

4c.2.17 India book-
Principles of The
Distribution of
Materials

5/1/19

The India / Trade

Prohibited

The Prohibited

The Distribution of Materials

Check: Signature

Methods

One buys not a certain quantity of lace
(I, II) or widths (I, 3), but wishes to
invest 100 l. in lace or in indigo.

"Merchants do not build or sail ships; these arts
belong to separate groups." Lynn White, Mediterranean

Religion. Technology, VC? 1978, p. 260

is people 1/3000 to 1/10000 1/1000 1/1000 1/1000

1/1000 1/1000 1/1000

Introd. to Ch. I Additions

~~It~~ I, 7, l. 4 Noting the very high cost of freights
on the comparatively short voyage Aydhah-Dahlab
one understands why Lebdi sold in D as much
as he could.

In I, 6, l. 24 we learn the total weight of the goods
given to L by S. He had more than two
cans etc see I, 6, l. 14

References to Part I in Chapter I

I, 6, nn 13 & 14, 19

I, 6 see nn. 16-17. Discuss the expenses in Part I, not
in the Intr. to ch. I There only reference

5/9/79

Distribution of Materials between

A. General Introduction.

Ba, b. Introductions to ^(a) chapters in their
(c) subsections

C. Individual pieces

D. Notes.

E. Indexes

In principle:

A. All substantial information to A. An almost complete picture of the entire material should be found here. All longer & detailed sections should find some summary at the end.

B. Mainly guiding the reader chronologically (as in ch. I) or (as in II-III - and (introd.) materially through the beginnings of text.

C. Quick orientation about the structure of the piece - its place within the whole

D. Should be short, but should provide the reader with (self sufficient information) for the immediate understanding of the text

Overleaf more ✓

D. Attentive to the reader's convenience. Therefore repetition should not be avoided too strictly.

E. As copious as possible. References to A where a detail is specifically treated or any other place, in **bold face** type.

II & III and possibly VI - VII, ^{probably} ~~perhaps, even~~ IV - V will receive one common introduction

Paper, script, & state of preservation

Notes on these similar technical matters will provide a piece only where they ~~seemingly~~ are of significance for the evaluation of the information contained in the piece. Such a selective procedure has its justfalls, but considerations of space are imperative.

Part A will contain a chapter on these technical matters.

Preface

Arrangement of Texts

5/9/79

contains any exact dates

Since very few dated letters, chronological sequence

possible only through inner evidence which often is

not unequivocal. In order to not enable the reader

to make himself easily acquainted with the

matters dealt with in each section, it is usually

opened with one or several longer ~~comp~~ ^{fairly complete} comparatively

well preserved & pieces comparatively ^{possible} chronological

place in the section

e.g. II, 20 (28) ^{probably} the ~~most~~ ^{earliest} piece in the
Madman-Ben Yip
Correspondence, but because it is much undated pre-

ceded by II 13-19, two almost complete undated
letters.

Author's Note

Star descriptions are given mostly where
the original texts are not or not fully transl.

Therefore the reader is alerted that the main

contents are fully completely correct

due to list.

in the list of the original texts
the original texts are given in the list of the original texts

From Adam

VI, 2

12/8/1151 - H Carr

Another consideration

Account to many Oriental products brought by different travelers but also it which is Syrian import

The word is not in the text

Handwritten

Handwritten text

Handwritten text

Handwritten text

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Handwritten text

1st for 2225

Y.

II, 20 (28) 2

Since copper is mentioned in connection with
Pandarāyina, Yijī's factory obviously was there.
While Mangarā was the center for the
export of pepper

One has the impression that pepper like silk
served almost as money.

