

[H. Address]

(Arabic script, written in the same direction as postscript) (1) (To) The most illustrious elder, Ibrāhīm b. (2) Īshū,³¹ the Israelite—may God preserve his high position!

(1) (From) His servant (2) Maḍmūn b. al-Ḥa[san].

(II, 13v, Hebrew, opposite the beginning of the letter) (1) *To our esteemed master and lord Abraham!*—(2) *may God remember him favorably!*—*the son of our master and lord Yijū—may he rest in Eden!*

(2) (From) *Your friend Maḍmūn the son of Hasan—may he rest in Eden!*

³¹ The address is the same as that of II, 17, with slight variations. The name Yijū was also pronounced and written as Yishū; see II, 17, in the Hebrew address, and III, 22, line 1, or as Ish'ū, as here. {Cf. page 53.}

II, 16–19 *Letter from Maḍmūn b. Ḥasan to Abraham Ben Yijū:
Four Fragments of Two Copies*

{Aden, 1133–40}

II, 16. TS 24.66

II, 17. TS NS J 5

II, 18. TS 13 J 7, f. 13

II, 19. TS K 25, f. 252

Ed. Goitein, "From Aden," 47–50 (text transcribed in Arabic characters), 57–66 (translation and notes).

No. II, 16 is a copy, written by the same clerk who wrote II, 13–14, of the original, II, 17–19, which was written by Maḍmūn.¹ The fifth line of II, 17 matches the first line of II, 16. No. II, 18 begins with the last word in line 5 of II, 16. It concludes with the second word of line 35 of II, 16. The address has been preserved only in II, 17, since the custom was to write the address on the reverse side of the sheet, opposite the beginning; and the beginning, usually containing only polite phrases, was often torn away as not needed, while paper always was in demand for all kinds of purposes; see introduction to II, 13–15.

The clerk worked with great exactitude. There is no deviation from the original. He did, however, use many more diacritical marks than his master, though without any consistency.

The original was carefully written by Maḍmūn in a more pleasant hand than was usual for him. Deletions, involving the beginning of words, are found in two places only. The writer undoubtedly had accounts before him, from which he copied. We may assume that these were entered in Maḍmūn's account book, which is mentioned several times in these documents.

No. II, 16 is written on the same kind of grayish paper as II, 13–15, but differs in width (11.3 cm.). This would seem to imply that they cut their paper to different sizes, and that it was not bought already cut in sheets suitable for writing purposes. Of the length of the sheet, 52.4 cm. are preserved.

The paper is different in II, 17–19. It appears more brownish, lighter, and smoother than the paper of the other fragments originating from Maḍmūn's office, which have been identified. Its width is 10 cm. at the top and 9.5 cm. at the bottom. Its length is 11 cm. plus 25.5 cm. plus 29.5 cm., a total of 66 cm. A space of 12 cm. was left blank on the verso of II, 19. Thus Maḍmūn was not forced to cut short, as he sometimes did for lack of space.

¹ {For sending multiple copies of letters or accounts, see page 9, n. 23.}

On the lower edge of the verso of II, 16 the receiver of the letter, Abraham b. Yijū, wrote, in his own hand, a calendar for the years 1458–60 Sel. (= 1146–49 C.E.). He wrote a calendar for 1461 (= 1149/50) on the edge of III, 1, and we possess others from his hand.

All the accounts contained in this letter have been reduced to a table for easier access to the data. The details will be explained in the commentary. It should be kept in mind that a *bahār* contains 300 *raṭls*, or pounds, and that the dinar, or gold piece, is divided into 24 *qirāṭs*, which are combined to an eighth, sixth, fourth, third, or half of a dinar, as circumstances require. The dinars used in commerce in Aden during this period were Malikī dinars which were worth somewhat more than two thirds of the Fatimid dinars, as is evident from various references in the India papers, but here had a different value.²

Sale of goods sent by Ben Yijū and prices obtained, after deduction of expenses:

I. Pepper—12 *bahārs*, from which 45 pounds were deducted, leaving 11 *bahārs*, 255 pounds. The price: per *bahār*—34 dinars, per pound— $\frac{34}{300}$ dinar.

