

**AN ANECDOTE ABOUT A SKINFLINT:
A 14TH-CENTURY (?) ARABIC MANUSCRIPT
WRITTEN IN HEBREW CHARACTERS**

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The text published here is part of the manuscript Firkovich Evr.-Arab. II 852, a fairly well preserved booklet which is dated to the 14th century by Victor Lebedev.¹ The manuscript containing this anecdote, *Ḥikāya li-ʾaḥad min al-buxalāʾ* חכמיה לאחד מן אלבכלא (fol. 12–15), consists of 18 folios, 15 x 11.5 cm in size, all written in Hebrew characters and by the same hand, in polycursive style. In the same booklet there are three other texts: *Ḥikāyat al-ḥarb bayn al-tuyūr wa-l-wuḥūš* (fol. 1–12), *Ḥikāya fī ḍamm al-nisāʾ* (fol. 15–17),² and *Ḥikāya ʿan baʿd al-naḥwīya* (fol. 17–18).³ This manuscript probably comes from the Old Karaite Synagogue in Cairo. It belongs to the collection of manuscripts acquired by Abraham Firkovich (1787–1874) in three parts in 1862–76, not only from the Karaite synagogue but also from the Geniza *par excellence*, i.e., the Rabbanite Ben ʿEzra Synagogue in Fuṣṭāṭ. The collection is preserved in the National Library of Russia in St. Petersburg, previously known as the Saltykov-Shchedrin State Public Library.⁴

¹ V. V. Lebedev, *Arabskie sočinenija v evrejskoj grafike. Katalog rukopisej*. Publīčnaja Biblioteka imeni M. E. Saltykova-Ščedrina. Leningrad 1987; no. 453, p. 95.

² This is a *zajal* comprising 12 stanzas each of which is divided into five distichs. It is tentatively published in my paper “*Ḥikāya fī ḍamm al-nisāʾ*, A Story in Dispraise of Women. A 14th-century(?) Egyptian Judaeo-Arabic Manuscript” in *The Middle East—Unity and Diversity. Papers from the Second Nordic Conference on Middle Eastern Studies*. Ed. by Heikki Palva and Knut S. Vikør. NIAS: Copenhagen 1993. (Nordic Proceedings in Asian Studies, No. 5); pp. 176–188.

³ Heikki Palva, “An Anecdote about a Grammarian: A 14th -century (?) Arabic manuscript written in Hebrew characters.” „*Sprich doch mit deinen Knechten aramäisch, wir verstehen es!*“. 60 Beiträge zur Semitistik. Festschrift für Otto Jastrow zum 60. Geburtstag. Wiesbaden 2002; pp. 521–529.

⁴ For general descriptions of the collection, see C. Starkova, “Les manuscrits de la Collection Firkovič conservés a la Bibliothèque Publique d’État Saltykov-Šcedrin.” *Revue des Etudes*

MS Firkovich Evr.-Arab. II 852 is a typical example of a number of folkloric texts included in Firkovich's second collection in that it, apart from orthography, displays no specifically Judaeo-Arabic features. If a criterion for Judaeo-Arabic literature is, as defined by L. V. Berman, "that it not only be written in Hebrew letters but also that it contain Hebrew words and phrases which could not be normally intelligible to an educated contemporary reader of Arabic," the texts of this manuscript cannot properly be called pieces of Judaeo-Arabic literature.⁵ Instead, they are concrete evidence of the active interest shown by Cairene Jews in the popular culture of the majority population.

In broad outlines, in this manuscript the spelling of Arabic follows the Classical Judaeo-Arabic spelling, which is for the most part based upon the orthography of Classical Arabic and very largely an imitation of it.⁶ Although there are three Hebrew letters each of which is used as a counterpart of two Arabic letters, in the text published here diacritical marks appear nine times only: four times to distinguish ض from ص (אצא אצא 12a08, בעד b'ed 12a10, תקצי tqdy 13b01, מצאצא md'ad 14a01); three times to distinguish خ from ك (לבכלא l'bxl' 12a09, אל x'l 13b05, אל x'l 14a11); twice to distinguish ج from غ (מג mlj 13b05, אפגא lfj'r 14a08; in other texts of the same manuscript, غ is occasionally written with א). In these cases the distinction is also phonemic: /d/ vs. /s/, /x/ vs. /k/, and /j/ vs. /g/, respectively. In the remaining corresponding cases, no diacritical marks are needed, since the etymological interdental stops in spoken Cairo Arabic had already become postdental stops.

The combination אל is as a rule written with the ligature א, not only in the definite article but in all positions. It is difficult to point out any consistent use for the symbol א, which in the present text occurs eight times. Most frequently it is

Juives 132 (1975), pp. 101-117; Paul B. Fenton, *Tentative Handlist of the Judaeo-Arabic Manuscripts in the New Series of the Second Firkovich Collection*. Jerusalem 1990. My involvement with the study of manuscripts belonging to this collection was from the very beginning due to the initiative of my friend and colleague Tapani Harviainen, who before the mid-80s already started investigating the possibility of studying manuscripts in the Saltykov-Shchedrin State Public Library. Since the successful start of the work in 1989, he led the project with admirable energy and enthusiasm. With his social disposition sharply differing from that of the skinflint of the present anecdote, he essentially contributed to the congenial atmosphere in which it was a pleasure to work, readily served by the friendly and competent staff of the Department of Oriental manuscripts of the library in St. Petersburg. It is a pleasure to thank all the members of the staff. I wish also to thank Mr. Saad Samuel Elfeshawy, M.A., for the discussions we had on several problematic details in the texts.

⁵ L. V. Berman, "Judaeo-Arabic thought in Spain and North Africa: problems and prospects." *Judaeo-Arabic Studies. Proceedings of the Founding Conference of the Society for Judaeo-Arabic Studies*. Ed. by Norman Golb. Amsterdam 1997; pp. 33-43; p. 33.

