

known as Ibn (?) Surūr⁵³ Ben Yijū of al-Mahdiyya, (4) living in Mazara—may Go[d protect it]! *This is a deposit entrusted.* {Alt. tr.: *Steadfast faithfulness.*}⁵⁴

{From) *His brother, the son of his mother,*⁵⁵ (2) *who longs to see him,* (3) Abraham b. Perahyā—*may he rest in Eden.* (4) Ben Yijū. (5) *May salvation be near!*⁵⁶

⁵³ The reading seems {almost} certain. This would show that already Joseph's father was called *Surūr* instead of Abu 'l-Surūr; see above line 23.

⁵⁴ About this Hebrew formula, see 257, n. 13.

⁵⁵ {An expression of closeness between brothers, especially cogent in a polygamous society.}

⁵⁶ For this formula, see 484, n. 30.

III, 42 *List of Ben Yijū's Deposits and Expenditures after Arriving in the Egyptian Capital*

Fustat, ca. 1152

CAJS 472

Large sheet with numerous irregular notes on large quantities of jewelry, money and goods deposited by Abraham Ben Yijū with Abu 'l-Fakhr (Ibn al-Amshāfī) and other friends in the Egyptian capital. Daily expenditures, especially for bread,¹ oil and household goods, are also listed. His Indian factotum Bama is mentioned three times.²

{Besides jewelry and gold ("weighing 20 Indian *mithqāls*"), which Ben Yijū deposited with Abu 'l-Fakhr, a sum of 197³/₄ dinars, also deposited with him, from the sale of a load of pepper, sold to one Abū Naṣr b. Futayḥ, is also mentioned repeatedly. Ben Yijū also listed in these accounts other Indian goods, which he brought with him to Egypt, and these include bronze (undoubtedly from his Indian bronze factory), chinaware, camphor, civet and lac.}

¹ {Ben Yijū uses three different Arabic words for bread, one, *qurs*, used in Yemen (see Piamenta, *Dictionary*, 393), where he stayed on his way from India to Egypt; see Goitein, *Med. Soc.*, 4:243, 439, n. 131.

² The date given below the title is from Goitein, *Med. Soc.*, 4:400, n. 100 (there mention is made of a pair of shoes Ben Yijū purchased for Bama, for ten dirhems); on p. 224: in the early 1150's. Cf. the introduction to III, 41 (n. 1). For Abu 'l-Fakhr Ibn al-Amshāfī and his support of the Ibn Yijū family, see pages 95–101.}