,” is found in No. XLI also. The “nusf” was not used before the days of the sultan al-Mu'ayyad (A.D. 1412-1421). Our fragment may therefore be dated in the early 15th century.

1 ..............al-Shafik......
2 ........al-Sa'id. May God prolong his life.........
3 and direct him, and reunite us by seeing him in Jerusalem......
4 in good condition. And in your days: A!N!S!8; since the slave prays for the Master
5 often: “God require your heart with all that you desire, and give you what you seek in all your undertakings! God prolong your life and multiply your sustenance as long as days and years continue!” God enable me to [answer your] questions!
6 O, Master, do not ask what happened to me from the day when I came up from Cairo!
7 I had good luck by the grace of God and your grace. I came to al-
8 Khankah, having with me eleven
9 half pieces of silver. I stayed four days. I made five half [pieces of silver]. I arrived on a Sabbath in Bilbais, [and so] I made nothing. We went to al-Salihiyah. I made three half [pieces of silver]. I came to Katyah.
10 I stayed five days. I earned an ashaři. We came to Gaza. I stayed fifteen

35 About 35 kilometers from al-Khankah further along the caravan route.
36 The first two letters of ḥlūṣ occur also at the end of the preceding line.
37 About 55 kilometers from Bilbais, further along the caravan route.
38 About 75 kilometers from al-Salihiyah, further along the caravan route, in Sinai. Cf. Wustenfeld’s edition of Yâṣīn, vol. iv, p. 144, where the article is omitted as here in our fragment. The ḥ in ḥlūṣ, ḥlūṣ (l. 12), ḥlūṣ (l. 13), represents the vowel of the preposition.
39 A gold-piece worth a dinār, or somewhat less than a dinār. Cf. Dozy, Suppl., sub voce and our note 23. The preposition bi is here properly used with the verb. Cf. Spiro, Vocab., p. 413.
40 Cf. note 18. About 190 kilometers from Katyāh, further along the caravan route, in Palestine.
41 khāmastāsher is an interesting form with transposed ' still retained, and t changed to f by the ʿ. The modern form is khāmastāsher.
Cana of Galilee, north and east of Nazareth.

If the ashrafi was worth 15\(\frac{3}{4}\) dirhams (cf. Le Strange, *Palestine under the Moslems*, p. 43), 75 half-dirhams or half-faddahs would be the correct total of the collections in the various towns.

He put aside—though where and how?—68 half pieces, and took seven along to Damascus.

possibly for מַשֵּׁאָתוֹ אֶלְמוֹאָדִים. The singular, סכָּם, is elsewhere used of the addressee of this letter. The plural is here used of the Damascus Jews.

I.e. the Damascus Jews.


Cf. the Maghrabi form *ḥāma*.

The vernacular negative, מַדִיקוּ הַיָּדוֹ, *sh abadan*.

See Dozy, *op. cit.*, vol. i, p. 736, “inspecteur.”

Since in line 9 he says that he had only eleven half pieces upon reaching his first station from Cairo; and in lines 16–17 he says that he left owing four ashrafs (= 126 half pieces according to line 14. Cf. note 23).
XXX. PART OF A LETTER

13 days. I earned an ashrafi\(^{35}\). I came to Kafr Kannah\(^{22}\). I stayed\(^{11}\) five days\(^{13}\). I earned
14 four half\(^3\) [pieces of silver]. The total [was] 75 half [pieces of silver]\(^2\).
There crossed over with me to Damascus seven
15 half\(^3\) [pieces of silver]. The remainder I held onto\(^3\) as a present [to myself?]\(^2\). We remained on the road 45 days
16 until\(^2\) we crossed over to Damascus safely\(^1\)—By Allah! I went out from
among you
17 owing a debt of four ashrafis!—with the help of the gentlemen\(^2\),
18 against my will\(^2\) I came to Damascus safely! I went to the ra‘is, the son
of the
19 sharif. He took from me 15 half [pieces of silver] and he gave me a
receipt in the [presence of the] aforementioned assemblage\(^2\),
in the very midst of it. And I went about my business\(^3\). The rest
heard [of this]. They were jealous about it. Five of them\(^3\),
the ra‘is (of it) [and] others, said: “We shan’t listen to this at all\(^3\).” And
they gathered in a crowd
22 at the house of the mushidd\(^2\), all of them; and he tried to make peace
between them. The peace turned out to my disadvantage.
23 They said: “We shall not take more than 20 half [pieces of silver].”
Now they have taken what he took, [and] 75 half [pieces of silver]
also, and a gratuity of ten half [pieces]\(^3\), the total being 100 half [pieces].
But I owed 100 half [pieces] with [the debt
25 of] which I set out from Cairo\(^3\). That made 200 half [pieces]. I desired
fifty half [pieces]
26 before\(^2\) I should take my seat\(^1\) in a shop. After an idleness of 25 days,
after all
27 this, I clothed myself for 100 half [pieces] from sums (?)\(^3\) which I bor-
rowed\(^3\) at interest\(^3\)
28 payable the next year\(^3\). And peace\(^1\) reigned, with your favor\(^2\); and so\(^1\)
[also I] myself\(^4\) [was at peace], and I had no more anxiety
29 at all\(^4\), with the help of God. Blessed be the Lord! I sat\(^1\) in the shop.
The Jews
30 were jealous of me. I went to the ra‘is. I told\(^4\) him. He said to me\(^4\):
“Stay where you are, and don’t be afraid of them.”

---

35 I.e. “sources.”
36 For this sense, see Dozy, Suppl., sub voce.
37 Hebrew ןָהֵל עַל.
38 सत्ता, an adjective of defect, derived secondarily from सत्ता “year,” and meaning usually “skipping alternate years.”
39 Vernacular binagrak.
XXXI. PART OF A LETTER

Paper \(7\frac{1}{4} \times 5\frac{1}{2}\) inches.

Hebrew in elegant square Hebrew characters. Lines were drawn with a hard point before writing. Some of the worn spots are difficult to read.

This letter originally consisted of two pages (cf. line 23), probably represented by our two fragments XXXI and XXXII. But evidently one line has been lost at the bottom of XXXI, and several at the bottom of XXXII. Note the persistent rime.

[Text of the letter is provided here, with numbers 1 to 18 indicating lines and notes 1 to 10 providing references and explanations.]

---

1. Psalm cvi, 3.
2. Psalm xli, 2.
4. Isaiah viii, 17.
5. Qal?
6. P prefix?
7. קקיקת?
8. הָאָלָלז?
10. Feminine endings forming a sort of abstract noun.
11. The Arabic name, with Abū changed to Abi, to make it seem Hebrew (cf. Abimelek).
Mr. J. D. Goldstein (Dropsie College) and Zvi Ankori (Research Fellow of Columbia University) say that nos. 31 and 32 are the same letter which has become unglued before reproduction and that the note at the top of page 142 is in part in error.
XXXI. PART OF A LETTER

A letter from one, Tobiah, to Abū Sa‘d Abraham Ibn Abū al-Fadl Sahl al-Tustari, the wealthy dealer in rarities who through the mother of the Sultan Ma‘add, a slave-girl from his market, exercised great influence at court until his assassination in A.D. 1048. See Mann, op. cit., vol. i, pp. 76 ff., and Index; Gottheil, Jewish Encyclopedia, vol. v, p. 62. Our fragment is without address or date, but can safely be dated at about A.D. 1048.

Tobiah has had great misfortune. He explains that he did not come to Egypt in order to obtain assistance.

1 Blessed are they that keep justice, and [blessed is] he that doeth righteousness at all times
2 Blessed is he that considereth the poor. The Lord will deliver him in the day of evil.
3 Woe is me that I sojourn in Meshech, that I dwell among the tents of Kedar!
4 And I will wait for the Lord, that hideth [His] face, and I will look for Him.
5 [To] the Beauty of the Dignity of the Mighty One of the Princes of Commerce! Honor, Glory with those who teach walking therein!
6 The Courtier, the Gracious Countenance! Illustrious, Merciful of Heart, to...and to...
7 And for ever and ever he shall be established. In His commands he is enduring...
8 Beautiful, Good, ......to do every thing well...
9 In his spirit escape. Asylum under His shadow. Every......
10 ..........................................................
11 To the Honor of the Majesty of the Praise of the Dignity of the Congregation of the Multitude of the Height of the Beauty of the Dignity of the Abundance of the Crown of my Lord and Master the Wise, the Intelligent, the Pious, the Generous, Upright
12 in his ways, Perfect in his deeds, the Honored Prince, the Glorified Elder, ..............
13 Abraham, known as Abū Sa‘d—May his Rock be his preservation, and may his Protector help him! May his wealth not decrease, and may his light not be extinguished! May they fall that rose against him, and his enemies be brought low, under his rod!
14 May they be confounded! One and all, may they be confounded! Son of the Honor of the Majesty of the......
15 Beauty of the Crown of the Glory of the Beauty of our Lord, the Elder, the Great, the Prince......
16 and the Honored Sahl, known as Abū al-Fadl. May his soul live, quickened............

12 I.e. God. 13 מַעַרְשֶׁנִי 14 וַיַּהְדֵו?
Aramaic.

of the righteous, in the Garden of Life, under the tamarisks of the Garden of the Serpent, planted in the Garden of Eden,
saturated from the Tree of Life! The purpose of this, my letter, from a man poor and despised,[and]
the establishing [of fact] to result from this [letter is that] there have passed, over Tobiah, your servant, the lean, troubles
like this. And there is no book on this [subject] for [you to] study. Nor [is there anything] like my words when I say: “What is this!”
Nor am I like another man when Thou [O God] hast brought me to this!” These two pages have been drawn up
for you, my Lord, the honored Elder—May God preserve him!—to make known the causes [of my plight]. For I did not
come here to the land of Egypt in order that I might seek anything from the elders.

15 ????

16 ?????

17 ?????
XXXII. PART OF A LETTER

Paper $7\frac{1}{2} \times 6$ inches.

Hebrew in elegant square Hebrew characters. Lines were drawn with a hard point before writing. Some of the worn spots are difficult to read.

This letter originally consisted of two pages (cf. XXXI, line 23), represented by our two fragments XXXI and XXXII. But evidently one line has been lost at the bottom of XXXI, and several at the bottom of XXXII.

1 Read perhaps: [ותּוּלָה] (מות) "שְׁבַאֲחָא אַתָּא [רַבְּלַב] "except what I brought with me. All is gone."
2 See No. XXXI, note 11.
3 רְשִׁבָּהְתֵּנָה תְמוֹמָה בָּמְלָאכָה אָרוֹנִי חַמְרוֹר אֵלָה רַעֶה [רַבְּלַב].
4 מַמְנוּ מַדְוֵהָ אֵלָה בְּקָשָׁה, מַכְכוּ אֵלָה וּמַכְכוּ אֵלָה נָתַן לַדְּוֵה.
5 [דַּרְבּ וּמוֹגַלָה לֹא תָּלָד אֶלְּלָד אֵלָה]
6 בְּמַכְכֶּה הָוָּה: הָאָלָדְוָה יָרֵעָה אַרְיָה שִׁילֵּשָׁה הָנָּפָה [שַׁבָּת בָּל].
7 הֲשַׁבֵּהָ בְּמוֹכֵר רַדְוֵה הָמִדֵּהָ יָאָסֶר, לְאֵי אַלְּפְּלַפְּרָה.
8 אָרוֹנִי הָוָּקֶתְּהָּ הָרֵה אָסֶנֶבֶּרֶךְ בְּשַׁבֵּהָ נְבֶנֶכֶּךְ ַבְּנֵכֶּךְ. וּכְזָאָשֶׁה שֶׁטַּכְּתָה דְּבַרָּי אָמַרְתָּה בְּדַלְיָה אֲלָי, הַבְּכֵבְתָּי לְעַלָּיָה.
9 בִּכְלָי יְוָה יָסָרֶךְ לֶפָּנֶהוּ לֶפֶדֶר הָוָּה אָרוֹנִי מְסָמָן אֶא.
10 שְׁמַע בְּעַבְרָה יְשׁוּעָתִי מִיָּוָה שֶׁנֶּכֶסְתָּ בְּמַכָּכֶה [הָוָּה] ַוְּדָה.
11 לְבִשָּׁנֵנֵנָה בְּנַוָּה: שֵׁמְחָה לֶלַי, שֶׁאֵלָיָּא אַל אָרַטי לָא.
12 מַולָלִית מִמְשָׁפָתָה וּמִפִּילֵּה הָורֵינָה לֶפֶדֶר הָוָּה אָרוֹנִי הָוָּקֶתָה.
13 הָוָּקֶתּ הָשָׁעַּה שֶׁאֲלָדְלֵיהָ שֶׁבְּמוֹכֵרָה יָרֵעָה אֶלְּלָד הָוָּה.
14 וּזָהָה הָוָּה מִי שֶׁעָשָׁה הָסֶר זְפִּית ולְא שָׁלַל לְא הָלָזֶּמֶר.
15 יַחָּזֶר הָוָּה מִי שֶׁזָּהָה הָסֶר זְפִּית וּלְא שָׁלַל לְא הָלָזֶּמֶר.
16 מִי הַכְּזָאָשֶׁה שֶׁזָּהָה הָסֶר זְפִּית וּלְא שָׁלַל לְא הָלָזֶּמֶר.
17 הָזֶּמֶר בְּזָהָה הָוָּה מִי שֶׁבָּרָה בְּזָהָה. הָזֶּמֶר שֶׁזָּהָה לֶפֶדֶר בְּזָהָה. הָזֶּמֶר שֶׁזָּהָה לֶפֶדֶר בְּזָהָה.
18 הָשָׁעַּה שֶׁזָּהָה לְא הָזָה שֶׁזָּהָה שֶׁזָּהָה לְא הָזָה.
XXXII. PART OF A LETTER

As the context shows, hardly more than one line has been lost between XXXI and XXXII.

Tobiah has become a burden to the Egyptian community through his failure to support himself. He desires to return to his home, somewhere in the "Roman Empire," and asks Abraham to give him a letter which will protect him from molestation.

1 to go to and fro and get a living; but I came here for another reason.

2 And I remained a whole year [engaged] in the business of my honored Master. But I have not beheld any profit through the work of my hands. Yet I have not stood before any man to beg.

3 of him support; nor have I begged of [any] man; nor has any man given me anything, from time out of mind except...1

4 in this place. And God knows how we lived—three persons—all, burdened [with] the need of sustenance. And Abū al-Faraj...told me

5 that my Lord, the honored Elder, was angry because I have dwelt among you.

6 And when I heard his words, I said to myself that perhaps I had become a burden to them.

7 For day after day I stand before them; and my Lord's patience is exhausted; or he has heard (?) about my stubbornness (?) from the day when I became a member of the community in this place; and he became angry at my dwelling among them. And I made up my mind to go to my own country and to

8 my birth-place and my kindred; and [I am] placing my petition before my Lord, the Elder, the honored Prince,

9 that he perform my request, on account of which I came down to this place.

10 For here there is no one who has been gracious to me, or requited me [with good]—Quite the contrary5!—save only you. For your favor has remained for me perfect; and you have even added and will add [favor] in this matter. And you will have a reward in this and in the coming world.

11 And [my request is] that you prepare for [me,] your servant in the abundance?

12 of your wisdom, a letter. For I fear that [evil] may overtake me on the way, even as it overtook...

See No. XXXI, line 14.

I.e. the Roman Empire.
XXXII. PART OF A LETTER

19 at Hānēs. Had it not been for the mercies of the Almighty and the favor of my Lord, the honored Elder, I should be today in prison. In those days I had [money] in my hand, and I gave a bribe. But in these days there is not in my hand anything; and on account of this [I am] placing my petition before my Lord, that he may deal graciously with his servant, and not leave him to perish. For your servant will magnify and glorify the name of my Lord, the Elder—May the Rock preserve him?—for all that he has done for me, and for every man in all the congregations of the land of Edom, near and far. And I will order [the] second and [the] fifth to pronounce a blessing for my honored Lord in the synagogues. And from my Rock I shall make the request that He turn aside from him every disease, and every evil decree [of fortune:] even as it is written: “Not shall befall”......

11 I.e., ארי, etc. There were the הר, or head of the school, and the members, יחורים; arranged in a certain order. See Mann, op. cit., vol. i, pp. 54, 264.
12 נייחו.
13 חותםクロ.
14 Psalm xci, 10.
XXXIII. LETTER

Paper $7 \frac{3}{4} \times 5 \frac{3}{8}$ inches.
Arabic in cursive Hebrew characters.

See the introductions to Nos. III, XII, XXII, XXXIV, XXXV, which it closely resembles in writing and language. All of these were possibly dictated to the same scribe by members of one community. Cf. also the similar writing in Führer durch die Ausstellung (Sammlung Erzherzog Rainer), Wien 1894, opposite p. 262. Many characters are completely assimilated to one form; yet the same character may have different forms. The language shows strong foreign influence.

Recto:

Cf. No. XII, line 1, where the complete expression is used. For this sense of $\text{مستقر}^1$

see Dozy, Suppl., vol. ii, p. 319, line 6 from below.

Much of the difficulty of translating these letters lies in the intentional vagueness with which they were written. There was danger of their being intercepted.


Vernacular $\text{מַחְיַיָּהוּ לָוָשׁ}$. But the -$\text{ש}$ is still objective; not yet adverbial as it now is.

$\text{מַצִּיב}^6$
Plate XXXIII

Genizah Fragment 33 b
XXXIII. LETTER

A letter from ‘Allān(? ) Ibn Yahyā to Abū ‘Umran Moses Ibn Abū al-Hayy. The former has left the latter and gone to a distant city, whence he writes back concerning a number of business and personal matters. Both are engaged in handling miscellaneous merchandise. One is strongly reminded of II Timothy iv, 13-14.

Where the context is lost translation becomes uncertain. Interrogation marks might have been used more plentifully.

There is no date.

Recto:

1 [This is] my letter [to you]. May God prolong the life of my Lord, the glorious Sheikh, and continue his safety and his health and his prosperity, and confound his enemies! [This letter is] from one who inquires1 [after his health. Written] when 13 days of Shebḥāt had passed. The mercy of God be upon you and upon us through its most favorable termination, and make [it] acceptable to you! May God hasten the happy2 reunion in His goodness and His abundant kindness. He is [sufficient] for that. Know, my Lord, that I arrived after tribulation by sea and land, and found everything in a condition of safety. We praise God that the matter, about which we told you, and about which my heart was troubled—that matter has turned out rightly for me. And I ask God to direct me and prosper me in [the business]
in which I am [now engaged]. Verily He hears and answers. And it is not possible for me to explain3 to you......

8 this. And those people who had already paid4 it5—May God protect them!—And I went out, and [then] I remembered you. And already......

9 their......And they said: “We have not wasted5 [anything] of his.” And I saw them talking. And they journeyed to him when he wished.

10 And I saw their condition. It was not good, on account of weakness and insufficient nourishment6. Then, when it was Friday, your brother came, after I [had come]. I went7 with him to your house. He said: “Bring out to me the grain.” But there was no strength left in him [for such a task]. I needed first of all a tailor8.

And I turned the sacks on their sides, and I worked hard,

13 by Allah, at it. And that9 grain poured out [of the sacks in] good [condition]. There was10 not anything [the matter with it]. But he went to work and hauled out the whole business. [And still] he didn’t find

---

8 This line is in very bad Arabic. اَلَّذِي اتَّلَقَى أَهْلُ الْقَرْآنِ. إِلَى أَهْلَ الْقَرْآنِ. إِلَى أَهْلِ الْقَرْآنِ. إِلَى أَهْلِ الْقَرْآنِ. إِلَى أَهْلِ الْقَرْآنِ. إِلَى أَهْلِ الْقَرْآنِ. إِلَى أَهْلِ الْقَرْآنِ. إِلَى أَهْلِ الْقَرْآنِ. إِلَى أَهْلِ الْقَرْآنِ. إِلَى أَهْلِ الْقَرْآنِ. إِلَى أَهْلِ الْقَرْآنِ. إِلَى أَهْلِ الْقَرْآنِ. إِلَى أَهْلِ الْقَرْآنِ. إِلَى أَهْلِ الْقَرْآنِ. إِلَى أَهْلِ الْقَرْآنِ. إِلَى أَهْلِ الْقَرْآنِ. إِلَى أَهْلِ الْقَرْآنِ. إِلَى أَهْلِ الْقَرْآنِ. إِلَى أَهْلِ الْقَرْآنِ. إِلَى أَهْلِ الْقَرْآنِ. إِلَى أَهْلِ الْقَرْآنِ. إِلَى أَهْلِ الْقَرْآنِ. إِلَى أَهْلِ الْقَرْآنِ. إِلَى أَهْلِ الْقَرْآنِ. إِلَى أَهْلِ الْقَرْآنِ. إِلَى أَهْلِ الْقَرْآنِ. إِلَى أَهْلِ الْقَرْآنِ. إِلَى أَهْلِ الْقَرْآنِ. إِلَى أَهْلِ الْقَرْآنِ. إِلَى أَهْلِ الْقَرْآنِ. إِلَى أَهْلِ الْقَرْآنِ. إِلَى أَهْلِ الْقَرْآنِ. إِلَى أَهْلِ الْقَرْآنِ. إِلَى أَهْلِ الْقَرْآنِ. إِلَى أَهْلِ الْقَرْآنِ. إِلَى أَهْلِ الْقَرْآنِ. إِلَى أَهْلِ الْقَرْآنِ. إِلَى أَهْلِ الْقَرْآنِ. إِلَى أَهْلِ الْقَرْآنِ. إِلَى أَهْلِ الْقَرْآنِ. إِلَى Ačbār. حَجَّرُ (؟) should be an “outer plural” of حَجَّرُ (؟) does not exist except for the foreigner. One can only guess the sense: He tore his clothes, working(?).

9 I.e. “the grain of those sacks.”

10 Vernacular mā fīh shē. But the -shē is still subjective; not yet adverbial. Cf. note 5.
Here he avoids the plural entirely. Cf. note 8.

12 Why?

13 Cf. note 8.

14 Palestinian vernacular form.

15 Not so, see line 22.

16 The Maghribi vernacular form.

17 Hebrew ordinarily means “to bet with someone about.”

18 פגי. Not an error, for it occurs in line 111 also.

19 מצביע. What?

20 Vernacular in bihill ‘alekh.

21 Dele דלא.

22 ילך.

23 See Dozy, Suppl., vol. i, p. 549.

24 Confusion between בכם and בכם, resulting probably from interruptions in dictation.

25 Palestinian vernacularhek for מֵחָנַדָה.
14 in the sack[s] anything [wrong] at all. You said in your letter: “If 
you bring out for them sacks of the new [grain]. 
15 they will mix them up [with sacks of old grain].” To this] they replied: 
“Do not bring out to us anything until this [old] is exhausted.” And 
I paid them more than
16 a dinār. But I will pay them the second dinār and more as you 
directed. And I risked asking your brother,
17 in the shop of the Sheikh Abū al-Ḥabn(?), about the good manuscript 
copy of the Prophets which belongs to you. And he said:
18 “I haven’t been able to [give it up], because the boys read in it.” And 
he said [further that] you had already written to him about it. So, if 
it is permitted you [to do]
19 this, write to me, and I will take it away from him, willing or unwilling.
And I said to them: “When
20 you have bleached the yarn and finished reeling it, take whatever you 
can get among yourselves for weaving [it] 
and for embroidering it.” And your brother said to me that you had 
written to him an explanation of everything. [As for] the alum:
22 None of it has arrived, and so prices [are] a dinār and a half; and I 
have offered [mine] for sale to them. Perhaps, by Allah!
23 some of [the things] will be sold; and in [doing] that I shall not for-
24 today a second caravan, in which are 100 baskets; and they were not 
sold here. So if
25 you have the inclination, write to me what I should do for you in the 
matter. And if they are too much we can divide them. I
26 will do that. [As for] the dinārs which I left with you: Subtract (it) 
from my [credit by taking] from them four dinārs.
27 And take from them the value of the wine of yours which I have; and 
turn over the balance to Rabbi Abraham
28 al-Ḵalāṣi(?), after you have bought for me from it

Vero:
1 for half a dinār sugar, and a pot of candied roses for (?) the Sheikh Abū 
Isaac, in which there are four rotls;
2 because I asked him about [that point. As to] the spikenard: I took 
it to the Market: by chance into the shop of Banyās(?),

26 Perhaps جمجم, plural of ٰجمجمة.
27 أَلْعَلْ يَبْنَابَعَ.
28 Vernacular.  29 Redundant.
30 of the person, من of the thing.
31 The same as No. XXXIV, l. 7.  32 Or “saffron.”
33 Andropogon nardus, or nardus Celtica. See Hava, Arabic-English Dictionary, 1899
p. 331.
Address:

[...] [1.32 oz. avoirdupois. See Baedeker, *Egypt and the Sudan*, 1908, p. ii.]

Incorrect plural of *Ajji*. Cf. No. IX, many times. The *p* has been omitted here and in line 10 because it has become a hamzah, as in modern vernacular.

See No. XIII, *versa*, line 45.
the father of the pınās. It was worth evidently (?) up to a dinār and a
third the wikiyah 35. So I 16 didn’t sell it. I desire that
you inform him of that; and if he prefers to sell it, let him do what he
thinks best. And the owner of it has reason
to be concerned (?). And the death of the boy who lived with him affected
me deeply. May God the Exalted recompense 36
his heart! And I said to him: “I 16 will lend 37 you—I have a dinār [for
you]—until the man’s letter arrives.” But
do not be concerned 38 (? ) about him. And [as for] the things 39 which I
left [at] your house: Do not forget about them. And [as for] the
water-skins 40
which [are] for drinking-water: Do not forget about them. And [as for] the
basket: Perhaps you will send it to me in the care of Rabbi Abraham.
[So] I have informed my Lord of this. And give my greetings 41 [to] my
Lord the Sheikh Abū Isaac Ibn Ṭayyibān 42, and his son.
And the Sheikh ‘Allī Ibn Salmān (?) and the Sheikh Abū al-Hasan send 43
you greetings 43.
And you will surely have to write. And I would like, if you please 44, to
have you give my greetings to my Lord the Prince of Princes 45,
and to present my apologies for [the circumstance] that the saucer reached
me, and I 16 did not go to him, nor did I 16 meet
him. And I have bothered [you] to ask 46, 16 about that; and do not be
heedless, but let [news of its accomplishment] reach me in your [next]
letter. So farewell! And
I asked Hilāl 17 al-Atrūblusi 48 about the leather box which Abraham left
at his house; and he said to me: “I have it.”
Remind him to bring it. And I 16 will let you know [if he fails], and
make 46 him bring it, and write 16 to you about that. So farewell!

Address:

[To] my Lord the Sheikh Abū ‘Umrān Moses, son of Abū al-Ḥayy 49,
whose rest [is in] Eden..........
God lengthen his life and continue his safety and prosperity!

---

35 I.e. مَوْعِدَةٌ. 36 Hebrew.
37 من لَصَدَّك. 38 Vernacular alit, for classical نَئَبَتُ.
39 "new moon." 40 "of Tripoli."
41 A certain Abū al-Ḥayy was still alive but suffering from some skin disease, when
lines 8–10, No. III, verso were written.
XXXIV. LETTER

Paper 6½ × 5 inches.
Arabic in cursive Hebrew characters.

Both the language and the writing are similar to those of Nos. III, XII, XXII, XXXIII, and XXXV; and what has before been said need not here be repeated. On the recto the scribe uses some care; but he grows more careless, and on the verso his slovenliness is extreme.

Recto:

הכאמינא אמאלו אללך בצקו מוליא אלי אללאק ולראים תאירוה ולפיואמה
2 ובכתי אערוה מכי יאלמתקך חל מוכן בטמה אללך על מוליא בשמי
3 והאלפך יא מיליא ואברימו בו חלך אללך גמלנטכ ונאלאה נמי ושסחמכ מאנ
4 אללך עלמה וכל מכי פאלביח ואכא נרואה חלך אייתאה אליך חכלק
5 ועליה יוקל מתא יא רבנו ואמני שח יוקל איזוריי עגנאה ואילא אלפתאה חון

6 וה פי אל כניפא אפעה יא נ novità קלובה כלכ ממנהלא חוכ כמא יפלאה
7 ואל יא צל yen אלכמאמה באה אעייה יא אברוח ואל יאן קלוח ואילא ילא טלאמותא
8 בזלאהכ

9 עליה טמאה אל ס.ToUpper פהמרנא אללך גמלנטכ תמאז保湿ה פאהזט
10 מוכן יא מיליא טמאה צלך מטע מפי סאלאה יאני ט랄מנ תודלפי
11 בזولوجט
12 אלא קראמע יא זומרא אללך על ידלך וול מפי אפרכריו מאן יפאהמאנ
13 בו ולימינתי מוחהשין לסרבסו דאעיוו לול אולא יחקבל פוכם יאלדוחה
14 אלא סاهلך הלא ישתהכ לול יטשтемה הלא יאויטאנו יemaleכני יא מוליא

1 See XXXIII, note 1. The opening formulae of the two letters are almost identical.
2 Read בכניפא.
3 Vernacular nallana for נלך.
4 “Since you have gone God only knows how we have missed you.”
5 Aramaic.
6 Hebrew.
7 איזורי, if not a mistake, represents a childish pronunciation.
8 sensa.
Plate XXXV

Genizah Fragment 34b
XXXIV. LETTER

A letter from Nathan Ben Nahra'i, in Alexandria, to Nahra'i Ben Nissim, head of the Babylonian community in Fustat (See Mann, op. cit., vol. i, p. 206; vol. ii, p. 248), who is temporarily in Malij(?). The addressee and a certain Abu Sa'd have recently visited the writer in Alexandria.

Translation is difficult at times, because the writer's constructions were mixed in his own mind before they reached the paper.

Recto:

1 [This is] my letter [to you]. May God prolong the life of my Lord, the most glorious Sheikh, and continue his safety and his prosperity,
2 and confound his enemies! [This letter is] from one who inquires [after his health. Written] when 20 [days] of Shebaṭ [had passed]. May God complete [the month] for my Lord with the best [sort] of completion!
3 I inform you, O my Lord: Behold you have gone—God increase your health!—and we have had [in the way of] bereavement of you what
4 God [only] knows. And everyone in the household [feels likewise]. And as for Nahra'i, my little boy—[God] preserve his life to you!—he is angry with us;
5 and says: "When will our Rabbi come, and Abu Sa'd?" And he says:
   "Is the 'gentleman' here?" And up to now we have been saying to him:
6 "They are in the synagogue. They are coming directly." And we worried [about] how you arrived,
7 until Thursday at evening Rabbi Abraham al-Kalaiti and the Kohën arrived, and informed us of your arrival
8 with all safety. And we praised God and asked Him for a completion [of your plans] with [His] benevolence. And I desire
9 of you, O my Lord, when you arrive safely, if God will, among [your people who are likewise] safe, that you inform me of your arrival
10 at your place of residence; and I shall praise God for that. And everyone in Alexandria, from among our friends
11 —May they be blessed!—is grieved at your departure, praying God for you [that He will] grant of you the pious prayer,
12 and not scatter you nor scatter us from our native cities. And inform me, O my Lord,

10 See No. XXXIII, recto, line 28.
11 מירדניאס. 12 ס for ד.
12 Vernacular form.
13 מַהוֹתָה.
Verso:

1. ובדאדרך ... אמא סאה חצרת פי אלאתרמה מי אלייח אום
2. יטוכל באלא לא להל"ל ננייאק עליה חניהו ומא חתובה כלה פי אלא
3. מלואו דלך בתום אספה אלא院院长 למלואו לשליאו לא שך און עמד
4. שלמהחאềmמהו 엣לאי
5. אלאי יאני על חומת באללאהו עליה חראוי עליי קבל ידה וייבעה
6. על שלמהו און שואחי

Address:

1. הצרה מעלאי היהבר גברל (יה) שיבת
2. רבונ בנייאו בירל טים ולי
3. אמאאי אללאה בקראהו והראא עוהא

15 Maghrabi form.
16 See Yaḥaṭ, ed. Wüstenfeld, vol. iv, p. 639, But near which Mahallah?
17 Omission or inadvertent change of construction: "... לאו ח"ע אי"ע"א".
in your [next] letter whether I15 shall send you the female slave to Malij16 as I agreed with him,
or whether you have in regard to her another opinion, for I had made up my mind to send her to you after the arrival of your letter in regard to that [matter];

Verso:

and so......I did not ask your Excellency about the meeting with the Sheikh Abū al-Mufaddal concerning the matter which depends upon the17 — because my Lord was prevented from sending him18; and I did not write it to you in the memorandum. I have informed my Lord of this. [Please] give [my] most distinguished salutations especially19 to my Lord the Sheikh Abū Sa’d20........21, and my Lord the Sheikh Abū al-Hasan Isaac, with greetings, and his parents22. Nahrai, my boy, kisses his hand, and sends him special greetings. And to Abraham,

the bridegroom, his Excellency, he sends especial greetings. And so do we, great and small, kiss his Excellency and send him especial greetings,

and beg him not to forget us, by way of a pious wish. So, Peace and good health, Amen! And we wish you not to cut us off. Farewell!

