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NOTES ON TWO KARAITE TEXTS EDITED BY ANANIASZ ZAJĄCZKOWSKI

As a contribution to the research on the Karaite folklore and the folk literature in Lithuania, I would like to present some evidence from the manuscript Abk[owicz] 3 and several manuscripts from the collections of Abraham Firkowicz and Abraham Kahana. These manuscripts, previously unknown or inaccessible after the October Revolution, shed new light on the results of the research on the Karaite folklore conducted by a prominent Karaite scholar, a Turkologist, professor Ananiasz Zajączkowski. The aspect of this research, which related to the origin of the Karaite folk literature in Lithuania, is of special interest.

The manuscript Abk[owicz] 3, which I quote, comes from a private collection and was unknown until recently.¹ It is a Hebrew manuscript. It is approximately 760 pages long. It was copied by 1830, most probably in Troki. It contains numerous texts which undoubtedly reflect the folklore and folk literature of the Karaites in Lithuania. These texts are of different genres, such as *segulot*, *goralot*, *refuot*, lists of fateful days, etc. as well as riddles, quotations from different Hebrew works, both Karaite and Rabbanite, and adaptations of Polish folk texts. This manuscript is an exceptional, extensive collection of informal Hebrew texts which in their substantial part represent genres typical of the practical Kabbalah. It bears testimony to the Karaite Hebrew folk literature in the period when the Polish Karaites used Hebrew almost exclusively as their written language. The Karaite language in the written texts started to be used widely only in the 19th century. The manuscript Abk[owicz] 3 is certainly a representative testimony to the Karaite folk literature in the period of the 18th and the beginning of the 19th century. The same texts appear in manuscripts in the collections of Abraham Kahana and Abraham Firkowicz, and they are dated to

¹ A critical edition of its second part, including folkloristic works, by Piotr Muchowski is scheduled for 2013.

the period between the 17th and 19th centuries². These manuscripts, which were largely inaccessible until recently, also provide us with a great deal of previously unknown evidence of the Karaite folklore in Lithuania.

Ananiasz Zajączkowski is an author of three articles on the Karaite folklore, in which he edited several original texts. These articles have been highly valued and have been frequently quoted until now. He edited several folk texts in Karaite in them. They were all published in the periodical of the Polish Karaites 'Myśl Karaimska'. The first one in 1929 under the title: 'Fortune-tellings from the twitches in parts of the body' (see Zajączkowski 1929). The second one 'From the history of the divination literature: 1. Explanations of the twitches in parts of the body. 2. Book of the lots' in 1936 (see Zajączkowski 1935-1936). The third one was edited under the title 'Texts and studies on folklore. 1. Dream interpretations. 2. Folk medicine' in the Festschrift of Seraya Shapshal in 1938 (see Zajączkowski 1937-1938). All texts which were quoted or described by Zajączkowski in these articles are written in the West-Karaite language, in the dialect of Troki and come from the manuscripts in possession of the Karaites from Troki and Poniewież. They were presumably copied at the end of the 19th century, as Zajączkowski claims. Among the edited and quoted texts there are two which deserve special attention because Zajączkowski claimed that they originated in Turkish and Arabic folklore. They are important because they are regarded, and quoted until now, as an exceptional testimony to the original Karaite (non-Hebrew) folklore of the Karaites in Lithuania.

The first one, 'Fortune-tellings from the twitches in parts of the body', belongs to the genre of the divination literature and explains what twitching of different limbs means. The text in Karaite is preceded by a transliterated Hebrew title: *veze lecha harefufot šerofef 'oreke haadam* (see Zajączkowski 1929: 23). The work is composed of 85 passages which are written according to a regular pattern. They enumerate parts of the body one by one, beginning from the head. For example:

1. 'If his head twitches, he will come into a conflict with somebody'
2. 'If the brain in his head, he will go to a place and will return safely'.³

² See Ms. Heb. 8.3652 Jewish National and University Library (Kahana collection); Ms. Heb. 8.3795 Jewish National and University Library (Kahana collection); Ms. Evr. II A 0161/4 National Library of Russia (Firkowicz collection); Ms. A078 Saint-Petersburg Branch of the Institute of Oriental Studies of Russian Academy of Sciences (Firkowicz collection).

³ Comp. Polish translation of Zajączkowski '(1) Jeżeli człowiekowi gra w głowie [dśl.: puka] - będzie się z kimś kłócił. (2) Jeżeli mózg w głowie (drga) - pójdzie do innej miejscowości i powróci szczęśliwie.' See Zajączkowski 1929: 27.