Total: $374 \text{ dinars} + \frac{(34 \times 255)}{300} [= 28\frac{3}{10}, \text{ rounded out to } 28\frac{5}{6}] = 402\frac{5}{6}$ dinars (Malikī)

The expenditures on this shipment:

'Tithes' (i.e., customs)	82 $\frac{1}{4}$ dinars
Expenses in receiving the goods	4 $\frac{1}{6}$ dinars
Baskets and porters	$\frac{1}{6} + 1\frac{1}{4}$ dinars
	<u>87$\frac{5}{66}$ dinars</u>

Balance in favor of Ben Yijū from the pepper shipment: 315 dinars

II. Iron—20 *bahārs*, 120 pounds

Amount given to the merchant Joseph	3 <i>bahārs</i> , 180 pounds
Amount given to the merchant Khalaf	2 <i>bahārs</i> , 75 pounds
Total:	5 <i>bahārs</i> , 255 pounds

Amount left for sale: 14 *bahārs*,
165 pounds

² On the exchange rate of the Malikī dinar, see 172, n. 27.

Price: per <i>bahār</i>	17 dinars
per pound:	$\frac{17}{300}$ dinars
Total received: $238 + \frac{(165 \times 17)}{300} [= 9.35 \text{ rounded out to } 9\frac{1}{4}] =$	247 $\frac{1}{4}$ dinars
Various expenditures on this shipment	<u>27$\frac{1}{4}$ dinars</u>
Balance in favor of Ben Yijū from the iron shipment:	220 dinars
Total balance in favor of Ben Yijū = 220 + 315 dinars =	535 dinars

Shipments to Ben Yijū of goods and items ordered for the aforementioned sum:

I. 5 <i>bahārs</i> of copper, and their expenditures	415 dinars (Malikī)
Hides for packing them, and their cost of packing	1 $\frac{1}{2}$ dinars
Exit tolls in Aden	4 $\frac{1}{8}$ dinars
II. Other purchases and expenses:	
Freight charges for the copper	4 $\frac{1}{2}$ dinars
Registration fee to the captain for the shipments of iron and pepper	2 dinars
Copper bars	8 dinars
Dates	2 $\frac{1}{2}$ + $\frac{1}{4}$ dinars
An Abyssinian hide	2 dinars
Mats	1 dinar
A carpet	5 dinars
Various items of clothing	6 dinars
Lead	28 $\frac{1}{2}$ + $\frac{1}{12}$ dinars
Freight charges for the lead	1 dinar
20 Egyptian <i>mithqāls</i> , which equal 7 Malikī dinars	47 dinars
	<u>7 dinars</u>
$\frac{1}{4} + \frac{1}{8} + \frac{1}{12} = \frac{11}{24}$	535 $\frac{11}{24}$ rounded out to 535 $\frac{1}{3}$ dinars (Malikī)

However, the one-third dinar is not considered by Maḏmūn, who states that with these shipments his account with Ben Yijū for that year is settled.

{The letter was clearly written before 1146, the first year in the calendar written on verso. It was almost certainly written before April 1140, when Rāmishṭ, whose ship is mentioned here in II, 17, lines 7, 47, died; see pages 145–46. Ben Yijū seems to have arrived in India in 1132; see III, 17. This letter was presumably written after II, 20, which probably dates from 1133, see 330, n. 7.}

Translation

[Aa. Receipt of letter and pepper in the ship of Rāmishṭ; detailed account of proceeds, after deduction of expenses]

[II, 17] (1) The letter of my lord, the most illustrious elder, has arrived—may God make permanent (2) your well-being, may He guard your life and humble those who envy you! It was (3) a most gladdening letter and a most delightful message. I was happy to learn of your well-being (4) and your prosperous circumstances, and I have entreated God (to grant you) more of every good thing, (5) [II, 16 (1)] in His mercy. I noted that you mentioned [II, 16 (2)] in your esteemed letter (6) that you had sent [II, 16 (3)] some pepper in the ship of the *nākhudā* (7) Rāmishṭ³ [II, 16 (4)]—twelve *bahārs* of small measure.⁴ (8) This has arrived [II, 16 (5)] and (I) your servant went to collect it.

From this is to be deducted [II, 16 (6)]—as you mention in your letter—forty (7)-five pounds,⁵ leaving you eleven (8) *bahārs* and two hundred and fifty-five pounds, the price being (9) 34 dinars (per *bahār*). The (total) value: (10) 403 dinars, minus one-sixth.

