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Kc 1137 300

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1941. 5. 10. 1941. 5. 10. 1941. 5. 10. 1941. 5. 10.

128. 9'3 Park Rd., 2KJ-3 7-24

$$\frac{N \cdot j^3 - N \cdot j^2 \cdot k + N \cdot j \cdot k^2 - k^3}{j^3 - j^2 \cdot k + j \cdot k^2 - k^3} = \frac{N \cdot j^3 - N \cdot j^2 \cdot k + N \cdot j \cdot k^2 - k^3}{j^3 - j^2 \cdot k + j \cdot k^2 - k^3}$$

1897 May 4th 0 Frd. 30° Cloudy 103°F 0° 2200 feet 1250 hrs
Kearny 52° 0 2000' 110° N

وَالْمُؤْمِنُونَ إِذَا قَاتَلُوكُمْ فَلَا يُعَذِّبُوكُمْ وَإِذَا قاتُوكُمْ فَلَا يُعَذِّبُوكُمْ

June 25, 1968, 1000 hrs. 83° F. 82% RH. 1000
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In Foster Riddle 89

- a) grand father mentioned before permanent criminal code
for 1 doc. after dying him or his son. See Dr. Hebe
1039, see MJ II 169, i.e. almost a hundred years before our
document, our supporting mother must have been not too
young. It seems indeed that she too had been married
at least once before. There are words which has been
added by me to be used before the year of our marriage
to our wife.

- c) Needy people who do not collect alone in public
c) Hebrew slaves, which became to be called almost
to the person almost like a name.

סְבִירָה בְּרִיאָה וְעַמְּלֵה בְּרִיאָה וְעַמְּלֵה

13. 1972 July 11 1200 hrs 18°S 130°E 18°S 130°E

କାନ୍ଦିଶ୍ଵର ମୁଖ୍ୟମନ୍ତ୍ରୀ ୩୧.୦୭.୨୦୧୯ ମେ ମୁହଁ ୨୨ ପାଇସି ପ୍ରକଳ୍ପିତ ୧୫
ଅନ୍ତର୍ଜାଲ ଏବଂ ବିଜ୍ଞାନ ପରିଷରିତି

காலி பீடி காஜர நூல் கா தாங்கி கான்டிக் பீடி கா கு
காவு கா கா

Krjg. K'D are j.3 & 52 of 2012's file dated 16
Aug '13 by 3 file (10) per file

١٨) دَعْوَةٌ لِلرَّبِّ يَعْزِيزُهُمْ بِأَنَّهُمْ هُوَ الْمُكْرِمُ

19. 12. 1985 విశ్వాస కులాలు విషయముల పరిచయము

2 $\int_{L'} x^0 dy = \int_{-1}^{1/2} 3N^2 y^2 dy = \frac{3}{4} N^2$

753 $\int_0^x \sin x \cos^2 u du = \frac{1}{3} \sin^3 x + C$

۲۳ ۱۵۰۰ ناری کنگره ۲۵۳ ۳۱۲ ۷۲

Agreement Between a Woman About to Give Birth, Her Husband
and Her Mother

Cairo, September-October 1137

PER

Vienna, Erzherzog Rainer Collection, Heb. 89

(The background of this rather complicated document may be reconstructed as follows: The woman's husband had children from a previous marriage, and she was, therefore, particularly eager to safeguard the future of the child she was expecting. This had already been done to a large extent in her marriage contract, where it was stipulated that the dowry which she brought, as well as all payments due to her, would go to her children, to the exclusion of other heirs of her husband. In addition, she now wants half of a house, given by her to her mother prior to her marriage, to revert to her future child. The other half belonged to the property of the expected newborn. The old lady, however, had earmarked sixty per cent of her share for her brother and nieces and forty per cent for charitable purposes. In view of this, our document stipulates that the gifts intended by the old woman will be made by her son-in-law in cash after her death, while the half of the house referred to will be registered as property of the newborn.

