

his excellency, my lord (59) the *Prince (sar)* Eli Ibn al-Dimyāṭī<sup>76</sup> and Sheikh Abū Sa'īd (60) his brother, for their well-being. Please extend my best, bountiful wishes to my lord the *Diadem (nēzer)*, our lord's *scribe*<sup>77</sup> (61) and all my lords, the *judges*, the *cantors* and the welfare officials (*farānisa*)<sup>78</sup> and all of (62) our coreligionists the perfumers<sup>79</sup> and our friends and whoever asks for us, (63) for their well-being. And to my lord the most illustrious Sheikh Abū Iṣḥāq Ibn Mu'ī<sup>80</sup> (64) and my lord the most illustrious Sheikh Joseph,<sup>81</sup> his traveling companion (*rafiq*), and my lord Sheikh (65) Barakāt al-Maqqasī (the Jerusalemite), are extended best, bountiful wishes for their well-being. (66) *May your peace, my lord, forever increase and not decrease! And peace.* (67) Also my lord my father<sup>82</sup> greets you with best wishes for your well-being, and your servants (68) my children kiss your hand and greet your excellency with best, (69) bountiful wishes for your well-being. *And peace.* }

<sup>76</sup> As identified in page 424, n. 47, he is Ḥalfon's older brother Eli b. Nethanel ha-Levi, 'The Diadem of the Discerning,' who presided over the High Court of the Palestinian Yeshiva, then seated in Cairo (see Goitein, *Med. Soc.*, 5:305).

<sup>77</sup> Identified by Goitein in page 424, n. 47 (commenting on II, 46), as the judge Nathan b. Samuel. See also 424, n. 52, and the introduction to II, 45.

<sup>78</sup> Judeo-Arabic plural for Hebrew *parnās*.

<sup>79</sup> The *'attārs* (perfumers or druggists) were in close business contact with the Yemenites who exported Indian commodities.

<sup>80</sup> Abraham b. Mu'ī, a well-known Moroccan notable; see II, 47, line 13, for his business contacts with Khalaf b. Isaac.

<sup>81</sup> Joseph (Abū Iṣḥāq) b. Ezra, a merchant often mentioned in the India Book papers as Abraham b. Mu'ī's traveling companion.

<sup>82</sup> Khalaf's father, Isaac b. Bundār, apparently died in 1138; see 465, n. 11.}

II, 47 *Letter from Khalaf b. Isaac to Ḥalfon ha-Levi b. Nethanel, 'Aydhāb*  
Aden {ca. 1131}

ENA NS 21, f. 7

Fragment about presents sent to communal officials in the capital of Egypt, accounts (and other details), one referring to the Moroccan notable Abraham b. Mu'ī, prominently mentioned in II, 46 (line 63).

{The top of the letter is torn away. Consequently the address on verso, with the names of the writer and the recipient, is missing. Goitein evidently identified the writer as Khalaf b. Isaac on the basis of his handwriting, known from other documents. As he does elsewhere, Khalaf writes the marginal addition to side a, in (two) straight lines, perpendicular to the body of the text, facing outward, from top to bottom, rather than the usual practice in Geniza letters to write in short slanting lines, from the bottom of the document to the top. The addressee can be identified as Ḥalfon ha-Levi b. Nethanel from the first recipient of gifts to be delivered in Fustat, "my lord your brother, the diadem," undoubtedly Eli ha-Levi b. Nethanel 'Diadem of the Discerning.'<sup>1</sup> Other Fustat dignitaries for whom gifts (all Oriental spices: aromatic wood, civet, cloves) are sent include 'our lord,' viz. the Head of the Palestinian Yeshiva Maṣliāḥ, the *Rayyis* Abu 'l-Najm,<sup>2</sup> the cantors Ḥalfon ha-Levi b. Manasseh and Abū Sa'īd<sup>3</sup> and the banker Abu 'l-Faraj. An order of cinnamon is also mentioned. On his journey from Aden to Fustat, Ḥalfon ha-Levi b. Nethanel evidently was staying temporarily in the Sudanese port town of 'Aydhāb, since Khalaf asks him to send back from there a deep bowl (*barniyya*), if Ḥalfon does not want it, and regards are sent to Ḥalfon's traveling companions for their safe arrival (in Egypt). Ḥalfon writes of being delayed in 'Aydhāb in IV, 4, lines 11–22. We can assume that this document was written during the same period, probably ca. 1131.}

<sup>1</sup> {Goitein apparently made the identification on the basis of 'my lord, his brother' alone, since his rough draft of the transcription does not include the damaged word *al-nezer*, 'the diadem.' For identification of 'the diadem,' see 424, n. 27. Eli died in 1139.

<sup>2</sup> The *Rayyis* Abu 'l-Najm is mentioned as a business associate of Ḥalfon in no. IV, 3, lines 15–16. He appears as a recipient of ten dirhems in a list of payments to community officials from the mid twelfth century (TS NS 321, f. 14; see Goitein, *Med. Soc.*, 2:459, no. 70) and as a donor in another contemporary list (ULC Or. 1080 J 2; see *ibid.*, 2:502, no. 113 [There Goitein refers to him as a doctor. I assume this is because he is called *Rayyis*. But this appellation is used for various dignitaries; see page 246 (and note 5).]). Perhaps he was the father of Hillel b. Sādōq, whose son Meir addressed a letter to his three brothers, calling each one of them, *rayyis*, and signing his own name as: Nahray b. Abu 'l-Najm (= Meir b. Hillel): Mosseri VII,200 (ed. Frenkel, "Alexandria," 2:68–69). Hillel b. Sādōq may have been a judge, see Friedman, "Maimonides and Zūṭā," 503, 516–17.

<sup>3</sup> See page 411, n. 17.}