(11) From this (sum) is to be deducted the 'tithē,⁶ 82¼, (12) dinars; the

³ Goitein's note on Rāmishṭ has been transferred from here to pages 145–46.

⁴ The relationship between the small and the large measure is clarified by this document, both here and in lines 20, 27–28. According to these references, 17 *bahārs* (5100 pounds), of large measure = 20 *bahārs* and 120 pounds (= 6,120 pounds) of small measure. The ratio is about 1.2:1; also in II, 20, line 17, and III, 12, line 23. Hinz, *Islamische Masse*, 8–10, deals mainly with later periods.

⁵ There is no explanation for the deduction of 45 pounds from 12 *bahārs*, or any indication as to who received them. It seems, however, that this is a polite way of referring to the fee of the representative of the merchants, namely, Maḍmūn, the writer. This payment, about 1.33%, is not much different from that mentioned in I, 4, line 10, where Maḍmūn's father received one *qirāṭ* out of every two dinars of the price of each piece, that is 1/4.

⁶ I.e., the customs duty, Arabic *'ushūr*, also below, line 37, and elsewhere, a term for taxes legalized by the religious codes, while customs dues, *maks*, pl. *mukūs*, were of doubtful legality. {Forand, "Uṣr," demonstrates the ambiguities of these terms. The word *'ushr* appears frequently in the documents of this book. Goitein's vocalization *'ushūr* is a plural form of the Arabic *'ushr*. Smith, *Studies*, chap. 10, 131, vocalizes *'ashūr* and points out that Ibn al-Mujāwir uses the term in the singular. In some Judeo-Arabic Geniza documents from Mediterranean countries, the word was written *'yṣwr*. This spelling obviously designates the Hebrew form *'iššūr*. Examples can be found in TS 12.435, line 12 (ed. Goitein, "Letters from Spain," 346); TS 20.152, line 19 (ed. Gil, *Palestine*, 2:726, no. 395); Bodl. MS. Heb. a. 3 (Cat. 2873), fol. 9, line 9 (ed. Gil, ib., 2:729, no. 396. From the translation of TS 10 J 12, f. 26, lines 19–20, in Gil, "Institutions," 161: "the abolition of the *ma'asēr* (tithē; Arabic *'ushr*) in Sicily," one might conclude that the Hebrew *ma'asēr* is found in the text, but only the Arabic *'ushr* is there.}

cost for taking delivery of the goods, 4¼ dinars;⁷ (13) the cost of baskets of palm leaves and a porter, one and one-quarter and one-sixth dinars; (14) a total of 88 dinars minus one-sixth, (15) leaving 315 dinars (in your favor).

[Ab. Receipt of shipment of iron through the agency of the shipowner Ibn Abu 'l-Katā'ib; detailed accounting of proceeds, after transfer of part of the shipment to whomever had been designated and deduction of expenses]

(16) You mentioned that you sent in the ship of the *nākhudā* (17) Abu 'l-Ḥasan b. Abu 'l-Katā'ib some refurbished (18) iron—twenty-one *bahārs*. But (19) the *nākhudā* Abū 'Abd Allah, his son,⁸ gave me only (20) seventeen *bahārs* of large measure; he stated that (21) the Bānyān (the Indian merchant), whom you asked to take charge of {alt. tr.: to whom you referred him for collection of} the iron,⁹ (22) had delivered no more than this to him, saying that the rest of (23) the iron was in the highlands¹⁰ and had not yet arrived. In reply, I held him (Abū 'Abd Allah) to be under obligation {alt. tr.: I bound him by a stipulation} (24), if this were not true, (25) to pay the price (of it), according to the sale value in Aden. (26) He is to pay this to you, my lord, in India.¹¹

(27) The iron I received from you in Aden is twenty (28) *bahārs* and one hundred and twenty pounds of small measure. (29) From this is to be deducted: for the elder Joseph b. (30) Abraham,¹² three *bahārs* and

⁷ The cost for taking delivery of goods worth 402¼ dinars was 4¼ dinars, approximately one percent; apparently a government tax. {'The cost,' etc., Arabic *ḥaqq al-qabḍ*; is explained by Margariti, "Aden," 205: "a payment made to customs in addition to the import tax on pepper."}

⁸ {The *nākhudā* Abu 'l-Ḥasan b. Abu 'l-Katā'ib and his son Abū 'Abd Allah are mentioned repeatedly in the papers related to Ben Yijū. See pages 142 and 149.

