

1 dinar *wājib*, or customs duties, had to be paid. This enabled Ḥalfon to pay off his most pressing debts. Naturally, he refrained from making any requests. But when, before the next holidays, Abraham b. Bundār would draw up his list of beneficiaries, he would certainly pay attention to the circumstances to which Ḥalfon had alluded.

At the end of his long letter Ḥalfon apologizes for writing so little. As one of his excuses he notes that in view of "the incessant flood"¹¹ of letters reaching the Adenese notables from Fustat he refrained from imposing on Abraham.¹²

Hebrew edition of the India Book. For *lālas lānas* silk, see further Goitein, *Letters*, 68–70; id., *Med. Soc.*, 1:454, n. 53. Diem, *Dictionary*, 194, n. 208, wonders whether *lālas* and *lānas* might be variants of the same word, as noted by Goitein here.

¹¹ Arabic *al-lajaj al-mutawātir*. Verso, lines 16–17.

¹² {A gift to Ḥalfon is mentioned in II, 43, line 17, and II, 53 is a letter of thanks by him for another gift. I have translated a large section of II, 11a above, pages 44–45.}

II, 11b *The Honorary Titles in the Bundār Family of Aden*

Fustat, ca. 1120

ENA 2728, f. 2

This is the second item on verso. Recto is a fragment of an agreement between a Rabbanite man and his Karaite wife.

In the left upper corner of an only partially preserved piece of waste paper (12 × 16 cm.), Ḥalfon ha-Levi b. Manasseh jotted down the titles of the members of the Bundār family in Aden (ca. 1120). VIPs were much offended when they were not addressed by their proper titles.¹

Translation

- (1) Bundār [II], Leader of the Congregations, son of Japheth,² L[eader, etc. . . .]
- (2) and [[his father-in-law {alt. tr.: sons}]] //his uncles, // Abraham, Leader of the Congregations [. . .]
- (3) and his brother Isaac, Benefactor of the Congregations, [. . .]
- (4) and his son Khalaf, Delight of the Congrega[tions. . . .]

Bundār II, as occurred elsewhere, was honored with his father's title. He was married, as was usual practice, to a cousin, the daughter of his uncle Abraham b. Bundār. But Ḥalfon deleted this detail, since there was no need for such an intimate matter to be referred or alluded to in his correspondence.³

In II, 11a, Abraham is called twice Senior. He advanced to the title *sar*, Leader, Prince, on a special occasion (e.g., when his daughter married his nephew who bore that title).⁴ For Isaac's son Khalaf, see chap. 2, sec. G. In the space lost in line 2, probably Joseph b. Abraham (chap. 2, sec. F) was noted.

¹ See Goitein, *Med. Soc.*, 2:623, s.v. Honorific titles. {Jewish authorities awarded the titles listed here. The Jews followed the practice common among the Arabs concerning honorific titles. For these, see Bosworth, "Alqāb."}

² = Ḥasan.

³ This case should have been noted in Goitein, *Med. Soc.*, 3:27–29. {In my opinion, the last sentence and accompanying note result from an erroneous reading. For *חמאווו* (*ḥamāhū*, an irregular form for *ḥamūhu*), 'his father-in-law,' the deleted word in line 2, reads *חמורדי* (*ḥamūdāw*), 'his sons,' which usually appears in genealogies, but was an error here. It was crossed out and corrected with the supralinear addition of 'his paternal uncles,' in both Arabic and Hebrew.

⁴ See the clarification added to the previous note.}