Address:

[To] his Excellency, my Lord, the Hāber, the Great One of the Yashibhah, our Rabbi Nahrai, son of Rabbi Nissim23. May God prolong his24 life and continue his24 strength!

[From] his24 affectionate and grateful Nathan, son of Nahrai, whose rest [is in] Eden.

18 The same person as in recto, line 13?
19 אֶלֶךָ = = אֶלָּךָ. 20 See recto, line 5.
21 Is this a twice unsuccessful attempt to write אֶלָּךָ נ נָא ?
XXXV. LETTER

Paper 6 1/2 × 3 1/4 inches.

Arabic in cursive Hebrew characters.

See the introductions to Nos. III, XII, XXII, XXXIII and XXXIV, which this fragment resembles in writing and language. Although the hand is careless, it is not quite so bad as that of the other fragments mentioned; and some of the characters have a different form. The language also is better. Verso bears earlier Arabic writing.

Recto:

[Holy writing in cursive Hebrew characters]

Verso:

[Holy writing in cursive Hebrew characters]

1 Koran, Sūrah i, v. 1.
2 "Hana.
3 Vernacular. Literally: "He was cleverer than I."
4 Vernacular.
5 al-Buṣirit?
6 A kaṣabah = about 11 ft. 7 1/4 in.
7 Vernacular dānimir.
8 The missing letter is perhaps a deleted ١. The form was then yitrādd, Egyptian vernacular for "you."
XXXV. LETTER

Two men, both Jews, have for more than forty years engaged in business together; one of them, the writer of this letter, travelling about, the other remaining at home, as indeed was often the case in partnerships. They handled general merchandise, but especially cloth. They advanced money to weavers, and took the cloth as it was produced.

The writer now complains of his partner's inertia and timidity, and of his own exertions and losses: perhaps merely the business usage of the time.

Recto:
1 [This is] my letter [to you]. O my Lord and Master and Chief. May God prolong your life, and continue your strength! [The month of] Safar has come in peace;
2 and praise belongs to God, the Lord of the Worlds! The weaver has arrived here in the midst of the Festival, and a letter has come to me through his arrival. I went out to [meet] him, and he delivered your letter, stuffed with excuses. [You write:] “He has taken advantage of me.” My opinion is that you are shiftless, and want people to come to you in your shop. He knew that nothing would be done for him or for me [through you]; so, he went to Ibn al-Бaри in person, and [the latter] paid him the twenty-seven dinars and a half on 30 kasabahs. He delivered to [the latter] on the day when he received the dinars, 5 kasabahs [of cloth]. Then
3 he did the same thing with the rest [of the cloth], little by little, and at last it was finished. And he did not tell you how he was getting along. On the contrary, he kept putting you off,
4 as I have said. If he had only told you, and you had gone along with him! But he went back to [Ibn al-Бaри],
5 and [the latter] took every day and each time what was convenient, until the business was settled. And as for sitting idle:
6 [Tell me,] when have relief and joy ever come to you by chance? You went to [the weaver] as one goes who does not buy anything except for cash. Now, you and I, the first time we did business with him, found [that] he had no more than a little in excess of 30 kasabahs. Yet we paid the 100 dinars, and you got all the rest [of the cloth] little by little. But if you had paid him the dinars at the time of his arrival, and he had said to you “Wait a month,” it would have troubled you in a very short time, because you would have acted as one who fears that the house will walk away under one's very eyes, so that the profit does not

Margin: (a)

162

Margin: (b)

Verso:

1

2

3

4

5

6

7

8

9

10

11

12

13

14

15

16

17

ם"אתיו וקמיה לא חיהו 주 ופקת עליר פקטוכל ויהוד

דרי חטבא סדרי אניו אלפים והוא עלאו והיה תודר לא ראה הלא

ועפרה אמל באל מאאลาด

ןואת גרלד ארוא מתלה עלאו פוק עליג עלאי | צוז ולעל

אלסלע אלייר ברתא הפ קעפע אנסאר

אלליון [ו[ו...[לעאש נג קעפע יבכה פכ דע חמש דהיא ויינג ימעק תᢪבתה

עליג פיזי | אבני אלפים נתונים אליול לא עפעה עליג ימעק מערפי

אלא מדא ותפיקר אליא יפ פארחפע עמה אלא ברבח

בל לאנה פפע איל פכי יגרת יאמבר פלינה יל כור грדה אלמלכד בלעא

קימ בוכא

והיל פי האותי סימה געלאך תדות תענإدار אראוי לא נפשו ידג

קימיל פלי צחביהן פיג עלאי פפג חתעש דייר גור שיהאדו מצ בוכמקעל

ידני יערהי פקארסיי

ירהו אלמלכי ופא깐ת ו득חתו קבות לא חטיבות והקים אלבר ואלבחר פיג

쿄ו א켜פי אייאי מא שיט פאסיא יקוק פכ ישריה וה素晴רה ופקולות עעלע קוקל

פופל ימקאضبط קшимו לא חיותה יתחפה ימאלו ותחשל לא גרדה אלמלכד קעפע

יתפרדנה להשתה לא

מקהפעה ומעמנה

יא שיא אלמלכד והכלו אלמלכד והדה

לصيد בוק עד...אייבי סיירם ביאני ביאי ברכי

מסאייאלי ביאוירל ביאי

המעורט

עארג הלא

בסיי הלע הירוח

وصل סטבצ חסרה מלואא הצעיי האמא אטלאל הלא יבקא ואואאמ ערז

וקשת עדוה ואיאד חאסד

12 Hebrew.
13 Cf. Egyptian vernacular *ditwakt*.
14 Hebraism.
16 "in this age."
17 (י + מֵעְבָּר) מֵעְבָּרִי (V. jussive) וָעָנִין.
XXXV. LETTER

15 return to him. My share has decreased—no deception [about it]. And I have called attention to your epistle, which has arrived at the [same] moment [as]

16 the letter of my Lord Abū al-Sarūr—May God continue his strength!—You say: "What has happened to you?"

17 Send first of all what he prefers:

Margin: (a)
Let it be [anything] except the whole of it. When God has made it easy [to do so], and you are not worried about what I am entitled to from al-Sa’d—[the matter] which I mentioned: 65 kasabahs—send it

Margin: (b)
to me. Let the remainder, 53 kasabahs......, remain yours—about the value of a dinar, more or less. Charge it against my Lord Abū al-Sarūr—May God protect him!—and do not divide it with me. Let the two [things] agreed upon be: extension of the term, and distribution of the thing. So there will arise from it a blessing.

Verse.

1 If I had had a thousand dinars, and you had taken this amount [from] me for all this length of time, the

2 ruin in my condition would have been like [the ruin of] a beggar, instead of profit: "And upon it he setheth his heart." This [has been]

3 my lot in partnership [with] you [during] more than 40 years. You know others besides me who will bear out my testimony at any time as to my bitter toil and the greatness of my patience to [undertake] journeys at my age. You were most kind to promise and say: "Do not distress yourself and endure hardship on land and sea without limit. Send me whatever you like, and I will see to selling it and sending it off for you." So I relied upon your word.

5 But my share did not help me—no deception [about it]. Be so good, my Lord, and let me have 23 kasabahs.

6 And send them together; not cut up, chopped up—

7 if it please God. God only is my sufficiency!

In Arabic letters:

1 To the Sayyid Bū Sa’d......Ibn Abū Salāmah Ibn ʿAlī Ibn al-Maṣřī.

From Israel Ibn Israel Ibn Daniel.

2 May God lengthen his life and continue......... Fustāṭ.

3 May God strengthen!

4 In the Name of God, the Merciful, the Compassionate!

5 The letter of his Excellency my Lord the Kadi the Imām has arrived.

May God lengthen his life and prolong his strength and confound his enemy, and destroy him who envies him!

18 ḫ for ʿāl, Egyptian vernacular for آلي.
19 Extremely uncertain.
20 Muslim formula.
XXXVI. AN ACCOUNTING

Paper $10\frac{1}{2}\times 3\frac{1}{2}$ inches.

Arabic in cursive Hebrew characters, distinctly written and well preserved. Decipherment would be easy, were it not for the peculiar nature of the contents.

On the *verso* are notes, in another hand, like that of No. XVIII, and apparently in Arabic; but they are badly written and badly preserved. The words “gold” and “silver” can occasionally be made out.

*Recto*:

1. תמאע אלאשך אבו וא פראעה דרפה ושך
2. על צרי איצי ערל ארונא אלאשך תקנמות
3. נמאה ובחא אלמאשר יא אלאנכן אלאמן פא
4. דר' הרבח ילב נמק ורבח דר' שהרא והבל ומעש
5. הלד ה דנה ברחס אלמאנה אלⓒיהוד ה ד

6. אלד ידצ מאננה ורל תמל אלאמרב

7. ברשל הללדהו יא אנבנן זאנתהנה נצק דר
8. בתה והדדה עלameda רקה ומא אאנならない
9. לאבב מַחְמֵר הָמַן דר', מחאראד' א נצק
10. על النو' ב נצק.سفד רבח.אמבי תמק

11. מא אאנרח פ רשר אתרה מרבח המן דר
12. אנבב רבח ורסו והב: שכנ' זא.סאלא
13. רבע: מקוד נצק ותמן; כד לאלמאוילרמאו
14. רבע והתמן: מעידנו זא.ד נמאנה נצק ורבח

---

1. I.e. "three-quarters." All fractions, except two-thirds, were expressed in Egypt by unit-fractions. Thus $\frac{3}{4} = \frac{1}{4} + \frac{1}{4} + \frac{1}{4}$. See L. C. Karpinski, *The History of Mathematics*, 1925, p. 121.
2. Context seems to demand these renderings of תמאע and תמאע.
3. I.e. “you.”
4. Without the article and with הבל this word must mean some commodity viewed collectively, though there is no authority for this rendering.
5. Cf. the plural of this word in a similar accounting, No. XIV, *verso b*, line 3.
Plate XXXVIII

Genizah Fragment 36
XXXVI. AN ACCOUNTING

This is an account rendered by some unnamed person to Abū al-Afrāḥ 'Arūsah Joseph. No dates nor places are named.

Many different sorts of expenses, charges, officials and commodities are mentioned. One cannot be sure of the meaning of such contemporary technical terms. Also, the amounts are not always followed by the name of the coin. If the dinār were everywhere assumed, the sums would often be too large.

*Recto:*

Blessed be the Name!

1 Account of the Sheikh Abū al-Afrāḥ 'Arūsah Joseph:
2 You have in my keeping, Sir, a bale of purple [goods], the weight [of which is] 4 1/2 kintārs
3 and a half and a quarter², the [purchase] price³ of which is 14 the kintār, and the value⁴ [of which is] 66 dinārs and a quarter. And he⁵ has a half and a quarter² dinār[’s worth of] twine⁶ and rope and leather matting⁷.
5 And he⁵ has five dinārs[’ worth of] clover [for] the provisioning⁸ [of the animals], the sum total [being] 72 dinārs⁹.

6 What is deducted [for] provisioning from this: Ship's porterage, 1.
7 Pourboires for the sailors, 1. Obligation of the craft⁰, a half dinār.
8 [Fee for] seal, and revenue-tax¹¹, and [for] signature [on] papers, and what was paid
9 to Abū Muhammad: an eighth of a dinār. Apology¹¹, one and a half.
10 Porters, two and a half. Spit¹¹, a quarter. Inspector, an eighth.

11 What was expended in Rosetta: Ship's hire, an eighth of a dinār.
12 Obligation⁵, a quarter and a sixth, and a habbah¹². [One] person, 1.
13 Sea-shore¹¹,
14 a quarter. Registrar, a half and an eighth². Bread for the camel-driver and for the women¹³,
15 a quarter and an eighth. Ferry¹¹, 1. Three women¹³, a half and a quarter.
Abbreviated. Or perhaps another place name.

Colloquial *bəriuniya* for *בַּרְיוֹנוּיָה*.

15 *מְבָנָי* for *מִבְּנָי*.

16 *תְּמוֹרָה* for *תְּמוֹרָה*.
At the gate of Alexandria: One person, one and a half. External, a quarter.

Lodging for two nights, and guard, and a water-bottle, and door-keeper, and inspectors, and ticket, and letter, and rolling and carrying [of bales] to the warehouse, three and a half

and a quarter. Hire of camel, a sixth and a quarter kūrat. Agent of the office, a dinār and 15 kūrats and a half. Twine, a half and a quarter.

To Ibn 'Ain al-Daulah, one and a half. Porters, 5. Exhibition, one and a half. Scraper, two and a half. Carrying to the place of embarkation, a half and a quarter. Porters, and inspectors, and gift to the scraper, and the scribe of the place of embarkation, one and a half and an eighth.

Pourboires for sailors, two. And gift to the chief, a quarter. Breakfast [for] the ship's crew, a dinār.

Total of the paper, 22 kūrats and a half. And cash, 4 dinārs. Equalled by what was spent in provisioning, 5 dinārs. Balance to his credit, a kūrat and a half.

Account of the sale of the bale of purple goods. It was sold, price 60 the kīntār, the weighing in the office of the representative.

Four hundred and seventy-four, tribute to the Sultan; and [to] the youths, three and a half. The balance, 430 and a half. The value, 264 and a sixth and an eighth.

There were deducted from this: Wages, six dinārs and a half and an eighth. Obligation of the seller, seven dinārs and a kūrat. Youths and Sultan, a dinār and a half and a quarter and an eighth. Water-bottle, a half and an eighth. Obligation of the gate, a dinār and a third. Hauling, a rubā'ī. From the balance:

Breakfast, three dinārs and a kūrat. Carrying to the hostelry, a rubā'ī.

Favor to the gold obligation of the office, a rubā'ī. Hire of place, a rubā'ī. The total: 21 and a half and a kūrat.

---

15 [At] the gate of Alexandria: [One] person, one and a half. External, a quarter.
16 Lodging for two nights, and guard, and a water-bottle, and door-keeper, and inspectors, and ticket, and letter, and rolling and carrying [of bales] to the warehouse, three and a half
17 and a quarter. Hire of camel, a sixth and a quarter kūrat. Agent of the office, a dinār and 15 kūrats and a half. Twine, a half and a quarter.
18 [To] Ibn 'Ain al-Daulah, one and a half. Porters, 5. Exhibition, one and a half. Scraper, two and a half. Carrying to the place of embarkation, a half and a quarter. Porters, and inspectors, and gift to the scraper, and the scribe of the place of embarkation, one and a half and an eighth.
19 Pourboires for sailors, two. And gift to the chief, a quarter. Breakfast [for] the ship's crew, a dinār.
20 Total of the paper, 22 kūrats and a half. And cash, 4 dinārs. Equalled by what was spent in provisioning, 5 dinārs. Balance to his credit, a kūrat and a half.
21 Account of the sale of the bale of purple goods. It was sold, price 60 the kīntār, the weighing in the office of the representative.
22 Four hundred and seventy-four, tribute to the Sultan; and [to] the youths, three and a half. The balance, 430 and a half. The value, 264 and a sixth and an eighth.
23 There were deducted from this: Wages, six dinārs and a half and an eighth. Obligation of the seller, seven dinārs and a kūrat. Youths and Sultan, a dinār and a half and a quarter and an eighth. Water-bottle, a half and an eighth. Obligation of the gate, a dinār and a third. Hauling, a rubā'ī. From the balance:
24 Breakfast, three dinārs and a kūrat. Carrying to the hostelry, a rubā'ī.
25 Favor to the gold obligation of the office, a rubā'ī. Hire of place, a rubā'ī. The total: 21 and a half and a kūrat.

---

19 مُسْتَرَى for مُسْتَرَى. 20 سَوَى لِهَا for سَوَى لِهَا. 21 مِبَع for مِبَع. 22 مَيْطَى for مَيْطَى. 23 i.e. a quarter of a dinār. See Dozy, op. cit., vol. i, p. 504.
24 فُنْدُق = παρθοχίων.
دلך בין גב כפתי: אלבריו, אלבריו, אלבריו.

Margin:

"אלאבך ... ניר סוס ... אשתיהו מז דלך מ"ד, "ניר סוס..."" ואר农业科技 מע"ד, ת"ו וניבא ע"ד ורכזא, וה"ז...""  

25 שרי 26 A ½ has been deleted.
This is what the representative brought me. The result was: Weight of the
selling and the buying, two kīntārs and a half and a roṭl. The price,
fifty-five, after being greedy and zealous. Amount of the
value, 248. Deducted from this, 21 and a half and a kīrāt.
What the representative charged against me, and also value of oil, 22
and a quarter. And in the way of breakfast and provisions, six dinārs
and a half. And in the way of
generosity, though hard, two dinārs. The total, 52 and a sixth and an
eighth.

Margin:
The remainder amounted to ... less a sixth.....I bought from that,
67 dinārs less a sixth, [in] Moroccan money. Price of the exchange, 5 ḥabbahs to the mithkāl. The number of them was 68 and a rubā’ī and.........
XXXVII. LETTER

Paper $8\frac{1}{2} \times 4$ inches.
Hebrew in cursive Hebrew characters.

The language is exceptionally good. The writing, though apparently plain, gives some difficulty because of the unusual forms of some of the letters, and the way in which they are combined.

There is no date; but the occurrence of a watermark places the fragment certainly after A.D. 1282. See Briquet, Les Filigranes, 1907. Unfortunately the watermark is indistinct.

...
Genizah Fragment 37
XXXVII. LETTER

From Moses Ibn Abū Dirham, to a younger man who is unnamed.

The writer is about to leave his present place of residence, and remove to Sikat, near Alexandria, where he will live with his son-in-law in a "tower." There he will be safe from the present persecution, and enjoy a prosperous business upon the highway of travel.

Blessed be the Name!

1 O Intelligent and Exalted Sir, my Son, Crown of the Law!
2 After many greetings: His letter has arrived; and I am glad
3 to know of his good condition. And know that my son-in-law
4 has rented a tower to live in with us. For I
5 cannot go to rent [one]; so, all of us are to live
6 together in it. And last night my son-in-law went down
7 with his household to Alexandria. [It is] my intention also to go,
8 I and my household, Monday, the 26th, to dwell in the house of my
son-in-law,
9 even though no trustworthy information has reached here as yet:
10 for there are people rejoicing, and many people dead—
11 yet there is no trustworthy information. At all events I
12 should like to go away from here to Sikat, for it [is]
13 a place of passage; and [there will be] passing by us continually
14 people of Egypt; so that we shall dwell there like prosperous folk.
15 Perhaps God will have mercy and His anger will depart from
16 His people Israel—even though there are some who say
17 that the towers are untrustworthy. But as
18 others have done, [so] we also shall do. And I hope
19 that he will write me a letter [expressing] all of his intention, and
what he
20 [is going to] do. And may God give us peace with His wise counsel;
21 and deliver us and you from every anxiety and oppression, and from
pestilence,
22 and from famine! Many greetings from [my] unimportant [self who]
23 rely upon his love, Moses Ibn Abū Dirham.
24 [Many greetings to my sister, and joy from [my] household!
25] [Friday, first day of the month of Adar.

1 בַּעַד הָעַלֹם.
2 הָהָרֹת תְּרוֹם הָלֶא גְּלֵד.
3 For the Arabic.
4 "his" = "your," "he" = "you."
5 Inf. with י and suffix.
6 Or "father-in-law."
7 מַאֵר
8 I.e. "strongly built house."
9 Some place near Alexandria? Perhaps סֶגֶּה "road," the second element of the name being lost.
10 Arabic قُوْمُ العَلَّافِيَّة.
11 חַבֵּל.
12 Numbers xxv, 4.
13 Arabic: Abu Dirham, "the man who collects the" dirham. On this celebrated
Spanish family see the Jewish Encyclopedia, sub voce.
XXXVIII. POETIC BIBLICAL PARAPHRASES

Paper $6\frac{3}{4} \times 5\frac{1}{2}$ inches, folded so as to form four pages all of which are filled with writing.

Hebrew in a large square Hebrew hand, very much effaced on three of the pages.

The original verse division has been all but lost by the copyist. On recto $(b)$ and verso $(a)$ it can only occasionally be discovered, but on the other two pages it is quite evident, although it is not followed.

*Recto: (b)*

[Text in Hebrew]

*Verso: (a)*

[Text in Hebrew]

---

XXXVIII. POETIC BIBLICAL PARAPHRASES

This fragment seems to contain remnants of poetic paraphrases of Biblical passages\(^1\), at times with rime and division into verses, but with no apparent meter.

*Verso* (b) and *recto* (a) have been rearranged so as to display the intended verse division and rime. This was not possible with the other two pages. Conjectural text supplied between brackets by Professor Gottheil has been translated without brackets.

*Recto* (b)

1 to his house and......
2 And the King said: “Go now, and I will send a letter
3 unto all Israel.” So there went with the letter
4 Naaman. And he took of his silver and of his gold. And it came to
5 pass,
6 when the King of Israel read, that he rent his garments
7 in sorrow. And it came to pass at the end of eight days
8 that he sent to him, saying: “Fear the Lord!” And Naaman
9 came with his horses and his chariot. And [the] King
10 sent [word, saying]: “Go down and dip [thyself] in the Jordan; and
11 God [will be] for thee a refuge.” And Naaman became angry, and spurned [him],
12 and he opened his mouth, making it wide, [and he said]: “Are not the
13 rivers of Damascus good to dip [oneself] in?”
14 .............And his servants drew near and spake
15 unto him and said: “My Father, a great thing
16 the Prophet hath spoken unto thee. Wilt thou not do [it]?”
17 And he went humbly, and dipped [himself]; and his flesh began
18 to return to being as the Man of God had spoken.

*Verso* (a)

1 And he refused to go......and he begged him to accept goods:
2 silver and gold and every [sort of] gift. And he said: “As Jehovah
3 liveth,
4 before whom I stand, I will receive none.”
5 And he said: “I cried out: ‘Approach me with presents
6 of earth. Earnestly\(^2\) I wish to repent.

---

\(^1\) The following is based upon II Kings, Chap. v.

\(^2\) \(\text{חָשֹּנִים, חָשֹּנִים, חָשֹּנִים}\); inventions to rime with \(\text{חָשֹּנִים}\). See Zunz, *Zur Synagogalen Poesie*, pp. 314, 385; *Literaturgeschichte d. S. P.*
The portion of the law (Leviticus xvi, 1–18, 30) read upon the Day of Atonement.

6 Job xix, 29. 6 Jeremiah xvii, 18. 7 Exodus xii, 14.
8 Isaiah xxx 8. 9 Leviticus xix, 13 ff. 10 For אַבְרָם.
XXXVIII. POETIC BIBLICAL PARAPHRASES

6 I will return to God, who dwells in [the] awful heavens.
7 I will greatly multiply deceptions when I bow
8 my face in reverence,’ And he said to him: “Go in peace.”
9 And he departed from him a little way.—And [add here the poem which begins with the words]: “On
10 the shore of the sea”; and “After the death of [the two sons of Aaron]:”

11 Let me remember today the Day of Fury and Anger,
12 when a great burning appeared before the Ark,
13 and Jehovah spake unto Moses, after the death of the two sons of Aaron.
14 Be ye afraid of a repeated disaster.
15 Let the like of this day be unto you a reminder.
16 And Jehovah said unto Moses: “Speak unto Aaron: ‘Behold I
17 bring unto you a healing; make of it a necklace,
18 around thy neck; in a law book, and that it may remain unto [the] last
day!”

Verse: (b)
1 Turn thou away from the possessions of thy has sought and
inquired after. Thou shalt not oppress
thy neighbor, nor rob him: the wages of a hired servant shall not abide
with thee all night until the morning.

2 Examine [the Scriptures] by exegesis three months, and turn from men
of weakness (?)

3 Regard the law of three blind men, and scatter more widely, and draw out.
Thou shalt not curse the deaf, nor put a stumbling block before the
blind.

4 [The] Ten Commandments—concerning which no one is entitled to
judge—shalt thou examine; and from the unrighteous [shalt thou] turn
away.

5 On the day when thou seest [pretended] justice exalting itself, speaking
lies, separate thyself with a separation.

6 Thou shalt do no unrighteousness in judgment. Thou shalt not respect
the person of the poor, nor honor the person of the mighty.

7 Fear Jehovah, and be not a [carrier of] slander, revealing the secrets of
thy neighbors and thy friends.

8 Destroy three pursuers, and deliver three pursued in their persons, and
await the coming of thy salvation.

9 Thou shalt not go up and down as a talebearer among thy people, neither
shalt thou stand against the blood of thy neighbor.

11 and are purely artificial nouns invented to rime with

12 Proverbs xi, 13.
13 Read וְאוֹסָר.
XXXIX. FRAGMENT OF MAIMONIDES

Paper 6 × 4¼ inches.

Hebrew in cursive Hebrew characters.

A portion of the Yādih ha-Hazākāh of Maimonides, corresponding to chapter vi, sections 17–21 of the edition of Jessnitz, 1739. Of section 21 the first three words only are written.
Cease thou from hatred, [yet] thou shalt surely rebuke thy neighbors.

Hope in Jehovah and He will save thee, and love thy neighbor.

Recto: (a)

1. Thou shalt not hate thy brother in thy heart: thou shalt surely rebuke thy neighbor.
2. From vengeance and spite shut thyself off. And be thou attentive to thy... to uphold [him].
3. This great command which is in the Law, take hold of it [as something] steadfast:
4. Thou shalt not take vengeance, nor bear any grudge against the children of thy people; but thou shalt love thy neighbor as thyself.
5. ...my laws ye shall keep, and ye shall be kept.
6. A field with two sorts of seed, and two sorts of cattle; and two sorts of garments, combined, [are forbidden].
7. Because of this I shall multiply unto you the produce of those [fields which are] rented by you. I, Jehovah, speak righteousness, I declare things that are right.

The house of Israel received its reward this day... when a prophet made the multitude around me... their shoulders(?).

And it came to pass in the seventh year, in the fifth [month], the tenth [day] of the month, that certain of the elders of Israel came to inquire of Jehovah, and sat before me.

---

XXXIX. FRAGMENT OF MAIMONIDES

Variants. In section 18, after are four (?) words of which only the first, sollen, and the third, sollen, are legible; for after werden is after deuten; for after machen is after deuten; for after machen is after deuten; for after machen is after deuten; for after machen is after deuten; for after machen is after deuten; for after machen is after deuten; for after machen is after deuten; for after machen is after deuten. In section 19, for after machen is after deuten; for after machen is after deuten; for after machen is after deuten; for after machen is after deuten; for after machen is after deuten; for after machen is after deuten; for after machen is after deuten; for after machen is after deuten. In section 20, omitted; for inserted after machen, unless the belongs to the following word; for for machen; for machen; for machen; for machen; for machen; for machen; for machen; for machen. 
XL. LEAVES FROM THE NOTE-BOOK OF A MARRIAGE BROKER

Paper $8\frac{1}{4} \times 6\frac{3}{4}$ inches, folded lengthwise so as to form four pages, all of which are filled with writing in the jumbled fashion of a note-book.

Arabic and Hebrew in half-square Hebrew characters.

This Jewish text has, quite uniquely, in addition to the usual Hebrew alphabetic numerals, Coptic numerals, arranged in a column, and scattered throughout the text. It is often impossible to see their relation to the adjacent words. They are Greek alphabetic numerals, in the cursive form employed by Christian Copts after they had given up Coptic for Arabic. In the absence of special type they must here be represented by the usual Coptic alphabetic numerals with the superior stroke. Except where the figures have a direct relation to the text they have been omitted in the Translation, because they cannot be reproduced typographically without making the page unintelligible.

The date is A.D. 1511.

Recto: (a)

דולסא יתיה,u

אלאמקומך אכלאידור

אלאמקומך אכלאידור

1 אלאמקומך אלמניה פי ילדה אלמניה התמן

2 ים שרה משנה אתAdventureעה לשריה על

3 אלאמקומך היהו דהיהו בר שלמה הוא בו מאיר

4 הידו ידיע בן אי נא אלמניה התחלת הבורה

5 נקראה דולסא בר יישכם פס בר יוסך

6 הידו נמב

7 אלאמקומך

8 נמעשה ירי דכלת לחתן ומסותיה עליה והוריה

9 ביר החתן א뜸尼亚 לאדוניה

10 ספלה וולך יתא ישראל ומס לאורב קבר מחפורהי

11 כללו ואקים ריב בר ריב בוואיה לאוclassic באואר

1 Evidently Spanish for "sweet." The girl seems to have had no Jewish name.
2 In a different hand. The name occurs in line 4. Very uncertain vocalisation.
3 Seleucid Era, beginning 312 B.C., which makes 1823 = A.D. 1511.
XL. LEAVES FROM THE NOTE-BOOK OF A MARRIAGE BROKER

In spite of the large square Hebrew titles, this is not a document nor a series of documents. The lack of legal precision and the jumbled condition of the pages show that it is a double leaf out of the note-book of some marriage broker, possibly a rabbi. It is simply a memorandum of the circumstances attending the marriage of certain persons, named; and is chiefly concerned with the invoicing of the brides’ paraphernalia.

The muḳḳādām and the meʿuḥār seem to refer to the old formal betrothal and the marriage proper, which at this time were beginning to be celebrated in quick succession. See Aaron Ben Elia of Nicomedia (ca. A.D. 1300–1369), Gaon Eda, ed. Goslava, 1866, p. 142b, on Exodus xxii, 2. Professor Gottheil believes that, unless the Rabbinites had accepted the Karaite formula, it will be necessary to suppose that we are dealing with Karaite documents.

Recto: (a)

Confidential [memorandum of] Yahyā [as to] Dulce
[and] Judah Ibn Jiwā'

In a Propitious Hour!

1 This auspicious invoice [has been made] on the first night [of the week, the] eighth day of the month of Tēbhēth, [of] the year of documents 1823, with reference to

3 the bridegroom, the Elder, Rabbi Judah Bar Solomon Bar Me‘ir,
4 known as Ibn Jiwā', [and] the bride, the marriageable virgin
5 called Dulce, daughter of Rabbi Isaac Bar Joseph—A good omen!—
6 known as Naaman.

7 The advanced [gift], 20. The delayed [gift], 64.
8 The bride’s handiwork [shall belong] to the bridegroom, but her clothing
9 [is to be supplied] at his expense. And her ornamentation
10 the bridegroom has received. The dowry is a ring of royal gold,
11 a garment, and a clasp of gold with conical caps, and a clasp of gold,
12 two Cashmere shawls,
13 a pearl, and a dancer of gold, a collar [with] gold at the corners, three
pairs of bracelets

---

4 Hebrew and Aramaic words creep in; and Hebrew words are often used with the Arabic article.
5 For דַּבַּר הָאָרָא, apparently for דַּבַּר בַּרְבִּי in this document.
6 Hebrew סָמָךְ and סָמְךָהּ.
7 The sign for 60 seems to have been deleted.
8 Hebrew יִלבָּן. 9 For דָּלַל. Above there is an unintelligible word.
10 For שְׁמוֹאֵל. 11 For זאזא.
For...

