

same double *rashut* formula was in use during this period in Yemen, and as proven by the India Book documents, major communal discord resulted from an attempt to eliminate mention of Maṣlīḥ there.⁹ The manumission deed written by Ben Yijū contains certain other phrases, which to the best of my knowledge have been identified only in Yemenite Jewish documents, e.g., 'by the merit of our patriarch Abraham,' known from marriage contracts written there.¹⁰

The double recognition of the authorities of Baghdād and Egypt as well as the Yemenite influence in this document also find a certain parallel in Islam on the Malabar Coast, where the presence of the Shāfi'ī school (*madhhab*) points to "continuing contacts with Baghdad and the towns of the Persian Gulf, as well as with Arabia, Yemen and Hadramaut."¹¹

⁹ Nos. IV, 4–9; see Goitein, *Med. Soc.*, 2:21; *Yemenites*, 53–74. On the contacts between the Jewish court in Yemen and India, see above, 196 and 557, n. 18.

¹⁰ Found in a marriage contract from Shibām, west of Ṣan'ā, dated 1679 in my possession. For another clause in the deed of manumission, known only from a Jewish marriage contract apparently written in Aden in the 1130's or 1140's, see Friedman, *JMP*, 1:86.

¹¹ See Wink, *Al-Hind*, 1:69.

III, 18 *Five Accounts Written by Abraham Ben Yijū*

India {apparently 1136–39, 1145–49}

TS 20.137

The accounts are written on the verso of II, 23, a letter sent by Maḍmūn b. Ḥasan from Aden to India in {ca.} 1135. See the description of the ms. there. As Ben Yijū returned from India in 1149 (III, 29), the accounts must have been written between these two dates. The accounts are separated from each other by intervals of 2–4 lines left blank. Sec. C is very much damaged and effaced. The beginning and the end of the page were cut away; see II, 23. {The dates are somewhat refined according to the details discussed in page 648. It is not clear, whether or not the accounts on the verso of II, 22, part of that same letter, were written at the same time or earlier; see 337.}

[Sec. A: End of Account Dealing with Cardamom and Iron]

This is the end of a draft of a yearly account for a merchant, most probably residing in Aden, for whom Ben Yijū did business in India. A good example of a final copy of such an account is IV, 1 {for which see 457–58}.

The name of the merchant for whom the account was made (see line 2) is not preserved. A deal in cardamom with Ben Yijū through the *kārdār* (line 2) is referred to in Khalaf b. Isaac's letter to Ben Yijū, III, 12, lines 27–34. But it does not necessarily follow that Khalaf is intended here.

Mithqāl (abridged here as *m.*) certainly denotes the Egyptian gold coin; see line 11.

Cardamom and iron appear together frequently, e.g., below E, lines 6–7 (cf. III, 11, line 11; III, 21 sec. A, lines 5–6; III, 21, sec. B, lines 28–29), perhaps because they were exported from the same ports.

The upshot of the cardamom business is the following: The *kārdār* had not supplied the two *bahārs* ordered from him, and Ben Yijū had to procure them elsewhere on his own account. In any case, the merchant for whom the account had been made was not charged, as Khalaf had indeed demanded (III, 12, lines 27–34; cf. there). Ben Yijū had to pay 17 *m.*, while the *kārdār* had been expected to procure them for 14 *m.*, which indicates perhaps that he specialized in that commodity; see below section E.

As to the iron deal, lines 6–11, it seems strange that a *bahār* of *muḥdath*, 'refurbished' iron, which was regarded as inferior (see III, 11, line 36), was sold in Mangalore for 3½ *m.* while the same quantity of *amlas*, 'smooth,' cost 2 *m.* in Fandarayna. On the other hand, one gets the impression that Ben Yijū acted here in compliance with III, 11, lines 36–40, exchanging the 'refurbished' for 'smooth' iron.

Here the 'smooth' is packed in *jūniyas*, 'bags,' and not in *bārbaza*, as in III, 11, line 38. {See 612, n. 36.}

In addition to cardamom and iron, the account had contained many other entries in the missing portion, for the total given at the end, line 12, is 75 *m.*, while the sums mentioned here do not total more than 35 *m.*

Translation

- (1) The balance of the account from the *bs'rh* (*bišāra*?)¹ 3 *m.*
 (2) The *kādār* (!)—may God curse him!²—owed him 14 *m.* (3) for (an order of) two *bahārs* cardamom, which he did not deliver. I bought for him (4) instead two *bahārs* from Fandarayna for 17 *m.* (5) Thus I paid for him three *m.* more, plus the freight of the cardamom, which was one *m.* and a half.
 (6) His credit: 14 *m.*, the proceeds of four *bahārs* 'refurbished' iron (sold) in Manjarūr.³ (7) For this, I bought for him from Fandarayna six *bahārs* (8) 'smooth' iron in two *jūniyas* (bags),⁴ price 12 *m.*, freight (9) two *m.*, which makes the account even.

