

A leader of the very large group of Magisterians in Alexandria who had suffered very much by the same position and intimations of the republics of the C. in the ~~the~~ confession in a letter to ~~the~~ ^{had been} that he was on the verge of embracing Islamite fasted 8 days (at three of which ^{days he} ~~was~~ ^{was} ~~at~~ ⁱⁿ order to atone for such a sinful intention.

v 1-3 After return of JSM to adventures
did not feel well. 21st asserts that he was the first
did supporter (mainly after beginning
of first 20s)

v 8 Why they cease to have respect for JSM
perhaps after he had been in disgrace once, was
eager not to become so a second time.

JSM's father was a close relative
of Nakiraga a partner to a size in 1100
10225/12

If he was 1800 p a brother
of JSM, then he could not be identical
with another JSM mentioned by JSM
(see my notes to the tree in MN Ph.D.)

p. 21 21st JSM was Nakiraga who in Alex
see Kimyas
a famous physician

v 19. 21st JSM = 21st with first born. JSM
signed already in 1066 when he was at least
25. So here HT approximately
First son born after return from exile
& therefore suspicious

13] 23 [3 [N 71] Public Life see large card

'0/11 (n = 'Kja

Local people - Foreigners + '346 + Rayyis (with Nagid) + NN

Alex. had a revolt in 479 (1086) 487 (1094)

When returned probably earlier than 1094. Our letter around 1086 [al-Iskandariya]

P. 14. EI' AE-Afdeh 2 45 ad 115 13 2 1904 2 EI' is not the جزء, but a special contribution to was

ll. 12/1a النور الاخيرة

verso v probably in connection with these events 1320 45 [1095] was Feb. a would not be result of war in 1095
" 4 " ما دى my life was in danger several times.

l. 11 " we were prepared to suffer in order not to impose on the Rayyis. The foreigners did not object to participate but did not submit to the decisions of the local people (each in accordance to the class (or taxpayers) to which he belonged)

v. 17

manji Ibn Nakhara (see A 16, n. 8) went to the synagogue and put the order into banu later had this proclaimed on the streets.

The Maghrebis happy about Jan's return to ق, N 317 verso 3. Perhaps not because he was himself of ق origin.