See below. Hormuz is an island in the Persian Gulf.
of silver, one [of them] gilded, five rings of silver, one of them uncut;  
and an agate ring, four chains and boxes of ivory, 

an Alexandrine kerchief with gold thread, 

two of them gilded, five rings of silver, one of them uncut,

a Hormuzi14 striped15 kerchief with a silk ḥabarā;  
a purple Hormuzi veil with a ḥabarā of gold thread;  
a purple Hormuzi kerchief with gold thread, and a trembler;  
a gazelles’ blood Hormuzi veil with a ḥabarā, 
a Stamboul veil—five [of them]—with a Stamboul ḥabarā, 
a Maghribi [woollen] smock—five [woollen] smocks, 
two pairs of drawers, and shadds;  
and a lamp-cover, and [other things] besides this, in number, 13, the value, 10, 
a kāmiliyāh21 of native blue damasquette, and a kāmiliyāh of green damasquette, 
a Bedouin garment of abyārī22, a gazelles’ blood jacket23, articles24 of crimson cloth,

Recto: (b)

a white veil with borders of silk, [something to wrap] about the breast, 
with borders of silk, 
two white dressing-gowns, and a white kerchief, 
four white safari25 combs26.

16 The modern name for a sort of black veil.

17 I.e. بِحَلَل مُوْزَر قَمْص. See below.

18 Perhaps the fanciful name of some ornament for the head.

19 A kind of turban. For these names see the appropriate articles in Dozy, op. cit.

20 A kind of veil.

21 A kind of robe.

22 A thin fabric. The phrase sounds Persian, although the first two words are of Arabic origin: بَذْرُ بَـِـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَ~.  

23 For جَمِـْـْـْـْـْـْـْـْـْـْـْـْـْـْـْـْـْـْـْـْـْـْـْـْـْـْـْـْـْـْـْـْـْـْـْـْـْـْـْـْـْـْـْـْ~.

24 For أَشْبَأْيَا، a plural of أَشْبَأْيَةٌ.  

25 Some commercial or geographical term.

26 is singular because the plural (مُكَانَةٌ) was not used. See lexicons. The first adjective then remained singular, while the second became plural under the influence of the remembered numeral.
Inverted:

ף יוהוהiliated

בשעתמועלה

בחרויכו ולאלהתרשוםימוחסרושקט

שהנהאנהבנןלשהרוהותионаוהקהאן

יווהוהברשקבראחרוהובבהלה

שתשובהתכראהאסתרבר hansha

ויסבדרשקבריעכללה

אלמלאקותוהאוריפה

םֶּז

מעשהווריבהלהלבתנהבמותוהעליון

ותרוהיהברמהות

והורשהכדיתורה

ושבשלוורשתאתשת

ואשהולישהזמהמהעהוהינוובסמניה

לאתתולמקותהתברבאםאותוריהולבר

ומישאראשיאיבהלבנוהא nouveתתקח

יהמדאותטמטטמתוהיהבלישתמה

 Indiesלבתפתויואלמלאקתאתלת

ועשיתוםפשראירירתואלהותובולה

הברואהאלמלאקְהשומセックスבראביל sharedPreferencesהו

27 I.e. four days after the body of the memorandum. These lines, 4-7, were then added, in the same hand, though somewhat larger.
28 I.e. besides the writer of the memorandum.
29 Hebrew.
30 For מֶלְבָּדְסִי or מְלָבָדְסִיٍ؟
4 And they went under the marriage canopy on Thursday night, the twelfth day of the month, the present year. The other witness was Rabbi Nathan.
5 And as for the marriage writ, Samuel Karablis,
6 the collector, has taken charge of it, in order to bring it to the father of the bride.

**Inverted:**

Judah Maghribi

The captive, Esther

In a Propitious Hour!

On the date of the first day [of the week], eighth day of the month of Tebheth,

year of documents 1823, an agreement was reached between

Judah Bar Jacob Bar Aaron, and the bride,

4 the captive, [who is] called Esther, daughter of Rabbi Moses

5 — A good omen! — son of Jacob the Wise, known as Kuhli.

6 The advanced [gift] — and it is her ransom — 50. The delayed [gift], 180.

7 The bride’s handiwork [shall belong] to the bridegroom, but her clothing [is to be supplied] at his expense.
8 And her ornamentation the bridegroom has received.
9 And the estate [is to be divided at death] according to the [Pentateuchal] Law:
10 that the husband inherits [the goods of] his wife.
11 And if — which God forbid! — the husband should die, and leave behind sons by her,
12 she shall not [take] from the dowry more than a hundred perāhīm;
13 and what remains shall belong to the sons. And if he should divorce [her], she shall take
14 the hundred and eighty credited to her in the marriage writ, in [their] entirety.
15 And they went under the marriage canopy on Friday, the thirteenth day of the month, the present year. And [as for] the marriage writ,
16 Samuel Karablis, the collector, has taken charge of it, in order to bring it

---

31 Above the line, but deleted, יִהְנָה.
32 I.e. "dealer in collyrium," or "dark about the eyes."
33 An arabism?
34 I.e. "blossoms." Name of some coin?
35 For תְהָוָה.
36 I.e. five days after the body of the memorandum. These lines, 15–19, were added, in the same hand, though somewhat larger.
### Verso: (a)

<table>
<thead>
<tr>
<th>בקמ</th>
<th>סקולי</th>
<th>יתייה</th>
<th>כאמולה</th>
</tr>
</thead>
<tbody>
<tr>
<td>קמ</td>
<td>סקולי</td>
<td>יתייה</td>
<td>כאמולה</td>
</tr>
<tr>
<td>קמ</td>
<td>סקולי</td>
<td>יתייה</td>
<td>כאמולה</td>
</tr>
<tr>
<td>קמ</td>
<td>סקולי</td>
<td>יתייה</td>
<td>כאמולה</td>
</tr>
<tr>
<td>קמ</td>
<td>סקולי</td>
<td>יתייה</td>
<td>כאמולה</td>
</tr>
<tr>
<td>קמ</td>
<td>סקולי</td>
<td>יתייה</td>
<td>כאמולה</td>
</tr>
<tr>
<td>קמ</td>
<td>סקולי</td>
<td>יתייה</td>
<td>כאמולה</td>
</tr>
<tr>
<td>קמ</td>
<td>סקולי</td>
<td>יתייה</td>
<td>כאמולה</td>
</tr>
</tbody>
</table>

---

37 As in the first case.
38 For יתייה סקולי if this is the meaning.
18 to the bride’s people. The other witness [was] Rabbi Nathan.

*Verso: (a)*

<table>
<thead>
<tr>
<th>Yahyā</th>
<th>[They are] Sicilians</th>
<th>Kamar</th>
</tr>
</thead>
<tbody>
<tr>
<td>1</td>
<td>A red kāmiliyāh</td>
<td>Gold</td>
</tr>
<tr>
<td></td>
<td></td>
<td>4</td>
</tr>
<tr>
<td>2</td>
<td>a silk shirt,</td>
<td>3</td>
</tr>
<tr>
<td>3</td>
<td>a piece of native dress-goods,</td>
<td>1</td>
</tr>
<tr>
<td>4</td>
<td>a cut[^40] [of cloth], 11 cubits,</td>
<td></td>
</tr>
<tr>
<td>5</td>
<td>a native kerchief,</td>
<td>21</td>
</tr>
<tr>
<td>6</td>
<td>two shadds[^19] of [camels’] hair,</td>
<td></td>
</tr>
<tr>
<td>7</td>
<td>a Syrian silk veil,</td>
<td></td>
</tr>
<tr>
<td>8</td>
<td>a sha’riyāh[^20]</td>
<td></td>
</tr>
<tr>
<td>9</td>
<td>a mi’zar[^20]</td>
<td></td>
</tr>
<tr>
<td>10</td>
<td>a towel,</td>
<td></td>
</tr>
<tr>
<td>11</td>
<td>half a kerchief,</td>
<td></td>
</tr>
<tr>
<td>12</td>
<td>an Alexandrine[^18] kāmiliyāh[^21]</td>
<td></td>
</tr>
<tr>
<td>13</td>
<td>a green Hormuzi veil,</td>
<td></td>
</tr>
<tr>
<td>14</td>
<td>a blue veil,</td>
<td></td>
</tr>
<tr>
<td>15</td>
<td>four cubits of yellow Hormuzi [stuff],</td>
<td></td>
</tr>
<tr>
<td>16</td>
<td>half a cubit of black Hormuzī [stuff],</td>
<td></td>
</tr>
<tr>
<td>17</td>
<td>a native kerchief,</td>
<td></td>
</tr>
<tr>
<td>18</td>
<td>a native nikāb[^59],</td>
<td></td>
</tr>
<tr>
<td>19</td>
<td>a yellow shadd[^19],</td>
<td></td>
</tr>
<tr>
<td>20</td>
<td>an irregular piece of Hormuzi [stuff],</td>
<td></td>
</tr>
<tr>
<td>21</td>
<td>wooden sandals,</td>
<td></td>
</tr>
<tr>
<td>22</td>
<td>‘iṣābahs, and head-discs of sheet metal,</td>
<td></td>
</tr>
<tr>
<td>23</td>
<td>shoes,</td>
<td></td>
</tr>
</tbody>
</table>


Verso: (b)

1 חָלָאדוֹת הָניֵרָה
2 מַאָר והָן הָוְּבַר
3 והָאָהָרָה פָּנָה
4 וַאֲחָתִית רָחֹב
5 וַאֲחָתִית פּוּרָה
6 וַאֲשָׁר פּוּרָה

בְּנָלָה אֲחָתוֹנִי

7 מַעַּלִּיוֹשְׁפַר וַאֲלָוִּי
8 וַאֲלָכָאָתוֹ
9 אַשְׁרֵפ

10 לְהוֹם אֲשָׁר הוֹם אֲלָכָאָתָה
11 בְּמִשָּׁה מַעַּלִּי יְאָלוּאָמָאָנִי, עַל שְּבֵּל אֲלוֹלָאָתָה
12 לְכַלָּלָה יָאֵת וְאֵלָלָה וְיָיָה פּוּרָה
13 אֲלָכָאָתוֹ
14 בְּמִשָּׁה לִזְהָבּ עַל וְהָפָסַת אֲלָזָאָּהָה
15 אֲלָכָאָתוֹ וַיִּזְכֶּר יָאֵת וְיָמָּאָהָה אֶל לְכַלָּלָה
16 לִזְהָבּ יְמִין אֲלָלָה
17 אֲלָכָאָתוֹ וַיִּרְכֶּר נְסָמָה נְעָת בְּלָכָאָתָה
18 לְהוֹם אֲלָלָה הנֶעְרָה בַּשָּׁמִים יֵשָׁרֵה שְּנָה
19 הַקְּרוֹאָה קָמֻר בְּרָת
20 מְעַשֵּׂה יִדְבּ כַּלָּלָה לָחֹן
21 עֻמָּהָה יִלּוּ לְהָוְּרָה
22 אֲלָמָדָם אֲלָמָדָה בְּרִי הָהוְּרָה אֲלָמָדָה

41 Made of sesame-seed residue, with honey and sugar.
42 Perhaps a pomade containing butter as a base, rose-water as a scent, and another substance. If, in spite of the dot, one may read ghāwī, then one may translate “seductive” or “fashionable.” See Dozy, op. cit., vol. ii, p. 232.
43 See Dozy, op. cit., vol. i, p. 605.
XL. NOTE-BOOK OF A MARRIAGE BROKER

Verso: (b)

1 hilāwah⁴¹, and other [sweets],
2 rose-water and jāwi and butter⁴²,
3 a pair of cymbals⁴³, bracelets of silver,
4 and two rings of gold,
5 and two rings of silver,
6 and an ashrafi⁴⁴ of gold,

7 Total of the things⁴⁵
8 with the ashrafi and the............
9 and the rings

   35 ashrafs⁴⁶

10 Then Isaac, the husband of the bride's mother, handed over
11 all that is in the two lists, in the way of a deposit
12 for the bride, and in order that he should deliver them to the bridegroom,
   Yahyā on the night of
13 going under the marriage canopy, during (?) the Feast of the Passover²⁹.
   And the bridegroom Yahyā made it a necessary condition of going
14 under the marriage canopy,
15 that from that date till the night of going under
16 the marriage canopy, he should provide food⁴⁷ for the bride.
17 The bridegroom [is] Yahyā Bar Nissim Bar Menahem, known as
18 Ḥanūn. The bride [is] the twelve year old girl,
19 called Ḃamar, daughter of⁵⁰,⁴⁸
20
21 The advanced [gift].
22
23 The delayed [gift],
24
25 The handiwork of the bride shall belong] to the bridegroom,
26 but her clothing [is to be supplied] at his expense. And her ornamentation
27 the bridegroom has received, in Cairo.

---

⁴¹ According to the Encyclopedia of Islam, vol. i, p. 976, the old dinār (66 grains) ceased
to be struck in Egypt in 1346, and the first ashrafs (53.8 grains) were struck in Egypt
between A.D. 1362 and 1376 or 1421 and 1438. See No. XXX, Introduction, and notes
²⁹, ²³.

⁴² Egyptian colloquial.

⁴³ The sums 19 and 369½ are correct for these columns of figures. The meaning of
the remaining figures on this page, as well as of those on recto a and b, is not clear.

⁴⁴ For ١٢٣.

⁴⁵ The father's name was never filled in.
Surrounding last four lines:

Inverted:

Across verso:

Margin of verso:
Surrounding last four lines:

And all this was [done] in the house of Abraham, the Dayyān, son of Samuel, and in the presence of Joseph the Scribe and upwards of ten [persons] from the congregation, assembled.

**Inverted:**

Done on the first night [of the week], seventh [day of] the month of Kislev, [the] year of documents 1823. The other witness [was] Rabbi Nathan. [Signed:] Faḍl Farīkah (?) Moses Nāḥūb (?).

**Across verso:**

And after they had reached a satisfactory agreement about all this (the bridegroom) arranged for her [the] final betrothal-rites, on Monday night, the second day of the month of Tēbēth, the year of the date [of this memorandum]. The other witness at the betrothal-rites also was Rabbi Nathan.

**Margin of verso:**

On the date of Friday night, twenty-second [day] of the month of Kislev, [of] the year of documents 1823.

---

49 Lines 23–26 are written in a different hand.
XLI. LETTER

Paper $11\frac{3}{4} \times 4\frac{3}{4}$ inches.

Hebrew in cursive Hebrew characters. The writing is unlike any other in this collection. A character resembling a small inverted, suspended Latin h is often used for abbreviations, and in other places where its function is not clear. Cf. the muhimlah sign in MSS. and upon glass weights.

The mention of the maiyadi places the fragment certainly later than A.D. 1412. See note 13 and No. XXX.

Recto:

"א"אש והי רב פָעְלוֹם כָּנָן וְמַעַלְתָּל בַּרָה" נָס" אָחָר

роб集市 בְּאֵרָהוּת ולא לְהָרִיעַי כִּי חוּם

בָּבָּרָה בְּאוּרָהוּת וְדַעְתָּן מַעַלְתָּל אֵלָּתָּת

שָׁמוּ עלָךְ כִּי מְאֹד יְהֵבַּר יְהוָה נְעַנֵּר לְעַנֵּר

פָּחוּת בְּרִיתָלָּ마 בְּאֵרָהוּת יְוָרָה לָךְ כִּי בְּאֵרָהוּת אָלָּלוּ

נְתַנְּנָה לָכְּי מְרוּדָה חֵמָּה אֵלָּתָּת דוּבָּנְבָּי

אָבָל יְוָרָה לָךְ כִּי בְּאֵרָהוּת וְיֵשׁ עָם

עוּרְבָּו וַיְבָרֶה לוּכְּי יְיָאִי שְׁבוּרָא עָם

הָּעָרְל יְשָׁאִי מְאֹד יְנַהְפָּנַנְו בְּרִיָּאָּה דָּרָו הָיַּיָּו

וֹלָבָחֵי אָמֶלִיָּו מְאֹד יְנַהְפָּנְנֵו בְּאֵרָהוּת וְיֵשׁ עָם

וּכָּפָּר בְּעָנָני אֵמָר לְבְּרָה יְיָאִי שְׁמַאֲתָנְנֵבָּי

יְיָאִי שָׁמַאֲתָנְנֵבָּי מִיָּו עַד שָׁמָּאָּה שֵׁמְאָלָּם מְאָת

כִּי לָא נְמְאָא אָמֶלִיָּו מַעָּה וְלָקְרָבְתָּ הָתָּה

לָא עַשׁוֹתָ הָבָּכָה כִּי אֶמֲעַתָּה לָבָּרָה וָלָא

לָכָּחָה" מְמַה שָׁמַאֲתָנְנֵו אֲלָה עַשׁוֹתָ עַטָּה עָקָּחָה" לָא שָׁמַאֲתָנְנֵו

שָׁלָא יְשָׁלָא לָא שָׁמַאֲתָנְנֵו וְהָרֹגְנָאָה נַהְבָּרָו

1 Equivalent to Arabic مَّا. 2 Double plural. 3 I.e. "you." 4 Equivalent to Arabic نَ هَ. 5 Equivalent to Arabic رُحُبُ. 6 Equivalent to Arabic مَهْ. 7 Equivalent to Arabic مَهْ. 8 A certain Raphael Isaac Ben Aaron Mayo, or Maggio, who died in A.D. 1810, is recorded in the Jewish Encyclopedia, vol. viii, p. 392.
XLI. LETTER

A rambling letter from one Solomon, perhaps in Jerusalem, to one Joseph (or Nissim?), perhaps in Cairo, about several business matters, especially the sugar trade. Solomon professes to be too much engrossed in Bible study, and too pessimistic about sugar, to undertake any business ventures.

In places it is very difficult to make satisfactory sense of the text.

Recto:

With the help of the Name [of God]!

1 [To the] Man of Valor, Active, Intelligent and Excellent, the honored Rabbi, Nissim. After
2 the many greetings: I have come with these lines to inform [you] that today
3 in the morning I have written at length. And now as to the sugar:
4 I have not found any arrangement [possible]; because what the gentleman wrote—that I had been offered ten
5 less a quarter and did not sell—[is untrue]. Be it known to you that in fact if
6 they had offered me [even] nine and a half I should have sold and not held back.
7 But be it known to you that the sugar arrived here on Friday at
8 evening. And I spoke with the honored Rabbi Isaac Mayo, that he
9 the uncircumcised [Christian]—May his name and memory be blotted out!—and he said that I should leave it in the office till Sunday.
10 So I went along with him on Sunday; and he went into the office and opened the sugar; but it was not
11 [to be] considered fit for use, in his opinion. And the honored Rabbi Isaac asked me to wait two
12 days, till he should see whether perhaps he might have some money;
13 for [at the moment] he had no money, and therefore we could not reach any agreement. Now really
14 you did not act wisely; for you trusted to his word, and did not
15 take from him any money [as guarantee], and did not make with him any
16 binding agreement; so, when it came, he made fools of us, and so it was.

For the gentleman said to me
17 that he would not send him any sugar. And [as to] the casks (?): the captain (?)

11 ובקות ימשי

12 אַשָּׁר בַּעַד הַנַּחַל

Upon the margin:

לוהם רוזה ושפעו ורבו ורצה להקות לכל חלבכין כל השעלים כי אד בןיה חלחович לע
והיה להקות מייסי בכרם כלא שמח | עקר כל בכר וברח שארו לא הנבירה
בשיעת מסהנה שן עוכת לישהו סוכר כלא לין ושישיהו החצמיד כי
אני | çıkt את יל הים הלגנס ובאמת עליה שלדה הנבירה מסהנה ויון מברוס
והיה הרואיתו יהו התקב תונה | שיוה למקושק נהיג מי ברך요" והמקסן
שך ר זכרוטא איהו כי ני אשי על ברך לאללקד | חרובו מברוסה העשה
עם יזך מחהל קפון א כל הזיב לאערז פיודי הנבירה עך מアプリ לא

14 For mu'āiyadī, the half-dirham coined in the reign of the sultan Mu'āiyad, see Lane, The Modern Egyptians, App. B, and No. XXX. Mu'āiyad reigned from A.D. 1412 to 1421.
16 See al-Dhahabi, op. cit., p. 123.
17 סומראד צ'יוו
18 Perhaps שירון. See Wahrmund, op. cit., sub voce.
19 קינך, ילך י.א.
20 I.e. "What qualifications have I?"
21 It looks like עשל. Is it והשא?
XLI. LETTER

18 offered nine [ashrafis\(^{14}\)] and ten maiyadis\(^{14}\) to take from him five
19 kafas\(^{15}\); and so I did not do any [business]. And Rabbi\(^2\) Abraham
20 Jabarti\(^{16}\)—May [God,] his Rock, preserve him!\(^7\)!—has gone to Egypt.
[I hope] you will do [business] with him as much as
21 you can. Here there is no arrangement at all; for he has not appointed
22 me in any sense
23 manager\(^8\), since I have not talked with him. The gentleman\(^9\) knows\(^{19}\)
the enlightenment (?)
24 of the country as to sugar; and [a word] to the wise is sufficient\(^{20}\)! Let
the gentleman\(^8\) not depend
25 upon me; for what [have I] in hand [with which] to operate in business\(^21\),
negligent\(^{22}\) [as I am], and [trying to] negotiate
26 some important [transaction]? Thus it is. And as for me, my Tôrah is
my trade\(^{23}\). And [even] if I did\(^9\)
27 wish to take up all the day with business matters, I should not\(^5\) give
money
28 to any man [for investment]. And it seems that fate determines; for
Rabbi\(^2\) Rehâmim with [only] a little
29 money has made a profit, as you wrote to him [that he would], even
though\(^{24}\) you do not have so very
30 much advantage [from his transaction yourself]. But it appears\(^{25}\) that
he takes no part at all in sugar [dealings],
31 and the whole thing falls on me. Therefore, my Lord, do not blame me;
for he is so

*Upon the margin:*

greedy and desirous. He takes on more and more associates, and he would
like to gather in the whole world. How could you rely upon emptiness—
to buy sugar [for] 42 talents\(^{26}\), without any security whatsoever! And as to
what the gentleman said to me at the time of his departure, that it was not your
intention to send sugar at all for that reason: you have acted wisely.
I now have nothing to lose. Now really, if the gentleman had sent money
we should have been satisfied\(^{27}\)! I have shown him today how to do business\(^{28}\)! He has, namely,......and he gave for it about 16, and the......[is worth] about 4; and I kept the [matter] secret. There is a gentile [here]
who has about a thousand swords of Mônziah\(^{29}\); and Isaac Mîlni made a
[bargain] with him [for] one kafas\(^{15}\), each sword for about 26 maiyadis\(^{14}\),
and the sugar [sells for] about 9. And I do not

\(^{23}\) 70קָנָא.  \(^{24}\) לֶדְבֶדֶק.  
\(^{25}\) Confusion of הָיָן with הָאָנוּ.  
\(^{26}\) בְּכַפְּרֵד probably for dinârs.  \(^{27}\) שִׁנְגָּע.  
\(^{28}\) Perhaps רָעַּה סָלֶף, "to bargain and be bargained"?  
\(^{29}\) Monza, locally Monseia, a city in Lombardy.
Upon the upper part: (a)

(b)

(c)

Verso:

XLII. LITURGICAL MEMORANDA

Paper 11 1/4 x 4 inches: too long to have been a leaf from a book, and hence probably a memorandum of some sort. Number of lines: 53-62.

The language is Hebrew, with connective and directive words in Arabic, such as بنعم or بنعمائ in recto, line 2, verso, lines 39 and 46; בנין in recto, line 49, verso, line 38; נין in verso, lines 44 and 45; Additionally in verso, line 45;你说 in verso, line 58; the Arabic article in verso, line 38.

The writing is semi-cursive Hebrew of two varieties: the first covering recto and the first five lines of verso. Both are difficult to read as the paper is worn and the ink pale. Abbreviations are so extensively used that many passages are unintelligible.

Of Biblical passages one recognises: Psalm lv, 9 in recto, line 7; followed by Psalm cii, 1; xcv, 16; lxxxiii, 16; lxix, 14; lxxiii, 22; li, 17; Proverbs xvi, 1; Psalm xix, 15; Psalm xxvii, 1 in verso, line 10; Psalm lxviii, 5 in line 21; Psalm xxix, 9 in line 26; xciii, 1 in line 29.

Rimes are discoverable in three places: נ in recto up to line 7; various rimes in verso, lines 16-32; נ toward the end of verso.
Upon the upper part: (a)
know what to do, I have not run away anywhere (?), but I [stay here and] prevent him from doing anything on a large scale, or anything which he does not need to do, for inquiring thought is necessary.

(b)
And many thanks to (my) Lord for his many efforts concerning the purchase of the gold and concerning the.........Let him not take for me .............not from Rabbi Solomon and not on account of me (?). For here the.............to give me. And as to the house: Let the gentleman do with it whatever is possible. Farewell!

(c)
[From] the humble Solomon............
Monday, the sixth of the month of Nisán.

Verso:
To the Intelligent and Excellent Rabbi Joseph Ḥallūf (?).  

XLII. LITURGICAL MEMORANDA

Most of the recto relates to the Mūsāph prayers of the New Year's Day service; but line 49 goes over into something else. There seems to be no particular reason for making such a selection of prayers and passages, or for arranging them in this order. Perhaps they are the notes of some pupil. Nor do the contents of this fragment appear, from any point of view, to justify transcription, translation and notes. Plates XLIII and XLIV will, however, enable the student to form his own opinion.

Professor Israel Davidson has gone over the text and has made some very valuable suggestions for which the editors wish to thank him. Bibliography: Zunz, Die Ritus des synagogalen Gottesdienstes, Berlin, 1859; Jewish Quarterly Review, vol. xviii, pp. 107–8; Siddur Rabh ‘Amram Ga‘on, Warsaw, 1865; Siddur Troyes, Budapest, 1905; Mahzor Vitri, Berlin, 1889–93; and Sefer Abū-dirham, Prague, 1784.
AN AGREEMENT BEFORE THE COURT IN JERUSALEM IN REGARD TO PRECEDENCE IN THE ACADEMY AT AL-RAMLAH

Paper 5\(\frac{3}{4}\) x 6\(\frac{3}{4}\) inches.
Arabic and Hebrew, in half-square Hebrew characters.

Both the Arabic and Hebrew are fairly good; but the way in which the document passes from one language to the other, and back again, gives the impression of an imperfect command of them both, and robs the document of the dignity which it otherwise might have. The unavoidable use of Hebrew legal expressions leads the writers off into Hebrew completely for a time; and yet Hebrew cannot be sustained to the end.

The document belongs to the period of the Palestinian gaonate about which the Genizah has taught us so much, and deals with the familiar topic of discord in the Academy at al-Ramla, evident from letters of Solomon Ben Judah, the central figure of the period, and his contemporaries, as published by Mann, _op. cit._ It appears to be a record of the settlement of this long controversy, alluded to by Nathan, writing in A.D. 1042 to Fustat (Mann, _op. cit._, vol. i, p. 151): “You have received already [the account] of how the peace came about and what we did for the sake of peace in Israel.”

The date is Tishri the 21st, A.M. 4803, equivalent to October 8th, A.D. 1043.

_Recto:_

אפשנא להם יברב תאות והי

1. נוכשה שלמאפאה

2. מבני ממלאטתב ומי זה נמי בכם שלמה נמי פמי ראיתם

3. שלמאטתב וספיק

4. ממלאטתב גנוי ממלאטתב פרחבי אל perchè יברב יטרחי

5. בתא מוביא שלמהشيخה בטא

6. התא מוביא שלמהشيخה בטא

1. Mistake for שלמאפאה.
2. Psalm lxxxv, 9.
3. I.e. “school of Talmudic law.”
5. See Mann, _op. cit._, pp. 265-6, 272.
hic et nunc מראות את עלייה שלא נבראת:listנה לעצמה כי אם זה הנבואה: דהיינו.

גורשו התפזרו בקרבה כל שולחן אין病毒感染ה וה useForm בברך כיפה.

רכה על כי אם שלא ישירה משלעה מה ראה בשתי ובאי זה היא ימינו.

הם יזהמו וב שולחט משועלים וזרועות העינים דרויית חכמה ומשמעה ומשמעה ומשמעה.

בזכות ים על כי אם משלעת בסיים של שלא ידוע הכנסת

Genizah Fragment 43 b
XLIII.

AN AGREEMENT BEFORE THE COURT IN JERUSALEM IN REGARD TO PRECEDENCE IN THE ACADEMY AT AL-RAMLAH

On the discord at al-Ramlah, see Mann, op. cit., vol. i, pp. 141-152, and also pp. 71, 75, 115, 129, 130, 193, 273.

A member of the Palestinian Academy, Nathan Ben Abraham, settled in Egypt. When his uncle, the "Father of the Law Court," died, he was made "Father" by his influential Egyptian following; and the regular candidate for this office, Tobiah Ben Daniel, the "Third in the group," was pushed aside. Nathan then proceeded to undermine the authority of the Ga'on, Solomon Ben Judah, and at last to declare himself "Head of the Academy," the title borne by the Ga'on. Then began a contest between the parties behind the two rival Ge'onim.

Our document records the terms of the reconciliation. Nathan must renounce all assumed titles. Nathan must not decide matters of business, nor pray for anyone without the concurrence of the other four in the group. Joseph shall be judge in al-Ramlah "in imprisoning an......and [in determining what is] permitted and forbidden." When Solomon dies and Nathan becomes Ga'on, the others shall be promoted accordingly, and then observe the restrictions of the offices which they shall assume. Should anyone irregularly assume a title, Nathan (sic) shall restrain and expel him. This agreement was ratified with mighty oaths by all of the group. Thus was Nathan shorn of all power except to punish in future such as should sin as he had done.

Recto:

1 Copy of the agreement. I will hear what God will speak etc.
2 Record of what was established between the Academy and our Master and Rabbi, Nathan, [Father of the Law Court], son of Abraham, deceased, in regard to what was undertaken by the Academy and the Elders of the Nation and our Princes concerning the advancement into the rank of Father of the Law Court, which is [rightly] claimed by our Rabbi Tobiah, the Third in the group,
3 according to the custom of Israel in that [matter, to wit:] That he shall renounce all that he has come to possess in the way of title, in so far as he gave himself a title,
4 or was given a title by others, And that he shall not act as an individual in determining any matter, nor in praying for any man in any of the classes of Israel, except [when he does] that in which the opinion of our Lord Solomon Ga'on concurs

---

6: ר"ן is rather הנותן; 7: Copyist's mistake for הנותן.
8: שמע. 9: For יסוד. 10: See Mann, op. cit., vol. i, p. 142.
I.e. Nathan.

10. See Levy, Wörterbuch, 1924, vol. iv, p. 654, quoting the Babylonian Talmud, Kiddushin 3, 4 (61a): Every conditional agreement must be twice pronounced, and must precede the transaction; and the assent must be pronounced before the dissent. This means apparently that one must first state what one will do if the condition is fulfilled, then what one will do if it is not fulfilled; and then one may act.

Near Ludd, between Jerusalem and Jaffa.

One expects here "releasing." The visible remains seem to indicate פורס "sustenance," or פורס "insanity."

-א for -ihi as in modern familiar style.
XLIII. AN AGREEMENT

7 with him, and with our Rabbi Tobiah, the Third in the group, and
with our Rabbi Joseph, the Fourth in the group, and with our Rabbi
Elijah, the Fifth.