⁶ For the two basic spelling systems, see Joshua Blau and Simon Hopkins, "On Early Judaeo-Arabic Orthography." *Zeitschrift für arabische Linguistik* 12 (1984), pp. 9-27.

probably used in order to mark rhyme, as in 12a12 וזאדת עליה שהותה" קוית עליה בלייתה" *qwyt 'lyh šhwth" wz'dt 'lyh blyyth*". In the passage 12b07 נאס *n's ythtdwn 'w n's j'lswn fy 'ljm' ytfdlwn*" the symbol obviously marks the end of a rhymed passage. Similarly, in או כאפר *w k'fr j'hd*" 14a01 it clearly marks the end of a rhymed passage beginning on line 13b12. On line 12b09, the symbol has been written as if the words מאמם" *m' xlp mn 'm'm*" were supposed to be followed by rhythmical sequences rhyming in *-ām*, but what follows is nothing but a long unrhymed list. In 12a11 *wk'n lh mrh*" וכאן לה מרה" the symbol apparently marks a rhetorical pause before the important mention of the seven years' time that the skinflint had tried to keep his desire in check. When used in the passages *wdxlh fy kmh*" 13a05 and *wl' q'sd 'lyhm 'hd*" 13a08, the symbol probably marks a special emphasis. When considering the function of these kinds of punctuation marks or reading directions, one has to keep in mind that these texts belong to "loud literary culture," which implies that they were read aloud, irrespective of whether they were read in public or privately, and even the copyist of a written text probably read it aloud, i.e., dictated the text for himself.

THE TEXT OF MS. FIRKOVICH EVR.-ARAB. II 852, FOL. 12A08–15A04

- 12a08 *gyrh' 'yq'*
גירהא איצא
- 12a09 *hk'yh Phd mn 'lboxl'*
חכאיה לאחד מן אבכלא
- 12a10 *qyl 'n b'q' 'lboxl' yšthy lh rgyf xbz msqy bzyt*
קיל אן בעץ⁷ אבכלא ישתיה לה רגיה כבו מסקי בזית
- 12a11 *tyb wk'n lh mrh" sb' snyn yšthyh flm'*
טיב וכאן לה מרה" סבע סנין ישתיה פלמא
- 12a12 *qwyt 'lyh šhwth" wz'dt 'lyh blyyth" q'r*
קוית עליה שהותה" וזאדת עליה בלייתה" צאר
- 12a13 *yhlm blrgyf wlzyt fy 'lnwm 'nh by'kl*
יחלם בלרגיה ולזית פי אנום אנה ביאכל
- 12b01 *rgyf msqy bzyt tyyb flm' z'd bh 'lpmr*
רגיה מסקי בזית טייב פלמא זאד בה לאמר
- 12b02 *štry lh dlk 'lrgyf 'lsxn wsq'h bzyt tyyb*
אשתרי לה דלך ארגיה אסכן וסקאה בזית טייב
- 12b03 *wdr 'lyh mlh wbqy h'yr fy 'yn y'klh fq'l fy*
ודר עליה מלח ובקי חאיר פי אין יאכלה פקא

⁷ בעץ *b'q'* added in the margin.

- 12b04 *nfsh ʿn ʿklth fy ʿlhmʿm ʿjdhʿ mlʿnh*
נפסה אן אכלתה פי ʿלחמאם אגדהא מלאנה
- 12b05 *xlq wʿlm wʿn ʿklth fy ʿljmʿ mʿ ʿxp*
כלק ועאם ואן אכלתה פי ʿאגאמע מא אכלא
- 12b06 *mn mšly ʿw ʿgryb ʿw nʿs ythtdwn⁸ ʿw nʿs ʿjlswn*
מן מצלי או גריב או נאס יתחדון⁸ או נאס גאסון
- 12b07 *fy ʿljmʿ yfđlwnʿ wʿn ʿklth fy ʿlzʿwyyh*
פי ʿאגאמע יתפצלוןʿ ואן אכלתה פי ʿאזאוייה
- 12b08 *flšyx wlxdm ytlb mny šy wʿn ʿklth fy*
פלשיך ולכאדם יטלב מני שי ואן אכלת פי
- 12b09 *ʿlmsjd mʿ ʿxp mn ʿmʿmʿ wʿn ʿklth fy*
ʿאמסגד מא אכלא מן אמאםʿ ואן אכלתה פי
- 12b10 *ʿpswʿq ʿly dkʿkyn ʿlṭbʿxyn lm ʿslm*
ʿאסואק עלי דכאכין ʿאטבאכין לם אסלם
- 12b11 *mn ʿlšhʿtyn wʿlhrʿfyš wʿn ʿklth fy ʿlpzqʿ*
מן ʿאשחאתין וʿאחראפיש ואן אכלתה פי ʿאזוקא
- 12b12 *fy ʿlhʿrʿt lm ʿslm mn ʿfyly dʿyr tḥt ʿlbyywt*
פי ʿאחאראת לם אסלם מן טפילי דאיר תחת ʿאבייית
- 13a01 *tm qʿl fy nfsh wʿllh lm [ʿkl fy nfsh]⁹*
תם קא פי נפסה ואלה לם [אכל פי נפסה]⁹
- 13a02 *ʿyʿkl¹⁰ hdh ʿlrgʿyf wʿlzyt ʿp fy ʿljbʿnh*
יאכל¹⁰ הדה ʿארגיף וʿאזית ʿא פי ʿאגבאנה
- 13a03 *wʿltrbh wbyn ʿlmqʿbr ʿlmnqʿh ʿldy*
וʿאטרבה ובין ʿאמקאבר ʿאמנקטעה ʿאדי
- 13a04 *mʿ lhʿ zʿyr ʿfxd ʿlrgʿyf wlfh fy xrqh wrbṭh¹¹*
מא להא זאיר פאכד ʿארגיף ולפה פי כרקה ורבטה¹¹
- 13a05 *bxyṭ¹² wdxlh fy kmhʿ wxrj mn bʿb ʿlmdynh wmšy*
בכיט¹² ודכלה פי כמהʿ וכרג מן באב ʿאמדינה ומשי
- 13a06 *ḥty wšl ʿly ʿlqrʿfh wdxl byn ʿltrb wmšy*
חתי וצל ʿא אקראפה ודכל בין ʿאטרב ומשי
- 13a07 *ʿly ʿn wšl ʿxrh m wtwsṭ qbwrʿ p zʿyrʿ*
ʿא אן וצל ʿאכרהם ותוסט קבורא לא זאירא

⁸ Probably a slip instead of יתחדון *ythtdwn*, if not Form V (not attested?) of *ḥatada* 'to remain'.

⁹ Crossed out.

¹⁰ Having crossed out the words *אכל פי נפסה* *ʿkl fy nfsh*, the scribe has inadvertently changed the direct speech to indirect speech.

¹¹ *wrbṭh* added in the margin.

¹² *bxyṭ* added in the margin.

