

reminds the young man of his apprenticeship with him, disappears entirely from the vast Nahray correspondence—also a sign of how early this memo must have been.¹ Letters 30 and 31 illustrate Nahray's rise to the status of a full-fledged overseas trader, while no. 32 is one of the shorter letters reflecting the esteem in which he was already held during his middle period. Selections 33-35 show him mainly in his capacities of scholar and communal leader.

Other letters to Nahray are translated in no. 5, above, and no. 72, below.

29 INSTRUCTIONS TO A BEGINNER

Mosseri Collection L 5

Memo from your friend who loves you, Khalfa b. Isaac, son of Menahēm, (*may his*) *s(oul) r(est in peace)*.

My brother and master, Abū Yaḥyā Nahray, may God keep you and give you life. I sent you with my master, the elder Abu Shāq Barhūn b. Ishāq (Abraham b. Isaac)—may God support him—two packages¹ with beads, 300 black units, 300 yellow units, and 400 green, red, and white ones. All these are mine. Those beyond this number (of 1,000 units) belong to the elder Abu Shāq Barhūn.²

I now wish you to remember the education I gave you and the interest in me of my master, the elder Abu Shāq Barhūn. Sell those beads to the extent and in the way you deem fit. No one will interfere with you in this matter. I wish, however, that you kindly inform my lord, the illustrious elder Abū Naṣr al-Faḍl b. Sahl al-Tustarī—may God make his honored position permanent—about the nature and the arrival of this shipment before you sell it and act in accordance with his advice. Likewise, after the sale, tell him

¹ But his three sons were Nahray's business correspondents: Joseph b. Khalfa (see *Med. Soc.*, I, 413, n. 46); Judah, in the account written by Nahray for the year 1058 (TS Box J 1, f. 1, l. 1), Ma'mūn, writing to him (DK 22, *Nahray* 194).

² Ar. *'ilāwa*, an appendage to a main load in a ship. See *Med. Soc.*, I, 337.

³ For the value of this consignment cf. no. 64, sec. D, l. 19, below. About 1,600 dirhems or 40 dinars. A common item in both the Mediterranean and the India trade.

how and at what price you have sold and take his advice for further action.

May God guide you to the good and give success to you and through you to me.

And peace upon you, my brother and master.

(In the form of a flourish in Ar. characters:)

And God is sufficient for me and on him I trust.

(Additional Note in another hand:)

The total number belonging to Khalfa b. Isaac: 850 (units), for 150 were returned to him. The 850 (units) form a complete *'ilāwa* (package; see n. 1) and part of another one, the rest of which belonged to Barhūn and Nissīm, the sons of Isaac, as follows: 260 units, 24 units strung up,³ 25 units loose, 16 bundles of "heaps."⁴ Give this to 'Abd al-Rahmān b. Khalaf, the goldsmith,⁵ may God keep the shipment in his mercy.

(A note on the reverse side in Nahray's hand has nothing to do with this text.)

30 LETTER FROM NAHRAY'S MAIN MENTOR

"Buy from the Beggars!"

January 27, 1048

A memo, similar to the one just translated, but more detailed, in the hand of Nahray's main mentor, Abū Ishāq Barhūn b. Ishāq b. Barhūn (Abraham b. Isaac b. Abraham) Tāhertī, is contained in TS 13 J 14, f. 9, *Nahray* 205. These are last-minute instructions, sent from Qayrawān to al-Mahdiyyā, where Nahray was about to embark on his voyage to Egypt. Again he is advised to follow the guidance of Abū Naṣr Tustarī, Barhūn's partner. The cooperation between the Tāhertīs of Qayrawān and the Tustarīs of Cairo, ob-

³ Ar. *muzawwaja*, lit., "paired," as opposed to *mufrada*. The usual term for strung up beads in the Geniza is *manzūma*. Richard Ettinghausen tentatively suggests "in double strings" for *muzawwaja*.

⁴ MS. *ḵndlw*, cf. Persian *ḵindula*. (Doubtful.)

⁵ Dealing in the same commodity with Nahray in no. 64, sec. B, l. 18, below. His son Abu 'l-Qāsim was a business friend of Barhūn b. Isaac, Nahray's mentor (TS 10 J 9, f. 5, l. 5, *Nahray* 171). Muslims.