

IV, 90

(11.10.54)

Address (on verso)

(To) his honour the eminent merchant, my lord Abu  
Sa'id Hafṣūn Ḥalevi son of h(is honor), g(reatness  
and) h(oliness) of our Master Nāthān'īl, m(lay) h(is soul)  
B(e preserved) i(n the ) of l(ife)

(From) his servant who is p[erseverant] in his love  
Khālef son of Isaac

(verso)

1 In Your Na(me), you Mer(ciful)

2 " Indeed, God will be your reliance and He will  
preserve your foot from

3 "

4 "

5 "

6 You my Lord, the light of my eyes and a pearl  
7 lace of my neck, the pupil of my right eye,  
my sun and moon, the mighty and deu-

8 prince, <sup>good fellow (2)</sup> fine young man

the ~~worshipper~~, who has acquired a good name,  
the esteemed

9 scholar h̄qāḥom Hafṣūn, the wise and prudent  
Halevi Halevi

all 1 folio's

10 son of h̄igahom Nethanīel Hallawi, the mysticant  
may he rest in) P(aradise), accept, my lord

11 and crown of my head, many greetings and  
a <sup>letter</sup> writing of salutation

12 from your friend, who is proud of your fame  
and glories in

13 your good name, Khalaf son of Isaac.

This is to inform you, my lord,

14 that your kind letter has arrived and I was happy  
15 with it, as one is happy in harvest time or  
when one distributes spoils.

16 I pondered over its and its contents, considering  
all that

17 you experienced on the sea by the shifting winds  
and the rains,

18 and how God in his great mercy and loving-kind-  
ness brought you

19 to Ajdhab in safety. May they praise God  
for his loving-kindness and for all he did for you  
20 in his mercy and many acts of love

— Likewise, the <sup>new</sup>  
21 Epistle about the Levirate and Hatalisa arrived.  
<sup>If</sup> ~~and wrote~~ is perfectly

22 correct. I showed it to Rabbi Jacob and he said

23 that it was in order. God - may (he be praised)-  
add wisdom to the wisdom you already possess,

24. and increase your learning and enhance your fame.  
 25. When the merchant Abu t-Tāhir comes from the sea-land  
 26. I shall inform him of all that you have commented on  
 27. and questioned. May your heart be strong and your reward  
 28. from God be complete!

Convey, my lord, to your noble self  
 29. the best greetings <sup>convey</sup> ~~in great~~ on my behalf, his honour, our Lord,  
 30. The Head of the Academy Geōn Ya'aqōb - may his  
<sup>highness</sup> glory be exalted and his honour be enhanced -  
 31. the best greetings and kiss his hand and foot for me.  
 32. Likewise, give my <sup>best</sup> greetings to his honour my lord  
 33. the esteemed merchant, your ~~young~~ brother - may  
 he be always well spoken of! -  
 34. and to my lords your (other) brothers, may the  
 Merciful preserve them! -  
 35. and to the sons of our lord, the President of the  
 36. Court, and to all our friends  
 37. old and young the best - most copious greetings.

38. God is my witness, how lonely I felt since you  
 (verso)

1. left. However, when your letter arrived, I felt a little  
 comforted. The Creator, may he be exalted, may unite  
 us in a happy state <sup>condition</sup> and a joyful mind.  
 He will take care of this and is able to achieve  
 it. Your well-being  
 2. may be steadily enhanced and never be diminished.

V V

Your slave, my son Madmān, kisses your hand and  
conveys to you his greetings. And Peace!

The writer of this and the following letter is the ~~widow~~  
<sup>my chariot</sup> ~~husband~~  
<sup>Abū</sup> Khalaf, son of Isaac, who is the author of letters <sup>I included</sup> in this  
~~volume~~.

The letter is written almost entirely in Hebrew, probably  
because it is a reply to an epistle sent by Halfon  
from the North African port Aïdhab <sup>to Aden</sup> ~~which was~~  
~~on a religious mission and, therefore, presumably~~  
composed in Hebrew.

Halfon obviously was asked to write his legal opinion  
<sup>expert</sup>  
~~with regard to~~ <sup>who died</sup> ~~marriage of~~ a man dying without male offspring, in  
which case his widow was obliged to marry one of his  
brothers, normally the eldest, ~~unless~~ if the brother(s)  
concerned did not forgo this <sup>(or duty)</sup> ~~right~~. To notwithstanding the  
~~new~~ marriage thus concluded <sup>we</sup> called with a Latin  
expression 'Levirate' while for the rescinding of this  
connection we used the Hebrew *Helisa*, no other  
term being available in English. This Biblical  
injunction (*Deuteronomy*) often lead  
to great complications, especially when the  
brothers of the defunct man lived in another  
country. Such a case obviously occurred. The  
merchant Abu t-Tāhir, who was expected back