- 13a08 *lhm wlp q'sd 'lyhm 'hd" tryq whm*
להם ולא קאצד עליהם אחד" טריק והם
- 13a09 *d'trh fjls wq'd w'xd lnfsh r'hh*
דאתרה פגלס וקעד ואכד לנפסה ראה
- 13a10 *w'str'h tm 'xrxj 'lxrqh mn kmh*
ואסתראח תם אכרג לכרקה מן כמה
- 13a11 *whl 'lxyt wfr'š 'lxrqh w'xd 'lrğyf bydh*
וחל אלכיס ופרש לכרקה ואכד ארגיף בידי
- 13a12 *wšmr kmh wrf' r'sh 'ly 'lsm' wq'l*
ושמר כמה ורפע ראסה אי אסמא וקאל
- 13b01 *'llh p tqdy 'ly b'hd yrmqny wy'd 'lyy'*
אלה לא תקצי עלי באחד ירמקני ויעד עלייא
- 13b02 *lqmy tm šmr 'km'mh whd 'sn'nh*
לקמי תם שמר אכמאמה וחד אסנאנה
- 13b03 *w'fl 'y'tb 'ly nfsh mn hw 'lywm mtly wqd'my*
וגעל יתעב עלי נפסה מן הו אייום מתלי וקדאמי
- 13b04 *rğyf 'p'mh sxn 'byd špf šmyd n'dj 'lk*
רגיף עלאמה סכן אביץ שפאף שמיד נאצג עלך
- 13b05 *mlj msqy zyt w'n' whdy x'l mn 'ldywf w'lxp'r*
מלג מסקי זית ואנא וחדי כל מן אציוף ולאכטאר
- 13b06 *w'lq's'd w'ljyy'b 'n qd 'dmt 'lywm mn hdh*
ולקצאד וליגיאב אן קד עדמת אייום מן הדה
- 13b07 *'lrğyf 'f'dw 'lrqyb w'lnm's w'lgm'z w'llk'z*
ארגיף אעדו ארקיב ולינמאס וליגמאז וליכאז
- 13b08 *w'lhm'z w'l'w'ny w'lms'ky w'lm'nd*
וילהמאז וליעואני ולימשאכי ולימעאנד
- 13b09 *w'ls'yl w'lfqr' w'lšh'tyn w'lms'kyn f'n'*
ואיסאיל וליפקרא ולישחאתנין ולימסאכין פאנא
- 13b10 *'lywm sl'p'n bl' šk fm' hw mtly wmn hw 'ldy*
אייום סלטאן בלא שך פמא הו מתלי ומן הו אדי
- 13b11 *h'z bm' hzt wmn 'ldy f'z bm' fzt w' 'ty bm' 'tyt'¹³*
חאז במא חזת ומן אדי פאז במא פזת או עטי במא עטיית¹³
- 13b12 *rb slmny fyh mn q'sd m'nd' w' rswl*
רב סלמני פיה מן קאצד מעאנד או רסול
- 13b13 *m'r'd w' r q's' m'p'mr*
מרארד או רקאץ מתאמר
- 14a01 *'w 'lq 'w'ny m'q'd'd' w' k'fr' f'hd" rb*
או עלק עואני מצאצץ או כאפר גאחד" רב

¹³ או עלק עואני מצאצץ או כאפר גאחד" רב
13 *'tyt* added in the margin.

- 14a02 *slm rb slm tm ʿn ʿlbxyl md ydh ʿly ʿlrgyf*
 סלם רב סלם תם אן אבכיל מד ידה אי ארגיף
- 14a03 *wksr mnh lqmh whḡḡh fy fmh wmdghʿ wʿrd*
 וכסר מנה לקמה וחטהא פי פמה ומדגהא ואראד
- 14a04 *ʿn yblʿhʿ wʿdʿ bbʿd ʿlboxl¹⁴ ʿjyz ʿlyh fy*
 אן יבלעהא וואדא בבעץ אבכלא¹⁴ גאיז עליה פי
- 14a05 *dlk ʿlmkʿn ʿlmnqfʿ wrʿy hdh ʿlbxyl fy dlk*
 דלך אכאן אמנקטע וראי הדה אבכיל פי דלך
- 14a06 *ʿlmkʿn ʿlmhjwr wqdʿmh rgʿyf msqy bzyt ʿyyb*
 אכאן אמהגור וקדאמה רגיף מסקי בזית טייב
- 14a07 *fqʿl ʿltfyly fy nfsh whq rby hdh mn ʿltjʿr*
 פקא אטפילי פי נפסה וחק רבי הדה מן אטגאר
- 14a08 *ʿlboxl ʿltjʿr wmʿ j ʿly hnh ʿl ʿnh*
 אבכלא אפגאר ומא גא אי הנה אא אנה
- 14a09 *kʿnt nfsh tʿlbh brʿyf ʿpmh msqy*
 כאנת נפסה תטאבה ברגיף עלאמה מסקי
- 14a10 *bzyt ʿyyb fjʿ ʿly hdh ʿlmkʿn ʿlmnqfʿ*
 בזית טייב פגא אי הדה אכאן אמנקטע
- 14a11 *ʿlxʿl hty ʿykl ʿlrgyf wyhrb mn ʿlnʿs*
 אכא חתי יאכל ארגיף ויהרב מן אלאס
- 14a12 *wlʿ yfʿm mnh šy wʿnh ʿtqʿys ʿlyh wʿb*
 ולא יטעם מנה שי ואנה אתקאיס עליה ואתעב
- 14b01 *bh sʿh wʿnʿ ʿrf ʿn¹⁵ mʿ ydwqny mnh*
 בה סאעה ואנא אערף אנא¹⁵ מא ידוקני מנה
- 14b02 *lbʿbh fjʿ ʿltfyly hty waf qdʿmh kmʿ ht*
 לבאבה פגא אטפילי חתי וקף קדאמה כמא חט
- 14b03 *lqmh fy fmh wmdghʿ wʿrd yblʿhʿ*
 לקמה פי פמה ומדגהא ואראד יבלעהא
- 14b04 *ʿltfyly dʿrkh wqʿl lh ʿy ʿxy slʿm ʿlyk*
 אטפילי דארכה וקא לה יא אכי סלאם עליך
- 14b05 *wqd ʿsfr lwnh lmʿ rʿh wʿnʿrb wʿrdʿt*
 וקד אצפר לונה למא ראה ואנטרב וארדעט
- 14b06 *mʿslh wmtqrq bʿtnh wmtgʿst fwʿdh*
 מפאצלה ומתרקת בטנה ומתגצת פואדה
- 14b07 *wʿzwrt ʿynyh wwqft ʿllqmh fy fmh wmʿ*
 ואזורת עיניה ווקפת אלקמה פי פמה ומא
- 14b08 *qdr yrd ʿly ʿltfyly ʿlslʿm flmʿ rʿh mnh*
 קדר ירד עלי אטפילי אסלאם פלמא ראה מנה

¹⁴ This looks like a slip instead of אטפילייה *ʿltfylyyh*.

