

- (12) Maḍmūn b. Sālim!—*may he rest in Eden!*<sup>55</sup>  
 (13) Yaḥyā b. Muqbil<sup>56</sup>—*may his end be good, his Rock protect him!*  
 (14–25) The witnesses mentioned above testified in our presence, the signatories at the end of this letter.<sup>57</sup>

Solomon ha-Levi b. Judah<sup>58</sup>—*may he rest in Eden!* Moses b. Japheth—*may his end be good!*

[J. Address]

(1) *To his honor, the great and holy* (2) *respected elder, our master and lord Hillel*  
 (3) *son of our master and lord Naḥman the pious—[may his memory be] for a blessing!*

(1) *From the court established in the city of* (2) *Aden.* Saʿīd b. Marḥab—(3) *may the memory of the pious be for a blessing!*

This scribe wrote and signed (with the same miniature letters accompanying his signature) a handsome marriage contract, ENA NS 2, f. 25 + NS 1, f. 13 (L49), which I hope to publish elsewhere.

<sup>55</sup> A veteran India traveler. See III, 12, line 36, III, 22, lines 1, 3, 22, III, 23v, line 1.

<sup>56</sup> Muqbil was a rare name, even among Muslims during that period (mentioned only once in Löfgren, *Aden*: 136, line 16). The name means 'Successful.' The Hebrew equivalent Maṣṭah was very common then. {In TS 12.825, written a few years later, the same Yaḥyā b. Muqbil, whose father was no longer alive, expressed his devotion to Maimonides; on that document, see Goitein, *Med. Soc.*, 1:470, n. 16. The name appears with the definite article, al-Muqbil, a few years earlier in Alexandria in IV, 68v, line 6 and IV, 69v, line 4. According to Ibn al-Zubayr, *Asmāʾ*, 2432, Muqbil means 'the coming'; for 'Successful' see Hava, *Dictionary*, 585 (*aqbala*).}

<sup>57</sup> This verification of the witnesses is written by the first of the two following signatories.

<sup>58</sup> Perhaps identical with his namesake, who composed a *maqāma* (VII, 61), in which he tells that his father had traveled from Spain to Yemen, married a woman there, then returned to Egypt. Our signatory may have followed in his father's path, traveling to Yemen on trade and was here about to undertake his return journey from Aden to Egypt. {Lines 14–25 contain a verification (often made in the Geniza papers by two rather than three signatories) of the preceding witnesses' signatures, and Solomon need not have been journeying to Egypt with the letter.}

II, 72 *Testimony of Sitt al-Ahl d. Sayyid al-Kull, Widow of Hiba the Drowned Merchant*

Fustat {ca. 1156}

TS 12.527

Fragment from a draft of a declaration by Sitt al-Ahl d. Sayyid al-Kull, widow of Hiba, who had drowned near Aden (see II, 71), that she received from Abu 'l-Surūr Peraḥyā ha-Levi b. Tiqwā a certain sum from the estate of her late husband. (Ḥalfon b. Maḍmūn probably obtained a partial release of the confiscated goods.)<sup>1</sup>

<sup>1</sup> {The sum collected from Abu 'l-Surūr could have been part of a debt owed Hiba separate from his assets seized by the sultan in Aden. Peraḥyā ha-Levi b. Tiqwā is the groom in a marriage contract from Fustat 1155: TS 12.552+20.8.}