from the sea-land" (Q. 25-26), i.e. India or another country east of Aden, obviously was under such an obligation either to marry his sister-in-law or to give her the right to marry somebody else. <sup>(through the Halsia-ceremony)</sup> Some complication had arisen in this matter, the question was brought before Halfon, either while he was in Aden or during his a prolonged stay in the North African port of Aidhab. (cf. ap. 20) As decisions in such cases ~~were~~ naturally sometimes reached caused great hardship to the persons concerned, the (of Aden) <sup>deserve from themselves both a the responsibility & local rabbis) were glad to get the legal opinion of</sup> the Egyptian merchant, who was a scholar and brother of the President of the rabbinical court of Cairo. <sup>After</sup> giving such an <sup>exact</sup> legal opinion, normally sources were quoted, although the scholars of that time were rather apodictic. It would be interesting to know whether Halfon quoted his sources by heart or had books with him. (The latter more plausible, as permanent study was obligatory to do the letter refers to Halfon's comments and questions (ll. 26-27).

It is impossible to state with certainty on which of Halfon's journeys to India this matter was brought to his attention. All depends on the translations of <sup>XL.8 lit. young man given to</sup> 777 an epithet of Halfon in L.8. and 777 <sup>lit. boy one of</sup> Halfon's brother who was merchant (Abu Ali Paechich), is designed.

To my mind, the first word is simply used in the sense of  
fellow, spradon being an allusion to the Biblical verse

2161 102 I Sam 9:2 2161 102 Sylle phil p's d 11

(131 103) 101 183 p. 27 e. going vs 3 f 3

while the second means younger (Brother), although Lachiel  
had at that time already rather grown up children.

Should ~~ages~~ ~~and~~, ~~son~~, ~~sons~~ <sup>Corresponds to Arabic Sabi in</sup> in  
the sense of unmarried, the letter, unlike all others

referring to Hylton must go back to <sup>a way of the</sup> his early days.

If my phrasalistic explanation of the Hebrew words  
is correct, the letter was written in 1134  
[like the preceding]

The Norwiceman

90 HNL.

Off 2814 78, ex

all follow <sup>the</sup> ~~and~~

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13' (37) 1'2 25 15 30"0 35 Kms 'fri eksfors (36) prn' sk 223' 23' 20'  
prn' sk 223' 20' 225 (38) 15 15 19 35 K 2-nd 'fri eksfors S<sub>0</sub>'K  
valnik 15 Kms 61 K 326 31' (39) S<sub>0</sub>'K eksfors S<sub>0</sub>'K  
21' 21'~~

*magnificat*

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(ג) סטטוס נאכ"ז (ט) מילון ערך נאכ"ז 19 Kneset 22 f 27

~~22nd Aug 1951, 12 years old~~ T 238 7876 (C-28), 22, L. major 3013

~~1982-1134~~ 1982-1134

الشيخ داود (التاجر) ١٦٣ (٦٤)  
٢٠٠٢-٢٠٠٣

It is also a very good  
place to go.