¹⁵ Probably a scribal error instead of אנה *ʿnh*.

14b09 *lʔfyly dlk ʔlhʔl qʔl ʔlʔfyly yʔxy ʔlslʔm*
 אֲטַפִּילִי דַלְךָ אֲחַי קַי אֲטַפִּילִי יֵא אֲכִי אֲסַלֵּאִם

14b10 *llʔh yʔxy slʔm ʔlyk qʔl ʔlʔxyl jwz mn*
 לֵלֵאָה יֵא אֲכִי סַלֵּאִם עַלִּיךָ קַי אֲבַכִּיל גּוּז מֵן

14b11 *ʔndk qʔl ʔdy ʔldy qdʔmk xbz wzyt mn ʔlswq*
 עַנְדִּיךָ קַי אֲדִי אֲדִי קִדְאֵמְךָ כְּבוֹ וְזִית מֵן אֲסוֹק

14b12 *ʔštryt ʔʔʔlj hw¹⁶ wlbxyl nsf ywm wmʔ*
 אֲשַׁתְּרִית פֶּאֶת־עֲאֵלֵג¹⁶ הוּ וּלְבַכִּיל נֶצֶף יוֹם וּמֵאֵת

15a01 *ʔlʔxyl whw mʔ dʔq ʔlrgʔyf wʔkl ʔlʔfyly ʔlrgʔyf*
 אֲבַכִּיל וְהוּ מֵא דְאֵק אֲרִגִּיף וְאֲכַל אֲטַפִּילִי אֲרִגִּיף

15a02 *whdh mmʔ jry lh wmʔ rʔynʔ mn ʔxbʔrh m*
 וְהֵדָה מִמָּא גְרִי לֵה וּמֵא רֵאִינָא מֵן אֲכַבְאָרְהֵם

15a03 *wslʔm gʔrhʔ*
 וְסַלֵּאִם גִּירָהָא

15a04 *hʔkʔyh fy dm ʔlnsʔ*
 חֲכֵאִיָּה פִי דֵם אֲנֵסָא

(12a08) There is another story, it is about a skinflint. It is told that a skinflint craved for bread dipped into good oil. Once he had been craving for it for seven years, and when his desire grew too strong to bear and his affliction increased too much, he started dreaming of bread and oil. He dreamt that he was eating (12b01) a loaf of bread dipped into finest oil, and when the matter grew too strong to bear, he bought that loaf of warm bread, dipped it into finest oil, sprinkled salt on it and started wondering where he would eat it.

He thought, "If I eat it in the bathhouse, I'll find the place full of people, and if I eat it in the Friday mosque, I'll not be left alone by someone who is praying, or a stranger, or people who are chatting, or people who remain sitting in the mosque, and if I eat it in the *zawiya*, the shaykh and the attendant will ask me to give some of it, and if I eat it in the quarter mosque, I'll not be left alone, but there is an imam there, and if I eat it in the bazaar close to the shops of the cooks, I'll not escape the beggars and riff-raff, and if I eat it in the alleys, in the living quarters, I'll not escape some sponger loitering in the shadow of the houses."

(13a01) Then he thought, "By God, I'll not eat this bread and oil anywhere else but at the graveyard amidst the graves, among the most remote tombs which are visited by no one." So he took the bread, wrapped it in a cloth, tied it with a string, put it in his sleeve, went out through the city gate and kept walking until he came to the Qarafa. He entered the graveyard and kept walking until he came to

¹⁶ The second א ʔ has been added above the line.

the remotest grave, in the midst of graves which were not visited by anybody, nor did anybody take a course to that direction. It was a foreboding, obliterated path.

So he sat down and took his rest. Then he took the bundle from his sleeve, untied the string, unwrapped the cloth and took the bread in his hand. Then he rolled up his sleeve, raised his head towards heaven and said, (13b01) "O God, don't decree to let anyone notice me and claim a share of my titbit." Then he rolled up his sleeves, sharpened his teeth and started praising himself, "Who is today like me! In front of me I have a warm, white loaf of bread of best quality, bread of purest wheat,¹⁷ dipped into oil, and I'm alone, without guests, passers-by, pesterers, and tramps. Today I have repelled from this loaf of bread the spying enemy, the slanderer, the backbiter, the avaricious, the gossipmonger, the henchman, the tattler, the harasser, the beggar, the poor people, the mendicants, and the wretched. So today I certainly am the Sultan, and even he is not like me. Who is the man who has achieved what I have achieved? Who is the man who has won what I have won, or been given what I have been given? O Lord, grant it to me, don't let a harassing pesterer, or a messenger of devils, or a bossy civil servant, (14a01) or usurers' hirelings hanging around, or an ungrateful infidel have it! O Lord, grant it to me! O Lord, grant it to me!"

Then the skinflint stretched his hand towards the bread, broke from it a morsel, put it in his mouth, bit it, and was about to swallow it, but as it was, a skinflint¹⁸ happened to pass by him in this remote place. He saw the skinflint in this lonely place, and in front of him a loaf of bread dipped into finest oil. The sponger thought, "By the truth of the Lord, this is one of the greedy, shameless shopkeepers, and he has come here because he has started craving for choicest bread dipped in finest oil, and he has come to this desolate, deserted place in order to eat the bread and to avoid people, not to let anyone eat from it. I'll challenge and provoke (14b01) him for a while; I know that he'll not let me taste a bit of it. So the sponger came and stopped in front of him just as he put a morsel into his mouth, bit it and was about to swallow it. The sponger came up and said to him, "Peace upon you, brother!"

When the skinflint saw him, he turned pale. He was frightened, his joints got flabby, his stomach got upset, his heart cramped, his eyes squinted, the morsel stopped in his mouth, and he could not return the sponger's greeting. When the sponger saw what had happened to him, he said, "My brother, return the greeting, for God's sake, my brother. Peace be upon you!" The skinflint said, "Clear off!" The sponger said, "Give me of what you have in front of you, bread and oil which

¹⁷ The word שמיר *šmyd* is here used in its medieval meaning.

