

ק"מ = 100 מ'
 100 מ' = 1 ק"מ

מדינת
 234
 11, 69

מדינת ישראל
 12.627 מ

מדינת ישראל
 12.627 מ

- 1 ✓ מדינת ישראל 12.627 מ
- 2 ✓ מדינת ישראל 12.627 מ
- 3 ✓ מדינת ישראל 12.627 מ
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18) $\frac{1}{\sqrt{1-x^2}}$ is the derivative of $\arcsin x$
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بذخستان منافع بلاد البرق فوق طحريستان
متافحه

عبر الفتيلة وهو شئ يشبه البردي
لا تحرقه النار يوضع في الدهن

فيقده كما تقدر الفتيلة ولا ينقص

ويخرج ويطلق في النار المتأججه
ساعة فيعود الى ما كان ويتسبح

منه الخوان فاذا اتسخت

وارادوا نكلك لم لوها في للتد

فتعود نظيفه

11 : יו"א י"א י"ב . וצאי יפוצ וק שטגז מלא מתינ

צפיה מראת הרבה בק"ל של היחולאנו ואל המפרקים

(בהם בקצרה בק"ל הרבהים, אצל המורה מבלוה)

ש"ס בק"ל (האיי"ס). ט"ל נתע האפון קפ"ל במתי"ס

(המתי"ס) - מלא או אסור

מ"ל מ צפיה האל"ב. יעס אנו מאס בוקחה

*מנו, מנו מצפיהים כי לא יאלנו להופנה אלא מט

ובקצרה - לא יאלנו אלא אפס אצלנו.

למה מלה

EV 6-1100

29 AM/PM

27 FM

ע"גמ' אג'אס' 16 מנ"ב' 15 3/28
 מנ"ב' 22 234 מנ"ב' 21 1/2 'K301
VII, 69

Note on a Deposition in Court about a sending of Oriental goods carried by two merchants killed in the East-African port °Aidāb.

Old-Cairo, around 1100/4

University Library Cambridge, ~~13 J 28, f. 1~~ T.-S. 12. 627 verso

Backside of a legal document, unevenly torn. As the shape of the paper, the careless writing and the inconsistent spelling indicate, this is not a page of a record book, but a hasty note of 23 lines, made for his own use, by Rabbi Abraham b. Šema^oya, who wrote and signed it.

At least 25 documents signed by the same Rabbi Abraham b. Šema^oya as a member of the rabbinical court of Fostat or Old-Cairo have come down to us, see above No. 2 verso, l. 9. He was active in this capacity for at least 44 years, between 1088 and 1132, as the documents identified so far indicate.

Med. Lib. 11 512
 f. 12

One of the litigants, the India merchant Yešū^oa Kōhēn, cf. l. 17, could be the father of ^{Farah} Farah b. Yešū^oa Kōhēn, whom we have found on his way from Aden to Cairo in No. 34 E, ll. 14-18. (He is certainly not identical with the Yemenite Yešū^oa Kōhēn, above No. 72, l. 10.) The name was common in that time, cf. Univ. Libr. Cambridge 13 J 2, l. 3 (dated 1094); T.-S. 12. 694 (dated 1144). 100 1818' 1003 57K Mess. an. 12 11KN

The time of our document could be found out with greater accuracy, if by chance the marriage contract of Nissīm B. Naḥūm, l. 14, would come to light.

The background of No. 234 obviously was the following:

Yēšū^oa Kōhēn, while out in the East, had ^{entrusted} ~~confided~~ a number of goods to two merchants for transportation to Cairo.

Of the six items mentioned, two were odoriferous woods and plants, one a half-precious stone or a similar merchandise, two minerals and petrifacts used in medicine, and an assortment of three aprons made of incombustible asbestos. Five out of these six items have not been mentioned in the other documents included in this book.

As usual, the commodities were given over to two merchants, who travelled together, cf. ^{N. 56 verso, ll. 4-5;} No. 91, ll. 18-19. The two, Abu Naḡr and Fēraḡ - names too ^{Faraḡ} ~~obscured~~ to lend themselves for identification - had also a common store-room in °Aidāb. In this town, under circumstances not described, the two were murdered - the only instance of such an occurrence in all the documents ^{د'و / ٢٢٨' / ١١٨ / ١٢٥ / ١١٨} included in this book. It seems also that the store-room of the two merchants was plundered, cf. l. 9.

The defendant, a brother of one of the murdered, brought to Cairo remnants of the aromatic woods and plants and delivered them to the partners of the plaintiff, ll. 7-8.