וְהָיָה כִּי יִשְׁכַּח הָעָם אֶת הָאֱלֹהִים
 וְהָיָה כִּי יִשְׁכַּח אֶת הָאֱלֹהִים
 וְהָיָה כִּי יִשְׁכַּח אֶת הָאֱלֹהִים
 וְהָיָה כִּי יִשְׁכַּח אֶת הָאֱלֹהִים
 וְהָיָה כִּי יִשְׁכַּח אֶת הָאֱלֹהִים

Moreover, though very great, indeed I believe to be new, the
 possession of a manuscript containing a large portion of what is
 in the lost original commentary of Rabbi Nathan ben Abraham II as
 originating from the famous Cairo Geniza. It is an extremely important
 discovery. Written in the Eleventh Century, it is the earliest of all the
 Mishnah commentaries and preserves textual readings of the Mishnah which
 have been philologically correct. It is now possible to conclusively
 distinguish between the later additions and changes made by the anonymous
 redactor and Rabbi Nathan. This point in particular has remained obscure
 until now.

The manuscript is written in a clear, elegant hand, and is
 in excellent condition. It is a most valuable addition to the
 study of the Mishnah and its interpretation. The text is
 written in a clear, elegant hand, and is in excellent condition.
 It is a most valuable addition to the study of the Mishnah and
 its interpretation. The text is written in a clear, elegant hand,
 and is in excellent condition. It is a most valuable addition to
 the study of the Mishnah and its interpretation.

1bu Han gal, Yā qū t

12/1/2020

ה' תתק"ע ה' ע"א ע"ב ה' תתק"ע

ה' תתק"ע ה' ע"א ע"ב ה' תתק"ע
ה' תתק"ע ה' ע"א ע"ב ה' תתק"ע

422 Sea family

ל' פ"ב ה' תתק"ע ה' ע"א ע"ב

הדפוס נגיל
13/2 - ת'ס'מ - ת'מ'מ : 10 3 2 2

ת'מ'מ / ת'מ'מ 15 4 2 2

Need. Soc. I-III

Go down, Letters

Need. Soc. I-III

Need. Soc. I-III

Need. Soc. I-III

Need. Soc. I-III

Numbers

author's ^{geniza} ~~manuscript~~

The ~~works~~ of both documents and letters ^{writing} ~~constantly~~ vascillate between ~~expressing~~ ^{expressing} numbers ⁱⁿ in numerals or ⁱⁿ by words. While this lack of con-

sistency might have been pleasant to the eye of the

medieval ^{man} ~~reader~~ with his passion for ^{vastly} ~~magical~~ ^{it is} confusing to the modern reader. Numbers

~~the~~ designating sums of money or amount of things ^(irrespective of how they are expressed in the original) are ~~constantly~~ rendered in this book by numerals. Where there is any doubt ^{concerning} the reading of a number, attention is drawn to it in the Notes.

no fact

How this book grew ✓

While adding supplements or inserting a
after another to which it
new texts that ~~clearly belonged~~ it was not
always possible to decide the exact relation-
ship or sequence. If at all, these matters
could be settled only at the final preparation
of the edition.

How the book
grow

23 00 00 00 00

L - Ludi

M - 1000

Y - 1000

AN - 1000

G - 1000

V - 1000

AY - 1000

141-146

g1 = 149

Kish BSOAS 16

p. 200
p 250, HN1 HN7

n 3 12

253, n. 11

PS Public Service

130 Speculum 1000 Nov 12, 58 Lopez for men
262

324 1000, 7, 09-20 1310 31K

355 1000 1000 1000 1000

Letter to Surgeon (in Materials IV/3/1963 : 311 Room

W/22 308 30 30 Market 10 1000 1000

1000 1000 1000 1000 1000 1000 1000 1000 1000 1000

Jewiza Project 1978-1979

Why concentrating on the India Book?

Jan 11. 79

After having wasted most of 1978 with me (Feb)

finalizing vol. III, work on Palestinian Jewry;
is a series of articles & lectures, I have
contributed a paper for last year's Nov.
on the India Book.