Seven years later, in 1936, Zajączkowski published a supplement to his edition of this work. In the article 'From the history of divination literature' he pointed, among other things, to a previous German publication on a similar work by Heinrich Leberecht Fleischer which was unknown to him in 1929 and to some manuscripts containing this work in Arabic, Turkish and Persian⁴. However, a comparative study proved that the text published by Fleischer differs from the text of Zajączkowski from Lithuania and it shows an affinity to a Karaite text from Crimea which was edited by Wilhelm Radloff in 1896 (see Radloff 1896: 200-203). In spite of textual differences, Zajączkowski recognized that his text from Lithuania is dependent on the text from Crimea, published by Radloff, and accordingly, on the Arabic text published by Fleischer. In fact, he determined that the text from Lithuania is an adaptation of the Crimean version of the text published by Radloff. He emphasized that it is a Muslim work which was adopted by Karaites from the Arabic and Turkish folklore (see Zajączkowski 1935-1936: 30-36). This conclusion of Zajączkowski is currently untenable. The manuscript Abk[owicz] 3 and two manuscripts from the collections of Firkowicz and Kahana provide us with three Hebrew copies of the text published by Zajączkowski in the Karaite language⁵. All these copies originated in the Karaite community. Furthermore, another copy of this text is preserved in the Hebrew manuscript 'Mahzor ve-dinim', in the collection of the University Library in Frankfurt am Main, dated as early as the 15th century (it is not a Karaite manuscript)⁶. Zajączkowski was not aware of their existence.⁷ Besides, at present we know that this text was also published in print in the 18th century in 'Sefer midrash talpiyot by Eliahu ben rabbi Avraham Shlomo ha-Kohen'⁸ and that its Aramaic version was discovered among the manuscripts from Geniza. It is to be published by Gideon Bohak.⁹ This evidence clearly proves that we are dealing with a translation from Hebrew, not with an adaptation of another similar Karaite text from Crimea. Some textual differences which can be observed between these Hebrew manuscripts are irrelevant to the identification of the Karaite text edited by Zajączkowski. Actually,

⁴ Zajączkowski quotes its second edition: Fleischer 1888: 199-211. See Zajączkowski 1935-1936: 25.

⁵ Comp. Abk[owicz] 3, pp. 265,1 - [269],3; Heb. 8.3652 (Jewish National and University Library, Jerusalem), pp. 61 - 64; A078 (Saint Petersburg Branch of the Institute of Oriental Studies of Russian Academy of Sciences), pp. 19 - 20.

⁶ Comp. Ms. hebr. oct. 130 - Mahzor ve-dinim, Frankfurt am Main: Univ. - Bibliothek, fol. 411a/13 - 412b/16 (Sefer Refafot).

⁷ Although in his article 'From the history of the divination literature' he took note of a remark about a Hebrew text 'Sefer refotot', which was made by W.Peretz in *Materialy k istorii apokrifa i legendy I, K istorii gromnika. Zapiski histor-filol. Fakult. Petersb. Uniw.ers.*, Petersburg 1899. Part LIV/1, p. 82. See Zajączkowski 1935-1936: 25, note 9.

⁸ Editions: Ismir 1736, Warszawa 1875, Lemberg 1875. My attention to one of the printed editions was drawn by Gideon Bohak.

⁹ An oral message from Gideon Bohak.

this conclusion is also confirmed by the Hebrew title in the Karaite version quoted by Zajączkowski. A comparative analysis of the text with the Karaite text from Crimea published by Radloff shows that it is a different text.¹⁰

The second text 'Dream interpretations' was published by Zajączkowski in his article 'Texts and studies on folklore' in the *Festschrift* presented to Seraya Shapshal on the tenth anniversary of his installation, in 1938 (see Zajączkowski 1937-1938: 42-50). It comes from Poniewież. The introduction attributes its origin to the prophet Daniel: 'I, Daniel, stayed in Babylon and the people begged me to explain them the meaning of dreams, just as God showed it to me [...]'¹¹. The work is composed of 31 passages, written according to a regular scheme. As an illustration two beginning passages can be quoted:

1. 'If a man sees something in a dream on Shabbat, it comes true. Similarly on the first day of the week. Unless this man falls asleep afterwards.

2. If a man sees lambs in a dream, or goats, he will be successful.'¹²

In his commentary Zajączkowski underlined that the figure of Daniel played an important role in the divination literature in the Muslim East and that Arabs attribute the techniques of interpreting the dreams, among others, to Daniel. He argued that: 'This last detail indicates very clearly, again, that the origins of the Karaite fortune-tellings [...] should be searched just in this cultural milieu of the Muslim East' (see Zajączkowski 1937-1938: 43). In another place he claims: '[...] the Karaite population preserved a lot of beliefs and practices which were, until recently, commonly used. It is proved by numerous manuscripts being passed around the Karaites which have been handed down from generation to generation. Moreover, as I proved in my later study [...] these beliefs and practices are a continuation of the former community of cultures with the Muslim - Turkish peoples. The today's Polish Karaites originated in their milieu. [...] Among the peoples of the Near East 'Dream interpretations' or '(Dream) Explanations' are widespread, in Arabic as well as in Persian and Turkish, as so called ta'bīr -nāme [...]' (see Zajączkowski 1937-1938: 42).