¹ This is the end of the previous item, the beginning of which is missing. *Bišāra* means 'insight,' 'intimate knowledge,' but one expects here the name of a merchandise or a ship. The reading אילכצארה (*'lks'rh*) is beyond doubt. {Goitein crossed out this note and corrected his copy of the text to read אילכצארה (*'lks'rh*), which he took as equivalent to *al-khasāra*, 'the loss' (Ben Yijū indeed spells that word *khasāra* in III, 41, margin). However, as he initially commented, the manuscript distinctly has *'lks'rh*. Since it is difficult to assume that Ben Yijū made such an error, I conclude that when Goitein noted the 'correction,' he had not rechecked the photocopy—the letters ב (*b*) and כ (*k*) are often indistinct, but not so here. Following the original comment, we could take *al-bišāra*—or *al-bašāra*—to be the name of a ship. Alternatively, perhaps it could be an abbreviated form of the honorific by-name of a merchant *Abu 'l-Bašāra (?), which would fit the context, and if so, the following 'him,' 'his' refer to such an individual. Various elements of *bsr* appear in names, but *Bašāra* has not been found.}

² For the *kādār*; see III, 1, line 13. The Arabic-writing merchants spelled this Persian word in different ways; see below sec. E, line 1. God's curse is invoked upon this agent of dubious reputation also in III, 12, line 27. {See 617, n. 17.}

³ Mangalore.

⁴ For the *jūniya*, see 343, n. 39.}

The bags and the expenses {alt. tr.: tolls}⁵ are included (10) in the price; they were one eighth of a *m.* [[Total of his debt]]

His debit {alt. tr.: expenditures charged him}: (11) damage⁶ of two *filiyā* {alt. tr.: *filīs*}⁷ *m.*, a *rawbaj*⁸ // and a negligible sum⁹ // making [[one eighth]] one sixth of a *m.*

(12) Total: 75 *m.* less on third. (13) Balance in his favor: one *m.* and one quarter, with which the whole account is closed {alt. tr.: after all accounting}.

[Sec. B(1): Expenditures for Ben Yijū's Bronze factory]

In order to understand this section, we have to bear in mind that the metals (copper and tin or zinc) were normally provided by the customers, as we have learned from many letters to Ben Yijū (cf. III, 1 ff.). Likewise the customers paid the coppersmith, who fashioned the vessel, for his

⁵ Arabic *mūna*, which means here most probably the cost of the transport by land from Fandarayna to Mangalore, while *nawl*, 'freight,' refers to the payment for the transport by sea. As the cost, together with that for the bags, was less than one percent of the price, it was included in the latter. In other words, the merchant in Fandarayna undertook to deliver the iron in Mangalore, packed ready for ship transport. {See 171–72, n. 23.}

⁶ It is not stated here what damage was incurred. This was certainly done in one of the previous entries. {Arabic *waks* means 'difference, when foreign coinage was exchanged at a lower rate' (Goitein, *Med. Soc.*, 1:239, 460, n. 47, referring to Egypt).}

⁷ *Filiyā* or *filī* is an Indian coin of either gold or silver and is called in III, 20, line 2 and verso, line 4 *filī Kūlam*, i.e., the coinage of the port of Kūlam (Quilon). The *filiyā mithqāl* seems to have been more or less equivalent to the Egyptian *mithqāl* (dinar), as once like the latter, it corresponds to 2.5 Adenese Maliki dinars. {From III, 18 (sec. B, line 10); III, 20; III, 21, sec. B; III, 23, it is clear that *filiyā* is the plural of *filī*. Perhaps *filī* is to be related to various coins from southern India, which have 'Pala' as an element in their name. See Chattopadhyaya, *Coins*, 345 (index).}