The document should be understood in its historical context. The expecting mother belonged to one of the leading families of her community, as her grandfather was the "Head of the congregations" Mevōrākh, a man

prominent in the politics of the community about the middle of the eleventh century (cf. MJ I, pp. 146-7). On the other hand, her uncle, the judge Nathan b. Solomon, signatory of many documents in Fustat during the years 1122-1148, was a refugee from Palestine, which was occupied at that time by the Crusaders.^{a)} It stands to reason that her mother, too, had come from Palestine and has, therefore, no possessions of her own in Cairo. This explains why she was given, in her old age, one-half of a house by her daughter, who had inherited or received it as a gift from her father's family, or perhaps from a former husband. For one gets the impression from our document that the expecting mother was a fully mature, resolute woman, and not too young any more herself. This tallies well with the fact that her grandfather already appears as an influential man in a letter dated 1039, almost a full hundred years before our document was written.^{b)}

We, the undersigned, know the following for certain and bear witness to it. We called on Sheikh Abu 'l-Farnj, M. and R. Yeshū'ā, the elder, son of M. and R. Judah, the honorable elder - m(ay he rest in) E(den), known as "the son of the sparrow,"^{c)} in the presence of his wife Sitt al-Ahl,^{d)} the daughter of our Teacher Zadok, m.E., son of M. and R. Mevōrakh,

the Head of the Communities, m.E., who said to us:

"I am a woman about to give birth, and I do not know what will happen

to me. I have made an agreement with my husband, which I would like to be written down in a document, so that none of us can annul or renounce it.

We agreed that I should buy for him, from my mother, half of the

house which I gave her as a gift before I married him, and ask her to

sell it to him for a hundred dinars, forty of which will be given to the

hidden poor^e) of Cairo and Fustat, fifteen to the three daughters of my maternal aunt, five dinars to each of them, and the rest of the hundred

dinars, which is forty dinars, shall belong to my maternal uncle, the

Hāvōr, our Teacher Nathan ha-Kohen, member^f) of the Great Court - may

his) Ro(ck preserve him) - to do whatever he likes with it, no one having

a
any right to interfere or to have voice in the matter.

All this will be done in the event that I have a child from this husband of mine, and that the child will be alive at the time of the

purchase of the half of that house, which I promised to acquire from my

mother after her death;¹ and on condition that my husband registers it

for the child - whether male or female - in addition to everything else

due to the child on the basis of my marriage contract, to the exclusion

of his children, who are not from me, and of anyone else."

The elder Abu 'l-Faraj agreed to this and undertook to fulfil her stipulations.

*She brought in
Then her mother, called Hasana,^g) daughter of our teacher Solomon
ha-Kohen - o(f blessed) m(emory) - came in and she informed her of the*

agreement made between her and her husband and asked her to sell him the half of the house, of which she had made her a gift before her marriage, for one hundred dinars, the purchase to become into effect after her death, on condition, etc.^{h)}

Finally, when the elder Abu 'l-Faraj had accepted all these conditions and undertaken to carry them out, the above mentioned Yasana sold him the complete half of the house which had been given to her on condition, etc.ⁱ⁾ and on condition that he pay the price of the house in cash, not in installments and without asking for respite, that is to say, sixty to the three daughters of her maternal aunt and to her maternal uncle, the Ḥāfir, while the remaining forty will be paid in ⁱⁿ stallments to the poor, two dinars per month.

(The document reiterates that the purchase will be valid only if the child survives, and concludes with the usual reference that the symbolic purchase necessary for validating any transaction had been made in the correct form. The date given is: Tishri 1449 of the era of the documents in al-Mi'zīyya al-Qāhirā, the official name of Cairo at that time. The lower part of the sheet which contained the signatures is cut away. The document is in the handwriting of the famous scribe Halfōn b. Manasse ha-Lovi (cf. p.).

Notes

- a) Details about him in the present writer's Introduction to the Study of the Cairo Geniza Documents (in preparation).
- b) Cf. MJ II, p. 169, Note 1, where 1037 is a misprint for 1039. The father of the lady, Zedoq, appears in various undated Geniza fragments which were written by scribes who flourished shortly before or after 1100.
- c) This sobriquet was borne by the father, Judah, as is proved by ms. T.-S. 12-94, line 4, which deals with another son of his, Moses. The word "sparrow" (in the feminine) has no article which suggests that the sobriquet had become a family name: ben Cusffura ("sparrow-son").
- d) "The mistress of the family."
- e) Needy people of good family, who do not accept alms in public.
- f) Hebrew *bāvēr*, serving almost as a proper name of the person bearing it (see below and p.).
- g) "The fair," the female equivalent of Hasan, but not at all as common as the latter.
- h) The conditions and stipulations are repeated here in full.
- i) See Note g.

Comments

1. Text: ba^od ḥainihā, later on twice; ba^od hayāt ḥainihā, "after her substance," or "after the life of her substance (has ceased)."