

2/

The price is a round number
 the weight is 18
 available
 margin

244

An ancient Muslim expression
 against the astrology & prices

the name of each

the name of each
 with its percentage share

included the name of
 animal with its parts

the name of each
 with its percentage share

- 1
- 2
- 3
- 4
- 5
- 6
- 7
- 8
- 9
- 10
- 11
- 12
- 13
- 14
- 15
- 16
- 17
- 18
- 19
- 20

Top

Top

Top

5 וְיָשִׁיב אֶת-הַיָּם
 6 אֶת-הַיָּם אֶת-הַיָּם
 7 וְיָשִׁיב אֶת-הַיָּם
 8 אֶת-הַיָּם אֶת-הַיָּם

1

9 אֶת-הַיָּם אֶת-הַיָּם
 10 אֶת-הַיָּם אֶת-הַיָּם

11 אֶת-הַיָּם אֶת-הַיָּם
 12 אֶת-הַיָּם אֶת-הַיָּם

1 אֶת-הַיָּם אֶת-הַיָּם
 2 אֶת-הַיָּם אֶת-הַיָּם
 3 אֶת-הַיָּם אֶת-הַיָּם
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 12 אֶת-הַיָּם אֶת-הַיָּם
 13 אֶת-הַיָּם אֶת-הַיָּם
 14 אֶת-הַיָּם אֶת-הַיָּם
 15 אֶת-הַיָּם אֶת-הַיָּם

Margin

1 אֶת-הַיָּם אֶת-הַיָּם
 2 אֶת-הַיָּם אֶת-הַיָּם

244

- | | |
|-----------------------------------|----|
| אכלולא עמא ג'לג'י | 3 |
| א'א'א'א'א' יא'א'א'א'א'א'א' | 4 |
| אכלולא עמא ג'לג'י | 5 |
| ג'לג'י יא'א'א'א'א'א'א' | 6 |
| אכלולא עמא ג'לג'י | 7 |
| ג'לג'י יא'א'א'א'א'א'א' | 8 |
| <u>פ'א'א'א'</u> אכלולא עמא ג'לג'י | 9 |
| אכלולא עמא ג'לג'י | 10 |
| אכלולא עמא ג'לג'י | 11 |
| אכלולא עמא ג'לג'י | 12 |

Address (1) פ'א'א'א'
 אכלולא עמא ג'לג'י יא'א'א'א'א'א'א'א'א'א'
 אכלולא עמא ג'לג'י יא'א'א'א'א'א'א'א'א'א'

The letter is directed to the East African port Aidāb, for the writer asks the receiver to take action there, cf. top, l. 1-verse, l. 7. It was sent from Cairo, for the sender reports that people were going up to Aidāb, and he ^{top, ll. 6-8 includes} ~~includes~~ a list of prices with the request to buy there at the receiver's place.

Underneath of No. 234 is inscribed in various respects. It shows ^{the activities of the} the representation of the merchants of Cairo as they of Aidāb. The way in which Abū Zikrī asks the receiver to look after the advice. Mufakkhal, verso ll. 7-14, is tantamount

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India book No 244

244

5

to an on high command and the same can be said about his order to deal with the goods ^{saved} salvaged from the Dībāji's ship, margin l. 6- verso l. 7. Likewise we find the Wabīl of Aidāb in charge of ^{the} salvaged goods, from Dībāji's boat, although another man, Akbar, had received them. To be sure, the merchants concerned, both Muslims and Jews, had entrusted the Wabīl with this task. On the other hand, it is astonishing that the Muslim merchants and one Jew, Nahrāi, had to make ^{and longer} the long journey from Cairo to Aidāb in order to take over their goods. * ^{These} ~~These~~ probably great quantities were involved.

In No. . . . we find, Nahrāi setting out from Aidāb in the Dībāji's boat. Here, ^{it} is to be understood that he had come back in the same. As the goods ^{saved} were pepper, lac and Brazilwood it is ^{safe to assume} ~~likely~~ that the ship did not founder, ^{in which case} ~~but~~ ^{as} these products were likely to be spoiled, see

but was captured by pirates and later on recaptured, most probably by the Fatimid fleet.

Another interesting fact to be learned from our letter, ^{margin 1, verso} l. 18- is that a merchant could take a credit from the Dīwān, Government in Aidāb. It cannot be assumed that for this he needed the recommendation of the representative of the merchants, as there with Abu Zibri would have certainly referred to a relevant document attached.

6
* The reason for this extraordinary precaution obviously was the following: the Oriental goods were sent "en bloc", with the share, gist, of each merchant indicated in the list handed over to the Wakil. A considerable part of the sending was lost, margin 2.7. The merchants obviously did not trust the Wakil to partition the remainder equitably. About this important aspect of the Wakil's office see

244