8 in the group. And this agreement is a double agreement which he has
accepted for his own person, with yes before no and agreement before
execution. And similarly,

9 that the one appointed for the administration in al-Ramlah, in im-
prisoning and...... and [in determining what is] permitted and for-
bidden, [be] our Rabbi Joseph ha-Kohen, the Fourth in

10 the group, by command of the Head of the Academy, by virtue of
what [the Head of the Academy] knows of the beauty of his admin-
istration, and his conscientiousness. And when litigants appear be-
fore, and judgment between them is given by, some one of those
previously mentioned, who is in al-Ramlah with him, the judgment
shall be referred to him,

11 together with the ra’is, the Head of the Academy. And when our
Rabbi Nathan, Father of the Law Court, is transferred to equal rank,

12 of the sons of the Academy shall follow the ordinance laid down
for them in their [several] stations—since each one of them

13 is transferred to the rank to which he is entitled; and they are the ones
named, and not otherwise. And the associates of our Lord Solomon
Ga’on

14 in all the places and towns shall follow their ordinances, in their ser-
vice and their advancement. And when anyone shall transgress and
call himself by that

15 by which the Academy does not call him,—and [these titles are:] our
Lord Solomon, Ga’on; and our Rabbi Nathan, Father of the Law
Court; and our Rabbi Tobiah, the Third; and our Rabbi

16 Joseph, ha-Kohen, the Fourth; and our Rabbi Elijah, ha-Kohen, the
Fifth—there shall be, with respect to our Rabbi Nathan, Father of the
Law Court, an agreement of the [persons] mentioned; and they

17 are:

18 The ma is here either an adverb (German etwa) or a noun ("something").

19 Passive verb with logical subject introduced by as in Jewish Aramaic. See Margolis, Manual of the Aramaic Language of the Babylonian Talmud, Munich, 1910, pp. 75, 82.

20 i.e. Ga’on, successor of Solomon.

21 Vernacular (?) musamma’tin for classical musamma’tan.

22 In the margin, with a sign in the text.

23 Perfect of verbs, because all are the apodoses of the condition in line 15.

24 In the margin, with a connecting line.
18 אדונינו שלמה נאום ורבינו מובוחה והרבינו יוקם והרבינו אלייך והו
19 ומגעך וזרעך עֲלָךְ
בשעון וישמעו חיות
20 מחוזרת ושם הנכד "אבא אשים SAME ויהיו וחיה כן נמר
בלן משורר
21 מחוזה מבשל על מדרים ותחתיי כל חשש שבשלו בהדקל שבתחוך חומם
22 לשגחה והשתחוות נבר 역시חרי בורשלא הפוך והמלכ חסר וה hư
23 ואנו אנא לך חזרANKA
24 המחנוב אשר נצורה והאיליזשו פא_charsetך עליאו פאCharsetךDatetime
25icles עלי, אנא יבח כנה פה הוה האיליזשו פא_charsetך עליאו פאCharsetךDatetime
26 העזא ישאא פא_charsetך יתאצינו סן ועומת אנא יבר האיליזשו האיליזשהו

Verso:
27occo דכרה פאCharsetך באיליזשהו פוח עליה, אנא חקך בاإליזשהו לתושב
28 עיניה: חקך ראות
29illa החמשית חומחות פאCharsetךsworth נא: [1]ו_charsetך החמשית חומחה בהרי
30יראתו נברנה נון
31 נ restTemplate של מי נאום פאCharsetךה.. 너חש ישיא נאום יבק דברי
32 יהודיה הנשיות פאCharsetךשבון הנשיות פאCharsetך נור ועשת נזו ווקף בחיה השופט
33 רהיה הברה פאCharsetך
34мерור בך פעא נמשה נזו וקיבל עליה שאמ חזרה יחי על יחי

30 לא ילב לבל.
32 The 21st of Tishri seventh and last day of the Feast of Tabernacles, 4803 Era of the
Creation, equals eighth of October, A.D. 1043.
33 Rest of line scratched out.
34 See line 23.
36 Or "rectification" or "adjustment."
XLIII. AN AGREEMENT

our Lord Solomon, Gā'ôn; and our Master Tobiah, the Third; and our Master Joseph, the Fourth; and our Master Elijah, the Fifth—[Nathan] shall restrain [the transgressor] and expel [him] without sentimentality, since

he has opposed [them]. And all [that is] written [above] they took upon themselves, each one of them separately, in his own name, with mighty oaths, mentioning the “Honored Name,” “Jehovah of Hosts is His Name,” and “the Words of Sinai;” and “the Laws of Horeb”—by complete acquisition through a valid instrument, according to custom, making impossible all protests and conditions, by all the language by which men make [evasions] impossible, according to the institution of wise men. And we write [this document] on the Day of Hoshanah [Rabbah]
of this year, which is the year 4803 of the Creation, in Jerusalem—may it be built up, and [the] Temple of Mercy! And they agreed further that when any litigants appear in the city of al-Ramlah, before our Master Nathan, Father [of the Law Court], it shall be his duty to examine them as to whether some one of them have not [asked]
judgment of the “Fourth” before [asking judgment of] him. And the condition of association in opinion [as set forth] in the foregoing [statements], and in rank applies only
to those Sons of the Academy, named therein, who affix their signatures to this document. And if any one of them shall not affix his signature
he shall not be consulted in any [matter] which any [man] may initiate who may present [a proposal]. And the condition afore-

Verse:
mentioned, as to the examination in al-Ramlah, applies, according to the preceding comment, to each individual in person. Summary:
Elijah, the Fifth in the group, son of Solomon, Gā'ôn, and Tobiah, the Third in the group, son of Rabbi Daniel Gsbr
Nathan, Father of the Law Court of All Israel, son of Rabbi Solomon... ......Head of the Academy, [and known as] Gā'ôn of Jacob, son of Rabbi Hezekiah ha-Nasi'. Joseph ha-Kōhēn ha-Shōfēt, the dayyān, son of Solomon Mebōrākh, son of ‘Lwn, son of Moses. And [Nathan] took upon himself [the condition] that, if he should repent [of the agreement], he should be subject to judgment.

38 Solomon ha-Kōhēn was Gā'ôn immediately preceding Solomon Ben Judah.
39 For מטיר “treasurer”?
40 According to Mann, op. cit., chap. iii, Nathan’s father was named Abraham.
41 For מיכאל?
XLIV. HALACHIC FRAGMENT

Recto:

הילכתי 1, הרוחותת 2, תוענית ותקפה. 3, וספנְך 4, גוזגוזיה, תענוג 5, רעננ ראז להראותך, מקצת נפש כל נפש וגו, והיה 6.

בزواאתה הרוחן הכרחוני והנהוות:的父亲 7, דיב מщение ברי זושן, 8, ו Böl הסל טור בו פורוש 9.

מלאת בא 10, וזכרו אי 11, סוף 12, ואצי 13, אוכל 14, איבי, מישול שבאה 15.

ולא מהקב' ברי זוחה והנהוות עד 16, [הלא] 17, ילבוש אי 18, מפורש 19, בצורה 20.


leo 26, מנה בלמי 27, רצי 28, בימי ההופוץ, זף 29, מבזלי 30, מספר של להב 31.

מברך וישמע 32.

(Original text erased)

1 This line is the heading to the entire subject as originally written on the fragment.
2 The word can also be in the singular. The last letters are not well preserved. The meaning here is “prohibitions.”
3 The word ספנְך, for נפֶשׁ, is used in this fragment to designate that the following word or words are from the Mishnah. It is not usual in Talmud Babli and Posekim. The Mishnah treated in this page is found in Yoma viii, 1.
4 The passage is in B. Yoma 77b. Compare Tosephâ iv, 2–6.
5 Particiles as הָיָּה, הָיָּה, הָיָּה, יְהִי, יִהְיֶה, וִיהִי, are written with נ. This may be due to Arabic influence.
6 Note the writing of מַמ instead of מַמָם, מְמ instead of מָמ. This verb has, in the imperfect and imperative, an נ instead of the יְ, which was lost in pronunciation. The י was then apparently lost in the pronunciation of the perfect and participle. Cf. Mann, op. cit., vol. ii, p. 297, note 1, quotation.
XLIV. HALACHIC FRAGMENT

Paper 7½ × 5 inches.

Hebrew and Arabic, in semi-cursive Hebrew characters, not all by the same hand, written in different directions, interlined, erased, smudged and otherwise defaced.

7 Talmud adds תמא. But Rabbi Ḥananel, Rashi and Ibn Hayyim (2nd part 44c) omit תמא. The words are, however, omitted in MSS and Šn. See also Talmud Yoma, p. 217.

8 Talmud adds תמא, but ibid., p. 217, notes that תמא is omitted through a scribal error.

9 So Talmud, but ibid., p. 217, also notes that תמא is omitted through a scribal error.

10 See also Talmud Yoma, p. 217. The omission of the ת is due apparently to the influence of the next word. For this text see MSS.

12 The ש in תמא is omitted in this fragment, and a dot is placed upon the preceding letter.

13 This word is written everywhere also with ש תמא. The omission of the ש after the ת is due apparently to a scribal error.

14 The passage is found in B. Yoma 88a.

15 Talmud Yoma omits the phrase לְכַלָּחַשָּׁהו, but it is preserved in Shabbath 111a, Ta'anith 13a, Bēša 18b. See also Talmud Makkot, p. 52d, and Talmud Yoma, p. 61a, note 2.

16 Talmud adds רֵאֶשׁ. For the text of the fragment see MSS. Cf. Rashi. See also R. E. Schwalbacher, note 1.

17 Alfasi and Rabbi Asher have added. See next note.

18 Talmud omits אָדוֹן. The present text misled Rashi. For the correct text of the fragment see MS. Cf. Rashi, note 3.

19 Talmud adds רֵאֶשׁ, see next note. The phrase is correctly omitted in MS.

20 It seems that the passage of הַדַּרְכַּו (B. Yoma 77b, in an abridged form) followed the preceding passages, but it was wiped away and replaced by an insertion. Later an addition to the preceding passage was inserted.

21 Passage in B. Yoma 78a.

22 Talmud adds רֵאֶשׁ. For the omission see MSS. Cf. R. E. Schwalbacher, note 1.

23 Talmud adds רֵאֶשׁ. Alfasi omits it.

24 Talmud has אָדוֹן, but Talmud, p. 217, notes that אָדוֹן is added by Talmud Makkot, p. 53, and Talmud Makkot, p. 52. But the text of the fragment is preferable, otherwise there is no difference in opinion between Talmud and Talmud Makkot.

25 In Talmud adds אָדוֹן, as if he explains the preceding fragment. The MS has the same text as the fragment. The text is not a scribal error (see R. E. Schwalbacher, note 1). Abaye is really opposing Rabbi Yehoshua B. Levi, and not explaining his words.

26 Talmud has אָדוֹן. For רֵאֶשׁ see MS.

27 Talmud has אָדוֹן, p. 217. For אָדוֹן see MSS. Cf. R. E. Schwalbacher, note 1.

28 Talmud has Hebrew אָדוֹן. But Talmud, p. 62b, and Alfasi have the Aramaic אָדוֹן.

29 Talmud writes אָדוֹן without the ג, but Rabbi Ḥananel, Alfasi and Ibn Hayyim have the ג.

30 Talmud has instead אָדוֹן. For the text of the fragment see MSS. Cf. R. E. Schwalbacher, note 1.

31 We expect אָדוֹן, but see MS. Compare also Alfasi אָדוֹן.
Right margin:

 Remainder missing

32 Talmud אספ נד. For the writing with the י see MSS. 2.
33 Talmud has תי. Alfasi and Rabbi Asher have תי.
34 Talmud תי. For the text of the fragment see MSS. 4.
35 Talmud has here the participle יביר. For the infinitive see MSS. 1. Cf. ה ר, note 3.
36 Talmud יכ. For the writing with the י see MSS. 5.
37 Talmud יכ. For the text of the fragment see MSS. 5, 3.
38 The text in the Talmud is ... יכ. The text is surely corrupt. Rabbi Yehoshua, being of an older generation, should be mentioned first. It is not likely that Zeira was a hotel-keeper who accommodated all the scholars of Caesarea. This statement is not important. The text of the fragment is excellent. See for its support MS, which has הביקור and omits הז.
XLIV. HALACHIC FRAGMENT

Professor Gottheil made a preliminary examination of this fragment; but it remained for Dr Samuel Feigin to subject it to a thorough study. The rest of this article therefore is entirely his. The editors feel that,

Compare also Alfasi and Rabbi Asher and MSS\textsuperscript{4,2} which mention Rabbi Zehoura first. Cf. א-ד, note א. For the writing כנה ויהי cf. Frankel, מִסְּכָנָה, p. 86.

Talmud adds ב. For its omission see MSS\textsuperscript{4,2}.

\textsuperscript{1} Note the writing הוהי with a ח.

Talmud has ב. Talmud writes without ק.

The text of the fragment is exactly as that of Alfasi.

The passage is found in B. Yoma 77b and is connected with the statement about the inscription. The author of the fragment set them apart. Compare Talmud הָלְכָהַת הֶלְכָה הָלְכָה הָלְכָה הָלְכָה הָלְכָה הָלְכָה הָלְכָה הָלְכָה הָלְכָה הָלְכָה הָלְכָה הָלְכָה הָלְכָה הָלְכָה הָלְכָה H.p. 44, cd, and הָיָה הָיָה הָיָה הָיָה הָיָה הָיָה הָיָה הָיָה הָיָה הָיָה הָיָה הָיָה H.p. 127.

The word is apparently ב, namely, תרי ברת "missing," and refers to the right margin.

We expect here רתי קר. The last letter is rather ב and the word must be ב.

The text is from Jer. יומא 44b.

Jer. adds לִשּׁוֹשָׁה, but it is omitted in Rabbi Hananel.

The words show where the margin shall be inserted.

The text is found in B. Yoma 78b.

Talmud has the participle מִיבְנָא, but Alfasi and Rabbi Asher have the perfect, as the fragment.

There is space for two more letters and we expect two more words נא ב. יָרָא.

The question about a public fast-day is omitted here.

The text of the fragment seems to have been mutilated in order to make it accord with the present text of the Talmud, but without success. The original text of the fragment was apparently as follows:

וכן לא ישראל אמד נני ההיות רבין בר חנה נפק ב...بسננים ישוע ביאו חכמים יתם ריביה...

But this text disagrees with the text of the Talmud, according to which Rabba Bar Bar Hannah relates the actions of Rabbi Eleazar on a public fast-day. On this occasion he asked him about the Day of Atonement, and was answered that it makes no difference. To bring the text of the original fragment in accordance with the text of the Talmud, the editor encircled the statement of Rabbi Eleazar, put small circles around the words "Rabba Bar Bar Hannah went out" to indicate apparently that these words precede the others, and added בהנהא נמייה אつき כמות רבי רב בר חנה נפק ב. However, there was no need to ask since only רבי רב בר חנה נפק ב was mentioned and the words ביאו חכמים יתם נמייה were, therefore, scratched out, and added, however, on the margin. The following passage ...לידיה בר בר was moved further away.

Talmud א-ד, but compare MS for the first statement of Rabba Bar Bar Hannah, where it has ביאו חכמים. These two names may be identified. See א-ד, p. 251, note א.

Talmud has here the more familiar הניה, for יני. See MS. Cf. S. Klein, א-ד, note to section 93.

The rest of the subject was wiped away. Since the verso begins with המקרא ורמא הים we may think that a part of the passage of the Talmud, dealing with מקרא, הים, was originally written in the space, which is now wiped away, and thus made place for the insertion.
The margin is not a copy from the Talmud, but is connected with the passage of the Talmud about the Genizah (B. Yoma 78b). The reason someone wrote it on the margin must be that he intended to copy only extracts from the Talmud itself. A later addition was attached to this margin to modify its statement.

The passage is in B. Yoma 78b. The Talmud has Ḥasan. For the text of the fragment see the Talmud in p. 61b, and in pp. 54–55, and Alfasi.

The passage is in B. Pesahim 53b.
although no important conclusions have been reached, and although Dr Feigin presents his transcription, notes, and general remarks, with great diffidence on this account, the fragment remains a problem which might be of importance to Genizah students, and ought therefore to be presented in this volume. Dr Feigin wishes to express grateful acknowledgment to Mr S. B. Maximon, of the Jewish Institute of Religion, and Rabbi Z. W. Leiter, of Pittsburg, for the loan of needed books.

61 Talmud has הילולא.
65 Talmud omits the מ after the ה. Cf. notes 29, 43.
66 Talmud has שידוע it לברא תחת שבת היריעה.
67 ראה is erroneously written instead of ראה. It must be due to negligence on the part of the copyist.
68 The Jerusalem Talmud, Pesahim 31a.
69 Jer. has יבר. But it seems that some name is missing there. The final letter in the fragment does not seem to be מ. Perhaps the name is מובע מ?
70 Jer. אב, namely, אב, מ, א. The text of the fragment בהב seems to be inferior. See Frankel, MSS, p. 81ff.
71 Jer. has a מ after ט.
72 Jer. את with א.
73 This is copied from Jer. Yoma (44d near the end).
74 Jer. יוהו.
75 Jer. ל is separately written.
76 Jer. הלוהו. But compare Tosephoth Yoma 79a.
77 Jer. מלאכה which is surely not correct. See Tosephoth, ibid.
78 The text is an extract from B. Yoma 79-80.
79 Talmud contains and omits הנמה.
80 The Talmud, as well as the Piskeiim, had a corrupted text which caused many artificial explanations. The text of the fragment has the support of MS which has הכנה הנמה ושאמרו ב.nih יא며.

See: י, p. 254, note 3. According to this, the text of the Talmud should be reconstructed as follows:

The present text of the Talmud seems to be formed by the following circumstances: A copyist omitted the words בהב והלוהו and wrote בהב והלוהו ושאמרו בהב והלוהו... Instead of רבקי when he noticed his mistake, he wrote the words בהב והלוהו above the line. The second copyist inserted the words in the wrong place. When it was noticed that the inquiry of Rab Papa remained without any subject, somebody added בהב והלוהו although the inquiry about this is impossible. See: י, p. 254, note 3.

81 The copyist wrote בהב instead of בהב and placed a circle around the word to indicate that it is wrong and wrote the correct word in smaller script at the beginning of the line above (מה והלוהו) and beneath it (מה והלוהו).
82 This is a usual term in Alfasi and Rabbi Hananel. The fragment omits the inquiry of Rab Ashi.
83 Talmud has וכמה, but MSS have correctly וכמה כמה. See: י, note 3.
84 Talmud has והלוהו which is impossible (Cf. I. Halevy, דמות וראותיהם, vol. ii, p. 475 f.). MSS has והלוהו, but MSS have correctly, as the fragment, והלוהו.
The fragment of the Talmud has been written on the fragment as if it were a participle, but it was scratched out and written above ב, namely, רַבִּי.

The fragment omits the passage from 79a to 79b, the author not thinking it of importance for his purpose.

The fragment omits the passage which follows מִן, which was rejected in the Talmud, and continues with the following passage.
The fragment begins with a heading: "Laws [concerning] Prohibitions of the Fast of the Day of Atonement." Then follow three Talmudic extracts on Washing. Between the first two and the present third section there seems to have been another on the same subject; but at present the space is filled by an extract from Maimonides on entering into the Holy of Holies and the Temple. The last line of this insertion comes just under the first line of the passage on Washing. Between the second passage and the insertion from Maimonides is a note stating that the law permitting bathing in case of pollution, even on the Day of Atonement, is no longer in force; and the authority is a Rabbi Moses, apparently Maimonides. This note continues upside down in smaller script behind the lines. Two line-spaces below the passage on Washing there follows one on Anointing. At the end

99 Talmud adds זבוריرب. For the omission in MSS\(^{1,2}\) see 3. ibid., p. 256, note 5.
100 Talmud has הוהיו, but הוהיו is feminine.
101 Talmud adds אדomite, but it is omitted in MSS\(^{3}\). See 3. ibid., p. 257.
102 The infinitive absol. is omitted in the Talmud, but it is found in MS\(^{4}\). See 3. ibid., note 5.
103 Talmud adds אל, but it is omitted in MSS. See 3. ibid.
104 Talmud adds נסיבתכמההמתחתרשעיה. The phrase is omitted in MS\(^{5}\) and is superfluous.
105 חתאברמאוכ.
106 Talmud has הלוחותא קהל.
107 The wording of the entire passage is not found in the Talmud, but it is extracted from it, after omitting the מנטאמאותךאכליל about which the writer of the fragment was not concerned.
108 The phrase לא WHETHER TO FILL THE ALEPH IS OMITTED IN THE TALMUD, BUT FOUND IN MS\(^{2}\).
109 See 3. ibid., note 1.
110 Talmud has אראמיא.
111 The rest of the passage is omitted.
112 Talmud adds ת والسינא.
113 Talmud has מובטס. Compare Job xxi, 16.
114 Talmud has ומכןאhamster, but MSS have the same text as the fragment.
115 Talmud has correctly מפסים, but also מmisión is possible. See Margolis, The Aramaic Language of the Babylonian Talmud, section 38.
116 The rest of the passage is now missing. It was wiped away in order to gain space for the passage from the Talmud which is written in smaller script. It surely contained the passage about הנשנים in B. Yôma 82a, to which the margin was attached.
117 Although the text is badly preserved, we can with certainty state that it refers to the law about הנשנים in B. Yôma 82a. Since its contents were not found in Talmud, they were written on the margin. Compare note 61.
118 The author decides about the fasting of children as does Rab Huna and Rab Nahmâne. The first phrase is found in Alfâsi.
119 The words are badly preserved, but these words are fitting to the context.
120 This argument is given in תורגמה, 2nd part 45a.
121 This argument is found in Rabbi Ḥananîl and Alfâsi.
122 The following is written in smaller script and is possibly a later addition by the man who used it. He confirms the decision of the original writer. The first phrase is doubtful. Compare the argument of Rabbi Yeshayâ for his decision against the opinion of Rabbi Yôhânân which is essentially the same as given here:

mosk rovin yisheu dilot holmatam deri yihot na'amah
shivili holkum N. 312.)
The word is not well preserved, but there are traces of the letters. Perhaps the questioned letter was 1.

The last letter is not certain, but it fits the context.
of this a line was omitted; and this is added in the margin with marks indicating its insertion. Then follows a passage on the wearing of shoes, the ending of which is mutilated by erasures, circles, and marginal corrections. The text is interrupted in the middle. Then is inserted a law from Maimonides on salting the sacrifices. Then comes a three-fold colophon in which the writer thanks God for helping him to explain these laws. On the left-hand margin is a law about a cripple who is forbidden to use his peculiar shoe on the Day of Atonement. There must have been something about this in the original text, which was removed to accommodate the passage from Maimonides. To the decision on the margin a much confused note is attached. In the midst are a few faint words in Aramaic, relating to the subject, but belonging to an earlier entry on top of which this was written. As we see from the narrowness of the space, both notes were written after the passage from Maimonides was filled in. At the end of the recto are two lines which seem to be the remains of the original text, upside down, and which escaped the erasure. They treat of a subject apparently from Middoth. In the space between the Talmudic passage on the wearing of shoes and the insertion from Maimonides are a few unintelligible words.

116 The restoration is not certain.
117 The restoration is not beyond doubt. If this restoration is correct we may have here an allusion to the leader of the Babylonian section at Fustat. See for this person Jacob Mann, The Jews in Egypt and Palestine, under the Fatimids, vol. ii, p. 101, note 2, and elsewhere.
118 Here follows another illegible word or ligature.
119 The word seems to be a remainder of the former text. The rest is wiped away.
120 The word is not clear.
121 The name of the book is not clear. Perhaps we have here the Alfasí referred to. The letters are perhaps ַ, namely, מָלֶלֶת מַדְרִיחַ. Compare Mann, vol. i, p. 297, note 1.
122 If the preceding suggestion is correct the text could be restored מְרָב חָנֵית רְבּוּב תַּחְתָּן מִשְׁמַרָה.
123 The passage is found in B. Yomā 73b.
124 Talmud אלא, but MS סלעי. See s. d., p. 220, note 8.
125 Here מֵתָא without ש. Cf. note 40.
127 The arguments of Rabbi Yohanan and Rish Lakhish are omitted in the Talmud in this place, but followed at the end of the passage with the introductory word אָסָנְי (ibid. 74).
128 Talmud adds סלחי.
129 Talmud has סלחי, but see MSS א י, s. d., p. 220, note 8.
130 Talmud has Hebrew י. In MS א. See s. d., p. 220, note 8.
131 B. Yomā 74a. The passage which precedes this in the Talmud is omitted here since it has nothing to do with the Day of Atonement.
132 Talmud adds והנה, but it is omitted in the MSS. See s. d., p. 221, note 9.
133 Talmud omits the פ.
134 Talmud has והנה, but cf. MSS א י in s. d., p. 221, note 8.
135 Talmud adds י.ן.
136 Talmud adds גֲפֹרָה גָּפֹרָה. MSS א י have the same text as the fragment. See s. d., p. 221, note 8.
137 The word was scratched out by the writer as soon as he realised his mistake.
138 Talmud adds א.
139 Talmud omits the 1.
GENIZAH FRAGMENTS

Insertions: No. 1: Recto:

151 אלה ביאת [המקרה] ש

152 הד NodeType [קתנה לע] ראה להכנעה להקריס יהו של ראה ביעוד
153 והנה להכלה את א_o (עה)
154 והכלה זה והתכנית המנוהל על הבית והכלה
155 בה נחלש ומיחל לה
156strumentum של שותה בכי [迁移]
157 כי הכלי [ליהו]igits
158 בים הכופים של השעיה כדי 미국ה
159 סמך את להכלה והכלה של ימיה
160 להכלה ימי הכלי [вяз]

Under line 16:

...
XLIV. HALACHIC FRAGMENT

The *verso* begins with a final sentence on the wearing of shoes. Then follows a passage from the Babylonian Talmud on the lighting of candles on the Day of Atonement, and another from the Jerusalem Talmud on the same act when it occurs on the Sabbath. After this there is a blank space and a marginal note. The next passage, on the side, contains passages from both Talmuds, on Eating—that from the Babylonian shortened considerably. This is followed by something about Drinking, interrupted in the middle by an erasure, in which is inserted a Talmudic excerpt in smaller script. On the margin, from the bottom up, is a note on the fasting of children, referring probably to the original text here erased. It seems to be by a later writer, and bears the name of Rabbi Hananel, as well as the names of authorities otherwise minded, though the names and the analysis are uncertain. There is some illegible writing behind and above.

There are thus four elements in the fragment: 1. A main text, dealing with laws on the Day of Atonement, and taken from the Talmud. 2. Marginal notes on decisions touching such laws. 3. Inaccurate extracts from Maimonides. 4. Additions to the main text.

---

159 B. Yöni 74b. Talmud has another apocryphal Mishnah, but it is omitted in Jer. Yöni 44d.

160 Talmud adds אֵלֶּה יִטְבַּר בְּצֻּרָה בְּצֻּרָה וּצְּבַּל. For the text of the fragment see MS on p. 222. Cf note 12.

161 The text agrees with MSS (see on p. 148), while the Talmud has אַרְּרָרָר. See on p. 149.

162 Talmud has שְׁנוֹת, but MSS have אַרְּרָרָר. See on p. 150.

163 We have here the origin of the. See Levy, *Wörterbuch*, vol. ii, p. 420.

164 Talmud adds ...ה. The

165 Talmud adds שְׁמִית. Some MSS have only this and omit שְׁמִית. However MS has the same text as the fragment. See on p. 152.

166 Thus MSS, but Talmud the. For the text of the fragment compare on p. 153.

167 Talmud adds שְׁמִית. For see MSS on p. 153.

168 This is omitted in Talmud and has consequently the singular. For the text of the fragment compare on p. 154.

169 Talmud adds שְׁמִית. But it is omitted in MSS on p. 155. Cf. on p. 156.

170 The text is from Maimonides, but has been shortened. See on p. 157.

171 The first sentence is changed here from Hebrew into Aramaic. The original has והותרו TELEreamble to the text, is in the original and is better fitting than הרות.

172 Original omits 1.

173 Original has reversed order.

174 Original 1.

175 Original has here יִטְבַּר בְּצֻּרָה בְּצֻּרָה וּצְּבַּל. In the fragment it is at the end.

176 Original only 1.

177 Original has instead לָכְּרֵי תֵּחֵי. For see note 157.

178 Original has instead לָכְּרֵי תֵּחֵי.

179 Original reverse order and omits כְּבָּשׁ.

180 Original adds לא מִי חֲפַרְתָּה.

181 See note 157.

182 Original adds וּניִרְמּוֹרַה.

183 The last letters seem to be a ligature and namely, אֶבֶּכֶל. Original has ...כְּבָּשׁ.
No. 2: Recto:

The original is in Maimonides א-כ-ה. It has two inadequate headings.

168 The original is in Maimonides א-כ-ה. It has two inadequate headings.

166 The original is in Maimonides א-כ-ה. It has two inadequate headings.

165 It is a free rendering of the original: מהות השבחו של ברית אלוהים_means_the original.

164 The words written above explain the word המלך.

163 Original quotes עם כל ברית сохрани ממלך. מהות השבחו של ברית אלוהים_means_the original.

162 Original has לא אלוהים

161 Original has לא לא

160 Original has לא לא

159 Original has לא לא

158 Original has לא לא

157 Here is added here. This is a colophon, which is written in three different ways in order to fill in the space.

156 Here is added here. This is a colophon, which is written in three different ways in order to fill in the space.

155 Here is added here. This is a colophon, which is written in three different ways in order to fill in the space.

154 Here is added here. This is a colophon, which is written in three different ways in order to fill in the space.

153 Omitted in original.

152 Original has לקאי

151 Original has לא לא

150 Original has לא לא

149 Original has לא לא

148 Original has לא לא

147 Original has לא לא

146 Original has לא לא

145 Original has לא לא

144 Original has לא לא

143 Original has לא לא

142 Original has לא לא

141 Original has לא לא

140 Original has לא לא

139 Original has לא לא

138 Original has לא לא

137 Original has לא לא

136 Original has לא לא

135 Original has לא לא

134 Original has לא לא

133 Original has לא לא

132 Original has לא לא

131 Original has לא לא

130 Original has לא לא

129 Original has לא לא

128 Original has לא לא

127 Original has לא לא

126 Original has לא לא

125 Original has לא לא

124 Original has לא לא

123 Original has לא לא

122 Original has לא לא

121 Original has לא לא

120 Original has לא לא

119 Original has לא לא

118 Original has לא לא

117 Original has לא לא

116 Original has לא לא
The main body of the text is not simply copied from the Talmud. It does not follow the same order as the latter, even including a passage from Pesahim; it omits portions of passages when irrelevant to the purpose in hand; it combines both Talmuds; and it uses the Talmudic expression מנהרה for a Mishnah from another treatise. Our fragment is thus clearly a codification, perhaps from some pōseḵ, though different from those commonly known. It reminds one of Alfasi and other African scholars. It uses the technical term הבקיאו; regards both Talmuds as equally authoritative; omits unnecessary text; and agrees on the fasting of children. On the other hand there is no explanation of words and phrases; and the text itself contains no decisions. We may conclude that this codification could dispense with explanations and decisions, because it was to be used by a teacher, or with the help of a teacher. The character of the erasures and additions, as above described, point rather to the conclusion that we have here a teacher's notes. It seems not to have been taken from an existing pōseḵ, but to have been composed independently for teaching purposes, and there may have been other pages of the same sort, covering the other holy days. The spiritual leaders of communities were accustomed to teach them the laws concerning each holy day thirty days in advance. Our fragment might be the memorandum of such a teacher; and it might even have gained currency, as a sort of מנהלה in distinction from a מנהלה. (Cf. Levy, Wörterbuch, vol. iii, p. 17.) The Mishnah was not included, because it was already known to the pupils, or more easily available. Possibly Alfasi's work was called מנהלה הראים for the same reason. Cf. Mann, op. cit., vol. ii, p. 297, note 1.

175 The addition seems to have been put in after the space was filled with the insertion copied from Maimonides.

176 It seems to be Arabic. The rest is not clear. "In explanation"... 177 The line was partly crossed out.

178 The word מיטרא was explained by מיטרא.

179 Here reference is surely made to Maimonides.

180 The first letter seems to be certainly א. The second letter, unfortunately, is not clear. The word is apparently a ligature. It was either א, in which case Maimonides was alive, or א, in which case he had already died. The lack of space urged the writer not to be extravagant in titles. רבד הראים is the usual title for Maimonides.

