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9 וְהָיוּ אֵלֶיךָ כִּי יִשְׁמָעֵל וְיִשְׁמָעֵל
 10 וְיִשְׁמָעֵל וְיִשְׁמָעֵל וְיִשְׁמָעֵל
 11 וְיִשְׁמָעֵל וְיִשְׁמָעֵל וְיִשְׁמָעֵל

perhaps in the sense of *انبتق* he burst out in words against me

- 2 God - may he be exalted - knows how I wrote this letter
- 3 with a troubled mind,
- 4
- 5 arrived in Aiz and found that the Qadi had confirmed (adjudicated) ^{there} (6) all they wished, so that I remained in a state which I cannot describe. (7) But I trusted in God and went to Aidab, where (8) the customs-farmer ~~to~~ said to me: I have not received anything of the customs duties and I shall not bring into (9) account a penny. He opened the store-room and took the (10) loads out and sold from them a load of pepper. When, finally (11) I presented him the document signed by him,

he burst out...

The story behind this anonymous letter obviously was this: the writer, together with others, had brought loads of pepper (and most probably other goods), for which customs had been paid - therefore the writer was in the possession of a document signed by the tax-farmers of Aidāb. However, the payment was not sufficient and it was not evident for what it had been paid. The persons referred to had received a clearance from the Qādī of Qūs, as far as they were concerned, therefore the tax-farmers of Aidāb forcibly opened the ^{writer's} store-room and sold a ~~large~~ load of pepper (^{himself} which represents a very high sum) in order to catch in the customs. When the writer produced his documents, the tax-farmers shouted at him. Here, the story breaks off.

Was there no Qādī in a port like Aidāb, ^{in Qūs} or that the matter had to be taken up ~~there~~, or simply the persons complaining addressed themselves to the Qādī of Qūs because they had to leave Aidāb with a caravan and there was no time to settle the matter in the East African port?