

I, 43b *Power of Attorney by Samuel Ibn al-Lebdi*

{Fustat, late tenth–early eleventh century}

ENA 4010, f. 3

Left upper corner of a piece of parchment (part of 22 lines preserved);
monumental quadrangular script.

Samuel (line 21) Ibn al-Lebdi (line 5) appointed an attorney to sue one
[Ni]ssī b. Jacob (line 12).¹

¹ A Karaite known from two documents referring to the betrothal and the wedding {ca. 1065}, respectively, of his daughter Ni'ma to Barakāt b. Dā'ūd (David), also a Karaite, TS 16.109 {+ TS AS 153, f. 489}, TS 20.47v {see Olszowy-Schlanger, *Karaite Marriage Documents*, 275 ff.}; see Goitein, *Med. Soc.*, 3:441, n. 2, where, by mistake, the names of another couple are given.

I, 44 *Power of Attorney by Solomon and Moses b. Abraham Ibn al-Lebdi*

Fustat, March 21, 1066

TS 20.38

Published in Gil, *Ishmael*, 4:663–67, no. 823.

Solomon and Moses, the sons of Abraham, 'known as Ibn al-Lebdi,' appoint an attorney to sue a merchant to whom a maternal uncle of their father had entrusted money, books, and other items destined for them in Sicily, but who had meanwhile traveled to Egypt. The complicated document, signed by five, shows that the brothers lived somewhere in the Maghreb and the problem was how to preserve for them the items concerned until they had them in hand.

CHAPTER TWO

MADMŪN B. ḤASAN-JAPHETH,
PRINCE OF YEMENITE JEWRY, AND HIS FAMILY

II, A. *Ḥasan b. Bundār, his Brothers Abraham and Isaac,
and Elder Son Bundār II*

II, 1 *Letter from Mukhtār b. Jacob to Šā'id b. Najā' Describing Ḥasan b.
Bundār's Assistance*

Aden, ca. 1100

TS 8 J 15, f. 24

The sheet follows the format used (18 × 13 cm.) for books and is shorter than typical letters. The beautiful and very orderly script is that of a copyist rather than that of a merchant, unless the sender was himself learned, or dictated his message to a scholarly fellow traveler. The script is Mediterranean, not Adenese. It is very similar to, if not identical with, that of Makhlūf b. Mūsā, from whose exquisite hand we have several letters and who often visited Aden; see page 338, n. 4.

The name of the sender, Mukhtār ('The Chosen'), was common among Syro-Palestinian Jews. He or his family might well have originated in Syria-Eretz Israel, for the addressee, the 'Trustee' Abu 'l-'Alā Šā'id-'Ullā, or his father, was a native of Damascus;¹ and Mukhtār's partner and probably his business associate, Ibn Sha'yā were also from Syria-Eretz Israel.² The 'Trustee' held a powerful position in both the business world and the community. He was the confidant of the court physician Mevōrākh b. Saadya, whom the government recognized as *Rayyis al-Yahūd*, 'the Head of the Jews' of the Fatimid Empire. Ḥasan b. Bundār, representative of the merchants in Aden, is also referred to here as *rayyis* (lines 5 and 15), an Arabic title corresponding to the Hebrew, 'Leader of the Congregations,' mentioned in the letter addressed to him, I, 13, line 4. The representative of merchants in Fustat, Abū Ya'qūb al-Ḥakīm was

¹ See pages 209-10.

² See the notes to lines 7 and 16.