181 For the designation of this work as בורא see Kobs 1, 25. (Cf. Mann, vol. ii, p. 316.)

182 Some words are omitted, namely ...טבריא.

183 The addition to כותב was written after the insertion from Maimonides was made and thus there was no space left for it, and therefore filled in the space in wedge form. The beginning is in Arabic, the end in Hebrew and in the middle are some words in Aramaic.

184 The glossator intends apparently to define what כותב is prohibited. And he states: "It is forbidden only......" 185 The word is badly written and the letters are indistinguishable. From the context we may assume that it designates the form of the כותב which is forbidden to be used on the Day of Atonement. This must be in the form of a shoe, otherwise there is no reason for its being forbidden to be used on the Day of Atonement. Cf. Tosephoth to Yomā 78b.

186 Perhaps the same word is referred to in Tosephoth, ibid. אסנא.
The words are the Arabic

These few words are a remainder of an earlier note in Aramaic.

This is apparently the end of the Arabic note.

This seems to be the end of the note from which few words remained in Aramaic.

Cf. note 188.

It seems that we have here an explanation of ל"ח. Cf. Levy, s.v.
XLIV. HALACHIC FRAGMENT

The fragment in its present state contains the names of Maimonides, Rabbi Ḥananel, Rabbi Judah ha-Kohen, and Rabbi Isaac. But the last one is uncertain, and all four are probably younger than the text, Maimonides at any rate. The text itself is a copy, as may be seen from errors, corrections, omissions and inconsistencies, of a sort very unlikely in an original. No conclusion as to date is possible.

If we look for a likely author, someone from the country of Rabbi Ḥananel, a teacher, to whom a מַגְלָל חַזְרֵית was attributed, we may choose Rabbi Nissim Ga'on, author of דְּרָו וּרְדָו הַרְוָי מֶסֶר הָהַפַּתָּה. See יִשְׁרָאֵל וּרְדָו הַרְוָי, vol. iv, pp. 236–238. By מַגְלָל חַזְרֵית was meant, however, particularly the teacher's comments, preserved by the pupils, and not intended by the teacher for publication. See *Jewish Encyclopedia*, vol. ix, 315 ff. The present fragment is the text-book, to which the comments and their results were attached. Thus the present fragment contains a passage from the Jerusalem Talmud about תָּלְמַד הַבּוֹא which is quoted from Rabbi Nissim by the ‘Arūkh, apparently from his מַגְלָל חַזְרֵית.

The fragment is important if it proves to be a page from the מַגְלָל חַזְרֵית, or even from some text-book. In any case it has a text superior to that of the printed edition of the Talmud, in the sense that it combines the best of the known variant readings; and it may well be the old African recension of this time.

192 The phrase is not well preserved and is not clear.
193 Mishnah Middoth 4, 7.
194 In the Mishnah בִּית הַרְוָי והַרְוָי. There is not enough space for all these. Perhaps we have here a ligature.
195 B. Yoma 52a.
196 Talmud adds ב.

BIBLIOGRAPHY

Talmud Babli, meaning the printed Talmud, Wilna, 1881: Text, Rashi, Tosephoth, Rabbi Ḥananel, Tosephoth Yeshānîm, Rabbi Asher.


For the MSS: דְּרָו הַרְוָי (abbreviated: ל.ר) of Raphael Rabbinowicz, 1871. The Munich MS is designated by a small m, the second MS of the same place by 2, the Oxford by o, the British Museum by l (London), following the Hebrew marks used by Rabbinowicz.

The following Posekim, which partly share the methods of the writer of the fragment, were compared:

Rabbi Ḥananel, Wilna, 1881.
Alfasi, Wilna, 1884.

For the above, see *Talmudic Literature*, p. 49ff.

Forתהלות, see *Mishnaic Literature*, p. 44ff.

For the above, see *Mishnaic Literature*, p. 44ff.

Rabbi Asher, printed in Wilna, 1881.
XLV. LEAVES FROM A NOTE-BOOK

Paper 6\(\frac{3}{16}\) x 6\(\frac{1}{2}\) inches, folded down the middle so as to form two leaves and four pages, all of which are covered with writing in the same difficult cursive Hebrew hand. On verso (b) the postscripts have been written diagonally.

The language is Arabic, with a colloquial tinge, at times very difficult, not only because of the strange constructions, but also on account of the many technical terms relating to wearing apparel and the like.

The date is A.D. 1141-1142.

Recto: (a)

1 אַלָּקֵנִי מַן אֶלְשָׁךְ אֶבוֹ יָעֹבֵד יָקוּב בַּן אָלָדְרָה.
2 אַנֶּה נִיהָב אַלָדְרָה בַּאֲלָדְרָף בֵּית אֶלָדָרָה
3 אַבּ אָלָדְרָה אֵבָּטָה וַתִּתְנַשְׁר עַד אָבּ
4 בָּאָבָטָה אַבּ אָלָדְרָה אֵבָּטָה
5 יוֹקָה הַלַּעְבּוֹת לַעֲבַרְרָה לֵחָה הַעֵבָּרָה
6 מֶן אָלָדְרָף אָבָּטָה הָלוֹ אוֹלָדְרָה
7 הַלַּעְבּוֹת אֵבָּטָה הַלַּעֲבַרְרָה יָקֹּם מַן רַלְּשׁ
8 אַלָדְרָף מַן אֶלְשָׁךְ אֶבוֹ אֲבוֹ הַלַּעֲבַרְרָה בְּנָוְּמִי
9 בַּּנָוְּמִי הֶבָּּה אַלָדְרָף מַן אֲלָדְרָף אֲלָדְרָף
10 אֲלָדְרָף הָלוֹ אוֹלָדְרָף הָלוֹ אוֹלָדְרָף
11 מַן רַלְּשׁ אֲלָדְרָף הָלוֹ אוֹלָדְרָף
12 אֲלָדְרָף הָלוֹ אוֹלָדְרָף אֲלָדְרָף
13 מַן רַלְּשׁ אֲלָדְרָף הָלוֹ אוֹלָדְרָף
14 אֲלָדְרָף הָלוֹ אוֹלָדְרָף אֲלָדְרָף
15 אֲלָדְרָף הָלוֹ אוֹלָדְרָף
16 מַן רַלְּשׁ אֲלָדְרָף הָלוֹ אוֹלָדְרָף
17 אֲלָדְרָף הָלוֹ אוֹלָדְרָף
18 אֲלָדְרָף הָלוֹ אוֹלָדְרָף
19 אֲלָדְרָף הָלוֹ אוֹלָדְרָף

---

1 I.e. “he will write in the name of.”
2 Era of Documents: Tammüz 1453 = July A.D. 1141.
3 I.e. “turnover and make.”
4 See No. XL, Introduction and note 8.
XLV. LEAVES FROM A NOTE-BOOK

The contents of the four pages seem to be unrelated. Recto (a) and (b) and verso (a) refer to marriage settlements, similar to those in No. XL. Verso (b) deals with a case, very interesting but not very clear. Mu'?addal, under the suretyship of al-Labban, buys of Abu al-Hasan—Muslims, all of them—the “offspring” of Janan Nathan Ben Isaac, the Jew; and another daughter of Nathan becomes the property of Abu al-Hasan. Nathan seems to have died or to have been forced in some unknown manner to permit such a transaction.

Recto: (a)

1. The possessions of the Sheikh Abû Jacob Joseph Ibn al-Dhahabi:

2. He will convey the property [which is invested] among the gentiles after three months—

3. Ab and Elul 1453, and Tishri 1454—

4. to his daughter, together with the profit and gain [accruing from its investment].

5. And he will give to the girl what he has of hers, [accruing]

6. from apparel which he caused to be sold for her,

7. and the profit and gain by the year. Of this [marriage settlement the bridegroom,]

8. the Sheikh Abû al-Mu?addal Abraham Ben Obadiah, shall provide

9. three dinârs [mukdâm,] and [six dinârs, me'ûhar,] the rest of the nine dinârs which belong to her. And the condition [laid] upon her [is that], if her father

10. shall not do this, she shall go forth [from her father's house] without any purchase price [from the bridegroom].

11. And the condition laid upon Abû al-Mu?addal [is that] he shall not

12. beat her, nor insult her, nor demand

13. from her the fruits of [her invested] property; for he has promised them to

14. her through her [investments in] apparel. And if he shall demand of her the fruits [of her investment],

15. he shall be liable for three dinârs for the ...........

16. and on condition that he has ........... (?) from her, whereas he promised them [to her] in the agreement

17. [about] the apparel. And each of them absolves his companions [from all liability]:

18. the father, and the daughter, and the husband. And the marriage contract

---

5 Hebrew מז緩tor or else for Hebrew מז緩tor.
6 Hebrew תור, plural of לבר.
7 Hebrew מינך?
8 פנה?
בַּאֲדוּא הַעֲלִיָּהּ אֵלֶּיהַ בַּמִּיּוֹ שָׁוֵהוֹתָה
מִן הָאָמָנוֹת אֶלֶּהָ אֵלֶּהָ נִמְשָׁר אוֹדָה
אוֹלַעֲבַרְבָּהּ לֵילָּהּ לָאָבָה אֲלָמָאָלִים
וַהֲרֹא אֲלָמָאָלִים בֵּית מַנִּיחַ לֹאָה
בַּלֶּאָהָיָהּ עֲבַרְבָּהּ לֹאָה וַהֲרֹא אֲלָמָאָלִים
מַמָּלָאָכֵם אֶבֶּן אֲלָמָאָלִים וַהֲרֹאָה
לֹאָהָיָהּ בֵּית מַנִּיחַ הָבָרָה בָּאָהָהּ
תֹּמַר יָאָהָהּ

Recto: (b)

1. כַּרְצָה רָהֲבָא מִנְיָנוֹ הַנְּכֶשֶׁב
2. בְּנָתַּיאוֹת רוֹדֶהָ בָּנָהָהָו פּוֹדָה צִוַּה
3. צֲרַנַי מֶרֶאָלָאִים לֹאָלֶה הֵצְאָר
4. מַרְאְאַּה מַחֲלָאָהָו רֹוְרַהָו עֵלָּה, דְּרַאָאְרָי
5. דֶּלֶּכַּּל עָבְּרַהָו הַלַּאָהָהָו דָּגַּה; בֵּסַּו דָּב
6. מֶלֶעָפַּהּ וּבִרָוַת הַמֶּלֶעָפַּהּ בֵּלָּאָהָהָו
7. וְקָעַּבְּהָו פּוֹדָה... בָּלַּאָהָה יַלְאָהָהָו ד
8. נַפְשָׁהָו בֵּלָּאָה יַלְאָהָהָו בֵּלָּאָהָה יַלְאָהָהָו ד
9. וְפַּרְאְאַּהּ בֵּלָּאָהָו וּדִינַרְא
10. אֶלְּמָאָן מֵאָהּ בָּבָּהָו רַדָּא
11. אֲלָמָאָלָבָא
12. בַּלֵּעַּּה אֵלֶּה בָּיָהָו מִרְי
13. מַרְדַּהָ בָּרָב[עַזְּיָא] . . . . . . .
14. [חָזְרֵי] . . . . . . . .
15. [חָזְרֵי מֵבָסָא] . . . . . . .
16. בַּלֵּעַּּה יַאָהָו[ד] בֵּרַעְרַהָו אָרַבָּאְנַי
17. נַפָּשָׁהָו לְבָּבָא[ד] מֵלָּאָהָו רַבָּקָה הַלַּאָהָו[ד]
18. מַלָּאָה[חָזְרֵי] שְׁפַּרְי[עַזְּיָא] אוֹכָהָו מַמָּלָאָלָבָא
19. תָּבָּב שָׁמֵא[ד] מַרְדַּהָ בָּרָב[עַזְּיָא]
20. מַרְדַּהָ בָּרָב[עַזְּיָא] רַבָּקָה[וּ] אוֹכָהָו
21. בָּבָּב[עַזְּיָא]
22. שָׁוֵהוֹתָה

9 Vernacular Egyptian Arabic, the postpositive demonstrative da.
XLV. LEAVES FROM A NOTE-BOOK

remains as it is in all its stipulations
as to the meʿūḥār and the nedunyah, and the remaining conditions.
And [as to] the housekeeping: This Abū al-Mufaddal has no
responsibility for any part of it. This Joseph has [the responsibility].
Without cost he shall maintain [Abū al-Mufaddal] in it. He has no
[right to make any]
request of this Abū al-Mufaddal, nor
of his wife for any part of it. Written in the month of
Tammūz 1453.

Recto: (b)
A Hungarian (?) gold disc—five.
And gold rings, and a silver ring, and two silver rings—five.
Two saddles...pearls, a saddle cushion.
A mirror...said to be worth about two dinārs.
A large amber armband [worth] three dinārs, with a gold bezel (?)
A spoon, and a deep bowl, and two collyrium sticks, and a fan.
And a silver cup—three dinārs.
A crystal...for three [dinārs], and a gold...—three [dinārs].
A saddle cushion and a...and a jewel-box—[one] dinār.
The whole [equals] a hundred and seven dinārs.
The clothing:
A silk...of white.
...............gilded—forty.
...............silk,
and...............silk—fifty.
A Jewish...and its hood—forty.
A Labakī (?)...and a Dabikī17 kerchief—thirty.
A silk cloak...and nikāb—thirty-five.
A gilded sun...garment.
A blue kerchief—thirty.
A blue Dabikī—twenty.

10 Vernacular Arabic, balāsh. The pronunciation here indicated would be balāṭsh or balāṭsh.
11 This phrase has been deleted.
12 This phrase has been deleted.
13 I.e. with  for  14  with  for  
15 Deleted, then written above.
16 Hebrew  , “silver,” “money”?
17 According to Yākūt, op. cit., vol. ii, p. 548, Dabik was a place in Egypt, between al-Farama and Tinns, at which a certain cloth was made.
18 A kind of veil.
19  as in line 12.
20  as in line 17.
Verso: (a)

According to Dozy, *op. cit., sub voce*, a kind of taffeta originally of Bagdad.

22 Persian לְאָנָס.
XLV. LEAVES FROM A NOTE-BOOK

Verso: (a)

1 A silk Dabīkī..............
2 and an ‘Attābī............—twenty.
3 A red silk and a Dabīkī kerchief............
4 and a half cloak, doubled—thirty.
5 A Munī’s isābah and a Dabīkī kerchief of white—forty.
6 A Munī’s isābah and a Yemenite kerchief—twenty.
7 A white cloak and a blue cloak—ten.
8 A........garment and a niḳāb—ten.
9 Two kheirchefs, with a........of red—six.
10 A kerchief of Saft and a kerchief from........
11 and four kheirchefs—eighteen.
12 A Dabīkī ‘ardā—five.
13 A red silk skull-cap and ..........twenty-three.
14 ..........and two waist-bands ......
15 The total, four hundred.
16 ............fifty
17 ............
18 A......of brocade.............—fifty.
19 A Dabīkī............—forty.
20 ............
21 A Dabīkī coverlet of white—ten.
22 A pair of pillows: “Prince’s Horse”—thirty.
23 A pair of pomegranate-red pillows, and a pair of........pillows, and a pair of
24 blue pillows. The total of Dabīkī [goods], twenty-five.

Verso: (b)

1 Mufaddal Ibn Abī Sa‘d Ibn Subyān
2 has bought a slave-girl, the child of Janān
3 Nathaniel Ibn Isaac, the price [being] 32 dinārs.
4 The sale of slaves

\[\text{For } \text{منيء (?) from } \text{منيء, the name of several places in Egypt.}\]

\[\text{A kind of turban.}\]

\[\text{The nominal form } \text{بُكَاس as in line 12 of recto: (b). Similarly } \text{خَمْر } \text{line 9.}\]

\[\text{I.e. } \text{وَدَاء}, \text{as in line 4.}\]

\[\text{Cf. Saft Abī Jirja, Saft al-‘Urfā and Saft al-Kudūr, Yaḵūt, } \text{op. cit.}, \text{vol. iii, pp. 97–98.}\]

\[\text{According to Wahrmund, } \text{Handwörterbuch}, \text{sub voce “a kind of cloth.”}\]

\[\text{Above the line: “six.”}\]

\[\text{Hebrew } \text{라도 } \text{نايل.}\]

\[\text{I.e. } \text{مُولَدَة. Why not } \text{بُنْت?}\]

\[\text{I.e. “dark,” Janān is not the seller. He is the father of the girl.}\]

\[\text{There is a strange mark over the ٢, and both numerals seem to have been deleted.}\]
The Muslim dating is unusual, and is due to the circumstance that the seller, purchaser and surety were Muhammadans. Both dates equal exactly Oct.-Nov., A.D. 1142.

35 יִשְׁמָר should have the article.

36 The Muslim dating is unusual, and is due to the circumstance that the seller, purchaser and surety were Muhammadans. Both dates equal exactly Oct.-Nov., A.D. 1142.
5 at present [is] not otherwise than thus (?)..
6 He [now] pays him in this [month of] Rabī’ al-Ākhir,
7 537 [A.H.]36,
8 corresponding to Tishrī, 1454, [Era of Documents]36,
9 two dinārs,
10 and the remaining [thirty dinārs he will pay at the rate of] one dinār
11 every month.
12 And his security is Ibn ‘Abd Allāh36
13 al-Labbān37,
14 and the property of them both.

1 And this [has been agreed upon] together with what it involves
2 in the way of market-fees and auctioneer’s commissions.

1 And this38 Janān has a girl, aged—
2 according to settlement—two years. She remains [the property]
3 of this Sheikh Abū al-Ḥasan39, the
4 seller, instead of [becoming the property of] the
5 buyer.

1 The basic [price is] 34.
2 ........after40 two dinārs.
3 The Sheikh Abū al-Ḥasan39 [takes]
4 from it two dinārs. The remainder is [therefore] 32.

---

36 I.e. “seller of sour milk,” or “brick-maker.”
38 Vernacular Egyptian Arabic.
39 This shows that Janān is not the seller. See note 33. The younger child is not
“thrown in,” but goes to the seller as a consideration.
40 רַעֲב has been deleted.
XLVI. A PAGE FROM A PRAYER-BOOK

Paper $6\frac{3}{4} \times 4\frac{1}{4}$ inches, with writing on one side only.

Hebrew, in cursive Hebrew characters, pointed in a most unusual way which can be due only partly to ignorance. The vowels are here printed as they stand, regardless of the translation.

א artisans אלו האלהים עשה:aisal מהנכים:אושר
שכון תנוшен כל התומאת על עמו:בעשורי רמיה
מלנישים כל התומאת:ברלחית פתריה ומקפים ינש
ינד סלחו נוגה והנהו והנהו:נזור ינש
ברעنتقل ויעלם:רבעים לברך בשיר
הנוקם:זור מעביר זה עד כל ההלוחה ינש
ביני המרעים:עבר
אברה שלך ישראל עוף:ןאבהת כתורת פּלֵח
הקהל והשכימה אהת מכלרה על כל بشכם
בם בן תרנגו וכתל הבהיך לזרוכי נשמה
נעלאו ברךבי (מלגמור המרח) על פעде כיו שים
ינק האורות ימו:โนה בצראה:הלילה
ביני השכימה היות באת שכם:תכל蝲וה
הנהו ובٷה ובlando:עמו
אוכרא על כל הפרים:מקפרים בהם ירחי במקבים
עומק מכבים עאמהו ואוהב:יזמוה אלעפר
מהות פּשכימו בצעים:זיו הרוחהו ירחי:ברך
השם:תבש אובא יבש והאוהבי:ברך
אשים כי היא להב סמו ישאריא:Јן שמע
XLVI. A PAGE FROM A PRAYER-BOOK

A portion of the Yom Kippur service.
The copyist has disregarded the verse division indicated by the rime. There are traces of an initial acrostic extending from מ to נ.

1 Lord, hearken unto the prayer of Thy people, and unto their supplication, who
2 pour out their entreaty, to confess their sins in the gates of Thy mercy,
3 watching, all the multitude of them, at the doors of Thy portals, knocking, behold them!
4 Lord, forgive their shame, their sin, and their wickedness, the mote of their evil judgments, for ever and ever. [They] appeal to Thy favor (?) with the song of their music. A generation whose eyes are raised to Thee from the evening unto the evening.
5 Blessed art Thou, O Lord, that bringest the evenings!
6 [With] a perpetual love hast Thou loved Israel, Thy people. With Law and commandments, statutes and judgments, [hast Thou loved] us therefore accordingly, when we lie down and when we arise. Also in our hearts........by the statutes of Thy will, and happy and rejoicing in the words of the study of Thy Law, forever and ever. For they [are] our life, and the lengthening (?) of our days; and in them we meditate day and night.
7 Lord, give ear to the music of the house of wanderers (?), who speak prayers, and, like the poor, stand up [before Thee]. Admonish (?) in Thy great mercy, which is plentious, over everything. And in the Book of Life let them be written down.
8 Often do they cry out, thirsty and hungry, to put aside their wickedness—the blotting out of their sins, like clouds. [O] Living [God] bring them back; for unto Thee would they return. Remember Thou the love of lovers toward [their] beloved [ones]. Blessed [art]
9 Thou, Lord, that loveth Thy people, Israel! Amen! Hear!
XLVII. LETTER

Paper 8½ × 4½ inches.

Hebrew in cursive Hebrew characters, small but distinct, like those of Nos. XLI and XLVIII, though not identical with either.

The text is written in several directions, in order that the various postscripts and afterthoughts may not be confused. Two of these shorter additions are to be inserted into the text, and are here so printed, with asterisks.

The date is Wednesday, 7th of Tammuz; and the 23rd of Rajab, A.H. 460 (May 28, A.D. 1067), is in the immediate past.

Recto : (a)

'תית

השר והמשמר נושא ומואר עליה ועליה א.starית כובד נב

אחוריה רוחות שת作り את התוררים לאגרנט מתבב, באוהביה לאגרן בת ים

הלאגניר

הוא מייסד והשאלה删書きיה בודקיה בודקיה, ילקיב בורט יפ ח' chụp

וע 개최

והנה סח' ואתה הווהית לאגרן כי אגרי וודא אם נמצים המתים לאגרן

שאוכרים שלוכים ואחרים בין הרizens הטוב וה Atat הווהית בגלאד או חות

והוא

ויב רבעי אלהים הנהית ראותה כמאו כל התיימא אסמנא

מל הרים והמשרדים אשר בה להשלמה ומן כלליו ומן רבים ובם

הוא אגרר הלוי שפוכי פ"ע' ו" אלון אלאגלבי והשמורת הוא בר

א" שפוכי מ"הבר' והלאגניר ולאגרנים ולאגרנים והשמחת מאשך של

יוודים

ויתאר כשי שמשלך שבעואה והשאלה הפרטיה להון והמשרדים

שבעירה וה yardımcı בקורות בויה, תבוא ופל שלא מעצה להד רעש כרי

1 Apparently an epistolary formula, meaning “after the greeting.” Perhaps

‘שזור הרוח = קורא.

2 Possibly for מ"משמר, “despatcher.”

3 Arabic suggests a vernacular form: "ushrin, unless the 1 is transposed from before the 3 where there should indeed be a 1. 7 stands for 3 (_solution), not for 400 as in Hebrew.

4 I.e. of the Hijrah, which equals May 28th, A.D. 1067. The 7 would then stand for 400, nor for 3, as above. ‘סוס might stand for סנה, but there would then be no numeral.

5 The letters, though plain, yield no sense.

6 Arabic.
XLVII. LETTER

A letter from one named Nissîm, in Kaṭyah, Sinai, to a certain Rabbi Solomon Iskanderānî, in Cairo or Fusṭāt.

It is a rambling and repetitious account of conditions in the small and turbulent caravan station on the Cairo-Damascus highway. There is much about caravans. Robbers infest the way. The Muslims have demolished a synagogue (?) and a private house of the Jews. It is as hot as the nethermost Sheol, and the writer's pen is broken.

Recto: (a)

Blessed be the Name [of God]!
1 [To] the Prince, the Dignitary, Exalted and very Eminent, in Name and Reputation, my Lord, his Exalted Honor, the Rabbi [whose name is] written at the side [of this letter]!
2 After the salace* from afar: This [is] to inform the Gentleman [that] I have written at length to the Gentleman a letter, [sent] from al-‘Amiri, the mutasaffir* of the caravan which went [from here] in the company of the wise, the honored Rabbi Jacob, son of Rabbi Is[aac], on the twenty-third of Rajab, 460 [A.H.]. And this is to inform the Gentleman—for I do not know whether the letters reach the Gentleman—
3 that [people] say that they take them away from the runners. And now this [is] also to inform the Gentleman, now, today,
4 Wednesday, the 7th of Tammûz, of the arrival of a caravan of about 150 camel-loads and..........
5 .......... And the merchants who are in it [are] from Damascus?, and
6 from Nablus?, and from Gaza?. And there is in it
7 a Ḥalibi* merchant whose name is Sidi ‘Alî Ibn ‘Abd al-‘Azîz al-Ḥalibi*.
And the Syrians* who are in it:
8 One whose name is Sidi Maḥmûd Ibn Lu’lu’, and [another,] ‘Abd al-Rahmân the Syrian*?
9 and [a few others] aside [from these], and five sheikhs* of the Jews;
10 and the rest [are] individually like what travels in the lists of a caravan.
And the merchants told us
11 that the caravan* of Ḥalibis* would soon arrive, with the help of God—
His Name be blessed!*—And because they have not found for themselves any leader, so

---

8 The context indicates Aleppo, but there appears to be no authority for such a form.
9 Modern vernacular Arabic form.
10 For حَلَبِيَّة, حَلَبِيَّة.
11 Here the Hebrew word רבעא instead of Arabic דְּרָבָעא.
12 For حَلَبِيَّة, plural of حَلَبِيَّة. Cf. note 8.
13 본עור הפסAdobe.
Recto: (b)

Recto: (b)
XLVII. LETTER

17 that [they may] depart from Damascus, they have, not journeyed from there; but with the help of God—His Name be blessed!—the caravan\textsuperscript{11} will soon depart from Damascus according to the report of the merchants. And what prevented sending the runner immediately upon the arrival of the caravan mentioned: [It was] because there are here labor requisitions on account of building the hill (?), and not a man can be found in Katyah\textsuperscript{14}; for they have fled for fear of the labor requisitions. And those who were found were seized in the labor requisitions in building. In the way of merchants of Damascus, there are about 35 sheikhs. And from Aleppo\textsuperscript{15} there is a merchant who is [named] Sidi 'Ali Ibn 'Abd al-'Aziz\textsuperscript{16}. [There are] about five sheikhs\textsuperscript{7} [of the Jews]\textsuperscript{12}! And [from] Syria\textsuperscript{18} [they bring] soap and almonds\textsuperscript{19}. And [the] Nablus [party]—There is no [use] in continuing [this letter], except to supplicate and to pray to God—His Name be blessed\textsuperscript{20}!—[that] He will send unto the Gentleman a blessing, until no breath is left in his soul\textsuperscript{21}, broad, and wise, and full of knowledge, and fear [of God], and in the soul of [those who are] prepared and summoned. [Signed:] The insignificant Nissim.

Written in haste, with a broken reed,
on Wednesday, 7th of Tammuz.

\textit{Recto: (b)}

1 And this is to inform the Gentleman that no runner was found in Katyah to inform the Gentleman about the persons\textsuperscript{11} of this caravan. Therefore we have not sent the runner to bring news. And be it known to the Gentleman that the inspector\textsuperscript{7} has held back\textsuperscript{22} about the equivalent of\textsuperscript{23} four loads\textsuperscript{7} of Mahallah and Manzalah.\textsuperscript{24} *But, however that may be, the Mahallah and Manzalah way is a sea-way. So farewell\textsuperscript{25}.

3 And it [will be] necessary tomorrow to weigh them and know what their value is. And one of us will go to Manzalah and to Mahallah to collect their value. And the inspector is saying that he is holding\textsuperscript{26}—wishing to hold—the money here until\textsuperscript{27} the arrival of a letter from the Gentleman [directing him]

\textsuperscript{11} I.e. "until he dies."
\textsuperscript{12} For הביא, הביא.\textsuperscript{22} Above the line.
\textsuperscript{13} Above the line.
\textsuperscript{14} There are several Mahallahs, the most important of which lies at the center of the Delta. Manzalah is perhaps the village on the lake of that name.
\textsuperscript{15} Obscure, like the preceding passage. This sentence is written on the margin, and its insertion may be intended here. There is a sign before this sentence, but none after מהוןיא.
\textsuperscript{16} For ישבע?\textsuperscript{26} Above the line is יחזיק, apparently והזז "I will fix it up."
The modern colloquial Cairene form of Isma'il. See Willmore, *The Spoken Arabic of Egypt*, 2nd ed., p. 27.

These forms seem to have 47 — for 49 —.

This substance, *קלימה*, is mentioned three times.

For 49 — קלימה? —

This sentence is written in the upper left-hand corner of the fragment, and its insertion may be intended here. There is a sign > after כלך, but none before this sentence.

Quite plainly with prefix י, as in Syriac.
5 to pay him the money. For he said that a letter had come to him from Isma'in 28 Shāwish [saying] that the Gentleman did not wish to send over any
6 reckoning of what Hākhām, the son of Rabbi Isaac, had done. And the inspector said that on account of the Gentleman he would hold the money here
7 until the arrival of the letter of the Gentleman. And because they had not weighed (?) 29 the loads, [and would not do so] till tomorrow, therefore they would not send (?) 29 the...........
8 in the company of the mutasaffir 3 of the caravan 11, Ahmad Shūmān. But with the help of God—His Name be blessed!—as soon as we weigh the loads, we shall send all—*But truly I shall send this........ 30, with the help of God—His Name be blessed!—the........ 30 of Katyah 31, and everything with special care— 32
9 with very special care. And I, the [humble] servant, must go in the company of the Mahallah [caravan] with the help of God—His Name be blessed!—in any event 33. And the honorable Rabbi 34 Jacob Kohēn—May God keep him 35!—
10 is prevented 36 from going in the company of this caravan, because they have torn down the house, and his wife [would be] alone among gentiles. And furthermore:

Recto: (c)

1 Now we have heard that with the help of God—His Name be blessed!—
the caravan of the Aleppo 12 [company] will soon arrive 30, with the help of God—His Name be blessed!—
2 that already the road has been put in order 36. And also I inform the Gentleman that the house 37 which is here [in] Katyah
3 has been torn down, all of it; and [that] they have brought accusations that it was near to a mosque 38; and also
4 that more than 50 perāhīm 39 [will be] necessary in order to [re]build it.
Therefore
5 the inspector has said that he would give us another place in which to live. And in this [way all question as to]
6 the confiscation of the house 37 will be prevented; so that there will be no longer [any] confiscations, nor [any]
7 troubles 40. And we are in the midst of the greatest heat of the lowest Sheol,
8 in this heat of Katyah. So farewell.

37 Here at least the word means "synagogue." Cf. line 10, just above. The expression is intentionally cryptic.
38 Arabic جال.
39 I.e. "dinars"?
40 Literally: "words," "affairs."
**Recto:** (additions)

A very numerous and able Portuguese-Jewish family. See *Jewish Encyclopedia, sub voce.*

---

**Verso:**

A very numerous and able Portuguese-Jewish family. See *Jewish Encyclopedia, sub voce.*
And, in order that nothing may happen | while I am going to Mahallah, it is necessary that Rabbi Abraham Pinto—May God keep him!—should be kept here. And on account of this I have not gone to Cairo. So farewell.

And now the house shall belong to the Gentleman, and the possession [shall be] the Gentleman's. So farewell.

I (?) have stipulated with the runner that he shall reach Cairo Friday, after midnight.

And the wise Malki'el(?), pure soul, has gone to his [everlasting] peace. So farewell.

And behold I have made known the matters in detail to the Gentleman. So farewell.