¹⁸ Probably a slip instead of 'a sponger'.

you bought in the bazaar.” So they quarreled half a day, he and the skinflint, and (15a01) the skinflint died without tasting the bread. The sponger ate the bread.

This is what happened to him and what we have seen from their stories, and peace be upon you.

[There is another story, a story about the dispraise of women.]

COMMENTS

Orthographic and phonetic features

One of the characteristic features of Arabic texts written in Hebrew characters is that they often display certain specifically Judaeo-Arabic counterparts of the Old Arabic sibilants. In the text published above there is a single instance of this peculiarity, viz. ש *š* instead of ס *s* in the item שמיד *šmyd* 13b04 ‘whitened (flour)’.

The historical interdental *ṣ* have as a rule been written with letters representing their postdental counterparts into which they were merged. No cases of their sibilant substitutes seem to appear, at least not for *ṣ* and *ḏ*. As to the reflex of the etymological *ṣ*, it does not occur in the present text. However, in other texts included in this manuscript it is found, usually written with *š*, and in a few cases with *ṣ*. The latter clearly mirrors the Arabic orthography and may be explained just as a casual deviation from the more common way to write */d/*, the equivalent of both the etymological *ض* and *ظ* which in spoken Cairo Arabic—as in almost all dialects of Arabic—were merged. Another explanation cannot, however, be definitely excluded. In the texts included in this manuscript *ṣ* occurs three times as the equivalent of *ظ*, whereas no instances of it as the equivalent of *ض* are found. Thus, in the latter function the two Hebrew characters do not seem to be interchangeable.¹⁹ One of the three instances occurs in *Hikāyat al-ḥarb bayn al-ṭuyūr wa-l-wuḥūš*, where both לחפס *lhḥṣ* *llylly* (sic) ‘for the night watch’ 02b04 and חמפץ לדולתה *ḥmḥṣ ldwlth* ‘custodian of his master’s affairs’ 03b07 are found. The second occurrence of *ṣ* as the reflex of *ظ* is נטאמה *nṭmh* ‘his (formal) speech’ 06a12, and the third in *Hikāya fī ḏamm al-nisāʿ*, where both אלנטר *ʿlnṭr* ‘the appearance’ 15b01 and נצרת *nṣrt* ‘I noticed’ 16a04 are found. Naturally, on the basis of these few occurrences no conclusions can be drawn as

¹⁹ A more extensive examination shows that *ṣ* is sometimes used as the equivalent of *ض*: “the spelling with *ḏād* instead of Classical *zā* occurs frequently in every kind of Judaeo-Arabic text (whilst *zā* instead of *ḏād* is much rarer [...])”, Joshua Blau, *The Emergence and Linguistic Background of Judaeo-Arabic. A Study of the Origins of Middle Arabic*. Oxford 1965. 2nd ed. Jerusalem 1981; p. 76. Instances of the latter kind are given in *id.*, *Diḡduḡ ha-ʿarvit ha-yehudit šel yemei-ha-benayim*. Jerusalem 1961; p. 39: חצרת *ḥzrt*, די וטעף *dy wṭṣf* (ציקת (!) *ḥzrt* וטעף *wṭṣf*), וציקת *wḏyqt* *yd wṣf*, ויחזת טנהא *wyḥzṭnh*. See also Blau & Hopkins 1984, pp. 19-21.

to an underlying phonemic system. Yet it may be interesting to notice that in modern Cairo Arabic the three items concerned actually display the sibilant substitute *z* (*ḥafaz*, *nizām*, *naẓar*).²⁰

The Classical Arabic demonstrative pronoun דלך *dlk* appears four times: 12b02, 14a05 (2x), 14b09, and is always written according to the conventions of Arabic orthography. This holds good of the orthographic shape of the particle חתי *ḥty* 13a06, 14a11, 14b02, as well as of the *tertiaef infirmae* verbs: אשתרי *ʾstry* 12b02; ובקי *wbqy* 12b03; ומשי *wmšy* 13a05, 13a0; וראי *wry* 14a05; גרי *jry* 15a02. The Arabic conventions are also followed in אסמא *ʾlsmʾ* 13a12. The first syllable of the demonstrative pronoun 'this' is here written *defective* according to the Arabic conventions, whereas the final letter here is always ה *h*, which implies orthographical neutralization of the gender contrast.

The prepositions אלי (here written אֵי) *ʾly* and עלי *ʾly* consistently follow the conventional orthography of Arabic. When followed by the pronominal suffix of the 1st p. sing. (*ʿalayya*), it is written in two different ways, both עלי *ʾly*—mirroring the Arabic orthography—and עליא *ʾlyyʾ*, in which the vowel of the pronominal suffix has been indicated in the consonant text. Characteristic of the lack of consistency, the two orthographic solutions even appear on the same line (13b01).

In addition to the pronominal suffix, the orthographic shape עליא *ʾlyyʾ* also indicates the gemination of *y*. In the present text this is the rule, e.g., ואגיאא *wlgyyʾb* 13b06. In בלייתה *blyyth* 12a12, too, ם *yy* clearly marks a geminated *y*, mirroring the Arabic orthography with *šadda*. In a single case only is ם *yy* used for a simple *y*: אביית *ʾlbywt* 12b12. Another instance may be אזורייה *ʾlzʾwyyh* 12b07, if pronounced *azzāwya* and not *azzāwiyya*. On the other hand, the geminated *y* is only once written with one י *y*, viz. תיב *tyb* 12a11, otherwise always טייב *tyyb* 12b01, 12b02, 14a06, 14a10. The orthographic shape שי *šy* 'something' 12b08, 14a12, thus suggests that the word was pronounced *šī* rather than *šayy*.