⁸ On this coin, see below sec. D, line 3, and in particular III, 19, lines 5–7. {The vocalization of *rwbg* is uncertain; the diacritic mark over *g* indicates its pronunciation as *j*. In III, 19, lines 5–6, the plural *rawābij* is used. The *rwbg* is mentioned in the Book of Oaths of Hai Gaon (as preserved in a Medieval Hebrew translation): "(...) Coins of Arabia called *rwbgyn*, which are one-eighth of a silver coin" (see *Otzar ha-Geonim*, Ketubbot, Responsa, 40, no. 123, and parallel). Elsewhere (Friedman, "Dispute," 172, n. 163) I had suggested that *rwbgyn* was an error for *tmnyn* or *twnnyn* (from Arabic *thumna*, 'an eighth'). However, I have now learned (thanks to Dr. David Sklare) that the original Judeo-Arabic in Bodl. MS. Heb. d. 46 (Cat. 2643, no. 23), fol. 133v (and parallels) indeed has: "(...) two Arab coins called *rwbgyn* (*rawbajayn*, two *rawbajs*), which are *thumāniya* dirhems, eight of which equal one dirhem." Consequently, the similarity between *rwbg* and the Indian coin Rūpaka, for which see Chattopadhyaya, *Coins*, 184, would seem to be only coincidental.}

⁹ *Hfsw't* appears only here. {It seems to have been an unidentified, small Indian coin.}

work; cf. III, 1*v*, line 5; III, 2, line 21. The proprietor provided the workplace, the tools and, as we see here, also the fuel (for which the artisan had to pay)—and, of course, it was he who procured customers. Conditions similar to those found in our papers seem to have remained up to the end of the 19th century (see *Census of India* [28], 450).

Expenditures, as is evident from line 4, mean the cost of fuel, for which served rice husks, as this is the meaning of *ruzz* here. Rice husks are still used as fuel in the bronze industry (see *Census of India, ib.*, 449).

In addition to someone named Lngy (pronunciation unknown), who worked on his own account and provided in one case also a small quantity of copper, Ben Yijū worked with the assistance of slaves and a man called Abram, most probably a local or Yemenite Jew.¹⁰

The subsection B(1) is divided into two parts; the total in line 5 refers to part 2 only.

Translation

(1) Lngy's¹¹ debit for expenditures: ten *ḥilī* dirhems and one Egyptian *mithqāl*. (2) The period of the expenditure begins on the new moon of Nisan;¹² and it is 30 *na'ls*,¹³ five per month.

(3) Lngy's credit: four dirhems and also for 33 *fills*¹⁴ of *bṭrw*,¹⁵ the price of (4) six and a half dirhems and half a *ḥāj*.¹⁶ Furthermore, his credit: the cost of the rice husks for my expenditure and that (5) of the slaves and of Abram at the price of two and a half dirhems. Total: 13 dirhems and half a *ḥāj*.

¹⁰ Cf. Isenberg, *Bene Israel*, 29, n. 17.

¹¹ Could be pronounced Lanji, Linji, etc. It is perhaps not an Indian name; cf. the name Ben Lngw in VII, 1, line 5, where certainly a North African Jew is intended (dated 1037); also cf. Bodl. MS. Heb. b. 3 (Cat. 2806, no. 20), fol. 22. {There in line 9, Iṣḥāq b. Lngw is mentioned; this document has been published in Gil, *Ishmael*, 3:795, no. 538; see *ib.*, 4:866, a list of documents in which this Isaac b. Jacob b. Lanjū (as Gil vocalizes the name) appears. Ghosh, *Antique*, 385, note to 279, suggests that Lngy is a variant of the Tamil Brahmin name-element Linga. For the name Linajw, see Ibn al-Zubayr, *Asmā'*, 2310, and for Lanjāwī, *id.*, *Mu'jam*, 1500.}

¹² The Jewish month of Nisan corresponds to March–April. The fuel was thus provided for the six months of spring and summer.

¹³ Cf. lines 9, 10 and 11. Obviously a certain measure. {This is probably the *nālī*, for which see Hall, "Price-making," 60 ff.}

¹⁴ One percent of a *farāsila*; see 559, n. 30.

¹⁵ A type of copper; see I, 13, fol. 67*v*, line 9 and 201, n. 19.