[To the Prince, the Dignitary, Exalted and very Eminent, in Name and Reputation, my Lord, the Wise and Intelligent, his Exalted Honor, Rabbi Solomon Iskandarani.........................................................

From Katyah to Cairo.
XLVIII. LETTER

Paper 8\(\frac{3}{4}\) x 4\(\frac{1}{2}\) inches.

Hebrew in cursive Hebrew characters.

The first marginal addition is in the same hand as that of the body of the letter, and merely continues the same. The second, in a different hand, protests against the unwarranted presumption of the letter. The third, in an extremely difficult cursive hand, and in Arabic, unintelligible save for a word or two, closes with the signature כבירא לאברהם קרסעברי "Abraham Castro." This is therefore the writer’s own language and script, the body of the letter having been composed and penned by a scribe. In two other places there are brief combinations of letters, the purpose of which is not apparent.

Unfortunately there is no date.

... ישראלה לשם והנהלא נבורי חרב שלחנה
1
מלעלאה רבי שלמה כולה אהרן יהושם ישלח על כל מה ואן
2
להמר מקח השלם הלוחות השלם כשל חסרורי והבניאו על עזר השלם
3
ושביחותוشبחי לאון תכלית ולאון וחוטייל לוחות השלם על כל כמה createAction
4
כש שחרייבו חבשון ורישףו על אום אתי אלרב קבדל ... בשם זמנ
5
וא באתי אום חוכלת קזכנה (או גרובלה כארה היה והכנתו עלحاול) ...
6
יכן טעלו חمدرיפ אעפעיא ריש' מר' רער פַּגון ר' אשר יער מוב
7
לובבו בלב עת מים עם נננץ בכרות ובפרט המער זכר והאורה לא טמע
8
מנהיג בחכ מדרים את אתיוע נחת moundח מערהו אדר ובר יéconom
9
כבר יושב לדרורי והחותו מבנאהנהו טנבעלпу על נקמי ברא מהוה
10
התרוסון התרגוי אטש ראהלת מיוהות פ מעמד ספנות דרכיה דבורי
11
Beth acab פי עלו אל אוהמב ללהקים בו בר מעמד עברית שירוהו א
12

1 Aramaic.  
2 Aramaic.  
3 Cf. Isaiah xxvi, 12.  
4 Cf. Isaiah lvii, 19.  
5 Cf. יושביות.  
6 חלוקים?  
7 של י_PWR.
XLVIII. LETTER

A wheeling, reproachful, almost threatening letter from one, Abraham Castro, in Jerusalem (?), to an eminent and powerful man named Solomon, in Fustat (?), asking him by employment or credit to aid a certain Isaac Kajji, who seems to have become estranged from Solomon and then to have fallen upon evil days. Merchandise given Isaac from the common stock in Fustat (?) is to be paid for by later gifts to the treasury in Jerusalem (?).


1 [To] the Prince, Eminent in Name and Reputation, our Master, his Exalted Honor, Solomon—May his light shine!

2 From the Great God [cometh] all peace. The Lord of Peace grant peace to you and to us! Amen.

3 Inasmuch as it is the custom of peaceful men to pursue peace—The word "peace" occurs twice in succession in the books of the Prophets, upon whom be peace!

4 and [inasmuch as] we praise [peaceful men] with boundless praise, and if it is one's duty to pursue peace with all mankind,

5 how much more do the quest and pursuit of it become the duty of such as have received at any time

6 or in any way a favor, great or small, such as we have observed to occur in the case of the intelligent

7 and eminent gentleman, [one] of the influential men of Palestine, the honorable Rabbi Isaac Kajji—May he be acceptable!—the goodness of whose heart

8 at all times and seasons is known, and also how he found himself involved in troubles and in a period of difficulty. Now my Lord has not required

9 good in all matters: whether because [Rabbi Isaac] was hasty in demanding his money, which was in the hands of my Lord,

10 in order to make his return journey—Indeed, because he was delayed by you, he became involved in a great loss in connection with those bad figs which my Lord (?) saw when he was here—for some other reason. But in the second place, [Rabbi Isaac] made an appeal [to you, both]

11 in direct conversation and through the mediation of friends, to encourage him not to waver. [He asked you] by any sort of employment or
of the first three persons are used interchangeably.

Margin: (a)

The second and third persons are used interchangeably.

Arabic.
XLVIII. LETTER

literary work to restore the support of his house, as one of [my Lord's] relatives and admirers. But my Lord (?)
did not give ear to his words. Then he, [Rabbi Isaac,] when he had lost what he lost—the small
profits of those evil times, and the expenses of the houses and the daughters [being what they were]—collapsed, and his hand wavered;
and he chose to return to my Lord as originally planned, to be [his] beloved and trusted [friend]. And he sought to employ
the conversations of friends, [that] they might address themselves to you, Sir, concerning this matter, in order that he might approach [you] and that [you] might aid him in every thing
which the eyes of [my Lord's] wisdom might indicate; for there is no lack [of ability] at all in him. Therefore I, as one of those

to [my Lord's] subjects, make supplication and give counsel with a perfect heart. May [my Lord] see some proper arrangement for helping him
by every sort of usefulness, whether......him in some sort of employment by which he may find rest for his soul,
or else giving him, by the hand of my Lord (?), from the common stock, some sort of merchandise, in a kindly spirit, which he may sell here
and [thereby] gain a little of what he has lost. And even though [my Lord] gives it to him on credit, the price must be low. And he
will deliver its equivalent here toward the needs of the treasury. And let [my Lord] not fear anything; for his business at all times brings in money, and royal money too. But the thing that is desired of my Lord (?) is that he give in a kindly
spirit by his own hand, without [the mediation of] other hands, and [thus] be close to [both] capital and profits. In
short, let [my Lord] be everything possible [to him], for thus he will gain him, by gentle speech,
as a friend and servant for ever and ever. And let not a thousand friends be many in your eyes; nor let one
enemy be a small thing in your eyes. My Lord is wise, and knows the purpose of things, and the manner of advantageous approach, and how he may benefit [this man] in such a way that he will become a bearer of the flag of his praise for all eternity.

Margin: (a)

And let [my Lord] not seek to affront him—God forbid!—for his soul is bitter by reason of the smallness of [his] profit and the costliness of food and maintenance; and no man is to be blamed for his suffering. Now I have dilated upon this matter

From now on, very uncertain.
Margin: (b)

ם"א [ו]ך לְבָּנָה מַחְשָׁבָה זָהָר
אָשְׁר אָדוֹנִי הַחֲכָם מֵעָלָם לְאָדַּר [זָהָר ๒]
נַגְּדָה נְקֵשָׁה וְדַבְּרִי יִשְׁרֵי לֶמֶנֶנוּ [תָּבוֹא] ה
הַמִּלְיָם תְּלֵין בְּרֵךְ מֵוָסָא וְאוֹרְחוּת צְדוּקֵי חַלְשֵׁם
נַבּוּן יִנְעֵג אֲנִי עֲרָד הַזָּהָר יִשְׁלָח עָרִי מַכְּדַרְיָה שִׁמָּה
בְּרֵךְ בְּנֵפֶשׁ זַעְמֵי וּזְעֵמֵי

14 Or “son-in-law.” 15 Job xxix, 22. 16 Psalm xxiii, 2.
17 Psalm xxiii, 3.
18 The adjectives are uncertain, and ought in any case to have the article.
XLVIII. LETTER

because my purpose to further his welfare at all times is evident and well known to [God]—Blessed be He! But if [my purpose seems to be] hidden from his eyes, then, I pray, let his father-in-law—May his light shine!—the wise and peaceful, visit [Rabbi Isaac] in peace.

And furthermore, may these my words be acceptable, and may they receive his attention: "And my speech distilled upon them." But [as for] you, Master: May you enjoy an abundance of peace. From [the Lord] I ask it "beside the still waters."

May He guide him "in the paths of righteousness" because of his beautiful, pure soul, the soul of one faithful in his covenant.

[Signed:] The insignificant slave, Abraham Castro.

Margin: (b)

1 Who dares to utter words [of reproach], seeing
2 that our wise Master from time out of mind has never neglected any matter,
3 great or small. And his words are just to those whom
4 "That thou mayest walk in the way of good men, and keep the paths of the righteous."
5 And thus may "the Lord answer thee in the day of trouble." ...Send His help from the Sanctuary.
6 Blessings by (?) the soul of the insignificant
7 Amen!

19 Psalm lixxviii, 37. 20 For הָנְרֵי? 21 Proverbs ii, 20.
22 Psalm xx, 2. 23 Psalm xx, 3.
XLIX. LETTER FROM A LADY

Paper 8 × 4½ inches.

Hebrew in semi-cursive Hebrew characters, very regular and beautiful, but badly faded. The text could be read, however, in an especially prepared photograph, the work of Mr George R. Swain, Technical Expert in Photography at the University. It was doubtless written by a professional scribe.

Recto:

 ineff <br> ריה
מכת החמר האדום וסרגר
5 אמה שומירת היהים ושלאה יאורי וצרה בבני וי והמון עמים כל 2 עמים י الأربعاء בחשש רב<br> 4 Ambient, עבר יayment או אחר היה, י"לنزרא ויתברתי בני עמים שב<br> 5 הנקף מתוחלא לאמלא, כי ובא לגבים באליה ושדרתי אחתי ברוך היה. 1
שנהר
8 על כן הנהו עמך טעם עני כדי רבים בעיבים נג צמאות
9 ויתו ויתו ושמש של המרך של מראמה עצה וכרה לכל שברות ורדת על כל זה שלת<br> 10 היה שממעור שרותיך בין מחרב ובל כל אשר לאים ויכ.<br> 11 נפשי ומצעים וoooooooooo<referrer>בנהר bevורה וגו הב פנוה מחכים כי שבלו</referrer>
12 מלבושי בעה ואת ורבר יא של אחד ויהי שפתח עלי עני וה.Requires<br> 13IAL, ישלח לא ידבר מעצוי ענו כי שומת רחוקה ילך מ친 ויתינו
14 שוחק לכל עמי ומעון הלמים יישארת מנוסה יי האדום וגו מעזה

1 II Samuel xxiii, 8.
2 Hebrew forms.
3 תשם נברך.
4 For ráchôn.
5 I.e. "you."
XLIX. LETTER FROM A LADY

A letter addressed to a certain Rabbi Abraham Skandarānī, “The Alexandrian,” by his aunt, an unnamed lady who has fallen upon evil days and desires his assistance.

Many Old Testament phrases are interwoven, in the manner of one who reads the Scriptures much, and has no style of his own; but, as this is unconscious, the references have not always been given in our notes.

Recto:

Blessed be the Name [of God]!

1 [To him] who sits in the seat of Taḥkemōnī,1 him, our Refuge, Mighty, Wise, Perfect, Head of the Academy, and Head of

2 the city (?) the Exalted Honor of the Rabbi Abraham Skandarānī, Light of Israel.

3 With the granting of preservation of life and peace let him be cared for, and let him be remembered among the sons of life2 and sustenance2, together with all

4 the people of his holy company.............to inform him of the doings of that evil, bitter and hasty man,

5 and of my cruel fate which, after I had descended into the lowest depths of destruction [which assailed me] from every side and quarter, and had imagined [that]

6 perhaps the days of evil had passed, and had said: “The Name [of God] be praised3! Enough of my sufferings! I have betrothed my son to a maiden of beauty!”—

7 my dancing was changed to (my) lamentation. For thieves entered my [house] by night and robbed me. But blessed [be] the Name [of God], who decreed

8 for me also this, to taste the flavor of my sin. I and my son are naked, hungry—and thirsty.

9 And instead of (?) being a delight unto all the earth, now I [am] an [object of] shame to all my neighbors and those who see me. But in spite of it all,

10 may the Holy Name [of God] be blessed, who delivered me4 and my son from their sword; for all that a man hath will he give for

11 his life. And as regards your grandmother.............according to the definition of healthy women; but her also did my misfortune strike. For they carried off

12 her clothing. At present there is nothing new [to ask], except to pray his5 presence that he will open upon me the eye of his5 oversight.

13 Perhaps he5 will save for me something from his5 brethren, Sir, for it is to me an hour2 of great need. And I have become

14 dust unto all my people. And as regards the pupil, Israel, he kisses the hands of the Gentleman5, and he is still (?)
Margin:

 Verso:

גניזה פרגרנטס

וְיָּדֶּּל אֲגֵר אֵלֶּּל תַּהֲרוֹת הָאָדוֹם הָשֹּׁאַר הַשָּׁמְשֹׁרֶתֶּן הַשָּׁמְשֹׁרֶתֶּן הַשָּׁמְשֹׁרֶתֶּן הַשָּׁמְשֹׁרֶתֶּן

6 contains the name of some coin. One thinks of קְרוֹשׁ, plural of קְרוֹשׁ, the modern "piastre." But 30 piastres is too small a sum (about $1.50) to complain of losing. Also, the word is supposed to have been borrowed from Germany or Austria (גרוֹשִׁין) in comparatively recent times.

8 קְרוֹשׁ.
studying with the learned Rabbi Isaac Ṣabāḥ, because with him there are studying pupils of
the Academy, and not with any other. And I have not experienced a kindness from anyone but him;
although, to be sure, words of strife have passed between him and me concerning the daughters of my husband
.............the betrothal after I had lost more than thirty............
in the betrothal at the time when I sent [you word of it ?]. And I am unable to finish putting up the dowry of the maiden.
But this also [must be] for the best. Greetings from the bitter and sighing, bereft and lonely woman, who is forced
to sign [this letter] with tears in large measure: the Lady, your Aunt.

Margin:
............15th of Ṭēbhēth.

Verso:
...........................................

May it reach the hand of the Most Eminent Oak, Crown of the Law and the Rabbis, the Pious, the......Exalted Honor of the Rabbi Abraham Skandarānī.

9 Vernacular Arabic, sīlt, for classical سِيْلَةٌ.
10 These words in Arabic.
11 Hebrew.
12 These words in Aramaic.
13 הֵבָרוֹן ... כָּבָרָה מַעַּלָּת הַרְבָּה.
L. THREE LETTERS OF COMPLAINT

Paper $45\frac{3}{4} \times 64$ inches.

Hebrew in cursive Hebrew characters.

The three letters which the fragment contains are all in the same hand, and were doubtless written down by the same professional scribe. The first fills one hundred lines, of which lines 1–34 and 41–53 are rimed, the rimes being indicated by short diagonal strokes. The second letter occupies twenty-five lines, and the third letter forty-four lines.

Many biblical phrases are introduced, paraphrased, or hinted at. Not all have been indicated in the notes, for the reference is often remote.

The paper bears a watermark of the familiar hand-and-star variety, employed by many manufacturers, in France, Switzerland, and Sicily, between A.D. 1490 and 1590. See Briquet, Les Filigranes, 1907. If the Moses mentioned is indeed Moses di Trani, our fragment may be accurately dated toward the close of his incumbency at Safed, 1525–1535 (note 72), and may even have had something to do with his apparent removal. He did not die till 1585, fifty years later.

1 השלחא יתימו, etc.
2 עלא בני חזקיהו מלומלשת הל הלא אתו על עמדה דרכי, etc.
3 עד שגונת הל לפרסה עלא מצוריתו הדבויים של חבורייהם.
4 אמר למדורים, עלא מצוריתו הדבויים של חבורייהם.
5 קוהרי הל וכי חומם נספורים כראן עליי הברה הדבויים "כשאירה הל לחרף עלולה וחלות מעשה.
6 הלأخبارו הורה אלחזר והארה אתיי הלחרף עלולה והחלות מעשה.
7 מ msm שמלת שיש "עודות בוקה אמרים ולמה לא חורתי עם.
8 הבפורי בחלף בוקה שמאט מתחנה עם האורוים "הדשב.
9 שאורונה בניו פרת תלמידו או Москва הם מתחנני והלמודך "לא נפצל אמר לה חמי נפצל המתמטיס עלתם עליי מצוריתו".
10 אל אמר אמורי היה חותר והורו "הלחימ חסנין הלמודך והורו "עלayne.
11 אל שטיבים חוריachers נפצל "הלחימ והח实体店 מחברך חנבל "וזא.
12 מתרנתק חוכל, אמאף קצאת מג استراتيجية חודה חורי חנבל.
13 For Hosea viii, 10.
14 For Hosea viii, 5.
15 For Hosea viii, 10.
L. THREE LETTERS OF COMPLAINT

These three letters complain of the conduct of a certain Rabbi Moses, the dayyān of Safed in Galilee. If we are to believe the writers, he was a rather unusually vainglorious, selfish and unscrupulous person, guilty of many acts of tyranny, misappropriation and corruption, and responsible for the perennial Safed Meat Scandal.

It is difficult to recognise in this Moses, the Moses di Trani who was Rabbi of Safed from 1525 to 1535. But our Moses was the immediate successor of a certain Joseph Sarakossi (or Saragossi), as we learn from line 137; and Moses di Trani was a successor, possibly an immediate successor, of the Joseph Saragossi who organised the community of Safed in 1492; and the identification is thus not unlikely.

The addressee of the letter is an unnamed Egyptian nāgid, at Fustāt(?). The beginning of the fragment, which might have revealed his identity, is unfortunately missing. The writers are all people at Safed, whose names are duly signed. Many interesting names appear.

1 .................................................................
2 three days, and........................................
3 over his sons. And the Holy One—Blessed be the Name!—was inviting them
4 while I bore my affliction, and did not spare myself, cruel that I was, and while
5 men were hemming me in and surrounding me, the injury [which] they
6 [were] reading, without their being protected2 from taxes3 and other things, as [are] the rest of
7 those who study the Law, with other [teachers], if only [to the extent of]
8 lightening their [obligations] and relieving them a little
9 from “the burden of the King of Princes.” And I stood in the congregation and said: “Why do you not behave toward
10 my friends properly, as you behave towards the others?” and they replied:
11 “Our Master, the Nāgid, has exempted the pupils of Rabbi Moses; and
12 if we do not receive [taxes] from
13 his pupils nor [from] your pupils5, we have no [people] from whom we may receive [taxes]. We are [thus merely] placing upon [your friends]
14 the burden of others.
15 If this matter proceeds from our Master, to strengthen the fat and drive out the lean, it is our duty
16 to applaud; and we shall accept your decision. God forbid that the throne of your Honor should be outraged, and the sheep
17 of your pasture injured.” And I shall recount something of the manner of his Honor, the dayyān, [above] mentioned, [in dealing] with me.

5 For פּוּפָלִים "pupils"?
A scholar who refuses to conform to the majority opinion.

Isaiah xlv, 10.

For further information.
He has oppressed me in my downsetting and my uprising, reckoning as nothing every man opposed to him, having recourse to the deed of Cain in order to be the only one in the world, as if there were no one beside him, and everything were as nothing before him. And before the common people he says shameful things about [everyone] but himself, uttering slanders and speaking in his pride, and boasting with his tongue: "Who [is there that] teaches like me?" and "He who rebels against the word of my mouth shall be treated as a disobedient elder?" He voids water upon holy things, pours contempt upon men, outrages the honorable, brings weakness upon strong men, saying: "Whosoever shall exalt his horn before me, him in anger shall I outlaw, and in my wrath overwhelm with the fire of battle." He says: "My counsel shall stand, and I will do all my pleasure," and "Who is he that will dare open his mouth in my presence?" And against all the leading men he raises his hand, that he may gain honor for himself by the shame of [his] associates. And everyone who transgresses his decisions he forthwith outlaws; and he does as he pleases, that he may magnify and exalt himself. And if people say to his companions and those that know him: "Why does he do this?" they reply thus: "He has the power to do even what is contrary to legal custom; for as soon as he was appointed and made Head [of the Academy], he exalted himself to [the dignity of being] Head of All. And to him whom he desired, he gave to drink the waters of new wine; but to him against whom he was angry, [he gave] wormwood and poison. Woe unto the generation which has this for a leader! [A man] who casts his injustice in its face. And although sound men—and there are many such—defend his doings, [nevertheless] his companions and his flock make sport of him. They let him do according to his custom, the custom of Jehu. There is no blame for the madman, even though he works with design and cunning. Truly, his report has gone forth in the land, and his character is recognised for all time. This is what his friend says of him, about the difficulty of his justifying himself: for [him] to turn humility into folly. How has the folly of this [man] profited him in this world? And because of this the Law has been desecrated, and its crown brought down to earth, and its honor has ceased. Behold, the honorable Rabbi Ishmael came from Damascus. He had been dayyān among them [there]. And he had published abroad

10 For רבביו. 11 This sentence is in Aramaic.


" דְּבִרְתָּי הָוָהוּ וּפֹרֵר על עֵצֹת כַּלַּא לַדָּרוֹ לָהֳרֵי יִשְׂרָאֵל וּרְדוּשׁ בּוֹמָן 36
" פֹּתַּשׁ וְכַהֲנָאֵהוּ כָּעָנָא הַקּוֹדֶשׁ שָׁמוֹא אֲדֹנָא לֶא יְרוּשָׁלָא בּוֹמָן 37
" דְּרִי שִׁפְּיָנָא וּחָרֲלָא וּרְדוּשׁ תּוֹחֲלָא תּוֹךְ וּרְדוּשׁ בּוֹמָן 38
" בְּיָבֶּל עַל סְלֵפָא לָכֶּדֶר תּוֹחֲלָא וּרְדוּשׁ תּוֹךְ 39
" דְּרִי אֶנֶּהוּי וּכָלָא הַכָּלָא רַחֲלָא לָא נַגָּפַאו " דְּרִי שִׁפְּיָנָא עֶמֶר תַּכָּא 40
" בְּפֹּתַּשׁ וְכַהֲנָאֵהוּ כָּעָנָא הַקּוֹדֶשׁ שָׁמוֹא אֲדֹנָא לֶא יְרוּשָׁלָא בּוֹמָן 41
" שֶׁחָרָא כָּלָה בָּאֲנָא נַגָּפַאו " בְּחָשָׁב עַכְּשׁי כַּכָּא 42
" נַגְּמַגְּא " הַכָּבָּשׁה וְהָוָהוּ " לִחָמַפְתִּהְיָא לָקָלָא " אֶּאַוָה וּרְדוּ שָׁתָא 43
" מַזַּמַּזְמַמְתָּא " תַּלְמַדְיָאָה תַבֵּכָא לָא כָּלָה " בְּזָה וְיֵשֶׁאׁו אַחֲרָא כּוּ 44
" אֶּאַיָּ הַכָּבָּשׁ שֶׁבַּמָּה לְצַאָאֵת דְּרָא רַחֲלָא לָא מָוָה 45
" לָא אֶּאַיָּ הַכָּבָּשׁ שֶׁבַּמָּה לְצַאָאֵת דְּרָא רַחֲלָא " אֶּאַוָה " שֶׁבַּמָּה מְפַרְמַפְתָּא " 46
" לָא מְפַרְמַפְתָּא מַקָּסָא " בְּךָתֶאָא אַצְּלַאָדְיָא " נִגְּמַגְּא " 47
" לָא כּוּ הַכָּבָּשׁ שֶׁבַּמָּה לְצַאָאֵת דְּרָא רַחֲלָא " אֶּּאַוָה " שֶׁבַּמָּה מְפַרְמַפְתָּא " 48
" מַזַּמַּמְתָּא " לִחָמַפְתִּהְיָא לָקָלָא " אֶּּאַוָה " 49
" לָא מְפַרְמַפְתָּא מַקָּסָא " בְּךָתֶאָא אַצְּלַאָדְיָא " נִגְּמַגְּא " 50
" לָא כּוּ הַכָּבָּשׁ שֶׁבַּמָּה לְצַאָאֵת דְּרָא רַחֲלָא " אֶּּאַוָה " 51
" לָא מְפַרְמַפְתָּא מַקָּסָא " בְּךָתֶאָא אַצְּלַאָדְיָא " נִגְּמַגְּא " 52
" לָא מְפַרְמַפְתָּא מַקָּסָא " בְּךָתֶאָא אַצְּלַאָדְיָא " נִגְּמַגְּא " 53
" לָא מְפַרְמַפְתָּא מַקָּסָא " בְּךָתֶאָא אַצְּלַאָדְיָא " נִגְּמַגְּא " 54
" לָא מְפַרְמַפְתָּא מַקָּסָא " בְּךָתֶאָא אַצְּלַאָדְיָא " נִגְּמַגְּא " 55
" לָא מְפַרְמַפְתָּא מַקָּסָא " בְּךָתֶאָא אַצְּלַאָדְיָא " נִגְּמַגְּא " 56
" לָא מְפַרְמַפְתָּא מַקָּסָא " בְּךָתֶאָא אַצְּלַאָדְיָא " נִגְּמַגְּא " 57
" לָא מְפַרְמַפְתָּא מַקָּסָא " בְּךָתֶאָא אַצְּלַאָדְיָא " נִגְּמַגְּא " 58

12 Zechariah ix, 16.  13 Zechariah xii, 3. But here correct to בָּאֲנָא.
14 Micah vii, 10.  15 Talmud, Shabbath, 34a.
16 Talmud, Baba Bathra, 16b.
17 This clause is in Aramaic.
18 Cf. Genesis iii, 15.
19 Talmud, Baba Bathra, 16b, where however we have "in the hour of his suffering": שֵׁם אֲרָא נַגַּפָּא בּוֹשָׁנָא וְעֹשָּה.
L. THREE LETTERS OF COMPLAINT

36 [certain] words of the Law, and taken upon himself a vow to go and live in Palestine. And he preached publicly
37 once or twice. And, because [Rabbi Moses] was jealous of him, he commanded that no man should preach publicly
38 until he had made peace with him, and he had given him permission beforehand. And this was done in order that his name
39 only should be noised abroad. And he next outlawed every one who listened to instruction from him
40 or from others; and many things like these, [such as] were never heard of [before]; until the common people came to be
41 saints in their own eyes, without learning the Law of the Jews; and, instead of
42 the Sons of the Law being as stones of a crown lifted on high, now they are reckoned as burdensome
43 stones, and as mire of the streets, [fit only] for shame and derision.
If harlots paint each other's
44 faces, should not the pupils of wise men [show] even more [mutual helpfulness]? And after [all] this what is a poor man
45 like me to do? And truly, even though this man has deprived me of
good (?),
46 I have not wished [of myself] to bring gossip, nor to pursue [him] to [the point of] accusation. Verily I was compelled
47 to [do] this by the memory of the cause by which enmity was established. Because of much vexation
48 and sorrow I have spoken thus far in my strongest language and in my anger. But if people despise a man [for]
49 his speech, [let them remember that] no man is called to account for his suffering. Even if there be no peace in his city, his suffering
50 to the multitude he makes known: even unto the prince and leader of his people. I am not a persecutor of him,
51 to search out his doings and sayings. Many people come to me to complain
52 to me about his dealings with them and his judgments. But truly I rebuke them and I do not
53 lend my ear to hearing one of them. Only two or three months [ago]
54 at the Feast of Tabernacles, I made an agreement with all those who were studying under me, that not
55 one of them should say: "The honorable Rabbi Moses has done thus and so," however good [his intentions].
56 And this occurred in an important week and [at a time] when the Law commands [me] to put away from myself
57 and from my heart every blemish and sin. This [was] the rule which I practised in my suffering. And for the most part
58 I did not go to the synagogue except upon the Sabbath Day, by reason of [my] ailments and disorders; nor

30 Evidently the name of the accused. It is written between lines. Cf. line 64.
기지자 편단

39. הוא קושי אלוהי על יהודי ברעור שבעת "וה multiplicatio imus שחלק
40. ד"ל שלושה בנו אותו להלב הלכל אוגות ההידללים קבצי מושת לוחמי
41. והוריו הם ששם הibernדיה חמשה בתים במקום ולא уни
42. והשתחררנו שירנו לו ברצליל חפץ עמך وإنרניאי ובשלו שאר.
43. והוריו עפרו לו אתות ש وعدم ושтяרו כיحدد ויצאנו.
44. ענבר עם מיתוס שיקנין ותקחיו את האכל לא מנה בין העמ
45. שלחו הנייא לאמפל פרותו האה ופגינו תורה ולא שמענו הנור.
46. לאlearner תוגרמה בקינן המ שיקנין ובשנינו להלב שאל הלך
47. נשאומינו ופה שבא בו הלכ הלך ליך נשימ הלצללא לא ודמח אוח אל
48. אלא רזריה ואל קובריס נשאומיס מחל保險 משלוו אלה קרוב.
49. "אלפבם "ולצללא לא נכין ליך נשימ נשאומיס ו羖ה אוח את
50. יהוה ולצהל והורפה פי יוס מדיטי "שלכרא זכה בן חורא
51. וזו זכו אזאצל חנוגה הורפהווכסודניהו בשעמה ש𝖙ו
52. נב搛ת לאיבת עלובתה שלוחה לך מיהורואה ברבד ויאשלולה
53. לא שירעתה שרצה להן ברי מושת מעובנה כי לא היה לה חישה.
54. ואתי לא רציית לצלול אזאצל ובו פי יוס הורפהו חנוגה אייאמר לא וד.
55. שוחה נסעה למלוך וכל מה שיש ביהClassLoaderו חנוגה אוחה ושבעה.
56. שלא אילך ליך שנה ברד פוח ולא עזה מה נפשיה והיגה מה.
57. שלוחה האשה את אילך כי אפרהו ולאו פוצרה شيءיו כל המעתק.
58. שנשאומה ארחי מעובנכי אם ים יוס אסכנדריא שיגועש.

22. For יכרס. A frequent form. See other examples below.
23. For יכרס.
24. Or Armenia?
Genizah Fragment 50b
L. THREE LETTERS OF COMPLAINT

59 did I go forth to the market-place, except involuntarily, on Sabbath Eve. Only a few days ago the honorable Rabbi Samuel
60 Ben Yōhai went to Aleppo and to all those surrounding [places], to collect money for the students of
61 the Law. And it happened in the case of Rabbi Abraham Maʿrabi, my daughter's betrothed, [that Rabbi Samuel] said to him: "Stand with me
62 and persuade them to give to me on account of your father-in-law, Iskandarānī, and on account of the other Sons of
63 the Law." And Rabbi Abraham told me that he stood and solicited as well as he was able; and that, when the [above-]mentioned Rabbi
64 Samuel returned with the money which he had collected from the congregations, the honorable Rabbi Moses, the dayyān, took the whole [of it]. And truly
65 not even a single penny reached me. With these sentiments the honorable Rabbi Samuel, [above] mentioned, went
66 to the land of Turkey, and collected what he could. And when he had reached Aleppo, he sent to give
67 us greetings; but all that had come into his hands he turned over to the
honorable Rabbi Moses. I have never run after
68 these things, nor have I received what belonged to others: save only
what my kinsmen sent me,
69 the honorable Rabbi Joseph Iskandarānī and his brothers—May God preserve him !—for they have shown me many kindnesses. May God reward
70 the good! Never has there come into my hands what belonged to others.

On one occasion a woman
71 was ill, and the physician was the honorable Rabbi Joseph, the Egyptian, of blessed memory, who was called [in Arabic] ‘Afif Ibn Ezra.
72 He went in and out of her house, in the manner of physicians; and when she felt within herself that she
73 was departing to her eternal home, she sent to have me summoned by
the [above-]mentioned physician. But I did not go to her [house]
74 because I knew that she wished to place in my hands the money of her estate—for she had no heir—
75 and I did not wish to go to her [house]. And the honorable Rabbi Joseph, the physician, [above] mentioned, came to me, and said to me:
"Know
76 that she is inclining toward death, and that the gentiles will take all
that she has in her possession; and [yet] you have sworn
77 that nothing of this shall be gathered into your hand. Give us [therefore] advice [as to] what we are to do." And he brought what
78 the woman had sent to me by his hand; for she had said to him: "I do not wish this money,
79 which shall be left behind me in the way of an estate, to be in the hands of any but Joseph Iskandarānī, to do
Supply it.