The definite article is regularly written with the ligature א. Only when preceded by preclitic particles (ו *w-*, פ *f-*, ב *b-*) may the א of the article be omitted: ולזית *wlzyt* 12a13; בלרגיף *blrgyf* 12a13; פלשיך *flšyx* 12b08; ולכאדם *wlxʾdm* 12b08; ולבכיל *wlbxyt* 14b12.²¹ In most cases, the ligature א is used in these cases, too: ואחראפיש *wʾḥrʾfyš* 12b11; ולזית *wlzyt* 13a02; ולתרבה *wlʾtrbh* 13a03; ואיכטאר *wʾlxʾr* 13b05; ואיקצאד ואגיאא *wʾlqʾd wʾlgyyʾb* 13b06; ואינמאס *wʾlnmʾs* *wʾlgmʾz* *wʾllkʾz* 13b07; ואהמאז ואמעאנד *wʾlhmʾz* *wʾlmʾny* *wʾlmʾky* *wʾlmʾnd*; 13b08; ואסאיל ואפקרא ואשחאתין ואמסאכין

²⁰ See, e.g., Martin Hinds & El-Said Badawi, *A Dictionary of Egyptian Arabic*. Beirut 1986; s.v. *ḥfz*, *nzm*, *nẓr*.

²¹ See also Blau & Hopkins 1984, p. 22.

w^lls^yyl w^llfqr^r w^llšh^ttyⁿ w^llms^kkyn 13b09. Parallel cases are *w^lstr^hh* 13a10, *w^lnt^rrb* 14b05, which do not reflect the actual pronunciation, but follow the conventional orthography.

The use of the ligature is not restricted to the article only, but it is used for *ל* in any position: *ל* *ל* 13a06, 13a07, 14a02, 14a08, 14a10; *ל* *ל* 13a02; *ל* *ל* *ל* 13a03, 13b10, 13b11, 14b11; *ל* *ל* *ל* 12b03, 13a01, 14a07, 14b04, 14b09, 14b10, 14b11; *ל* *ל* *ל* 13a01; *ל* *ל* *ל* 13b01; *ל* *ל* *ל* 13b05; *ל* *ל* *ל* 14a11; *ל* *ל* *ל* 12b05; *ל* *ל* *ל* 12b06; *ל* *ל* *ל* 14a09. Only once is the combination *ל* *ל* written without ligature: *ל* *ל* 13a12.

There is one case of develarization (*tarqīq*) of *ḍ*, appearing twice: *ומדגה* *wmdǧh[?]* 14a03, 14b03. This is a well-known variant of the root *mḍǧ* in modern Egyptian Arabic, too. In addition, it displays a very frequent third variant, *ndǧ*,²² in which *m* has been partially assimilated to the following dental *d*. Instances of develarization are very common in Arabic texts written in Hebrew characters. However, it does not necessarily imply that the feature was a distinctive phenomenon of Jewish Arabic, because the texts written in Arabic characters can be supposed more often to cling to the orthographic standards of Arabic.²³

Grammatical, lexical and stylistic features

As is common in Middle Arabic texts, the relative pronoun is the invariable *ל* *ל* 13a03, 13b10, 13b11, 14b11, which in this context can be regarded as an established semiliterary device rather than a hypocorrection.

By far the most conspicuous dialectal feature in the text published here is the *b*-imperfect: *אנה ביאכל [...] יחלם פי ינום yḥlm fy[?]lnwm [...] ḥnh bykl* 'he dreamt [...] that he was eating' 12a13. Here it unambiguously denotes continuative action. Contrary to Spitta and Nöldeke, who saw the origin of the *b*-morpheme in the locative preposition *bi-*,²⁴ I prefer tracing it back to the verb *baǧā* 'to want' (*yabǧī* > *yabi* > *bi-*). In my opinion, this is the most natural way to explain the different phases in the development of the volitive verb to a preverb in different Northern and Eastern Arabian dialects as well as in Syrian (including Cypriot Arabic²⁵) and

²² Hinds & Badawi 1986; s.v. *ndǧ*.

²³ Blau 1965, p. 77.

²⁴ Wilhelm Spitta Bey, *Grammatik des arabischen Vulgärdialektes von Ägypten*. Leipzig 1880; p. 203; Theodor Nöldeke, *Beiträge zur semitischen Sprachwissenschaft*. Strassburg 1904; p. 64.

²⁵ The established use of the *b*-imperfect (*p-*) in Cypriot Arabic is conclusive evidence of its occurrence in sedentary dialects of Arabic spoken on the Syrian coast at least as early as the 12th century, see, e.g., Alexander Borg, *Cypriot Arabic*. Stuttgart 1985. (=Abhandlungen für die Kunde des Morgenlandes 47,4); pp. 76-80.

Egyptian Arabic. The continuative action has therefore scarcely been the primary function of the *b*-imperfect, as supposed by Davies, according to whom its use would have spread gradually from this primary function to secondary functions, such as the common present.²⁶ In my view, it is actually more probable that the development followed another direction, viz. towards a relative tense system.²⁷ In another text of the present manuscript, *Hikāya fī ḍamm an-nisāʾ*, there is a nice example of the *b*-imperfect used in volitive and future function: ללכתאב צפחת ורק *qlt qʿym bʿštry llktʿb sfht wrq* ‘I said, “I must go and buy a sheet of paper for the marriage contract”’ (16b14).²⁸

Another well-known dialectal feature in verbal morphology is the use of Form I instead of the Classical Arabic Form IV, as well as the frequent hypercorrect or phonetically conditioned use of Form IV instead of Form I. In the present text, one occurrence of the dialectal Form I instead of Form IV is מנה מא ידוקני *mʿ ydwqny mnh* ‘he’ll not let me taste of it’ 14b01. A further case is the verb ‘to give’, which here appears in the passive: עטי במא עטיי [...] מן אדי *mn ʿdy [...]* *ʿty bmʿ ʿtyt* ‘Who is the man who has [...] been given what I have been given?’ 13b11. The passives in this passage are most appropriately interpreted as hypocorrect forms, i.e., dialectal basic forms transformed into passives according to the apophonic pattern. The only additional occurrence of the “internal” finite passive voice in the present text is קיל *qyl* ‘it is told’ 12a10, a stereotyped form frequently occurring at the beginning of a narrative.

The verb *ʿarād* appears twice in the Classical Form IV, first with the particle *ʿan*: יבלעהא אן יאראד *ʿn yblʿhʿ ʿn yblʿhʿ* ‘he was about to swallow it’ 14a03-04, and then asyndetically, following the dialectal construction: יבלעהא יאראד *yblʿhʿ yblʿhʿ* 14b03. Here *ʿarād* is used as an auxiliary verb denoting imminent future, a use of common occurrence in Judaeo-Arabic as well as in other variants of Arabic, Classical Arabic included.²⁹ Additional Form IV verbs in the text are אכרג *ʿakrg* ‘he took out’ 13a10 and ואדרעת מפאצלה *ʿadrʿt mfʿslh* ‘and his joints got flabby’ 14b05-06. The graphical shape of יטעם *yʿm* ‘he feeds’ 14a12 does not disclose whether the verb is used in Form I or Form IV.