⁹ Arabic *ahaltahu 'alayhi bil-ḥadīd*. For such phrases in Geniza documents, see Goitein, *Med. Soc.*, 1:460, n. 63; cf. Diem, *Dictionary*, 51. The meaning is that Ben Yijū gave an order of payment to Abū 'Abd Allah for presentation to a dealer in iron. (The statement in Goitein's note, ib., that the noun *ḥawāla* is not found in Geniza documents, is to be corrected. See, e.g., TS 24.24, line 5; three examples in the texts cited in Gil, *Foundation*, 555; two in Gil, *Ishmael*, 4:952, both in Index, s.v., *ḥawāla*—the other items being verbal forms.)}

¹⁰ This, of course, refers to the highlands of India, and not, as in II, 14, line 26, of Yemen.

¹¹ {Arabic *bilād al-Hind*. For the geographical area that this term designates, see pages 6–7.}

¹² Joseph b. Abraham, a cousin of Maḍmūn and prominent merchant {the subject of chap. 2, sec. F}.

one hundred and eighty (31) pounds; for Khalaf b. Ishāq,¹³ two *bahārs* (32) and one-quarter—a total of five *bahārs* and two hundred (33) and fifty-five pounds, leaving you four- (34) teen *bahārs* and one hundred and sixty-five pounds, (35) the price being 17 dinars (per *bahār*). The (total) value: (36) 247¼ dinars.

From this is to be deducted (37) the 'tithe,' the expenses {alt. tr.: toll},¹⁴ and the (cost of) the porter, (38) 27¼ dinars, leaving 220 (39) dinars.

[Ac. The balance in favor of Ben Yij'ū]

Therefore, the sum total owed you is (approximately) (40) 535 dinars.

[Ba. Purchase of copper for Ben Yijū, the price and freight charges in three different ships]

I (your servant) bought you (41) three bags of copper,¹⁵ weighing (42) five *bahārs*, at a cost of 83 (dinars per *bahār*). (43) The (total) value: 415 dinars. (44) The number of pieces¹⁶ in each bag is twenty-three. (45) The cost of hides and packing: 1½ dinars. Exit tolls (46) from the Furḍa, 4⅞ dinars. I sent you (47) this in the ship of the *nākhudā* Rāmish, ¹⁷ (48) one bag; in the ship of al-Muqaddam,¹⁸ one bag; and in the ship of (49) Nambiyar (ani?) {Read: Nmby Rwy},¹⁹ one bag—a total of three bags. Freight charges for (50) this (were) 4½ dinars.

¹³ Khalaf b. Ishāq, another cousin of Maḍmūn, a philanthropic notable {the subject of chap. 2, sec. G.

¹⁴ Arabic *mu'na*. See 171–72, n. 23.

¹⁵ Arabic *ṣufī* (also verso, line 1). For the meaning of this term, see 555, n. 11.

¹⁶ Arabic *qit'a*, which according to Shy, "Terms," 207, designates here ingot, piece of metal. Similarly, verso, lines 2, 11, 14; 24, line 2, etc.}

¹⁷ See 145–46. Either the ship, which brought merchandise from India, took merchandise on the return trip, or another ship belonging to Rāmish was intended.

¹⁸ A general term designating a person wielding power; Muqaddam was also the official title of the heads of the Eastern Jewish communities; see Goitein, *Med. Soc.*, 2:68–75. It is not impossible that the reference here is to a Jewish {or Arab} shipowner, but since the owners of the other two boats bear Indian names, the word Muqaddam may refer to the holder of an Indian office. {See above, 147.