Done
Nov 1978
March 1979

Business is hard. Re-arrangement is finding
the list of MSS ~~the table~~ including their
description. The orig. report of to be original
con of 1966 items had to be worked out to
the whole had to be examined (mostly)
to be revised - ~~entirely~~ put into a

מאמר

בא הקול

מפני שהיו לו צרכים, גם ב"ל, אלהים חיים, וזהו מהפך

מחשבתו. I מן, לכן בלתי

5

Alcornoque India trade between 2. Moroccan
troubled conquests directed persecutions

of 12.297 12.50 part Maghrebians settling in
Egypt

My former explanation: men who turned East,
only partially true: turned to the East because
they had to flee from the West

India Traders

different types

specialist such as (ع) for (240) 314
 staying in India, committed to the Aden

repeatedly (ع) 240 314 (133) Pirates

occasionally (ع) 240 314
 (ع) 240 314

(ع) 240 314 (133) Pirates
 (ع) 240 314 (133) Pirates

(ع) 240 314 (133) Pirates
 (ع) 240 314 (133) Pirates

The main principle: first see for yourself
 (ع) 240 314 (133) Pirates

later orders about buying in India, given
 through the whole of Aden (ع) 240 314 (133) Pirates
 cannot exist in partnership with (ع) 240 314 (133) Pirates
 This partnership might have been concluded which
 (ع) 240 314 (133) Pirates

Letter writing

A short letter (مختصر - 91^ص) 58 + 2 + 18 = 78 large ll.

Travel timer, Sea Farraig

(280) Jan 31, 1110 Jan, was in hurry and traveled in winter
up to 103

IV, 62 (130) ^{m 4-5} Halfon's nephew / ^{Caro} Golda's son left in 24. I 1140
for Yemen

See Sergeant, The Path to Aden - Shikr

1177 Les Grands Escaliers (1974)

pp 207-224

215-217 210-91

1001/5 100-81/27

1/

Jacques Schwab(er), Strasbourg

Bill for Annals 2 100'0

1001/5 100-81/27

Ch. Gleeber

VII 58 (177) ^{Safar} Aden-Cairo on 150 - Expect to be back before 13/10 (at earliest)
 90 17-18 }
 86 12 500/18 220 10 1500/1 21536 = 138

IX, 10 (246) 1/10 for 1/10 expect answer by 1/10 in the same year 1/12/8

86 36 Bata from India to West arrival after 1000

VII 94 18 days kept in dds by bad winds

VI, 1 [173] Novice set out from 1103 25'15 2015 May 9

2 months until reached Qus, then by boat to Swatun, Badel, Dakhla the ship was expected to set sail immediately.

Selling out from Fictat Jan-Feb V 1, 2

~~VI, 1 May 2 months to go for the desert, 1/10, 1/10, 1/10, the sea stormy, but we leaving 1/10~~

Silk 10 end Aug beg Sept
 155m 6 / 10 H
 Calica 1 - 138
 approx.