However, when the latter returned himself to Cairo, he found there vestiges of two other commodities, whereupon the defendant, according to the plaintiff's claim, promised to pay him half their value, ll. 10-12.

Interrogated by the judge, who tried hard to bring about a compromise,

see l. 19, the defendant denied ever to have made such an offer, but declared that he had promised the plaintiff quite occasionally - when they met at a wedding ceremony - to pay him one-third of the value of those two commodities, and this only as an act of mere friendship. It was a gift, not a payment. He was prepared to give one-third or nothing, ll. 18-22.

It seems that between ll. 20 and 21 and again between 21 and 22, a line was dropped. See the notes. Thus our document, as sketchy as it is, has to be regarded as a hasty copy of a first draft.

For the understanding of the text, one has to bear in mind that Abu l-Faraj, l. 1, is the Kunya, or Arabic honorific by-name, corresponding to Hebrew Yēšū'a, l. 2, both meaning relief and salvation. Likewise, Abū Ishāq (literally: The Father of Isaac) of course is the Kunya of Abraham. It is very confusing that the two parties are introduced first with their Kunya, ll. 1-2, and then reference is made to them by the use of their names, ll. 2-3. At the beginning of a proper legal document, of course, full details about the identity of plaintiff and defendant are given. Here the scribe simply made for himself a note about his unsuccessful endeavors to reconcile the two litigants, who had happened to be friends before.

TRANSLATION

(1) There appeared (namely, in court) the Sheikh Abu 'l-Faraj - ma(y God preserve him) - and the Sheikh (2) Abu Ishāq ma(y God preserve him). M. Yēšū'a

(i.e. Abu 'l-Faraj) made the following claim against (3) the afore-named R. Abraham (i.e. Abū Ishāq); He (Yešū'a) had sent with ^{Faraj} ~~Fārah~~ and Abū Naḡr (4) - m(ay they rest in) E(den) -, who were killed in °Aidāb,

ten mann ~~big~~ (5) qāqullā (cardamom);

ten mann fasfasya;

a piece of Chinese jasper, weighing (6) 110 dirham;

10 dirham ^e tutty made of bamboo crystals (tabāšīr);

a mann of Chinese (7) (petrified) craw-fish;

3 aprons of asbestos, which are not burnt by fire.

He (namely, the ^{al-ḡanī} ~~accused~~) had brought here (8) small quantities of the qāqullā and the fasfāsa and handed them over to my partners, (9) notifying them that he had found them dispersed in the store-house of the two killed.

(10) However, when I returned here, I got notice of (literally: there appeared to me) the Chinese craw-fish (11) and the jasper. After this, I met his brother Abū Ishāq (12) and asked him concerning those goods, whereupon he said: I shall pay one-half.

When the afore-named (13) R. Abraham was inquired about what the afore-named R. Yešū'a had said, he replied:

He talked to me (14) on the wedding of Nissīm Ibn Naḡm and said to me: "How long will you refuse to satisfy me with regard to that (15) crawfish, and that piece of jasper?" I said: "For the sake of our friendship (16) I shall give you one-third of their value (lit. of them)." However he replied: "(above the line: it is not with respect to my rights as a friend that....) I don't take less than one-half," and we parted upon [this.]

(17) When the two appeared in court, [made] the afore-named R. Yešū^oa Kōhēn claims against R. Abraham, (18) who was mentioned above. Said the a.m. R. Abraham: "I do not know anything of all you claimed." Then he said: ".....(19) the thing, and in addition, they make changes with regard to my gift."

I talked to him much in the way of reconciliation: (20) "Make that he (Yešū^oa) should continue to remember your brother with blessings and that he should remain your friend; confirm therefore (20a: the payment of one half, which you had promised him." However, he said;) (21) "I shall give him one third, as it was agreed between us." Said his opponent: (21a: "You promised to pay one half....."). (22) Finally, he (Abraham) said: "If he is not content with one third, I shall not give him a thing."

Signature:

(22) Abraham, son of R. Šema^oya, the "fellow", m(ay) h(is soul) r(est in bliss) a(nd) h(is children inherit the) e(arth), the scion of Šema^oya Gaon, m(ay he rest in) E(den).

NOTES

2 M. - M(ārēnū) = our Master. In the rest of the document the scribe uses always R(abbī) for both parties.

4 Mann - two Bagdad Raṭls or 812 grams. See above.

fasfasya - written below, l. 8, fasfāsa. Maimonides -

Meyerhof, Matière Médicale, Cairo 1940, p. 173, no. 346, quotes fasfasya as

lucerne. Similarly, Steingass, Persian - English Dict., gives trefoil, clover for fasfaga. Naturally, here some South-East-Asiatic herb is intended and not lucerne or clover, fodder plants common in the Near East.