¹⁹ In the text, which he transcribed in Arabic characters, Goitein published Nmbyrn. In his draft of the Judeo-Arabic text, he copied Nmbyrwy (the w was marked as uncertain and the y was added). While the y is faint, the text seems, in fact, to read Nmby Rwy (in two words). For the probable vocalization and meaning, see page 148.}

[Bb. Details of various expenditures on behalf of Ben Yijū and of purchases of copper, lead, and other commodities]

(Also) charged to you, the registration fee²⁰ from {alt. tr.: of} the (51) ship's captain for the pepper and the iron, two dinars.²¹ [II, 16 (Verso)] (1) Also, there are charged to you copper bars, twenty-five (2) pounds, twenty-eight pieces in number, (3) worth eight dinars; a basket²² of dates, (4) one hundred and fifteen pounds, worth 2¼ dinars; (5) the cost of an Abyssinian hide, two dinars; the price of ten (6) Berbera mats, which are in²³ a package (7) marked in Hebrew and Arabic,²⁴ one dinar; (8) a zodiac carpet,²⁵ worth five dinars, a *maqta'* cloth,²⁶ (9) and two Manārī kerchiefs {alt. tr.: *fūtas*},²⁷ worth six dinars—(10) all this with Abū Ghālib, the ship's captain.²⁸ (11) He also has with him a

²⁰ Arabic *satmī*. All merchandise carried in a ship was registered, and after the arrival of the ship the captain received a set fee for the manifest. The term designated both the manifest {cf. III, 22, line 18, where it is spelled *shatmī*} and the fee. {See also below, II, 23, line 43; III, 28a, line 9; IV, 1, line 28 (x2). According to Serjeant, "Aden and Shihr," 212, *satmī*, 'a bill of lading,' is a Gujerati word. Piamenta, *Dictionary*, 215, vocalizes *satamī*.}

²¹ From the fact that the value of the pepper and the iron together, before the various deductions, was approximately 800 dinars, we see that the registration fee was about one-half {read: one-quarter} percent of the value of the merchandise. {In III, 28a, line 9, it was approximately 0.35%. Margariti, "Aden," 240, suggests that the *satmī* was fixed at a set rate of one dinar or slightly less per consignment, rather than a percentage of the value of the merchandise.}

²² Arabic *qawṣara*, a word found in Aden to this day; see Stace, *Vocabulary*, 17, 'basket for dates.' {Also see Piamenta, *Dictionary*, 417. According to Bonnenfant, "Zabid," n. 30, the *qawṣara* is approximately 1.2 m. in diameter and 50–60 cm. deep.

²³ Arabic *wa-hiya bi-* (*why b*), in Hebrew characters נהי ב. The scribe, who was unable to make sense of Maḍmūn's handwriting, copied נהי ב (nhyb, with final n), which, of course, is meaningless. Such errors are found in other letters. See 449, n. 69.}

²⁴ See II, 14, lines 12–14.

²⁵ The zodiac, Arabic *burūj*, a common ornament on the floors of churches and synagogues in Byzantine times, decorated this costly carpet. {According to Piamenta, *Dictionary*, 25, *burūj* is a kind of embroidered fabric.

²⁶ A piece of a kind of cloth with this name or a robe made of it; see Diem, *Dictionary*, 176, for references in Goitein, *Med. Soc.* (listings in the Index, *ibid.*, 6:68, are incomplete), and esp. *ibid.*, 4:409, n. 222 (*ibid.*, 454, n. 82, '206' is a misprint for '222').}

²⁷ Manārah is the name of a locality in southwest Muslim Spain, near the city of Sidūnah (Yāqūt, *Geographical Dictionary*, 4:648). These woven goods were named after that district or perhaps brought from there. A city near Saragossa, Spain, also bears this name (Yāqūt, *ibid.*). A kerchief of the same type was sent from Aden to India according to III, 21b, lines 9, 18–19. {Constable, *Trade*, 177, n. 42, comments that this item may have been an Eastern imitation of an Andalusian textile. For the *fūta*, see pages 175–80.}

²⁸ Also mentioned below, lines 15, 29. It is not specified whether this captain commanded one of the three ships mentioned above, recto, lines 47–49, or another ship.

piece of lead,²⁹ weighing (12) two hundred and forty-five pounds, worth (13) 28½ dinars and two *qirāṭs*, the price (per *bahār*) being 35 dinars; (14) freight charges for the piece of lead, one dinar. Abū (15) Ghālib, the ship's captain, has with him also a purse, in which there are 20 Egyptian *mithqāls*,³⁰ (16) worth 47 dinars (Malikī). (17) That purse contains (also) seven Malikī dinars.

[Bc. The completion of Ben Yijū's account]

(18) The total sum: 535½ dinars.³¹ (19) This settles my lord's account.

