

13. A Notable is requested in the most deferential terms to pay his debt.

TS 8 J 14, f. 9

The meanest of slaves kisses the hands of his lord, the ~~receiver of~~ ^{proprietor} ~~this, his letter,~~ ^{noble,} the illustrious, blessed, and blissful lord, the religious, pious, generous, and benevolent master, the elder Al-Sadīd ("The Sound"), R. Isaiah, the honored, wise, and prudent notable, may our God make his later days even happier than his beginnings and fulfill on him the scripture:
"A thousand may fall at your side etc."¹

Your slave wishes to congratulate you on this illustrious holiday. The One Who has wrought ^{on it} miracles and wondrous deeds with our fathers may do the like with you and the whole of his people, the House of Israel.

May I ask your grace to treat me according to your gracefulness and benevolence, for my face is ashamed that I should keep the elder Abu[#]l-'Izz waiting for payment, for that which is remaining with my lord belongs to him. By the truth of our religion, had I at my disposal that sum, or even a part of it, I would not have inconvenienced you. (On the margin:) ^(to your servant) It is painful to have inconvenienced his lord. Please treat me with your usual forbearance and grace. And Peace.²

The debt in question no doubt was due on the holiday for which congratulations were extended, namely ^{Passover} ~~Hanukkah~~, ~~or Purim~~, as is evident from the formulation of the good wishes. It was customary to fix holidays as terms of payments, ^{see, e.g., no. 6, above.} The debtor, as his title indicates, was a government official, or a physician connected with the government. The letter is written in large calligraphic characters of a type in use around 1150-1200.

* see Lopez-Raymond

Another Blakout example in MS I, 258

Reduce
type

Notes

1. Psalm 91:7.
2. The first two (and also the seventh word) on the margin are incompletely preserved. Tentatively it is proposed to read: wal-m (amlūk muta'a) llim.