- 5 qāqulla - ق ق ل ل which may correspond to ق ق ل . As both the form of the word (the ending with ā) and the epithet "large" indicate, cardamom is intended, cf. hail qāqullā, no. 50 v., l. 15; no. 85 margin l. 20. Of the many varieties of cardamom, one discerns in particular between the "large" and the "small", cf. G. Watt, the Commercial Products of India, pp. 511-513, Dietrich, Zum Drogenhandel im Isl. Agypten, pp. 27-28.

Chinese jasper - dahna, for which Ibn Baiṭār, quoted by Dozy, Supplément I, 468 b, has once jasper and once malachite. The former is a variety of quartz, a half-precious stone, the latter a green mineral, a hydrous carbonate of copper.

The dirham weight of Egypt corresponded to 3,125 grm., see above.

- 6 Tutty - tūtiyā, from which Arabic word the English is derived. Tutty is an oxide of impure zinc, manufactured here from tabaṣīr, a silicious substance found in the interior of the hollow stems of bamboo, see above no. 134, l. 32, and Maimonides-Meyerhof, Matière Médicale, p. 191, no. 382. It was much used in medicine as a tonic, a dry collyrium and for other purposes.

Chinese craw-fish - saraṭān, written also sarāṭān, l. 10, and saraṭan, l. 15. Described by Maimonides in his *Matière Médicale*, ed. Meyerhof, p. 137, no. 786 as a stone imported from India, on which one sees black stripes and which resembles a craw-fish. However, Avicenna, *Qānūn* (Handbook of Medicine, Cairo-Būlāq 1294) Vol. 1, p. 38, l. 1, and Damīrī, *Zoological Lexicon* (London - Bombay 1906-1908) Vol. 2, p. 44 let it come from China.

The Chinese scholars have indeed paid much attention to fossils, their origin and their magical or medical use, cf. Rudolph, Richard C., "Early Chinese References to Fossile Fish", *Isis* 36 (October 1946), l. 155.

An echo of all this reached the Arabs very early. In 852, there reports the anonymous author of the *Relations de la Chine et de l'Inde*, ed. Sauvaget, p. 10~~7~~¹⁹: "It is related that there is an animal in the sea which is similar to the crab (Saraṭān) and which becomes a stone, when it comes out of the sea. One makes from it a collyrium for some of the diseases of the eye." A medicine of this type was used also in Europe and is still being sold in the Bazaar of Cairo under the name ^ouyūn al-saraṭān, the eyes of the craw-fish, see Meyerhof, quoted above, p. 140.

- 7 Asbestos - ḥrḡ with an ā vowel (Hebr. Pāṭaḥ) between the first and the second letter, probably to be read ḥaraḡ.

So far, I have not been able to find this word anywhere. It is identified here according to the description given: "aprons which are not burnt by fire." According to Muqaddasi, p. 303, the material was found in Farwān in

Khorasān; tablecloth was woven from it, which, for cleaning, was put into fire; cf. Mez, Die Renaissance des Islams, Heidelberg 1922, l. 417.

He (namely the accused) - If our interpretation is correct, this Abraham either was himself an India merchant and passed ^oAidāb on his way back to Egypt, or went there in order to fetch his killed brother's effects.

9-10 The beginnings of the lines are destroyed, but can be complemented with more or less certainty.

11 His brother - must refer to one of the two killed merchants. Logically, this detail had to be mentioned in l. 7, when Abraham was first introduced. However, this short note is in general composed very carelessly.

14 The defendant mentions the detail of the meeting at the wedding in order to explain that no formal agreement had been made.

18 Complement e.g.: "I gave him] the thing." Abraham calls his repayment 'a gift'.

19 I talked to him - the judge speaks about himself.

In the way of reconciliation - ^oלך וְכָתוּב (read 'לך) 'וְכָתוּב (Hebr.) On the first letter of the first word there is a sign which seems to indicate that there is a mistake in its writing.

20 The suggested complements are self explanatory, cf. above p. ²³⁴5 .

20a-27a To remember your brother with blessings - yrhm hlk. One expects yrhm ^oalā. However, it is possible that the writer uses a hebraized version of the formula: yurahhim ^oalā, which means to pronounce the blessing "May God have

mercy with" over somebody.

23 The signature - cf. No. 2 verso, l. 9.