

LITERARY SUPPLEMENT

to the FIRST Issue

of

LOWE'S

"Near Eastern & Far Eastern Calendars"

containing

INTERESTING AND IMPORTANT EXAMPLES OF

ORIENTAL CALLIGRAPHY

WITH ILLUSTRATIONS AND FULL DESCRIPTIONS.

FOREWORD.

IN the choice of material for this FIRST Supplement, it is only natural that the question of relevancy should be all important and it is obvious that, in the matter of calendars, Chronology and History go hand-in-hand. The script of the languages of the Near and Far East, therefore, easily forms a suitable connecting-link. For this reason the selection, as specimen scripts, of—amongst other examples—some of the great CHARTERS OF LIBERTY or Firmans granted in modern times by Eastern Potentates to their subjects of every Faith, as well as in particular to Eastern Israelites whose mother tongue is the primeval Hebrew, seems, in every respect, justifiable.

NO article on Oriental Firmans can be regarded as satisfactory which does not place in the first rank the well-known services to learning and literature rendered by His Majesty King Fuad by whose express Command the splendid series of reproductions contained in the 8 elephant folio volumes of the "Récueil de Firmans Impériaux Ottomans adressés aux Valis et aux Khédives d'Égypte (1597-1904)," was issued early in 1934. This fine Collection is of the greatest value to palæographers and historians. A useful Supplement has now appeared containing introduction, tables and notes by the editor, H. E. Hayyim Nahoum Effendi, Chief Rabbi of Cairo, Senator of Egypt and member of the Royal Academy of the Arabic Language, and also a Preface by H. E. Muhammad Zaki al-Ibrashi Pasha. His Majesty has graciously presented copies to the British Museum, the Bodleian, to Cambridge University and Queen's College libraries. The size of the Firmans, of course, precludes an adequate reproduction in this place, but the three specimens selected show the general style of calligraphy, the Tughea and scribal ornaments and designs.

No. 1 (and No. 1 of the Series) is the earliest Firman, dated A.H. 1006 or C.E. 1597, addressed to the Naib of the Egyptian Qadi. It deals with the appointment of an inspector of Waqf property.

No. 2 (and No. 381 of the Series), dated A.H. 1237 or C.E. 1822. It is addressed to Muhammad Ali, granting him land as a Waqf for endowment of the Amaret (Hostel) founded by him at Mecca.

No. 3 (and No. 513 of the Series), dated A.H. 1245 or 1826 C.E., also addressed to the last-named and dealing with a pension to one of the Agas of Mecca.

يهود ملنك ظخام باشيرى طرفدن در عليه ده ومالك محروسه ملوكانه ده مستفل يهود طائفه سنه نصيحت يولو يهودى العبارة نشر وعلان ايلديكى اعلان به نك ترجمه سيدر

لله الحمد والمنة سايه عدالتوايه حضرت تاجدارى اشبو عصر عدالت حصرت اسايش راخلة مسترح البال بولنديغمز وجهه حفرنده سنوح وعنايت يورلش اولان مرحمت وشفقت حضرت شاهانه كچن سنه كلخانه ده قرأت وتبشير يورلش اولان خط شريف عنايت رديفك مفهوم منيفي جمله كزه معلوم اوليق ايجون يهودى العبارة ترجمه ايلرك كرك سزله وكرك ممالك محروسه شاهانه ده بولنان ملنزه جمله سنه بشقه بشقه تبشير وعلان ايلدم وبوعنايت ايجون واجبه ذمت عبوديتن اوزره عبادتخانه مرده تورات شريف حضورنده ادعيه خيره ملوكانه ده مداومت ومواظبت اوزره بولنق فر يضة ذمتدن بولنديغى در كار ايسه ده انجق يساندن مقصد شو كه اشبو جهانه تحصيل علوم وكالاته سعي وغيزت مقتضاي انسانيت بنى آدمدن بولنمش واشبو اوان معدلت اقتزانه بولنان احكام علوم ومعارفك سايه طويوايه حضرت ملوكانه ده قدر واعتبار لرى مرعى ومعتبر بولنديغى مشهور العيين اولوب وبزم ملنزه تحصيل علوم ومعارف لسان سائر بى بوانه قدردها هوس ورغبت اتمام ايسه ده الحاله هذه ملنزه صبياني بولدن بويله لسان تركيده اوقوب يازمغه سعي وغيزتده بولنديغى حالده فوائد نافعته به نائل واه جفترنده شبهه اوليه جنى رعنا بولنديغندن بناء عليه بولدن صكره جهه كزه اولاد كزى لسان تركيده وعلوم سائر بى تعليم ايتكه تشبث وهوس ايدك وادعيه خيره ملوكانه ده كون بكون مداومت ومواظبت اوزره اولوب همان جناب عز وجل حضرت لرى مبارك ومسعود وجود مر احوالود شاهانه بى اكار كونه دن مصون وسالم وسر بر خلافتصير لزند بقراردائم ايله آمين

No. 4.