26 Arabic, meaning some article of personal adornment.

27 Psalm cxix, 126. This phrase is in Arabic.

29 Added above the line in the same hand.

30 Added above the line in a different hand.
86 for me with it that which will help my soul.” But, since I had sworn not to accept them, I went
87 with him to Rabbi Moses, the dayyān; and we sent for the honorable, wise [and] perfect Rabbi Perez(?);
88 and Rabbi Joseph told them of the matter, and [also] that I did not wish to accept [the money]. Then the honorable Rabbi Perez said:
89 “Since the woman did not wish [anyone] but you [to have the money],
what do you wish to do with this money, after
90 you have sworn that you will not accept it?” I said to him: “My wish is that it shall be upon deposit with the honorable Rabbi Moses,
[the] dayyān;
91 and whatever we shall perceive to bring profit to the soul of the poor woman who is departed, we shall do [by using some] of it,
92 with the advice of us all.” And we agreed upon this. And then the honorable Rabbi Joseph, the physician, brought out the money; and
their number
93 was found [to be] thirty gold-pieces, fair and good, less one. And he brought out three folded
94 discs [of] refined silver. And he swore that this was what the deceased woman had sent by his hand
95 in good faith, for him to give me, to expend for the sake of her soul.
And after a few days had passed, and I found
96 that it was a time of scarcity and [that] the poor [were] in distress,
I said to the honorable Rabbi [Perez?] and to Rabbi Moses: “Behold the
time
97 has come for the Lord to work.” But he kept saying: “I have spent it for other poor people; and it has been expended
98 in this place and that in [different] undertakings.” And now I called him to account, [saying]: “What have you done with the money of
this poor woman?” But he
99 merely] answered: “The congregation gave it to me, and they have taken it from me.” But the truth [is] that no man knew [anything] about this,
100 excepting those mentioned—beyond the honorable Rabbi Perez, and Rabbi Joseph [the] Egyptian. And I have also made inquiry of the important persons of the congregation; and they have sworn that they never knew [anything] about this
101 matter. And had it not been that a divulgence of these matters would have brought injury to many at the hands of the gentiles, I should not have been
102 silent about it; but I should have done this to release myself from the reproach of the poor woman, the owner of the money.
103 But his Eminence, my Lord, will forgive me that I have wearied you and taxed your Honor with [the burden of hearing] many words about various matters;

I.e. “him” etc. 32 For יתברך. Ashkenazic pronunciation of  הר.
GENIZAH FRAGMENTS

98. אוגנה ב כ mostricht יוסיפ בודער יד הנה "בקוש ממעלות חרוו ינברך.
99. ואת קריב ד יוסיפ אסןדראנז ואחריו על כל טוב שגנליי ואותה שלום.

100. ותעך ב אברורה וּלָלָה כְּבָּחָן שְׁבֵּה רְדֵּית לְעָנִיָּה.

101. אנ泰安 הוהים לולמה: צעירה תלמידית קסם עבדך מנצסה כפר ארץ.
102.سفرנו העם ועוריך עאם למעלך אדם ואשר דורות וול.
103.שכוןנו ה ב בנה לשני ירושה מעשה אול כל עו המרכז אנו קובעין ולהוד עתון.
104.וזآن הלברון הנבר למעלך מות הולך בלעלו, לא כמ שוטשה זי משה.
105.ишואו_Upוים שהיה ראשון ודברים שלח ופגינו זא לברא חורשה.
106.וזה הוברל ובניווהו מלק או על האומות לכנן מרואנהש.
107.ויוצרו מתאה ונזרחהמקל או על האומות לכנן מרואנהש.
108.(and làmתל ולקם אתו עט קחת אḤיוש שיאנס בצל בלעלו.
109.וכן מקארד ב עוזר וראשו ושעון וorianCalendar זאו כלומר שיאנס שיאנס.
110.עלינו ואתינו ישואלו בעד של כל ואיצא בחם מיהבם ב כמס ווזה ינד.

111.ודיען והכל שao אב פמור אל איה תהמה עליין "בשנה.
112.בל שומואל מסקוז לпле יאר ממה מעלה חבל כי שועים בהורה.
113.מסייע אדונינו בנני ירוי ויורו והורו לנ שועי עין ספרדיא.
114.ולא עשה שומשי עמק לדידי והמagenta יומנו והוהים למלעה.
115.אם רוח שיש ממון עמידシリーズ לפני המלה והמקים ממקולים בכו בתי.
116.אין זא נמיה תלמידי חכמים כלם וא מי באופן לודור יחיבם.

33. Samuel i, 16.
34. Numbers x, 31.
35. Arabic for Baruch, “Blessed.”
36. Friedman.
37. Brillant.” Cf. Glanz, Finkelstein, etc.
38. “Hostility” (?).
40. “Freedman.”
41. ביטש?
42. The 2nd and 3rd persons are confused.
43. An Arabic word with a Hebrew plural ending.
L. THREE LETTERS OF COMPLAINT

98 "for out of the abundance of my complaint and my provocation have I spoken hitherto," and [I beg] as a favor from your Eminence, my Lord, that you will greet

99 my kinsman, the honorable Rabbi Joseph Iskandarān, and his brothers, [and bless him] for every good thing which he has done for me. And [to] you: Farewell! And the one who greets you [is]

100 Joseph, son of Rabbi Abraham—[May] his memory [be] eternal life!

Written [upon] the sabbath of the [Scripture reading:] "And thou shalt be to us instead of eyes."

101 We, whose names are signed below, the youngest of your students, the least of your servants, kiss the dust of the ground

102 before the Dignity of your Honor. And we [beg to] inform your Eminence how we are studying the Law, and of all

103 our activities in the Gemara, with our master whose name is signed above. We are not like the others: at one time

104 working, and [many] times doing nothing; but every day without exception we set apart hours for [studying] the Law.

105 Nor does our master, mentioned above, have any leisure from teaching.
[He does] not [do] as the honorable Rabbi Moses does, [at one time]

106 going forth to the villages to bring in the honey of his bees, and [at another] time going forth to bring in his new wine

107 and his oil and his grain, and by his decree relieving students under his instruction from taxes.

108 and from the burden of the royal levies. And [Rabbi Moses] has selected people who belong to him: a parcel of men possessing no intelligence or understanding,

109 as, for example, Mubarak 37 Ibn 'Udwān 38, and Zāhī 39, and Ma'tūk 40, and the like of these. And he lets them go free while laying burdens upon us. And let my Lord inquire concerning these [men] and the like of them, from the wise, the honorable Rabbi Nissim; and he will tell what they know. But oh that all [of us] were free, and that the oppressor were not placed over us! And when the honorable

112 Rabbi Samuel Masūd came to Safed, he said, in the name 42 of your Excellency, that everyone who occupied himself with the Law

113 should receive assistance from our Lord the Nāgid—May his glory be exalted!—But we have been told that he has given help to the Spanish [Jews],

114 and has given no help to his 43 servants the Arabized [Jews]. And we, the undersigned,

115 in spite of the fact that [some] of us stand before Royalty 45, and [some] of us have dependent children,

116 never cease at all to study the Talmud. But it is not possible for us to be sitting

45 They were in military service?
For the text.

Cf. Jeremiah xxxii, 19.

Cf. the unintelligible passage in 1 Samuel xxii, 14, which the Revised Version translates badly: “and is taken into thy council.”

A very strange sign in the text.

Aramaic אֲשֵׁר.

These were dead.

These were still living.

"Successful.”

Not an abbreviation, as we see from the form of י. We cannot be sure of the form.

For יָשָׁר.
L. THREE LETTERS OF COMPLAINT

forever at the Book! There are among us some who do not yet argue [points] so [well]. But if [such a one] found help for himself it would help others. May the eyes of my Lord be open upon his servants who turn when they hear him.

who pray to God continually for his peace of mind: May your days be long, and may your life stretch out and touch the days of our Lord, the King, the Messiah, who [we pray] may be revealed through your merit soon, in a time near at hand, and in haste! Amen! Forever! Selah! [Signed:]

Hiyya, son of Rabbi Samuel Köhê—[May] his rest [be in] Eden! Hiyya, son of the honorable Rabbi Moses Köhê—[May] his end [be] good!


Samuel, son of Rabbi Halfôn ha-Lêvi—May his soul rest in good, and be blessed! Hillêl, son of Rabbi Abraham—[May] his rest [be] in Eden!

Köhê the German.

Behold I, who have signed my name below, [a man] afflicted by the visitations of the times, because I was in haste to go to Damascus, the city of my nativity, did not find [opportunity] to write to the Eminence of our Lord—May his glory be exalted, and his honor be magnified—a letter according to propriety. [Yet now] in truth I shall tell of my suffering and of what befell me in connection with the honorable dayyân [above] mentioned: for it [is now] three times that I have come from Damascus to dwell in the Holy Land, and have left Safed because of trouble which overtook me through him. How many troubles and afflictions have overtaken me at his hands! For such is his manner of oppressing all the masters of the Law and of tradition to the end that [no one] shall be called by the appellation "wise" except himself only. And behold, in the beginning of his affair he conspired against his rabbi, who had taught him the Law, in a great conspiracy. How much more then did he conspire against others! For his rabbi was the honorable Rabbi Abraham Pethilâh—May his memory endure unto the life of the World to Come!—

The modern Arabic word for "German," with the Arabic article. He is not merely an, but comes from Germany itself. He does not give his father's name, and may be a recent arrival.

"incumbency." 

"Wick."
Mishnah iii, 10: "Every [man] in whom the spirit of men [finds] its rest, in him the spirit of God [finds] its rest. And every [man] in whom the spirit of men [finds] not its rest, in him the spirit of God [finds] not its rest." In the present case: "Blessed is the man who is beloved on earth, for he is assuredly beloved in Heaven." Rabbi Moses was not one of these.

Word repeated.
L. THREE LETTERS OF COMPLAINT

132 [Rabbi Abraham] departed this world [much] grieved with him. To this [the Mishna] says: "Blessed is he in whom the spirit of men finds its rest." And his Eminence, my Lord, 133 asks [about] his dealings with men: I know not what to do now; for I came, under a vow and an oath [which I had taken] upon myself, to go to dwell in the Holy Land—for thus [was] the custom of my fathers who have gone to eternal life, that when they became old they went to the Land of Israel in order that it might receive us [under its protection] while still living. And this [man] wishes to drive me from it. For every time I return to Damascus 136 trouble and misfortune and sickness overtake me because of the sin of the [unfulfilled] vow and oath. And yet I never did him any wrong; but, on the contrary, I exerted myself in his undertaking, when he sent to Damascus and to all the [neighboring] districts, to collect funds in the name of the Academy. At that time I stood in love and affection, and I drew the congregation [after me] with the sweetness of love, and I preached in all the congregations of Damascus; and they gave alms in the cause of the Academy of the Law: twelve gold-pieces. And this is my manner toward everyone transient and resident: to strengthen him who has stumbled. And thus, on each occasion when he sent [solicitors], I exerted myself to do his will, for love of the Law and its teachers, and for love of those who dwell in the [Holy] Land. But this man, instead of [requiting] my love, antagonised me; instead of [emulating] my pursuit of good, desired to kill me. And although men come and cry aloud of his deeds before me, I rebuke them. And of all [the complaints, I mention particularly] a woman, poor, destitute, and widowed, a fugitive from Damascus, on account of the debts which she owed. And she had come to dwell in Safed; and a certain man kissed her and gave her fifty pieces of silver of the Damascus mint. But their marriage did not turn out well, and he divorced her after a few days. Rabbi Moses took from her for the marriage contract and for the letter of divorce thirty-six pieces of silver. And he took the widow's clothing as security, until he should receive the thirty-six. [Thus] she had left

62 Ketubhôth 111a, cited by Levy, op. cit.: את אל שלוחתא בקתם את למסחרתא ולא_factors מחקה He whom [Palestine] receives while living, is not to be compared to him whom it receives after his death." 63 For יד להלן? 64 נאעל לא מ interp. was written, but deleted. 65 ממצה נאעל? I.e. "married her"? The word has been corrected by the scribe. 66 Cf. Deuteronomy xxiv, 17.
See *ibid.*, p. 242.  
"of Saragossa." A Rabbi Joseph Saragossi reorganised the Safed community in 1492 (see *Jewish Encyclopedia*, s.v. Safed). Our Moses succeeded Joseph (line 157), and must have been the elder Moses di Trani, Rabbi of Safed, 1525–1535, according to *J. E.*, s.v. Trani.
L. THREE LETTERS OF COMPLAINT

146 [only] fourteen pieces of silver as the former and latter [marriage gifts].

Behold, these are some of his ways; and [there are] many [others] like them. And in spite of all this never

147 have I involved myself in any of his affairs, except [in one case]. The [above-]mentioned Rabbi Moses had a student

148 from Kafr Yāṣīf, and he lives in ‘Ain al-Zaitūn, and he taught him the laws of slaughtering [animals]. And according to what I have heard from Damascus,

149 from the honorable Rabbi Joseph Sarakossi and from Rabbi Samuel Bahlūl and from others, about the [above-]mentioned butcher, there went forth against him

150 many evil reports; and the wise Rabbi Joseph Sarakossi—[May] his memory [be] for everlasting life!—stood up and agreed [with those] against him, that he should not be butcher and inspector and retailer for himself. For the cattle

151 [were] his own; and he sometimes allowed to pass, and sometimes condemned—as if [indeed] he possessed “sure testimony” to slaughter, and inspect, and sell—until, on account of

152 this, all the men of ‘Ain al-Zaitūn and the men of Biria (?) and Safed spoke evil against him, and said concerning him that only a few

153 of his animals turned out [to be ritually] unclean. And when the wise Rabbi Joseph Sarakossi, [above] mentioned, saw his doings, he decreed

154 that no man should eat of his slaughtered animals until [the authorities] appointed over him a trustworthy man for the slaughtering and for the inspection.

155 And, although for prohibitions one witness is trusted, this [man] was suspected, for many reasons, even of being [such that],

156 when a loss accrued to him on the occasion of an animal’s turning out [to be ritually] unclean, that he would sell it for half the price of a [ritually] clean [one],

157 After the wise Rabbi Joseph Sarakossi departed [this life]—[May] his memory [be] for [everlasting] life!—Rabbi Moses again made him responsible for himself, without

158 his appointing anyone [to serve] with him. And when I saw that great loss would result to the souls of Israel—for all

159 three cities cat of his slaughtered animals—I said to Rabbi Moses that it is not proper that this [man] should be responsible for himself; for

73 "Laughing."
74 For הַנִּיר?
75 Cf. Psalm xix, 8.
76 Some unidentified village very near to Safed. It could not, of course, be al-Birah near Ramallah, in the south.
77 The community could usually trust anyone to report uncleanness in the common food supply, and one objection was sufficient to cause prohibition.
78 Literally: “was suspected......that he would not.”
79 I.e. Safed, ‘Ain al-Zaitūn, and Biria (?).
GENIZAH FRAGMENTS

264

Cf. Ezekiel xxiv, 4.

At the beginning of line 166 there is a ્ or an ી.

The word was misspelled, deleted, and then written above the line.
on account of this there is evil comment against your Honor and against him, since he names “every good piece,” and every “thigh and shoulder” with your name.

And, if you do not appoint over him a trustworthy person there will be criticism and desecration of the Law—all the more, [indeed], since an order from Rabbi Joseph Sarakossi has already been [issued], which forbids [us] to eat of the flesh which that [man] sells, until [the authorities] appoint over him a trustworthy inspector. How shall we destroy what the wise [man] has built, [who is] departed!—[May] his memory [be] for everlasting [life]! But Rabbi Moses did not wish to restore [order]; so, I went to ‘Ain al-Zaitun, and I investigated the affair. And Rabbi Moses sent out an opinion with [some] vehemence:

“Anyone who knew, [with reference] to the [above-]mentioned butcher, any injurious rumor or slander, respecting the matters of slaughter and inspection, and told [it] to me—!" And [there are] many [other cases] like these. Time may pass away, but they will not pass away. But because I am in haste to go to Damascus, I have not recounted one out of a thousand. And if this [conduct] is right in the eyes of my Lord and Master, then what [is the] good [of my protest]! But God forbid! Because of his jealousy of me [this man] has prevented me from [preaching the] words of [the] Law—me and others besides me. And now, if [it be] good in the eyes of my Lord that [this man] keep me from [preaching the] words of [the] Law—me and others besides me—it is for me to accept your decision, and not to continue [this letter] except in [wishing] your prosperity.

That it may increase forever, and languish never, as is your wish, and the wish of [him who is] the object of your affection, and who prays unceasingly for your prosperity,

and who awaits your answer, Ishmael, son of Rabbi J[udah?]—[May] his memory [be] for everlasting life!

160 The last name is written as a monogram, and there is a break in the paper just at this point.
INDEX OF SUBJECTS

| Academy, 245 | children, 153, 157 |
| address, elaborate, 143 | circumcision of illegitimate, 55 |
| forms of, 62 | colors of dyes, 73 |
| adultery, 53 ff. | commodities, 25, 73, 75, 99, 123, 153 |
| almonds, 231 | confiscation of synagogue, 233 |
| amulets, 125 | confusion of construction, 36, 46, 119-126, 138, 132 ff., 158 |
| animals, speaking, 125 | controversy, theological, 125 |
| anointing, 209 | Coptic numerals, XL |
| aphrodisiac amulet, 23 | coral, 75 |
| “apology,” 165 | “gatherer,” 75 |
| “Appointed,” 26 ff. | corruption in office, L |
| Arabic, bad or peculiar, 112, 151 | credit, transfer of, 237, 239 |
| classical, 133 | cryptic style, 18 f., 50, 95, 99, 133, 151, 165 ff. |
| Maghribi, VII | “dancer,” 179 |
| script, II, XVI, XIX, XXVII, XXXV, 116 | dating, 4, 35 |
| vernacular, IX, XII, XXVI, XXVII, XXVIII, XXX, XXXIII, XXXIV, XLV, XLVI | Day of Atonement, 57, 209, 213 |
| arabised Jews, 257 | debt, 1-5, 25 |
| Aramaic, 1, 58 | divorce, 27 ff., 58 ff., 261 |
| Arbitration, 5 ff., 43 | documents, 3 ff. |
| article, Arabic and Hebrew, 104 | “dogs,” 19 |
| banker, 25 | dowry, 179 ff., 185 |
| betrothal, 179 | drinking, 213 |
| Bible paraphrases, XXXVIII | dyeing business, XIV |
| books, borrowing of, 125 | earthquake, 31 |
| purchase of, 65 | “elephant,” 94 |
| used by children, 153 | expenses, XXXVI |
| bribes, 149 | fear of the supernatural, 106 ff. |
| bride, twelve year old, 187 | fees, XXXVI |
| business, methods, 161 | festivals, 23 |
| overhead, 75 | “Fifth,” 140 |
| risks, 33, 51, 165 | foreign influence upon Arabic, XXXIII |
| cabbalistic names, 107 | fractions, Egyptian, 164 |
| canal, 54 | “gazelles’ blood,” 181 |
| captive, marriage of a, 183 | ghosts, 106 ff. |
| captivity, 52 | “Glorious Place,” 26 ff. |
| caravan route, Cairo-Damascus, 139 ff. | “gold”-names, 70 |
| caravan station, XLVII | grammar, Hebrew, 123 |
| Cashmere shawls, 179 | halachic fragment, XLIV |
| charm, XV, XXIV | |

1 Roman numerals refer to the documents, and Arabic numerals to the pages of this volume. The Indices do not cover the Introduction.
<table>
<thead>
<tr>
<th>Subject</th>
<th>Page(s)</th>
</tr>
</thead>
<tbody>
<tr>
<td>handcrafts</td>
<td>153, 161</td>
</tr>
<tr>
<td>handiwork, bride’s</td>
<td>179</td>
</tr>
<tr>
<td>hebraisms in Arabic</td>
<td>162</td>
</tr>
<tr>
<td>Hebrew grammar</td>
<td>123</td>
</tr>
<tr>
<td>honey</td>
<td>59</td>
</tr>
<tr>
<td>Hormuzi goods</td>
<td>180, 185</td>
</tr>
<tr>
<td>illegitimacy</td>
<td>55</td>
</tr>
<tr>
<td>inheritance, laws of</td>
<td>183</td>
</tr>
<tr>
<td>inspector</td>
<td>165</td>
</tr>
<tr>
<td>i’rab</td>
<td>41</td>
</tr>
<tr>
<td>Jewish Quarter, Jerusalem</td>
<td>121</td>
</tr>
<tr>
<td>Karaite document</td>
<td>179</td>
</tr>
<tr>
<td>Koranic expressions</td>
<td>160, 163</td>
</tr>
<tr>
<td>labor, requisitions of</td>
<td>231</td>
</tr>
<tr>
<td>“lion”-names</td>
<td>32, 66 ff.</td>
</tr>
<tr>
<td>liturgical memoranda</td>
<td>252</td>
</tr>
<tr>
<td>magic</td>
<td>23, 107</td>
</tr>
<tr>
<td>circle</td>
<td>106 ff.</td>
</tr>
<tr>
<td>mail</td>
<td>45 ff.</td>
</tr>
<tr>
<td>Market of Exchange</td>
<td>49</td>
</tr>
<tr>
<td>marriage-broker, XL, XLVII</td>
<td></td>
</tr>
<tr>
<td>-settlement, XLV</td>
<td></td>
</tr>
<tr>
<td>maxims</td>
<td>127, 175, 261</td>
</tr>
<tr>
<td>meat-inspection, abuses in</td>
<td>263</td>
</tr>
<tr>
<td>misappropriation of funds</td>
<td>253, 255, 261</td>
</tr>
<tr>
<td>money-changer</td>
<td>25</td>
</tr>
<tr>
<td>Monizah, swords of</td>
<td>193</td>
</tr>
<tr>
<td>Moroccan money</td>
<td>169</td>
</tr>
<tr>
<td>Muslims, relations with</td>
<td>127</td>
</tr>
<tr>
<td>names of God in magic</td>
<td>106 ff.</td>
</tr>
<tr>
<td>“obligation,”</td>
<td>165</td>
</tr>
<tr>
<td>pamphlets</td>
<td>123 ff.</td>
</tr>
<tr>
<td>participle for imperfect</td>
<td>51</td>
</tr>
<tr>
<td>partnership</td>
<td>7 ff., 33, 191</td>
</tr>
<tr>
<td>penitential hymn</td>
<td>84 ff.</td>
</tr>
<tr>
<td>pepper</td>
<td>87</td>
</tr>
<tr>
<td>persecution</td>
<td>97, 171</td>
</tr>
<tr>
<td>petition</td>
<td>XXXI, XXXII, XLVIII, XLIX</td>
</tr>
<tr>
<td>phonetic spelling</td>
<td>130</td>
</tr>
<tr>
<td>pirates</td>
<td>50</td>
</tr>
<tr>
<td>pizmönim</td>
<td>XVII, XIX, XX, XXXVIII</td>
</tr>
<tr>
<td>plene writing of vowels</td>
<td>63</td>
</tr>
<tr>
<td>poll-tax</td>
<td>23</td>
</tr>
<tr>
<td>pôşekîm, XLIV</td>
<td></td>
</tr>
<tr>
<td>prayer-book, X, XLVI</td>
<td></td>
</tr>
<tr>
<td>prepositions</td>
<td>XXVII</td>
</tr>
<tr>
<td>“princes,”</td>
<td>76 ff.</td>
</tr>
<tr>
<td>prohibitions</td>
<td>209</td>
</tr>
<tr>
<td>pronunciation</td>
<td>76 ff.</td>
</tr>
<tr>
<td>property settlement</td>
<td>XL</td>
</tr>
<tr>
<td>proverbs</td>
<td>127, 261</td>
</tr>
<tr>
<td>quotations on money</td>
<td>63</td>
</tr>
<tr>
<td>rajaz verses</td>
<td>133</td>
</tr>
<tr>
<td>ransom</td>
<td>50</td>
</tr>
<tr>
<td>renting houses</td>
<td>23, 121</td>
</tr>
<tr>
<td>revenue-tax</td>
<td>165</td>
</tr>
<tr>
<td>risks in business</td>
<td>25 ff., 33 ff.</td>
</tr>
<tr>
<td>“runners,”</td>
<td>XLVII</td>
</tr>
<tr>
<td>saffron</td>
<td>153</td>
</tr>
<tr>
<td>salting of sacrifices</td>
<td>211</td>
</tr>
<tr>
<td>scrying</td>
<td>XV</td>
</tr>
<tr>
<td>“Second,”</td>
<td>149</td>
</tr>
<tr>
<td>Seleucid Era</td>
<td>4, 35, 178</td>
</tr>
<tr>
<td>shoe, of a cripple</td>
<td>215</td>
</tr>
<tr>
<td>“silver”-names</td>
<td>71</td>
</tr>
<tr>
<td>skin diseases</td>
<td>23</td>
</tr>
<tr>
<td>slavery</td>
<td>50, 159, 223 f.</td>
</tr>
<tr>
<td>soap</td>
<td>231</td>
</tr>
<tr>
<td>speech mixture</td>
<td>39, 76</td>
</tr>
<tr>
<td>spell, for finding gold</td>
<td>79</td>
</tr>
<tr>
<td>succubus</td>
<td>166 f.</td>
</tr>
<tr>
<td>sugar</td>
<td>194</td>
</tr>
<tr>
<td>“sugar”-names</td>
<td>66</td>
</tr>
<tr>
<td>sultan</td>
<td>41, 103</td>
</tr>
<tr>
<td>synagogue, destroyed by Muslims</td>
<td>233</td>
</tr>
<tr>
<td>Talmud, XLIV</td>
<td></td>
</tr>
<tr>
<td>tartar</td>
<td>25</td>
</tr>
<tr>
<td>tax-list</td>
<td>XIII</td>
</tr>
<tr>
<td>testament</td>
<td>IX</td>
</tr>
<tr>
<td>theft</td>
<td>33</td>
</tr>
<tr>
<td>“tower,”</td>
<td>171</td>
</tr>
<tr>
<td>“trembler,”</td>
<td>179</td>
</tr>
<tr>
<td>ultima-accent</td>
<td>82, 41, 69</td>
</tr>
<tr>
<td>“uncircumcised” (Christian)</td>
<td>191</td>
</tr>
<tr>
<td>vernacular forms of numerals</td>
<td>138</td>
</tr>
<tr>
<td>vow to live in Palestine</td>
<td>251, 261</td>
</tr>
<tr>
<td>washing</td>
<td>209</td>
</tr>
<tr>
<td>watermarks</td>
<td>XXVII, L</td>
</tr>
<tr>
<td>weaving business</td>
<td>161</td>
</tr>
<tr>
<td>women, position of</td>
<td>39</td>
</tr>
<tr>
<td>clothing of</td>
<td>XL</td>
</tr>
<tr>
<td>yeshibbâh</td>
<td>26, 159</td>
</tr>
<tr>
<td>INDEX OF PROPER NAMES^1</td>
<td></td>
</tr>
<tr>
<td>--------------------------</td>
<td></td>
</tr>
<tr>
<td>Aaron al-Šafir, 131</td>
<td></td>
</tr>
<tr>
<td>'Abd Allah al-Labbân, 225</td>
<td></td>
</tr>
<tr>
<td>'Abd al-'Azîz, 133, 229, 231</td>
<td></td>
</tr>
<tr>
<td>'Abd al-Karîm, 133</td>
<td></td>
</tr>
<tr>
<td>'Abd al-Rahmân, 229</td>
<td></td>
</tr>
<tr>
<td>Abraham Barakât, 83</td>
<td></td>
</tr>
<tr>
<td>Abraham Castro, 237, 241</td>
<td></td>
</tr>
<tr>
<td>Abraham Ben Ezra, 90</td>
<td></td>
</tr>
<tr>
<td>Abraham the Ḥazzân, 27 ff.</td>
<td></td>
</tr>
<tr>
<td>Abraham Jabarti, 193</td>
<td></td>
</tr>
<tr>
<td>Abraham al-Kahârî, 153, 157</td>
<td></td>
</tr>
<tr>
<td>Abraham Maimûni, 135</td>
<td></td>
</tr>
<tr>
<td>Abraham Maṭâbi, 253</td>
<td></td>
</tr>
<tr>
<td>Abraham Ben Obadiâh, 219</td>
<td></td>
</tr>
<tr>
<td>Abraham Pethîlûb, 259</td>
<td></td>
</tr>
<tr>
<td>Abraham, &quot;Reader of the Law,&quot; 19 ff.</td>
<td></td>
</tr>
<tr>
<td>Abraham Ben Ṣedhâkâh, al-'Afîf, 131</td>
<td></td>
</tr>
<tr>
<td>Abraham Ben Shema'îyâh, 7</td>
<td></td>
</tr>
<tr>
<td>Abraham Ibn al-Shuwaikh, 133</td>
<td></td>
</tr>
<tr>
<td>Abraham Skandarârî, 243</td>
<td></td>
</tr>
<tr>
<td>Abû Abraham Ismâ'îl Kfwh (?), 63</td>
<td></td>
</tr>
<tr>
<td>Abû Abraham Ibn Shîbah, 95</td>
<td></td>
</tr>
<tr>
<td>Abû al-Ãfrîn al-Ãrajwanî, 1 ff.</td>
<td></td>
</tr>
<tr>
<td>Abû al-Ãfrîn 'Arûsah, Joseph, 165</td>
<td></td>
</tr>
<tr>
<td>Abû al-Ãla, 127</td>
<td></td>
</tr>
<tr>
<td>Abû al-Ãlâ Ibn al-Bahwarî, 67</td>
<td></td>
</tr>
<tr>
<td>Abû al-Ãlâ Sa'dîd, 'Ulâh, 1 ff.</td>
<td></td>
</tr>
<tr>
<td>Abû al-Ãlâ Ibn Sha'îyâ, 67</td>
<td></td>
</tr>
<tr>
<td>Abû al-Bahá of Damascus, 13, 17</td>
<td></td>
</tr>
<tr>
<td>Abû al-Ètûn, 127</td>
<td></td>
</tr>
<tr>
<td>Abû al-Fadîl, 125</td>
<td></td>
</tr>
<tr>
<td>Abû al-Fadîl al-Nîr Ibn al-Nîr, 15</td>
<td></td>
</tr>
<tr>
<td>Abû al-Fadîl Ibn 'Umârân, 97</td>
<td></td>
</tr>
<tr>
<td>Abû al-Faraj, 23, 25, 53, 147</td>
<td></td>
</tr>
<tr>
<td>Abû al-Faraj Nissîm, 69</td>
<td></td>
</tr>
<tr>
<td>Abû al-Faraj of Tyre, 127</td>
<td></td>
</tr>
<tr>
<td>Abû al-Habîn (?), 153</td>
<td></td>
</tr>
<tr>
<td>Abû al-Hajjâj, 99</td>
<td></td>
</tr>
<tr>
<td>Abû al-Hasan, 53, 112 ff., 155</td>
<td></td>
</tr>
<tr>
<td>Abû al-Hasan Isaac, 159</td>
<td></td>
</tr>
<tr>
<td>Abû al-Hasan Sadaqâh, 69</td>
<td></td>
</tr>
<tr>
<td>Abû al-Hasan Sadaqâh Ibn Sîmûn, 71</td>
<td></td>
</tr>
<tr>
<td>Abû al-Hasan Salâmah, 97</td>
<td></td>
</tr>
<tr>
<td>Abû al-Hasan Sibî', 67</td>
<td></td>
</tr>
<tr>
<td>Abû al-Hayyâ, 23, 69, 155</td>
<td></td>
</tr>
<tr>
<td>Abû al-Husain (?), 65</td>
<td></td>
</tr>
<tr>
<td>Abû al-Hasain Ibn al-'Abîd, 69</td>
<td></td>
</tr>
<tr>
<td>Abû al-Husain al-Dhahâbî, 70</td>
<td></td>
</tr>
<tr>
<td>Abû Isaac Ibn al-'Assâl, 71</td>
<td></td>
</tr>
<tr>
<td>Abû Isaac Bṛhîn (?), 65</td>
<td></td>
</tr>
<tr>
<td>Abû Isaac Ibn Ḥujjâj, 71</td>
<td></td>
</tr>
<tr>
<td>Abû Isaac al-Iskandarâni, 73</td>
<td></td>
</tr>
<tr>
<td>Abû Isaac Ibn Ṭayyîbân, 155</td>
<td></td>
</tr>
<tr>
<td>Abû 'Irî Ibn Sufrâwî, 65</td>
<td></td>
</tr>
<tr>
<td>Abû Joseph Malûl Ibn Moses, 97 ff.</td>
<td></td>
</tr>
<tr>
<td>Abû al-Khaîr, 69</td>
<td></td>
</tr>
<tr>
<td>Abû al-Khaîr al-Bmârin (?), 67</td>
<td></td>
</tr>
<tr>
<td>Abû al-Khaîr, the Proselyte, 69</td>
<td></td>
</tr>
<tr>
<td>Abû Mansûr, 69</td>
<td></td>
</tr>
<tr>
<td>Abû Mansûr, the Registrar, 67</td>
<td></td>
</tr>
<tr>
<td>Abû Mansûr Ibn Abû al-Faraj al-Kâlûbî, 36 ff.</td>
<td></td>
</tr>
<tr>
<td>Abû Mansûr Ibn Ḥayyîm, 67</td>
<td></td>
</tr>
<tr>
<td>Abû Moses Aaron, the Money-Changer, 71</td>
<td></td>
</tr>
<tr>
<td>Abû al-Mu'âfdâda, 159</td>
<td></td>
</tr>
<tr>
<td>Abû al-Mu'âfdâda Abraham Ibn Obadiâh, 219 ff.</td>
<td></td>
</tr>
<tr>
<td>Abû Mu'âmmad, 166</td>
<td></td>
</tr>
<tr>
<td>Abû al-Munajjâh, 15</td>
<td></td>
</tr>
<tr>
<td>Abû Naṣr, 69</td>
<td></td>
</tr>
<tr>
<td>Abû Naṣr Ibn Mukhtâr, 69</td>
<td></td>
</tr>
<tr>
<td>Abû Sa'd, 157</td>
<td></td>
</tr>
<tr>
<td>Abû Sa'd Abraham Ibn Abû al-Fa'dîl, Sahl al-Tustârî, 143, 147</td>
<td></td>
</tr>
<tr>
<td>Abû (Bû) Sa'd Ibn Abû Salâmâh Ibn 'Ali Ibn al-Maṣûrî, 163</td>
<td></td>
</tr>
<tr>
<td>Abû Sa'd Ibn al-Kâbîsî, 67</td>
<td></td>
</tr>
<tr>
<td>Abû Sa'd Ibn al-Katîfî, 69</td>
<td></td>
</tr>
<tr>
<td>Abû Sa'd Ibn al-Sukkârî, 67</td>
<td></td>
</tr>
<tr>
<td>Abû Sa'd (?), 65</td>
<td></td>
</tr>
<tr>
<td>Abû Sa'd, 94</td>
<td></td>
</tr>
<tr>
<td>Abû al-Sarîr, 53, 87, 163</td>
<td></td>
</tr>
<tr>
<td>Abû al-Sarîr Ibn Ma'sînî, 36 ff.</td>
<td></td>
</tr>
<tr>
<td>Abû al-Sarîr Sîdîr al-Maghribî, 71</td>
<td></td>
</tr>
<tr>
<td>Abûsir, 96</td>
<td></td>
</tr>
<tr>
<td>Abû Sudâr (sic!) Faraḥ, 67</td>
<td></td>
</tr>
<tr>
<td>Abû Thânâ, 37 ff.</td>
<td></td>
</tr>
<tr>
<td>Abû 'Ulâ, 23</td>
<td></td>
</tr>
</tbody>
</table>

