Egyptian authority. Abraham, Maimonides' son and follower in the office of the Nagid of Egypt, entertained a lively correspondence with the Jews of both the upper Yemen (ad-diyar al-Yamaniya) and Aden, 13 letters to the former and 8 to the latter being included in his *Responsa*, pp. 107-136 and 196-207 respectively [1], while others have not been preserved [2]. Even more significant is the fact, that Abraham's great-grandson, the Nagid Yehoshu'a b. Abraham b. David b. Abraham, who lived in Cairo in the years 1310-1355, was often addressed by Yemenite scholars in religious matters, especially in order to clear up doubts in respect of Maimonides' legal code [3]. This shows that the reception of the code of the Egyptian Nagid in the Yemen was a slow process which extended over a period of about 150 years [4]. However, it was not only with regard to religious instruction that the Yemen looked up to Egypt; we hear of Egyptian Jewish doctors in the service of the Rasuli rulers of the Yemen (1229-1454) [5], and naturally it was Egypt which was either the starting

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[1] Collected and edited by A. H. Freimann and translated from the Arabic original by the present writer, Jerusalem 1937. Two responsa to Aden and Yemen respectively are identical in their topic, but there are clearly two different collections, one addressed to the 'People of Aden' and another to those of 'ad-diyar al-yamaniya'.

[2] Cf. e. g. *ibid.*, p. 134, no. 91, note 2.

[3] Yehoshu'a's Responsa were published by A. H. Freimann, Jerusalem 1940.

[4] One is induced to compare the reception of Malik's Madhhab, which was originally the Islamic rite of the Hidjaz, by the Moslem communities of western North Africa, where—as is well known—it is still practised up to the present day, just as Maimonide's code is with the Jews of Yemen. The difference is that Maimonides had a much more prominent position in the history of Jewish law than Malik had in Islam.

[5] Khazradji-Redhouse, *The Pearlstrings*, I, 106 and 265, cf. E. Brauer, *Die Ethnologie der Jemenitischen Juden*, 1934, p. 33 and 274. Khazradji reports that the Jewish doctor took the liberty of riding on a mule, a privilege denied to non-Muslims by Muhammedan law (which was particularly strictly enforced in the Yemen). A striking parallel is Binyamin of Tudela's report that in Byzantine Constantinople the *Egyptian doctor*, Rabbi Shelomo Ham-misri, was the only Jew allowed to ride on horse-back. Cf. S. N. Adler, *Jewish Travellers*, 1930, p. 41. There were, of course, in the Yemen also Jewish doctors of Yemenite origin, as, e. g., the famous Yihya Zakharia b. Sulaiman, who lived in the xvth century.