۵۶۱ سنه سى غزه خسوان ده قسطنطينيه ده تبيه اولمشدر

No. 5.

TRANSLATION OF THE FIRMAN DENOUNCING ONCE AND FOR ALL TIME THE MYTH UNDERLYING THE CHARGE OF USING HUMAN BLOOD BROUGHT AGAINST THE JEWS.

* Translation of the Firman granted by HIS IMPERIAL MAJESTY THE SULTAN ABD OOL MEDJID to the Israelites in his Empire, at the request of SIR MOSES MONTEFIORE, F.R.S., and delivered to him at Constantinople by His Excellency Reschid Pacha, Minister of foreign affairs to the Ottoman Porte, 11th. Hesvan 5601. —13th. Ramazan 1256.—corresponding to the 7th November 1840.

A Firman addressed to the Chief Judge at Constantinople, at the head of which HIS IMPERIAL MAJESTY THE SULTAN has written with his own hand the following words.—

“Let that be executed which is prescribed in this Firman.”

An ancient prejudice prevailed against the Jews. The ignorant believed that the Jews were accustomed to sacrifice a human being, to make use of his blood at their feast of the Passover.

In consequence of this opinion, the Jews of Damascus and Rhodes (who are the subjects of our Empire) have been persecuted by other nations. The calumnies which have been uttered against the Jews, and the vexations to which they have been subjected have at last reached our Imperial Throne.

But a short time has elapsed since some Jews dwelling in the Isle of Rhodes have been brought from thence to Constantinople, where they have been tried and judged according to the new regulations, and their *innocence* of the accusations made against them *fully proved*. That therefore which justice and equity required has been done in their behalf.

Besides which the religious books of the Hebrews have been examined by learned men, well versed in their theological literature, the result of which examination is, that it is found that the Jews are strongly prohibited not only from using human blood but even that of animals. *It therefore follows that the charges made against them and their religion are nothing but pure calumnies.*

For this reason, and for the love we bear to our subjects, we cannot permit the Jewish nation (whose *innocence* of the crime alleged against them is evident) to be vexed and tormented upon accusations which have not the least foundation in truth, but that in conformity to the Hatti Sherif which has been proclaimed at Gulhané the Jewish nation shall possess the same advantages, and enjoy the same privileges as are granted to the numerous other nations who submit to our Authority.

The Jewish nation shall be protected and defended.

To accomplish this object we have given the most positive orders that the Jewish nation dwelling in all parts of our empire shall be perfectly protected as well as all other subjects of the sublime Porte, and that no person shall molest them in any manner whatever (except for a just cause) neither in the free exercise of their religion, nor in that which concerns their safety and tranquillity. In consequence the present Firman, which is ornamented at the head with our "Hoomaioon" (sign manual) and emanates from our Imperial chancellerie, has been delivered to the Israelitish Nation.

Thus you the above mentioned Judge when you know the contents of this Firman, will endeavour to act with great care in the manner therein prescribed. And in order that nothing may be done in opposition to this Firman, at any time hereafter, you will register it in the Archives of the Tribunal; you will afterwards deliver it to the Israelitish nation, and you will take great care to execute our orders and this our sovereign will.

Given at Constantinople the 12th Ramazan 1256 (6th November 1840.)



Sir Moses Montefiore in his Gothic Library at East Cliff Lodge, Ramsgate, reading the Firman. In the frame on the easel is the portrait of Lady Montefiore.

No. 7.



Dr. Louis Loewe, Oriental Linguist to the then Duke of Sussex. He was the life-long companion of Sir Moses Montefiore on nearly all his Missions, and it was due to his knowledge of Turkish that he detected the word "Afoo," "pardon," in the Firman and obtained its replacement by "Itlak ve Tervihh," "honorable liberation."

CHARTER GRANTED TO THE ISRAELITES BY THE SHAH OF PERSIA SECURING TO THEM PROTECTION AND FAVOUR. (See translation on opposite page).

No. 8 (Copy by Dr. Loewe).

بارگاه بوندگاران
پنجم ماه جولی ۱۸۷۲ قاریج انگریزی

از علم حضرت پادشاه فرموده می شود که وصول عرض حال درین شما
نیاز کرده اید علی آن بالکلیت حمایت و حفاظت یهودیان را در مملکت پارس
تجدید سازد قبول می کنیم که علم حضرتش بحضرت یهودی رعایای بلایه فرقی بین
سزایه و شهادت همیشه اشوفنی ظاهر کردند و چشم و گوش نیاشند
که بحضرت الیهود التي شما برستی کما سابقین شهر فرمان بردار صلاح اندیش
و ساعی را اقصاف مینماید بی انصافی و درشتی نالایق ظهور نسازد
علم حضرتش از برای ارزومند بر ما خوب الی مناسبش تعبیر کرده اید شما را
شکر می کنند


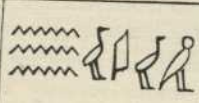
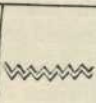

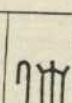
ملکم

در محل کرو و نورگت پاریس

دیرتیس شهر لوندن مجلس ولایه یهودیان مملکت برتانیای
برسانند

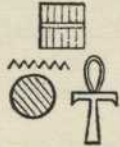


HIEROGLYPHIC, COPTIC and HEBREW.