AO

1'3" min. air temp. 61° at 6:00 AM, KP  
F35 1/4 eng 2 hrs no fuel, 1520 ft

1'3" min. air temp. 61° at 6:00 AM, KP

F35 1/4 eng 2 hrs no fuel, 1520 ft

1440 ft

164 wild cranes ref no fix

at 6:00 AM, KP

163 wild cranes ref no fix

F35 1/4 eng 2 hrs no fuel, 1520 ft

163 wild cranes ref no fix

Barometer 1000 mb 1000 mb

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11/10/04

Bodl MS Heb. 6 11 (2874), f. 25

(1) בשם רחָמָן (2) כי יְהִי בְּכֶתֶלְיךָ וְשָׁמֵר רַבְלִיךָ מִלְכָד (3) מְרוֹס [ירָקָן] עַל צְדִיקָךְ וְכָל אֲוֹנִיבָּרָךְ יִכְתֹּבוּ (4) זֶה יְהִי רַאשְׁיָתְךָ מֵצָעָר וְאַחֲרִיתְךָ יִשְׁגַּת מַאֲדָן (5) וְחַיָּה שְׂדֵי בְּצִירָךְ וְכָסָף תֻּועָפָות לְךָ (6) אַתָּה אֲדוֹנִי וְאוֹרָעִינִי וְעַנְקָךְ בְּרוֹנוֹנִי וְבְכָתָה (7) יִמְיָנִי שְׁמָנִי וְסְהָרוֹבִי הַשָּׁר תְּאַדִּיר וְהַיָּקָר (8) הַבְּתוּר הַטּוֹב אֲשֶׁר קָנָה שֶׁם סְבוּב  
 / המלִמְדִיד (9) הַנְּכַבֵּד גָּדוֹלָה חַלְפָּזָן הַחֲכָם וְהַנְּבָזָן הַלוֹנִי (10) בָּר גָּדוֹלָה נַמְנָאל הַלוֹנִי  
 הַזָּקָן גָּנוֹן אֲדוֹנִי (11) וְעַטְרָתָה דָּאשָׁי רָוב שָׁלוֹם וְפִיטָּק בְּרָכָה (12) מַהְבָּבָן  
 וּמַמְּתָפָאָר בְּזָכְרָךְ וּמַמְּשָׁתְבָתָה (13) בְּשָׁמֶךָ הַטּוֹב כָּלָךְ בָּר יִצְחָק אֲדִיעָן (!) אֲדוֹנִי (14)  
 / כָּבָב שְׁחַגְיָעָה (!) כָּתָבָב הַמִּקְרָא שְׁמָחָתִי בְּתָה שְׁמָחָתִ בְּקָצִין וּכְמַחְלָקִי שְׁלָל (15) (16) וְהַמְּבָוּנָתִי  
 בָּה וּבָעֲנִינה וּבְכָל אֲשֶׁר (17) וְאֵת בַּיָּם מְהֻרְוָת הַמְּחַהְפְּכָת (!) וּמַבְּשָׁתִים (18) וְהַבְּדִיל  
 / אֱלֹהִים בְּרַחְמָיו וְחַסְדָּיו וְהַחְבִּילָה (19) אֶל עִידָּאָב בְּשָׁלָם (!) יְהֹודָה לְיִם הַסְדָּה אֲשֶׁר (20)  
 בְּגָלָן בְּרַחְמָיו וּבְרַב חַסְדָּיו וְהַגְּיָעָה (21) הַאֲגָרָתָה שְׁלִיבָהוּמָה וְלַחְלִיאָה וְהַיָּא כְּשִׁוָּרָה  
 כָּר (22) וּבְהַזְּגָן (!) וְהַרְאִתְיָה לְרִאָה יַעֲקֹב וְאָמָר (23) זֶה עֲנִינה אֱלֹהִים יוֹסֵף חַבְמָה  
 עַל תְּכִמָּתָךְ (24) וְחַרְבָּה תְּוֹרָחָךְ וְחַבְדָּל חַפְאָתָךְ וְעַתָּה (25) אֵם בָּא אַלְשָׁיךְ אָבָוָה  
 אַלְמָאָהָר פְּטָרִינָה (26) הִיָּם אָנָּי אֲזִדְיָ� בְּכָל מִתְּפָרֵשָׁתָה (!) (27) וְהַקְשִׁיחָה (!)  
 / לְבָבָךְ לְפָאָדוֹ וְמַהִי מְשִׁבְרָתָךְ (28) שְׁלִימָה מְאֹלָהָם יְלֵץ מְוֹלָאִי עָזִיזָה נְפָה (29)  
 בְּאָפָצָל אַלְסָלָם וְחַבְץ עֲנֵי חַזְרָה סִידְרָנָה (30) רָאָשׁ יִשְׁבִּית בָּאוֹן יַעֲקֹב יְרוּם הַוָּדָה  
 וְיִגְדָּל (31) כְּבָוָרָה אָפָצָל אַלְסָלָם וְחַקְבָּל יְדָה וְרַבְלָה עֲנֵי (32) בְּדָלָן תְּקָרִי סָלָמָי  
 עַלְיָה חַזְרָה סְוֹלָאִי (33) הַזָּקָן הַגְּכָבָד הַגְּדָר אַחִיךְ יִזְכֵּר בְּסָבוֹב בְּאָפָצָל (34) אַלְסָלָם  
 וְעַלְיָה סָאָדָתִי אֲכִוָּתָן הַפְּגָתָה אַלְרָחְמָן (35) אַלְסָלָם וְעַלְיָה אַוְלָאָד סִידְרָנָה אָבָוָה  
 בְּיַת (36) דִּין אָפָצָל אַלְסָלָם וְעַלְיָה גַּמְיָע אַזְדָּקָנָה (37) כְּבִירָהָם וְגַגְירָהָם אָפָצָל  
 אַלְסָלָם אַלְבָזִיל (38) וְקָדוֹ שְׁהָד אַלְלָה מַעַלְלָה אַוְחָשָׁנָה מִן יּוֹם

שׁוֹלְדִים:

(1) סָפָרָת וְעַנְד וְצָוֵל בְּתָאָבָךְ אַלְיָה אֲנָסָת בָּה קָלִיל אַלְבָזָרִי חַעַלְיִי יְגַטּוּ בִּינִי  
 רַבִּינָה עַלְיָה אָסָר חַאָל וְאַנְעָם בָּאָל אָנָה וְלִי דָלָן וְאַלְקָאָדָר עַלְיָה וְשְׁלָמָן (!) (2)  
 אֲדוֹנִי (!) יִבְדֵּל לְעֵד וְלֹא יִדְלָן וְמַמְלָוכָךְ וְלִקְדִּמְצָסָונָךְ יִקְבֵּל יְדָךְ וְיִכְצֵר אַלְסָלָם  
 וְשָׁלָם (!)

כְּחַוּבָתָה:

קבדו ושמרו (!) אהבתנו

חדרה אלשיך לאגאל מולאי אבו

כלך בר יצחק טט

סעד חלפוך הלווי בר גוזי

נתנאל הלווי פונזא