113 HN ✓

מגרביה (bottom) 15½ (top) 18½ × 26½

נ"ר ר' ה"ר מכתב של המשורר יעקב/אל גרמני תרג'ום כה 1142

ח' הקלו מאלחי

1 ~~אל~~ אלצדרה אלשיך אלגזל אלחבר אלאכמל אבו סעד מולאי וסיד' דאם
עזה // מלאים אלאלה ונעמה אלמאלה

2 ——— יעלו

3 אטאל אללה בקא מולאי וסיד' ואלנפוס תסר בדי אנראה ואלעיון
תתמנא נטרה ולקיה

4 כתאבי אלי חצרתה ורג'אי אן אטנב פמחבי בלקיה דונה
פאלפי גלה אלשוק דאגלסתה

5 אלמעלה ומפאוצ'תה אלמאמולה ומנד פארקתה לם פארקני אלל:
אלארק' ואלהם

6 אלארק' אעלל אלנפס גלה פמאהו רבכרה ——
אלגמיל ואטיב אלמרגע רוצף סבלה

7 אלמגיל ופי עלמה תעאלי אני אעטמה פי אלסר
כמא אעטמה פי אלעלאניה

8 ואלגהר ואן מעטם זמאן באמחני ואן כאן לקירתו
אנמא אעמרה בעד פצ'לה

9 וגם מעלומה ושתי מצ'ואתה ונאהא אללה עפתי
אלמנדר וצאן מא מנחנ'

10 מן ~~[illegible]~~ זהב מן אל תג'יר
ואלכדר במנה ולמא וזל תאלתנא ותאני נפסי

11 ומולאי אבו אבור בן סהל מעטש נדרה אן אלמכיה
ודב ערבצא [תמא] בראסה [מאלה?]

12 מא סכ'ו בה אלבפאן ועטרת בה אלאפאן מן גמאל מאארה

13 וגלאלה מנזרה אנה אלימה אלשין אלי לקא מולאי

14 פמעצד נערא מנסומא ורצף ברין חלאה מחבובא ומרסומא"

// אי

Bodl. c28f. 51 A letter by the friend of a poet sending in a poem in honour of Helfon and Yaqqūb asking him to reward the author

1 (To) his Honour, the ~~venerable~~ excellent merchant, the accomplished idolar, Abu Said, my master and lord, may his glory be permanent, (From ‡ Him) who is filled with reverence ~~admiration~~ for him ~~his veneration~~ and spreading ~~of~~ his bounty, ~~Ya'qūb~~

2 Ya'qūb:

3 May God prolong the life of my Master and Lord, while the souls ~~are~~ seeking ~~his~~ news from him and the hearts wish to be near to him and to meet him.

4 This is my letter to your Honour and I wish to make it resound so that I shall have the privilege of meeting you without needing ~~for~~ in future a written communication, and shall quench the burning thirst of ~~the~~ yearning by your sweet

5 presence and your conversation, to obtain I look forward. Since I left you – may God never leave you – the everlasting, the وَاللّٰهُ الأَرْزَاق ؟

6 the everlasting (or the most high), I occupied myself – may I be made your ransom – with ~~noble~~ reports about your goodness ~~w~~ with perfuming the countries with the description of your noble

7 generosity. ~~If~~ Most of my time of leisure – although it ~~was~~ is short – I ~~took~~ filled with ~~for~~ spreading the fame of ~~your~~ virtues (embellish)

~~8~~ 9 and of the great number of ~~your~~ attainments and some of your ~~ancestors~~ forefathers – may God protect you from the evils of destiny and preserve ~~what~~

10 the exclusive love ~~of~~ that ~~he~~ has extended to me. ~~for~~ ~~from~~ ~~its calibiers~~ ~~and may~~ ~~your this~~ ~~love~~ ~~you remain~~

The Prophet One knows that I praise God in hundred(s) and thousands, in the ... of the ...