¹⁶ A small Indian coin, as we see here less than one half dirhem. See in the continuation here and III, 19 and 23 *passim*. {It is probably identical with the *pāga*, a small unit common throughout Karnataka; see Chattopadhyaya, *Coins*, 130, 132.}

[Sec. B(2): Sundry Entries]

Translation

(6) My brother-in-law Nair's¹⁷ credit: one dinar. (7) Sulaymān's credit: one and a third *ḥāj* the price of the *dādḥī* (lichen).¹⁸ (8) Joseph, the maternal uncle of my boys¹⁹ credit: three dirhems and half a *ḥāj*. (9) Due Joseph Lnby in Darmattan²⁰ a *na'ḥ* of melted butter²¹ [[for half a dirhem]]. (10) Due him also is the price of five *na'ls* rice husks. His debit: three

¹⁷ Probably identical with Abū 'Alī, who came with Ben Yijū to Cairo; see the list of donors for his synagogue in III, 51, and in particular TS K 6, f. 149, a list {see Goitein, *Med. Soc.*, 2:481–82}, which is headed "Abū 'Alī, the brother in law of Ben Yijū," which shows that the man was known in Cairo under this designation. From all this, it is evident that Ben Yijū, while out in the East, married there a local Jewish woman, Indian or Yemenite. The name Nair is extremely rare; however, it occurs again in III, 23*v*, margin, where it is borne by the brother of the *kārdār*. Evidently it was in use in those parts. {In III, 51, Ben Yijū refers to "Abū 'Alī, my brother-in-law (*ḥibrī*)"; see the discussion there (773–74). Goitein concluded from III, 17, which he identified only later, that Ben Yijū married his emancipated Indian slave girl, Ashū. *Ḥibr*, translated here and below sec. C, line 7 and in the other documents, 'brother-in-law,' also means father-in-law and son-in-law; see 348, n. 76. Abū 'Alī and Nair might have both been *ḥibrs*. Isenberg (*Bene Israel*, 29, n. 19) notes that Nair is the name of a high and important matrilineal caste in Kerala. See her discussion on the possible significance of this passage for the background of Ben Yijū's marriage. Goitein evidently was of the opinion that the two Nairs mentioned were not one and the same man, and it does seem unlikely that Ben Yijū would refer to the same individual once as 'my brother-in-law' and once as 'the *kārdār*'s brother.' As such, the suggestion by Ghosh (*Antique*, 229, 277; "The Slave," 208) that the *kārdār* was related to Ben Yijū by marriage is speculative at best.}

¹⁸ This product appears also in III, 27, line 5; VI, 49, lines 2, 15, 19. See Maimonides-Meyerhof, 46, no. 86, and in particular Löfgren, *Aden*, 51, line 8, from which it clearly appears that *dādḥī* was used for fermenting processes in the production of wine. About the countries of origin of the *dādḥī*, see the literature given by Meyerhof and Löfgren. According to Idrīs's ms. book on plants, quoted by Meyerhof, the best quality of this edible lichen (*Lecanora esculenta* Ev.) grew in Khorasān in northeastern Iran, although an inferior quantity was found also in Spain. Thus it was obviously imported to India. On the other hand, *dādḥī* is a common word in India for curdled milk (see Watt, *Commercial Products*, 470 and 474), and thus perhaps the word originated there. From VI, 49, it appears, however, that the *dādḥī* occurring in these documents was imported to India. {See Goitein, *Med. Soc.*, 4:260, 447, nn. 51, 52; Sadan, "Mashrūbāt," 721a.

¹⁹ Arabic *ḥibyān* here denotes workmen.

²⁰ As another Lnby appears in III, 19, lines 2, 13, 15, this one is differentiated from the other by the name of his domicile. Darmattan or Darmadam (Dharmapattanam, 'city of the law'—or 'of pepper,' Monier-Williams, *Sanskrit-English Dictionary*) is according to Nainar, *Arab Geographers*, 32, note, identical with Dahfattan; see above III, 10, line 17. {There it is spelled Dahbattan; also cf. Tibbetts, *Arab Navigation*, 457, who also identifies the two. 'Dharmadam' is a small village in the Cannanore district of Kerala earlier known as Dharmapattanam.

²¹ Arabic *samm*. See 650, n. 10.}

*fāliyāt*²² and another three *fāliyāt*. (11) Also two *na'ls* {add: (delivered) in his hand}.²³

[Sec. C: Advances to important merchants]

This section is very poorly preserved, being both effaced and deleted, which means that the accounts had been settled. These merchants, one of whom is called a shipowner {*nākhudā*}, took comparatively small advances. This seems to indicate that money always was in rotation, and even bigger merchants did not keep much cash with them. For orders, sometimes money was paid in advance. In other cases, even after delivery, payment was not immediately made; see line 10.