^1 Arranged according to the order of the Latin alphabet. Incomplete names, such as "Jacob," have not been included. Names have their English forms whenever possible.
<table>
<thead>
<tr>
<th>Name</th>
<th>Page(s)</th>
</tr>
</thead>
<tbody>
<tr>
<td>Abū 'Umrān, 23</td>
<td></td>
</tr>
<tr>
<td>Abū 'Umrān, &quot;with the police,&quot; 69</td>
<td></td>
</tr>
<tr>
<td>Abū 'Umrān Moses Ibn Abū al-Ḥayy, 151 ff.</td>
<td></td>
</tr>
<tr>
<td>Abū 'Umrān Ibn Saghīr, 69</td>
<td></td>
</tr>
<tr>
<td>Abū Yahyā Nahrāi Ibn Nissim, 116, 129</td>
<td></td>
</tr>
<tr>
<td>Abū Zachariāh, 87</td>
<td></td>
</tr>
<tr>
<td>Abū Zekhārāi Ibn Manasēh, 69</td>
<td></td>
</tr>
<tr>
<td>Abū Zekhārāi Sūjmār, 69</td>
<td></td>
</tr>
<tr>
<td>Abū Zubair Ṣādaḵāh al-Maḡhrībī, 116, 129</td>
<td></td>
</tr>
<tr>
<td>Aden, 45 ff.</td>
<td></td>
</tr>
<tr>
<td>al-'Afīf, Abraham Ibn Ṣaḏaḵāh, 131</td>
<td></td>
</tr>
<tr>
<td>'Aṣfīf Ibn Ezrâ, 253</td>
<td></td>
</tr>
<tr>
<td>Ahmad Shūmān, 233</td>
<td></td>
</tr>
<tr>
<td>Ahmad Ibn Sulaimān Ibn Ibrāhīm, 83</td>
<td></td>
</tr>
<tr>
<td>'Ain al-Zaṭīmūn, 263, 265</td>
<td></td>
</tr>
<tr>
<td>Aleppo, 26, 103, 229, 253</td>
<td></td>
</tr>
<tr>
<td>Alexandria, 14, 19, 33, 157 ff.</td>
<td></td>
</tr>
<tr>
<td>Al-faṣī, 203 ff.</td>
<td></td>
</tr>
<tr>
<td>'Ali Ibn Salmān (?) 155</td>
<td></td>
</tr>
<tr>
<td>(Mar) 'Allān, 9, 11, 19</td>
<td></td>
</tr>
<tr>
<td>'Allān (?) Ibn Yaḥyā, 151, 155</td>
<td></td>
</tr>
<tr>
<td>al-'Amīrī, 229</td>
<td></td>
</tr>
<tr>
<td>al-Anṣārī, 51</td>
<td></td>
</tr>
<tr>
<td>Ariel, 137</td>
<td></td>
</tr>
<tr>
<td>'Arūs, 1 ff.</td>
<td></td>
</tr>
<tr>
<td>Asher, 127, 205</td>
<td></td>
</tr>
<tr>
<td>Ashū, 207</td>
<td></td>
</tr>
<tr>
<td>'Aṭā', Jacob, 97</td>
<td></td>
</tr>
<tr>
<td>'Aṭāllāḥ, 53</td>
<td></td>
</tr>
<tr>
<td>al-Athīr, the Kādī, of Alexandria, 33 ff.</td>
<td></td>
</tr>
<tr>
<td>'Aṯṭārī al-Vāzūrī, 97</td>
<td></td>
</tr>
<tr>
<td>'Awwād al-Dīn, 13</td>
<td></td>
</tr>
<tr>
<td>Azhar Bin Azhar, 71</td>
<td></td>
</tr>
<tr>
<td>al-Azhār Ibn Yohān, the Spaniard, 27 ff.</td>
<td></td>
</tr>
<tr>
<td>al-Ballūṭī, 121</td>
<td></td>
</tr>
<tr>
<td>Banyās (?)                                                        , 153</td>
<td></td>
</tr>
<tr>
<td>Barakātū, 51</td>
<td></td>
</tr>
<tr>
<td>Bayyān, the Hāzzān, 53</td>
<td></td>
</tr>
<tr>
<td>Benārī, 32</td>
<td></td>
</tr>
<tr>
<td>Benha al-'Asal, 59</td>
<td></td>
</tr>
<tr>
<td>Berākhōt Ibn Abū al-Manṣūr, 39</td>
<td></td>
</tr>
<tr>
<td>Bilbais, 13 ff., 139</td>
<td></td>
</tr>
<tr>
<td>Būrā, 203</td>
<td></td>
</tr>
<tr>
<td>Brōn (?) 65, 99</td>
<td></td>
</tr>
<tr>
<td>Būk, 28</td>
<td></td>
</tr>
<tr>
<td>Būṣūr, 96 ff.</td>
<td></td>
</tr>
<tr>
<td>Bāzārār, 68</td>
<td></td>
</tr>
<tr>
<td>Byzantine Jews</td>
<td>55</td>
</tr>
<tr>
<td>Cana of Galilee, 141</td>
<td></td>
</tr>
<tr>
<td>Castro, Abraham, 237, 241</td>
<td></td>
</tr>
<tr>
<td>Ceylon, 45 ff.</td>
<td></td>
</tr>
<tr>
<td>Colombo, 45 ff.</td>
<td></td>
</tr>
<tr>
<td>Dabbāb, 17</td>
<td></td>
</tr>
<tr>
<td>Damascus, 139 ff., 234, 249 ff.</td>
<td></td>
</tr>
<tr>
<td>Damietta, 14</td>
<td></td>
</tr>
<tr>
<td>Dulce Bint Isaac Ibn Joseph, Naaman, 179</td>
<td></td>
</tr>
<tr>
<td>Edom, 84, 149</td>
<td></td>
</tr>
<tr>
<td>Eleazar, 205</td>
<td></td>
</tr>
<tr>
<td>Elijah, Judge in Kalyūb (?), VIII</td>
<td></td>
</tr>
<tr>
<td>Elijah ha-Kohen Ben Solomon, the “Fifth,” 199</td>
<td></td>
</tr>
<tr>
<td>Esther Bint Moses Ben Jacob he-Ḥāḵām, 183</td>
<td></td>
</tr>
<tr>
<td>Faḍl Farīkah (?), 189</td>
<td></td>
</tr>
<tr>
<td>Faraj Bin Nahum, 71</td>
<td></td>
</tr>
<tr>
<td>al-Fiṣṭi, Abū Isaac, 71</td>
<td></td>
</tr>
<tr>
<td>Finkelstein, 71</td>
<td></td>
</tr>
<tr>
<td>France (?), 99</td>
<td></td>
</tr>
<tr>
<td>Fustāṭ, passim</td>
<td></td>
</tr>
<tr>
<td>Futūḥ the Egyptian, 53</td>
<td></td>
</tr>
<tr>
<td>Gā‘ōn Ya’kōb (Yeshūbāhāh), 26</td>
<td></td>
</tr>
<tr>
<td>Gaza, 139, 229</td>
<td></td>
</tr>
<tr>
<td>German, Kohen the, 259</td>
<td></td>
</tr>
<tr>
<td>Ghana, 71</td>
<td></td>
</tr>
<tr>
<td>Ḥāḵām Ben Isaac, 233</td>
<td></td>
</tr>
<tr>
<td>Halāḵhōth Gedhōlōth, VI, XLIV</td>
<td></td>
</tr>
<tr>
<td>Ḥalfūn ha-Lēvī, 95</td>
<td></td>
</tr>
<tr>
<td>Ḥalfūn ha-Lēvī Ben Menasseh, 11</td>
<td></td>
</tr>
<tr>
<td>Ḥanānēl, 203, 217</td>
<td></td>
</tr>
<tr>
<td>Ḥānēs, 149</td>
<td></td>
</tr>
<tr>
<td>Ḥanūm, Yaḥyā Bar Nissim, 187</td>
<td></td>
</tr>
<tr>
<td>Ḥassūn, 19, 23</td>
<td></td>
</tr>
<tr>
<td>Ḥassān Ibn Isaac, 97 ff.</td>
<td></td>
</tr>
<tr>
<td>Hebron, 118</td>
<td></td>
</tr>
<tr>
<td>Henassūyeh, 148</td>
<td></td>
</tr>
<tr>
<td>Herz, 32</td>
<td></td>
</tr>
<tr>
<td>Ḥibāḥ, 27</td>
<td></td>
</tr>
<tr>
<td>Hilāl al-Atūlūlūst, 155</td>
<td></td>
</tr>
<tr>
<td>Hīyāy (sic) Ben Moses Kohen, 259</td>
<td></td>
</tr>
<tr>
<td>Hīyyah Ben Samuel Kohen, 259</td>
<td></td>
</tr>
<tr>
<td>Holy Sepulchre, Church of the (?), 121</td>
<td></td>
</tr>
<tr>
<td>Huna, 209</td>
<td></td>
</tr>
<tr>
<td>Hurmuz, 181, 185</td>
<td></td>
</tr>
<tr>
<td>al-Ḥusain, 21</td>
<td></td>
</tr>
<tr>
<td>Ibn Abūhū, 67</td>
<td></td>
</tr>
<tr>
<td>Ibn ‘Ain al-Daulah, 167</td>
<td></td>
</tr>
<tr>
<td>Ibn ‘Ammū, 66</td>
<td></td>
</tr>
</tbody>
</table>
INDEX OF PROPER NAMES

Ibn (Bin) Asad Ibn Samuel Ibn Judah 32 ff.
Ibn 'Azhur (?), 95
Ibn al-Baṣrī, 161
Ibn Bushair, 69
Ibn Elias, 53
Ibn Ghorūb, 25
Ibn (Bin) al-Kalī, 33
Ibn al-Ḳudrī, Ḥājj 'Ali, 45 ff.
Ibn Mufarrīj al-ʿUbdārī, 69
Ibn ʿUdārī, 90
Ibn ʿUmrān, 67
Ibn al-Zayāt, 47
Immanuel Ben Yeḥiēl, 61
India, 47 ff.
Indian Ocean, 45
Isaac Ibn Abū Saʿād Ibn Muḥāsin, 83
Ibn al-Khankah, 139
Ibn al-Levi, 33 et passim
Ibn Levī (?), 63
“lion”-names, 32, 66, 67
Lmāt (?), 67
Maʿadd, Sultan, 143
al-Maghribī, 15
al-Mahallah, 15, 231
Maimonides, 135, 177
Malj, 157 ff.
Malḵīʾel (?), 235
Manṣūr Ibn al-Khabīth, Byzantine Jew, 55
Manṣūr Ibn Khalāf, 53
Manṣūr Ibn Moses, Byzantine Jew, 55
Manzalah, 231
Market of Exchange, Cairo, 49
Mašliḥ Ben Samuel Kohen, 259
Maʿtūk, 257
Māyo, Isaac, 191
Meborakh Ben 'Lwān Ben Moses, the “Fourth,” XLIII
Joseph ha-Kohen ha-Shōfēt Ben Solomon
Meborakh Ben 'Lwān Ben Moses, the “Fourth,” XI.111
Joseph ha-Lēvī, 9
Joseph al-Maghribī, 53
Joseph Ibn ʿadāk, 55
Joseph Sarakossī (Saragossī), L
Joshua Ben Shemaryah, 35
Josih, Gāʾōn, 26
Judah, Rabbi in Cairo, 38
Judah Ben Jacob Ben Aaron, 183
Judah ha-Kohen Ben Eleazar, Dayyān at Bilbais, 13
Judah Maghrībī, 183
Judah Bar Solomon Bar Meʿir, Ibn Jiwā', 179
Kafir Kannah, 141
Kafir Yāsif, 263
Kajjī, Benja,min, 237
Kajjī, Isaac, 237
Kalaf, oil-dealer, 71
Kalīb, 37
Kamar, Sicilian, 185
Kāmil, the Ayyūbid, 38
Kāthyā, 139, XLVII
Khalīj, Cairo, 54
al-Khānūkāh, 139
Kībhrē Abhūth (Hebron ?), 119
Kīfā', 37 ff.
Ḳudrī (Ḳudārī), 44
Lāḳish, 211
Leben, 32
Lēvī, 33 et passim
Līfj (?), 63
Meʿir, Judah Bar Solomon Bar, 179
Memūḥamān Ben Yapheth, 29
al-Mihdawī, 3
Minyat Ziftah, 13 ff.
Mishnah, 261
Mīṭṭaṭrōn, angel, 77
Monza, Monseca, 193
Morocco, 94, 116
Moses Ibn Abū Dirham, 171

271
INDEX OF PROPER NAMES

Moses Ibn al-Majānī, 69
Moses Nākūb (?), 189
Moses Ibn Ra’dī, 133
Moses di Trani (?), L
Mu’ayyad, Sultan, 192
Muhārak Ibn ‘Udwan, 257
Muḥammad Ibn Ḥusayn Ibn ‘Ali Ibn Ma‘ṣūr, 83
Muḥammad Ibn Lu’lu’, 229
Muḥammad Ibn Muṣṭafā Ibn ‘Abd Allāh, 83
al-Muḥarrāb, 25
Mūṣīrīn, 121
Musayyar Ibn Jārah, 47
Na‘man, XXXVIII
Nablīs, 229
Nahrān Ben Nathan, 157 ff.
Nahrān Ben Nissīm, 157 ff.
Nahrān Ibn Nissīm, XXVII
Nathan-Hībāh, 27, 69
Nathan, “the other witness,” 185, 189
Nathan Ben Abraham, Nathan Ben Solomon, Father of the Law Court, “Second,” 199
Nathan ha-Kōhēn Ben Joseph ha-Kōhēn, 35
Nathan Ben Nahrān, 157 ff.
Nathan Ben Samuel, Scribe of the Jewish Court, 35
Nathan Ben Solomon, 196
Nathan Ben Zachariah, 27 ff.
Nissim Ben Banāyāh, 97
Nissim al-Maghribī, 69
Obadiah, His Excellency, 131
Obadiah Ben Samuel Kōhēn, 259
Perez, Rabbi, 255
Persia, 68
Pinto, Abraham, 235
Rabba Bar Bar-Ḥannā, 205
Rādi, 133
al-Ramlah, Academy at, 196 ff.
Raphael Isaac Ben Aaron Mayo, or Maggio, 190
Rosetta, 165
Rubā‘iyāh, 121
Sadakah, the Glazier, 71
Sadakah al-Afīf, 131
Ṣadakah Bin Jacob Bin al-Kāshfī, 32 ff.
Ṣadakah al-Safīn, 71
Ṣadakah (Ṣedhākāh) Ibn Sitt al-Ahl, 77 ff.
Ṣafīr, 131
al-Sa‘ādī, 139
al-Sa‘ādī al-Muwaṭṭī, 15 ff.
Ṣalāḥ al-Dīn, 13
Ṣalāḥiyah, 139
Samuel, 133
Samuel Bahīlūh, 263
Samuel Ben Ḥalfon ha-Lēvi, 259
Samuel Ben Jacob, 259
Samuel Karābīs, 183
Samuel Mas‘ūd, 257
Samuel Ben Yūḥai, 253
Sandalīs, 41
Ibn Ṣanṭārāh, 133
Saragossa, L
Sarūr Ben Sahlān, 127
Sayyid Bū Sa‘ād...Ibn Abū Salāmāh Ibn ‘Ali Ibn al-Maṣṭī, 163
Shabbatai Ben Abraham, of Minyat Ziftah, 13 ff.
al-Sha‘fīk, 139
Shapīro, 131
al-Sharābī, 121
Shbl al-Daulah, 51
Shēlāh Bar ‘Ammār, 61
Shēlāh Bar Yākūn, 35
Shema‘yā Ga‘ōn, 7
Shīlīyā, 59 ff.
Shu‘krah Ibn Moses, 131
Sicilians, 75
Sicily, 123
Sikat, 171
Sitt al-Ahl, 77 ff.
Sitt al-Dar Bint Isaac, 59
Sitt Nissīm, 51
Solomon Ben Abraham Ben Ezra, 29
Solomon Ben David, 29
Solomon Iskandarānī, 235
Solomon Ben Judah, Ga‘ōn, “First,” 199
Solomon Ben Khalaf al-Būkī, 27 ff.
Solomon ha-Kōhēn, 201
Solomon Ibn Yaḥyā, 31
Song of Solomon, cure for boils, 19 ff.
Spanish ship, 123
Stamboul, 181
al-Sukkar, Ibn Ṣanṭārāh, 133
Sutait Bint Abraham, 37 ff.
Tahchemonites, 137
Tanīm Bar Joseph, 37 ff.
Taposiris Magna, 96
Ṭayyīhān, 71
al-Thīkāh, 15
Tiberias, 23
Tirnīdīh, 67
INDEX OF PROPER NAMES

Tobiah, 143 ff.
Tobiah Ben Daniel Gsbr, “Third,” 204
Tripoli, 155
Turkey, 253
Tyre, 127

'Ulāh ha-Lēvi Ben Joseph ha-Lēvi, 11
'Ulā Abū 'Umraḥ Moses, Reader of the Law, 19 ff.
'Umraḥ the Sicilian, 75
Walad Isaac Abū Farah, 67
Yahyā, 179

Yahyā Bar Nissim Bar Menahem, Ḫanūn, 187
Yehōshua, 204 f.
Yehudah ha-Lēvi, poet, 91
al-Yemen, 1 ff.
Yepheth Ben David Ben Shekhanya, 7
Yepheth the Ḥazzān, 7
Yeshāyā, 209
Yōḥānān, 211
Zāhī, 257
Zeira, 204
Zuckermann, 132

ARABIC AND HEBREW

CONTENTS

1. The Myth about Tarpeia: Henry A. Sanders.


4. The Attitude of Dio Cassius toward Epigraphic Sources: Duane Reed Stuart, Princeton University.

5. The Lost Epitome of Livy: Henry A. Sanders.

6. The Principales of the Early Empire: Joseph H. Drake, University of Michigan.


Parts Sold Separately in Paper Covers:


University of Michigan Studies—Continued


Parts Sold Separately in Paper Covers:


Size, 28 × 18.5 cm. 4to.


Parts Sold Separately in Paper Covers:


Part II. The Washington Manuscript of the Psalms. With 1 single plate and 5 folding plates. Pp. viii + 105–357. $2.00 net.

UNIVERSITY LIBRARY, ANN ARBOR, MICHIGAN

OR

THE MACMILLAN COMPANY

Publishers 64–66 Fifth Avenue New York

Parts Sold Separately in Paper Covers:


Parts Sold Separately in Paper Covers:

Part I. The Coptic Psalter. The Coptic text in the Sahidic Dialect, with an Introduction, and with 6 plates showing pages of the Manuscript and Fragments in Facsimile. Pp. xxvi + 112. $2.00 net.

Vol. XI. Contributions to the History of Science. (Parts I and II ready.)


University of Michigan Studies—Continued
University of Michigan Studies—Continued

VOL. XII. STUDIES IN EAST CHRISTIAN AND ROMAN ART. By Charles R. Morey, Princeton University, and Walter Dennison. With 67 plates (10 colored) and 91 illustrations in the text. Pp. xiii + 175. Bound in cloth. $4.75 net.

Parts Sold Separately:

Part I. EAST CHRISTIAN PAINTINGS IN THE FREER COLLECTION. By Charles R. Morey. With 13 plates (10 colored) and 34 illustrations in the text. Pp. xiii + 86. Bound in cloth. $2.50 net.

Part II. A GOLD TREASURE OF THE LATE ROMAN PERIOD FROM EGYPT. By Walter Dennison. With 54 plates and 57 illustrations in the text. Pp. 89-175. Bound in cloth. $2.50 net.


Parts Sold Separately in Paper Covers:


Parts Sold Separately in Paper Covers:


Part II. MUSIC TO THE ALCESTIS OF EURIPIDES WITH ENGLISH TEXT. Pp. 71-120. $.80 net.


Part V. MUSIC TO CANTICA OF THE MENAECCHMI OF PLAUTUS. Pp. 229-263. $.50 net.


UNIVERSITY LIBRARY, ANN ARBOR, MICHIGAN
OR
THE MACMILLAN COMPANY
Publishers 64-66 Fifth Avenue New York

Vols. XVII, XVIII, XIX, XX. Royal Correspondence of the Assyrian Empire. Translated into English, with a transliteration of the Text and a Commentary. By Leroy Waterman, University of Michigan. (In press.)


FACSIMILES OF MANUSCRIPTS

Size, 49.5 x 35 cm.


Limited edition, distributed only to Libraries, under certain conditions. A list of Libraries containing this Facsimile is printed in University of Michigan Studies, Humanistic Series, Volume VIII, pp. 351-53.

Size, 34 x 26 cm.


Limited edition, distributed only to Libraries, under certain conditions. A list of Libraries containing this Facsimile is printed in University of Michigan Studies, Humanistic Series, Volume IX, pp. 317-20.

Size, 30.5 x 40.6 cm.


UNIVERSITY LIBRARY, ANN ARBOR, MICHIGAN

OR

THE MACMILLAN COMPANY

Publishers 64-66 Fifth Avenue New York
University of Michigan Studies—Continued

SCIENTIFIC SERIES
Size, 28 x 18.5 cm. 4°. Bound in cloth


Size, 23.5 x 15.5 cm.


University of Michigan Publications

HUMANISTIC PAPERS
General Editor: EUGENE S. McCARTNEY
Size, 22.7 x 15.2 cm. 8°. Bound in cloth


The Present Position of Latin and Greek, the Value of Latin and Greek as Educational Instruments, the Nature of Culture Studies.

Symposia on the Value of Humanistic, particularly Classical, Studies as a Preparation for the Study of Medicine, Engineering, Law and Theology.

A Symposium on the Value of Humanistic, particularly Classical, Studies as a Training for Men of Affairs.

A Symposium on the Classics and the New Education.

A Symposium on the Doctrine of Formal Discipline in the Light of Contemporary Psychology.

UNIVERSITY LIBRARY, ANN ARBOR, MICHIGAN
OR
THE MACMILLAN COMPANY
Publishers 64-66 Fifth Avenue New York
The Menaechmi of Plautus. The Latin Text, with a Translation by
Joseph H. Drake, University of Michigan. Pp. xi + 129. $0.60 net.
This edition of the Menaechmi was prepared, with stage directions, as a libretto
for the presentation of the play at the University of Michigan in 1890. It was revised
and republished in 1916.

LANGUAGE AND LITERATURE

of the English Department of the University of Michigan. Pp. viii +
232. Cloth. $2.50.

Vol. II. Elizabethan Proverb Lore in Lyly's 'Euphues' and in
Pettie's 'Petite Palace,' with Parallels from Shakespeare.

Vol. III. The Social Mode of Restoration Comedy. By Kathleen

HISTORY AND POLITICAL SCIENCE

The first three volumes of this series were published as "Historical Studies" under the direction of the Department of History. Volumes IV and V were published without numbers.

Vol. I. A History of the President's Cabinet. By Mary Louise

Vol. II. English Rule in Gascony, 1199-1259, with Special
Cloth. $1.25.

Vol. III. The Color Line in Ohio; A History of Race Prejudice
Cloth. $1.50.

Vol. IV. The Senate and Treaties, 1789-1817: The Development
of the Treaty-Making Functions of the United States
Senate during Their Formative Period. By Ralston Hayden,

Vol. V. William Plumer's Memorandum of Proceedings in the
United States Senate, 1803-1807. Edited by Everett Somerville

Vol. VI. The Grain Supply of England during the Napoleonic
Cloth. $3.00.

UNIVERSITY LIBRARY, ANN ARBOR, MICHIGAN

OR

THE MACMILLAN COMPANY

Publishers 64-66 Fifth Avenue New York
CONTRIBUTIONS FROM THE MUSEUM OF GEOLOGY


All communications relative to the Numbers of Volume II should be addressed to the Librarian, General Library, University of Michigan.


No. 4. A Specimen of Stylemys nebrascensis Leidy, with the Skull Preserved. By E. C. Case. Pp. 87-91, with 7 text figures. $0.20.


UNIVERSITY OF MICHIGAN COLLECTIONS


PAPERS OF THE MICHIGAN ACADEMY OF SCIENCE, ARTS AND LETTERS

(Containing Papers submitted at Annual Meetings)

Editors: EUGENE S. McCARTNEY AND PETER OKKELBERG

Size, 24.2 × 16.5 cm. 8°. Bound in cloth

Vol. I. (1921). With 38 plates, 1 text figure and 5 maps. Pp. xi + 424. $2.00 net.


Vols. VI, VII (1926). (In press.)

UNIVERSITY LIBRARY, ANN ARBOR, MICHIGAN

OR

THE MACMILLAN COMPANY

Publishers 64-66 Fifth Avenue New York
HELENIC HISTORY

By George Willis Botsford

A survey of Greek life from its primitive beginnings to the year 30 B.C., with an account of the political, social, economic, artistic, intellectual, and religious development. The book is abundantly illustrated.

TABLE OF CONTENTS

I. Country and People
II. The Minoan Age
III. The Middle Age. Transition from Minoan to Hellenic Life
IV. Economic Growth and Colonial Expansion
V. Evolution of the City-State, Amphictyonies, and Leagues
VI. Crete, Lacedaemon, and the Peloponnesian League
VII. Athens: From Monarchy to Democracy
VIII. Intellectual Awakening: (I) Social and Literary Progress
IX. Intellectual Awakening: (II) Religious, Moral, and Scientific Progress
X. Conquest of the Asiatic Greeks by the Lydians and the Persians
XI. The War with Persia and Carthage
XII. The Age of the War Heroes: (I) Political and Economic
XIII. The Age of the War Heroes: (II) Society and Culture
XIV. The Age of Pericles: (I) Imperialism
XV. The Age of Pericles: (II) The Athenian Democracy

Price $4.00

A HISTORY OF ROME TO 565 A.D.

By Arthur E. R. Boak, Professor of Ancient History in the University of Michigan

A well-proportioned and accurately written history of Rome from the beginning of civilization in Italy to 565 A.D.

TABLE OF CONTENTS

INTRODUCTION
The Sources for the Study of Early Roman History

PART I
The Forerunners of Rome in Italy

PART II
The Early Monarchy and the Republic, from Prehistoric Times to 27 B.C.

PART III
The Principate or Early Empire: 27 B.C.–285 A.D.

PART IV
The Autocracy or Late Empire: 285–565 A.D.

Epilogue Chronological Table Bibliographical Note Index

Price $3.25

On sale wherever books are sold

THE MACMILLAN COMPANY
Publishers 64–66 Fifth Avenue New York
HANDBOOKS OF ARCHAEOLOGY AND ANTIQUITIES
Edited by PERCY GARDNER and FRANCIS W. KELSEY

THE PRINCIPLES OF GREEK ART
By PERCY GARDNER, Litt.D., Lincoln and Merton Professor of Classical Archaeology in the University of Oxford.

Makes clear the artistic and psychological principles underlying Greek art, especially sculpture, which is treated as a characteristic manifestation of the Greek spirit, a development parallel to that of Greek literature and religion. While there are many handbooks of Greek archaeology, this volume holds a unique place.

New Edition. Illustrated. Cloth $3.25

HANDBOOK OF GREEK SCULPTURE
By ERNEST A. GARDNER, M.A., Professor of Archaeology in University College, London.

A comprehensive outline of our present knowledge of Greek sculpture, distinguishing the different schools and periods, and showing the development of each. This volume, fully illustrated, fills an important gap and is widely used as a text-book.

Illustrated. Cloth $4.25

ATHENS AND ITS MONUMENTS
By CHARLES HEALD WELLER, of the University of Iowa.

This book embodies the results of many years of study and of direct observation during different periods of residence in Athens. It presents in concise and readable form a description of the ancient city in the light of the most recent investigations. Profusely illustrated with Half-tones and Line Engravings.

Illustrated. Cloth $4.00

ROMAN FESTIVALS
By W. WARDE FOWLER, M.A., Fellow and Sub-Rector of Lincoln College, Oxford.

This book covers in a concise form almost all phases of the public worship of the Roman state, as well as certain ceremonies which, strictly speaking, lay outside that public worship. It will be found very useful to students of Roman literature and history as well as to students of anthropology and the history of religion.

Cloth $2.50

On sale wherever books are sold

THE MACMILLAN COMPANY
Publishers       64–66 Fifth Avenue        New York