[C. Acknowledgment of receipt of various shipments, and, finally, of gifts from Ben Yijū]

There also arrived (20) the 'eggs,'³² which you sent in the ship of (21) Ibn Abu 'l-Katā'ib, and this was received by the elders Joseph (22) and Khalaf, according to the distribution which you indicated (23) in your letter.

The betel nuts, which (24) you sent to your servant, also arrived, and this is on {alt. tr.: against} the balance of (25) my account with your excellency {alt. tr.: which you owed me} from last (26) year. But the betel nuts were extremely mediocre, both the white (27) and the red ones. There also arrived what you were kind enough (to send), namely four (28) locks and two *qaṣ'a*-bowls.³³

²⁹ Arabic *raṣās*, needed in the manufacture of copper vessels, with which Ben Yijū dealt. {See Shy, "Terms," 209.}

³⁰ The Egyptian *mithqāl* (or dinar) is here worth 2.35 Malikī dinars, just as in II, 20, line 32.

³¹ Maḍmūn discounts the one-third dinar; see recto, lines 39–40. As was shown, however, in the analysis of the account above, he rounded off small amounts also to the disadvantage of Ben Yijū.

³² Arabic *al-bayḍ*, either a type of cardamom, or a form in which iron was shipped, III, 21, sec. a, line 6; III, 21, sec b, line 29. This merchandise was delivered to the representative of the merchants, who distributed it to those who had ordered it. {According to a note written by Goitein on April 24, 1984, *bayḍ* may be pieces of iron packed in *bārbazāt* (on which see III, 11, line 38). See further II, 31, line 8, and pages 369–70, where evidence is adduced for a meaning related to iron.}

³³ The large *qaṣ'a*-bowls are frequently mentioned as a present sent from India, cf. III, 3, line 3; III, 12, lines 36–38; III, 15, line 35; III, 16, line 16 {where they are also sent together with locks}. It is most likely that they were manufactured from an Indian timber of a particularly good quality. No. VI, 16v, line 7, mentions two *qaṣ'as* made of wood of the walnut tree in the possession of a merchant who died in Sawākin on the east coast of Africa. Today in Yemen the word designates the large flat wooden bowl in which fodder

[D. Gifts sent and greetings]

Your servant has sent to you (29) with Abū Ghālib, the ship's captain, two large brazilwood boxes³⁴ with (30) sugar, and two brazilwood boxes with raisins, and a package with (31) three *dasts*³⁵ of Egyptian Ṭalhī paper³⁶ of the best (32) obtainable quality. Please accept this, my lord, (33) and may you think well of me!³⁷ If you have any (34) need or service (to be done), I would be happy {lit., 'give me the pleasure'} to take care of them. (35) May you have abundant well-being! *And peace.*

[E. Address]

[II, 17] (Hebrew) (1) (To) The most illustrious elder, my lord Abraham (2) Ben Yishū—May God preserve your well-being!

(1) (From) Your servant Maḍmūn (2) b. al-Ḥasan b. Bundār.

The Arabic address, written in the direction of the message, contains exactly the same words with the addition of 'the Israelite,' and in place of 'Yishū' in line 2: 'Ishū.'

is put before the cows (cf. Goitein, *Jemenica*, 179, No. 1401); and this was, perhaps, the original meaning of the word, as *magāṣī* in Yemen designates bunches of fodder (usually *qadb*, lucerne, for horses). {See Lane, *Dictionary*, 2989: 'a bowl [...] that satisfies ten [...] a wooden bowl.' Pimenta, *Dictionary*, 402: 'case, small box.'}

³⁴ Brazilwood boxes *baqqamiyya*, i.e., made from *baqqam*, or sappanwood. This wood was one of the main sources for dyeing, but, as we see here, served also as material for {packing} implements.

³⁵ A *dast* was a certain quantity that made a set of a particular item; cf. page 304, n. 9.

³⁶ Named after Ṭalhā b. Ṭāhir, ruler of Khūrasān in northeast Persia, who died in 828; see Huart and Grohmann, "Kāghad." It is interesting that the name of a commodity remained constant for over three hundred years.

³⁷ Arabic *wa-yakhba'nī bi-ḥasbiḥ* {lit., 'preserve me in your thoughts,' with minor variations also in II, 20v, line 10}, a polite excuse for the small size of the gift. The giver feels he must make an understatement—a rule not always followed by Maḍmūn.