²⁶ H. Davies, *Seventeenth Century Egyptian Arabic: A Profile of the Colloquial Material in [...] al-Širbīnī’s Hazz al-Quhūf*. Unpubl. Ph.D. diss., University of California, Berkeley, 1981; pp. 226, 229, 234, 236.

²⁷ In more detail: Heikki Palva, “Linguistic Notes on a Dialectal 17th–18th -century Egyptian Arabic Narrative.” *Oriente Moderno* XIX (LXXX), n.s., 1/2000. Studi di dialettologia araba, a cura di Lidia Bettini; pp. 83-97; the *b*-imperfect, pp. 86-89.

²⁸ Palva 1993, pp. 176-188.

²⁹ Joshua Blau, “On Some Auxiliary Verbs in Judaeo-Arabic.” *Studies in Judaica, Karaitica and Islamica*, ed. by S.R. Brunswick. Ramat-Gan 1982; pp. 25-29. Reprinted in Joshua Blau, *Studies in Middle Arabic and Its Judaeo-Arabic Variety*. Jerusalem 1988; pp. 280-284.

In the present text there is one instance of the reflexive morpheme of the type *it-*, a form commonly used in modern dialects of Arabic and well attested in Middle Arabic texts as well: פתעאלג הו ולבכיל *ftʿlj hw wlbxyt* ‘so they quarreled, he and the skinflint’ 14b12.³⁰ The orthographic shape ותוסט קבורא *wtwst qbwr* ‘and he was in the midst of graves’ 13a07 does not necessarily imply that the form of the reflexive morpheme is *t(a)-*, because it may also be read *witwassat/witwassit*, as shown by the Form VIII spellings ומתרקת *wmtrqt* (*wimtarāqit*) ‘it got upset’ 14b06 and ומתגצת *wmtgšt* (*wimtagāšit*) ‘it cramped’ *ibid*. On the other hand, the prothetic א ’ may be written as well, as appears from the shapes of Form VII ואנטרב *wʾntrb* ‘and he was frightened’ 14b05, 14b07, Form IX ואזורת עיניה *wʾzwt ʿynyh* ‘his eyes squinted’ 14b07, and Form X ואסתראח *wʾstrʾh* ‘and he sat down’ 13a10.

The generalized unshortened imperative גו *jawz* 14b10, as well as the unshortened jussive לא תקצי *lā tqdy* 13b01, are commonplace features in Middle Arabic texts.

The use of *lam* plus imperfect referring to present action, as in למ אסלם *lm ʾslm* ‘I’ll not escape’ 12b10 and 12b12, is a hypercorrection, here used side by side with *mā* plus imperfect, cf. מא אכלא *m ʾxl* 12b05 and 12b09, only a few lines before. The hypercorrect construction appears immediately after the two similar cases: [...אכלא] *wʾllh lm [ʾkl...]* ‘By God, I’ll not eat’ 13a01. Instead of being interpreted as a pseudocorrect use of the Classical nominative case, the form גאלסון *ʾlswn* 12b06 may also be attributed to attraction to the imperfect forms יתחדדון *ythdwn* (read: *ythdwn?*) 12b06 and יתפצלוך *ytfdlwn* 12b07. On the other hand, the phrase פי אין *fy ʾyn* 12b03 is an obvious pseudocorrection of the underlying dialectal form *fayn*.³¹

In the lexicon a salient feature of Egyptian Arabic is found: ידידא ‘to give’, which occurs alongside עטי *ʿty*: אדי *ʿdy* ‘give!’ 14b11; עטי במא עטית *mn mʾdy [...]* *ʿty bmʾ ʿtyt* 13b11.³²

³⁰ From the lexical point of view it is interesting to note that the meaning ‘to dispute; to quarrel’ does not seem to be common in modern Cairo Arabic, while it is well attested for Syria and Palestine. Hinds & Badawi 1986: *ʾirālig* 1. ‘to be treated medically.’ 2. ‘to be tackled, be dealt with, be treated.’ 3. ‘to be processed.’ Cf. A. Barthélemy, *Dictionnaire Arabe-Français. Dialectes de Syrie: Alep, Damas, Liban, Jérusalem*. Paris 1935-54: *ʿālaj* 1. ‘disputer avec, se quereller avec (qqn)’, 2 ‘discuter, débattre le prix de, marchander’ D[amas], L[iban], B[eyrouth]; *ʿālaj* ‘discuter’ J[érusalem].

³¹ The monophthongization of the diphthongs *aw* and *ay* in Lower Egypt seems to be a relatively recent development. Blanc dates its incipient phase to the 17th–18th century, see Haim Blanc, “Egyptian Arabic in the Seventeenth Century. Notes on the Judeo-Arabic passages of Darxe Noʿam (Venice, 1697).” *Studies in Judaism and Islam, Presented to Shelomo Dov Goitein on the occasion of his eightieth birthday*. Ed. by Shelomo Morag, Issachar Ben-Ami and Norman A. Stillman. Jerusalem 1981. Pp. 185-202; pp. 194-196, 200.

³² For the geographical distribution of the two items at the present, see Peter Behnstedt & Manfred Woidich, *Die ägyptisch-arabischen Dialekte*. Band 2. Dialektatlas von Ägypten.

In the passage 13a07-08 markedly classicizing style is used in order to dramatize the stinginess of the skinflint: ותוסט קבורא לא זאירא להם ולא קאצד *wtwsṭ qbwṛ l' z'yr lhm wlp q'šd 'lyhm ḥd*. The item קבורא *qbwr'* should probably be read *qubūran*, whereas the final א' in זאירא *z'yr* is either a *scriptio plena* of the Classical accusative morpheme *-a* (*zā'ira*) or a pseudocorrect morpheme *-an* (*zā'iran*). Additional classicizing devices are the use of the particle *qad* in אצפר לונה וקד *wqd 'sfr lwnh* 14b05 and ארגיף מן הדה ארגיף *wqd 'sfr lwnh* 14b05 and אן קד עדמת איום מן הדה ארגיף *wqd 'sfr lwnh* 14b05 and אן קד עדמת איום מן הדה ארגיף *wqd 'sfr lwnh* 14b05, as well as the particle *'inna* in the latter instance and in אן אבכיל מד ידה אי ארגיף *tm n' lbyl md ydh 'ly lrgyf* 14a02.