Translation

[[(1) My brother,²⁴ my lord, the *nākhudā* Sa'd's credit: five *filyā mithqāl*, an advance. (2) Of these, he took {add: in his hand} three *filyā m*. Balance in his favor: (3) two *filyā m*. He collected {add: in his hand}. (3a) My lord the *nākhudā* Sa'd's credit: one dinar, an advance. (4) Another *d.*, an advance. (5) His credit: two Maliki dinars. He took one dinar worth of wax²⁵ and two *nisāfis*.²⁶ (6) Due [...] less an eighth [...]. He collected this, as an advance. (7) Owed to [...] in the presence of Sheikh Amram (?), his brother-in-law the proceeds of [...] (8) My lord the most illustrious Sheikh Abu 'l-Ḥasan b. Ja'far's²⁷ credit: (9) two Maliki dinars for locks²⁸ from Kajandra (?). (10) Also one *fīlī mithqāl*, an advance. (11) His credit: two thousand betel nuts. He took eight *nisāfis*.]]

²² Most probably identical with *filyā*, above sec. A, line 11 and 637, n. 7.

²³ Certainly of rice husks; see line 10.

²⁴ This merely indicates that Ben Yijū was an intimate friend of this *nākhudā* {see page 155}, who seems not to be mentioned in other papers published here. Ben Yijū had promised him an advance on the purchase of some merchandise to the amount of 5 *filyā mithqāls*, of which Sa'd, so far, had cashed in only 3. Lines 3a and 4 show that the rest was paid in another two installments (if Ben Yijū uses here 'dinar' loosely for *mithqāl*, for in line 5, Maliki dinars are mentioned expressly, which makes it improbable that Maliki dinars were intended here as well).

²⁵ See III, 19, line 10.

²⁶ This half-dinar of Yemen—see II, 20, line 34; III, 10, lines 40–44—was in use in India just as was the Maliki dinar of Aden—see here line 11 and III, 27, sec. C, line 1.

²⁷ In III, 10, line 25, he carries goods for Ben Yijū from India to Aden.

²⁸ For Indian locks, see III, 16, line 15. {There Khalaf b. Isaac acknowledges delivery in Aden of two locks and betel nuts (and bowls) sent by Ben Yijū. In II, 14, lines 7–8, Maḍmūn b. Japheth acknowledges delivery of two locks and two thousand betel nuts (see here, line 11, not read by Goitein), sent by Ben Yijū.}

[Sec. D]

Translation

(1) My lord Sheikh Abu 'l-Ḥasan Ibn al-Marīḍa al-Qarawī's²⁹ credit: (2) two *filyā mithqāls*, an advance. Also a dirhem due the boy of the smelter.³⁰

(3) He received six Egyptian *mithqāls* less one *rawbaj*, (4) for which he will deliver two *farāsila* of copper.³¹

[Sec. E: Other dealings (1) in cardamom with the *kārdār* and (2) in cardamom and iron with an Indian supplier]

The *kārdār* had not delivered a consignment of cardamom ordered for a merchant called Semaḥ b. Nissī; Ben Yijū presumably purchased it from another supplier. Ben Yijū is now being compensated with another consignment, which he reserves for a relative of his, for whom he also placed orders with an Indian business friend.

²⁹ I.e., he, or his family, came from Qayrawān in Tunisia. He was an important businessman; see III, 11, line 19. {Perhaps read Abu 'l-Ḥassūn.}

³⁰ Arabic *ṣabī*, son or servant of the smelter {*al-sabbāk*, not read here by Goitein; smelters are mentioned in III, 19, line 1. *Sabbāk* also means 'goldsmith'; see Shy, "Terms," 250.