perturbation (turbidness) ~~lost~~

~~made of pure silk~~

~~as undisturbed by (unpleasant) changes and tribulation~~ from

Then our third and my second, ~~my lord~~

11 my Lord, Abu Ayyūb ibn Sahl, who exalts your position worth im-
portance, arrived from Almeria, (found your quarters)
in ~~his~~ what he brought
12 ~~that~~ that which delights the friends and perfumes the lands,
because of his fine qualities
13 and ~~your~~ excellent ability. The bountifulness of
yearning to meet you made him eloquent
14 until he rendered ~~our~~ my prose into poetry and
~~decorated~~ made
with his (rhetorical) ornaments
created
something well rounded and wellformed
15 in the poem which is herewith sent (to you) and
which ~~expresses~~ tells your excellence, ~~lordship~~ leadership, fame and
firmness of character.
16 Likewise, it expresses his longing and striving
to obtain from your side
17 the same love which I have obtained. By the
the life of your lordship ~~[illegible]~~ he described his yearning
18 ~~[illegible]~~ [illegible] in a lovely song
~~[illegible]~~ ~~[illegible]~~ ~~[illegible]~~ May God
~~to~~ fulfil his hope
19 with regard to ~~that~~ what he intends in
(his graze). In this letter I have spoken to
your Honour,

Folio 24 f.51

20 as it is usage among people. Had I left out
the way of address of you

21 it would have been more befitting and the
success more telling I hope

verso

1 you will give me in this matter hopeful signs
and it will be very kind of you, if you take it well
and generously.

Finally, it is my wish to ask you - ~~not~~
may ~~God~~ you may be on an occasion ~~know~~ ~~last~~ to inform me

2 how you are in reality - may God in his might let
me know from you only tidings which make the
~~heart~~ soul happy and the friendship lasting.
I call upon you, my Master and Lord, greeting
at a time of hardship,

3 but it is worne ~~worned~~ out by my reverence ~~veneration~~ and
~~while I am~~
longing for you. I convey to your ~~May his~~ high honour ~~be addressed~~
~~with~~ the highest and most solemn & opulent
greetings - as formalities are being observed -.
~~Otherwise~~ ~~wrapping~~ It would be kind of
you if you transmitted to the two (?capable(?))

4 excellent and noble merchants, Abū Ya'qūb and
Abū Isḥāq renewed, repeated, renewed

5 and reiterated greetings and God the g mercy of
God, the exalted.

T.T.O.

Address

To the Wise & prudent my Lord Master and Teacher Halfon son of His honour our Master Nethanel - (the) Memory of the) R(ighteous is) B(lessed).

Bodl. c 28 (2876), f. 51 Notes

Very light brown paper, ~~very~~ stained, in some places writing partly effaced through foldings and little holes. The paper is cut so that the lower edge is by three cm. shorter than the upper. Likewise the ~~arrangement of~~ writing is arranged in such a way that the first line is 18 cm long and the last only 8½. The space thus won on the right margin is filled by writing, its first line being 24.5 cm long & its last 7.

The hand is extremely cursive and elusive. Two oblique dots ∴ are sometimes set over ي and one dot over final نون.

1 The Arabic habr is intended here rather than the Hebrew ḥōver. Otherwise, the writer would have put dots or a stroke above the word, as he does ~~with the~~ in the address, which is all in Hebrew. – mutalakkim: literally "who has gulped". Doubtful.

2 Yaʿqūb: the absence of the dots and the spelling with waw indicates that the Arabic form of the name Jacob is intended.

4 uṭinnaha: to make the letter resounding. Strange usage. Possibly, my reading is incorrect. Qibl?

"his generosity".)

6 suḫuwwiki: (the word may be read also sukniki, which ~~it not mean~~ however is not exactly parallel to "good news".

8 muʿallawāt: lit. "the choicest arrow", y to be expected for w. abwāt: here too y is expected for w, if indeed our reading and translation are correct.

10–11 ~~Lit. our third and my second: seems to~~ clearly indicate that the poet formerly belonged to the intimate circle of Hallon.

אבו אלעלא
בן אבי רבאח
בן אבי אלבשר
בן אבי אלגיר
בן אבי אלגיר
בן אבי אלגיר

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