No. 12.

 ⲛⲓⲣⲉⲧⲟⲩⲛⲓ מִשִׁירְתֹּהוּ (He) was the first-born.	 ⲛⲓⲣⲉⲧⲟⲩⲛⲓ הַמַּיִם the water	 הֵן מִן out of	 ⲛⲓⲣⲉⲧⲟⲩⲛⲓ כִּי because	וְתֵאמֹר and she said	 ⲛⲓⲣⲉⲧⲟⲩⲛⲓ מִשִׁירְתֹּהוּ born.
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The above shows the etymology of the name Moses " as interpreted by the late Dr. Louis Loewe, M.R.A.S., Oriental Linguist to the then Duke of Sussex, extracted from his work, *On the Origin of the Egyptian Language*, published first in the Journal of the Royal Asiatic Society in 1837. He says: " It has reasonably been thought that the name Moses must have been an Egyptian one, because Thermuthis gave it to the child in her mother-tongue, and the etymology was supposed to be a composite one based on certain words commemorating his wonderful preservation from the waters. But a most difficult question still remained. Whose words were " *Keep min hammayim mesheesechu* " ? (The transliteration is according to the Ashkenazi pronunciation), " For out of the water did I take him." These words as such could not have been said by Thermuthis, as they are the plainest Hebrew words which could possibly have been used and she did not understand Hebrew, and they cannot be the words of the Bible, as they are used in the first person, " did I take him out." I do not therefore take the words as a composition, but read them AS THEY ARE, and by transcribing the whole passage into Hieroglyphics and Coptic, I am able to shed some light on all the following words, since they were spoken in PLAIN EGYPTIAN by Thermuthis and are YET HEBREW. The Princess did not consider the former birth by his mother as the one which gave him life in this world as he was exposed to perish in the waters. Thermuthis was the person who might be considered the giver of his birth and existence by her preserving him. She therefore regards him AS HER SON, as it is said " *Vayehi loh levehn*," " He was unto her a son," " *Loco laudato*," and she called him " Born because out of the waters is he first born." The tri-lingual setting reproduces the sense exactly, so that the Egyptian, after reading the Hieroglyphics and Coptic, and the Israelite after reading the Hebrew, would by the same sound have the same idea conveyed to them.

No. 13.

 ⲛⲓⲣⲉⲧⲟⲩⲛⲓ פ' אֵנַח or פ' עֵנַח	 ⲛⲓⲣⲉⲧⲟⲩⲛⲓ פ' נֵט' or פ' נֵת	 ⲛⲓⲣⲉⲧⲟⲩⲛⲓ שִׁי or צִי
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A similar tri-lingual setting of the name "Tzofnas Paneach" given to Joseph by Pharaoh and means "The Son of the God of Life." For a full interpretation see pp. 6-8 of Dr. Loewe's above-named work.

An apt and interesting confirmation of the idea and value of a tri-lingual setting may be evolved from the *Piyut of Kalir* for the 1st day of Pentecost beginning "Oz bechsav ashuris uvilshon ivris uvedibur mitzris." "Then in old antiquity in the Assyrian character, in the Hebrew language and in the Egyptian dialect didst Thou cause the Hebrew daughter to inherit the Law."

HEBREW.

ויעש את הזשן מעשה זשב כמעשה אפר
 זהב תכלת וארגמן ותולעת שני ושש משזר
 רבוע היה כפול עשו את הזשן זרת ארכו
 זרת רזזבו כפול וימלאו בו ארבעה טורי
 אבן טור אדם פטדה וברקת הטור האזר
 והטור השני נפך ספיר ויהלם והטור השלישי
 לשם שבו ואזלמה והטור הרביעי תרשיש
 שהם וישפה מוסבת משבצת זהב כמלאתם

הסופר אליהו בן הרבר' צה מוולאזין: זל"ה

This is a specimen, exact size, of the magnificent Hebrew handwriting of the well-known Scribe, Eliyahu, of Wolozin, Russia, who together with his father, for over fifty years, used to write Scrolls of the Law annually for Sir Moses Montefiore, who, in his turn, would present them to Synagogues in need of them. When it is borne in mind that the pen used is a broad-nibbed quill, it will be understood with what meticulous accuracy the nib must be cut by a razorlike blade on the thumbnail and how dexterous the scribe must be to draw the pen backwards to form the thick strokes and on the other hand to attach the featherlike crowns, called "Taggin" to the tops of the letters.

*In communicating with the Advertisers, you are courteously requested to refer to this
 "NEAR EASTERN AND FAR EASTERN CALENDAR."*