³¹ Arabic *ṣufr*. For the meaning of this term, see 555, n. 11.} Leaving Aden, a *bahār* of copper cost from 60 to 68 Maliki dinars; see II, 20, line 26, II, 26, lines 11–12. As a *farāsila* normally was one twentieth of a *bahār* {see 616, n. 13: 1/24}, two *farāsilas* would have cost 6 to 6.8 Maliki dinars. If the reading *mṣry'* (Egyptian) is correct, then here the price would be about two and a half times higher, as one Egyptian *m*. was worth about 2½ Maliki *d.* {on the variable exchange rate, see 172, n. 27}. Naturally, for a commodity coming from the West, prices would be higher in India than in Aden. Still, the difference seems to be too great. Perhaps *mlky'* (Maliki) is to be read for *mṣry'*; on the other hand, here again we would be forced to assume that Ben Yijū uses the word loosely, as in all our papers Maliki dinars, but not *mithqāls*, are mentioned. {A price two and a half times higher on sale in Egypt of import items from the Far East, purchased in Yemen, is reported in V, 2, margin, line 7.}

Translation

(1) Debit of the *kādār* (!)³² //for// the cardamom of Şemaḥ b. Nissī: (2) twenty-eight *farāsila*³³ cardamom in bales,³⁴ of which I shall take delivery (3) on the first day of Kislev,³⁵ God willing, for Abu 'l-Khayr (4) Ibn al-Minqār,³⁶ the son of my maternal aunt.³⁷ He paid me two Malikī³⁸ dinars in advance.

(5) Debit of Fl'dr Sh'nk Dās³⁹ in Fandarayna: (6) two *bahārs* 'smooth' iron and three *farāsila* and 55 *fills* (7) cardamom in bales for Abu 'l-Khayr

³² The same misspelling occurs above sec. A, line 2.

³³ For 28 *farāsila* one would have expected: one *bahār* and eight *farāsila*. It seems, however, that reckoning according to *farāsilas* was common in Mangalore, where Ben Yijū was based.

³⁴ Arabic (*bfysh*), perhaps to be read (*bi-faysh*; cf. Dozy, *Supplément*, 2:293a, *faysha* 'bande,' with the denominative verb *fayyash* 'bander, lier, serrer avec une bande.' The word is derived from Spanish, but appears as a loanword in Arabic already in the thirteenth century, as noted by Schiaparelli, *Vocabulista*. Thus it would not be excluded that merchants coming from the West to India in the twelfth century used it. However, the word might mean something quite different. In modern Yemenite speech *faysh* is a common word for 'open field.' Accordingly, the phrase could indicate here, that the cardamom was still not picked, but in the fields. Were that the case, however, one would expect *bil-faysh* (with the def. art.). The reading of the letters (*bfysh*), both in lines 2 and 7, is certain. {Cf. Piamenta, *Dictionary*, 383, *faysha*, 'field'; *fish*, 'tie, knot.' The latter is from a Yemenite account book from the mid twentieth century, and the vocalization is probably the speculation of the lexicographer for reading the consonantal text. Ben Yijū uses the dual (*fayshatan dhabab*) in III, 42, list a, line 2, from which it is clear that some kind of bundle ('two bags of gold') was intended. The singular, accordingly, is evidently *faysha*, and here in lines 2 and 7, the plural form should be read *fiyash*. This might have been the intended reading in the Yemenite account book as well.}

³⁵ November–December.

³⁶ {Arabic *minqār* (not deciphered by Goitein) means 'beak' or 'pickax.' As the definite article *al-* suggests, it is not a proper name here but a nickname. Ibn al-Zubayr, *Asmā'*, 2457, explains the meaning of the name *Minqāra* as one who investigates, hurries or strikes something. The death of one Abu 'l-Naṣr Ibn al-Minqār in 1140 is mentioned in IV, 60v, lower margin, line 9. Ibn al-Minqār Bu 'l-Ma'ālī is mentioned in TS 8 J 16, f. 27 from the mid twelfth century.}

³⁷ Also below, line 7. This is the only indication of a person from the Yijū family being out in India together with Abraham Yijū. Ben Yijū extends greetings to his maternal aunt in his letter, III, 29 (margin, line 20). {That letter was sent from Aden to the West. On II, 22v (not edited; see the introduction to II, 21–24), Ben Yijū wrote an account for 'the son of my maternal aunt.' I assume that the same individual was intended, but since Ben Yijū repeated here twice his cousin's name, it is possible that at the time of this writing there was a second son of his maternal aunt in India. See further page 69.}

³⁸ The reading is uncertain.

³⁹ As the familiar component of an Indian name 'Dās' (servant) indicates, the person must have been a Hindu.

Ibn al-Minqār, the son of my maternal aunt, (8) of which he will take delivery from him in Qny't,⁴⁰ God willing.

[Sec. F. Beginning of Account]

(1) [...] owes me [...] from the silver [...]

⁴⁰ Obviously the name of a place. The form of the letter *n* is slightly unusual, but hardly another letter could be read in its place.