Although the conjunction *fa-* does not belong to the vernacular dialect, its use cannot properly be regarded as resulting from an aspiration to write Classical Arabic. Rather, it is an established stylistic device of traditional oral literature.³³ Its use is, however, far from being consistent. Thus, in the passage 12b07-08 the apodosis is introduced by *fa-*: שי יטלב מני *klth fy 'lz'wyh flšyx wlx'dm ytlb mny šy*, whereas it is omitted in similar position on lines 12b04, 12b05, 12b09, 12b10, and 12b12. Another stylistic feature of the same category is the construction *wa-idā bi-*, which indicates an unexpected turn in the course of events: ואדא בבעץ אבכלא גאיו עליה *w'd' bb'q' lbyl' ḥyz 'lyh* 14a04.

Wiesbaden 1985 (=Beihefte zum Tübinger Atlas des Vorderen Orients, Reihe B, Nr. 50/2); Map 385. According to the map, both *idda* and *'aṭa* are used in the Western part of the Delta as well as in the Nile Valley, whereas in Central and Eastern Delta only *idda/adda* is used.

³³ Cf., e.g., the syntax of the Egyptian Arabic narratives in *Contes arabes modernes*, recueillis et traduits par Guillaume Spitta-Bey. Leide & Paris 1883.

על גמור סבירה ונמרה ואכלא מעה שחוצתם
 תם ארסטורסיה סיקר ארסטוס סאתבאר ועל ית
 לגמור בחלוק למעאקיר וכל מעהס אכל
 קטעה וטאר ותלמ אסר לעקרב עלה
 סמאלי כה לאלמ מאשתראחת למכאן
 וקטא למאמע' ואנכמר גיוש למכאע
 כמלת' ז
 גידה א איתא
 חכאיה לאחר סג' לבבלא
 בג' קילא' לבבלא ישתה לה לוג' כבו ספס
 טיב ובאלה סג' סבע סני ישתה' סג'
 קוית עלה שהורה' וזאר' עלה בלע' סג'
 ול' בלע' ג' ול' ס' ל' ס' אנה באש'

Plate 1. MS Firkovich Evr.-Arab. II 852 12a

לנפשי ונפשי בית לייב סלמט זאל בה לומר
 אשתרינה דלק לרנף לםכ נפסאה בזית לייב
 ודר עלה מלח זבני חאר סי איני מלה סק לם
 נפסה מן מלתה סי לחססס אגדה מלרה
 טק ושלם ואמלתה סי לאמע סח מכל
 סת גרע חוגרז חונמס יתחזק חונמס
 מ לאמע יתמלוק ואמלתה סי לחזוייה
 לאער ולבארס ילב מע שי ואמלתה סי
 חסוד גמא מלא סק אממס ואמלתה סי
 חסודק על דמסן לטבאכין לם אמלם
 לחסודקן דחר חסיע זאמלתה סי לחזקא
 לחסודקן לם אמלם סת טפכ דחידות לחזקא

ותק לסי נמכה וללה לם ~~המספיקה~~ ^{היא}
 יאכל הדה לראק ולעית לאס לגבא ~~היה~~
 ולתרבה ופר לבקאבר למעקטובה לר
 מא למה אחד מאכל לראק ולמה ס כרקה ^{ורבנה}
 ודכלה ס כמה ופרג ס באב למדינה וסגיש ^{צבט}
 חתי ועל ל לרקחסה ודכל ב לתרב ומגיש
 ל אק ועל אפרהס ותוסט קבורה לא חאירא
 לחס ולא קאתר ענהס אחל טריק ורהס
 דאותרה סגלם וקעג ואפר למשה דאחוק
 ואסתר אח תם אכרג ל כרקה סג ^{היה}
 וחל לבטל וסרש ל כרקה ואכל לראק ^{היה}
 ושאר כמה ורטע דאמה ל למטא וקאמ

Plate 3. MS Firkovich Evr.-Arab. II 852 13a

אועלן עמנו סתא צ"ץ מוכחוס ואחר רב
 סלם רב סלם תם אר לבול סג ידה לי לרנף
 וכמר סעה לקסנה וחטה חס סטה וסגד חא ואראר
 אר יבוליה וחרא פבנף לבולת ואיזוליה ס
 דלך למכא למעקלע וראיה דדה לבולת סלך
 למכא למעקלע וקר אטה רנף ססך ציסטא יב
 סקל לטפיל סו נססח וססך רב דה חס לטמאר
 לבולת למכא וסמא גא לי הנה גא אנה
 כאת נססח חל לבול צרנף סלטה נססך
 צות טויב סמא לי הדה למכא למעקלע
 לבול חות יאכל לרנף ויהרצ סל
 ולא יטעם סעה צי ומה חתקא יסעלה ורנף

Plate 5. MS Firkovich Evr.-Arab. II 852 14a

בנה סאנה ואנח אערך אנה סא ידוקט סנה
 לבנה סא לטול חתי וקף קראטה כמאחט
 לקטה פי סנה ומדמה וארחד יבלעת
 ולטול דארכה וקל לה יאמכ סלמס עלך
 וקר אמר לנה למא דאה ואנלרעב וארעת
 למאנה ומתדקת בטנה ומתדעת סאדה
 מאורת שנה ווקטת לבנה פי סנה ומא
 קר יוד על לטול לבמס סמא דאה סנה
 סמליל על קל לטול יאמכ לבמס
 יאמכ סלמס עלך קל לבכיל הוא סנה
 קל ארי לרי קראמך כבז וזית סנה לבוק
 סמליל סמליל הוא לבכיל נקף קס ומא

לבבין יהוטה דאק לרגין ואכל לטמני לרגין
 והדה טמנה גרי לה וטמ דמיטא מרגא כבא דהוס
 וטמאס גירהא
 חכמיה כי דס לנמא

אנמסר חמל לזמנא ומעבג לאשת דאח
 למלאח יקול רכאץ ולוחא שיקול גומל
 סי

כס מלכה תמנדעה קמטרהא קסס מיטוס
 תאכל לפמיתקון אשתהינא דא ידוס
 עלהס סרד טוב לבסקיב ולממנס

ואכרה אחושמא תכר בן תימבה כחא
 נמקאטק לפדה והיטעהא סי קול
 סי

ופלאינאך עלגדיד מלחה תתמסא

Plate 7. MS Firkovich Evr.-Arab. II 852 15a