نوٹ ہائز مسودہ اعداد

85 83 100 100 100

91 91 91 91 91

Introduction

For the presentation of

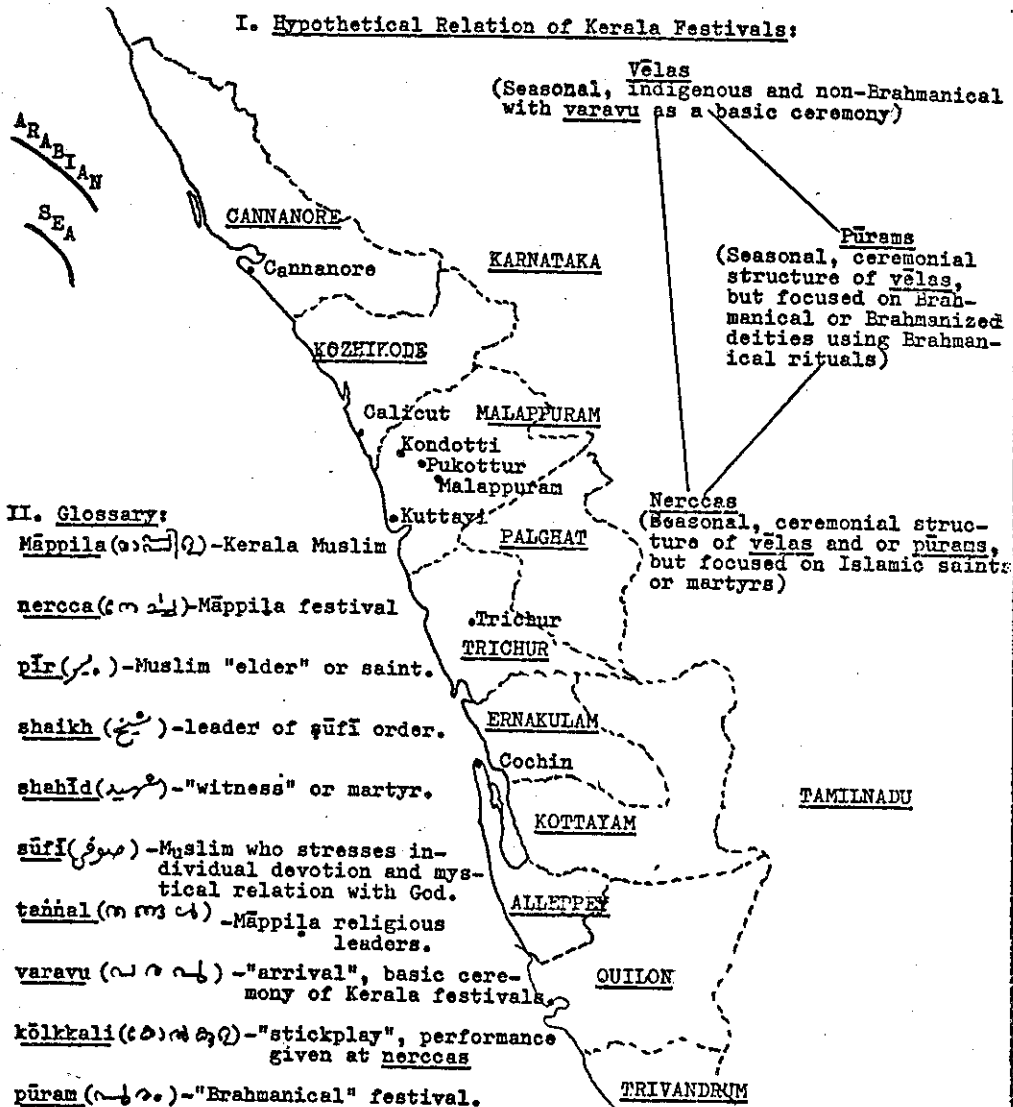
Joseph b. Abraham

see my English no. 51

Khalat b. Isaac

see my " " 56

I. Hypothetical Relation of Kerala Festivals:



II. Glossary:

Māppila (مپپلا) - Kerala Muslim

nercca (نرکا) - Māppila festival

pīr (پیر) - Muslim "elder" or saint.

shaikh (شيخ) - leader of ṣūfī order.

shahīd (شهید) - "witness" or martyr.

ṣūfī (صوفي) - Muslim who stresses individual devotion and mystical relation with God.

tannal (തന്നാല) - Māppila religious leaders.

varavu (വറവു) - "arrival", basic ceremony of Kerala festivals.

kōlkkali (കോലകലി) - "stickplay", performance given at nerccas

pūram (പുരം) - "Brahmanical" festival.

khalīfa (خليفة) - head of ṣūfī order.

murīd (مريد) - disciple esp. a ṣūfī.

takiya (تكية) - ṣūfī "monestary"

murshid (مرشد) - teacher, esp. a ṣūfī.

shī'a (شيعة) - one of the two major divisions in Islam.

silsilah (سلسلة) - ṣūfī genealogy.

aulī (اولی) - pīr or saint, esp. a ṣūfī

shīrīnī (شیرینی) - "sweet", candy. (Persian).

dargāh (دروگاه) - tomb (Persian).

pāttu (പാട്ടു) - song