Zajączkowski evidently regarded the text of 'Dream interpretations' from Lithuania to be of Muslim - Arabic and/or Turkic - origin. He did not consider

¹⁰ Compare an English translation of the text edited by Radloff in the Appendix.

¹¹ Comp. Zajączkowski 1937-1938: 44.46. The Polish translation of Zajączkowski: 'Ja Daniel przebywałem w Babilonie, a lud błagał mnie, aby ujawnić im znaczenia snów, tak jak pokazał to mi Bóg [...]' (p. 46).

¹² Comp. Zajączkowski 1937-1938: 44.46. The text in the Polish translation by Zajączkowski reads as follows: '1. Kto widzi (coś) we śnie w sobotę, to jest trwałe (sprawdza się), tak samo w pierwszym dniu (tygodnia, w niedzielę), jeżeli (ten człowiek) nie zaśnie potem. 2. Kto widzi we śnie jagnięta albo kozy, dobrze mu się będzie działo.' (p. 46).

that this text could be a translation from Hebrew, even though it was ascribed to Daniel. In relation to this opinion, it should be emphasized, similarly to the case of 'Fortune-tellings from the twitches', that the evidence at our disposal confirms that the Polish Karaites had a Hebrew version of this text. This work was found by me in a manuscript from the collection of Kahana¹³ which is a copy of another manuscript dated to the 18th century (according to its copyist Juda ben Shlumi'el Zecharia Bizikowicz¹⁴). In this manuscript it is untitled

we- 'ellu pitrono ḥalomot še-hir 'a Dani'el 'iš ḥamudot be-ḥabel bi-yime Nebukadnešsar [...]

And we read next:

ha-ro'e ḥalom be-šabbat 'o be-mš yitqayyem.

'o be-yom 'eḥad 'im lo 'yišan 'aḥaraw. ha-ro'e

keḥašim ba-ḥalom 'o gedayim toḇ lo.¹⁵

'This is an explanation of dreams which Daniel, a greatly beloved man, showed in Babylon in the days of Nebuchadnezzar. [...]

'If a man sees a dream on Shabbat or in the night after the Shabbat, it will come true.

Or on Sunday, if he will not fall asleep afterwards. If a man sees sheep in a dream or kids, it is a harbinger of good to him.'

This text is parallel to the text in Karaite published by Zajączkowski. The Hebrew text has been found so far in the manuscript Heb. 8.3652 (copied by Bizikowicz in Troki in 1873)¹⁵ and in two manuscripts from the Firkowitsch collection (Russian National Library Evr. I 267, 1b-2a; EVR I 269, 3a-8b¹⁶). Therefore, it is certain that the Hebrew text was known to the Karaites in Lithuania.

With reference to the theses put forward by Zajączkowski in his articles which concern the complexity of the Karaite folklore in Lithuania and its connections with the folk culture of the Turkic peoples and of the Muslim folklore in Arabic, I would like to emphasize that the evidence from the manuscript Abk[owicz] 3 and the quoted Hebrew Karaite manuscripts dated prior to the 20th century contradicts some of these theses. The folk literature of the Karaites in Lithuania was directly connected with the folk literature in Hebrew, both Karaite and Rabbinical. Regardless of their origin, particular works were adapted into the Karaite folklore through the Hebrew language. Two works edited by Zajączkowski in Karaite: 'Fortune-tellings from the twitches in parts of the

¹³ Comp. Heb. 8.3652: 64-66.

¹⁴ Comp. Heb. 8.3652: 2.

¹⁵ The Hebrew text 'Dream interpretations' of the manuscript Heb. 8.3652 will be published in the critical edition of the manuscript Abk[owicz] 3.

¹⁶ My attention to these two manuscripts was drawn by Gideon Bohak.

body' and 'Dream interpretations', which were attributed to the influence of the Turkic and Arabic culture by him, are doubtlessly translations from Hebrew. The works in Hebrew were apparently popular among the Karaites in this period. Most probably, they reflect the impact of the practical Kabbalah on the Karaite folklore in Lithuania.

The textual analysis of the manuscript Abk[owicz] 3 proves that the folk literature of the Karaites in Lithuania by 1830 was closely connected with the folk Jewish literature. In this manuscript about two hundred texts of this type were preserved. These are mostly magic and divination works, close to the practical Kaballah. Many of the works in Hebrew were probably translations and adaptations from other languages, both from Middle East and Europe. Similar folk works were also written in Hebrew by the Polish Karaites themselves, among others by Avraham ben Yoshiahu, a Karaite physician and scholar from the 17th century¹⁷. In his manuscripts from the Firkowicz collection there are some texts typical of the medieval magic and medical or pseudo-medical literature. Another famous Karaite scholar, Shlomo ben Aaron, the author of 'Sefer Apirion', is quoted in the manuscript Abk[owicz] 3 and is profiled as a cabbalist who acquired his cabbalistic knowledge from the Rabbanim from Vilno¹⁸.

As regards the possible influence of the Turkic folklore or the folklore in the Turkic languages, I would like to underline that among the folk texts in the manuscript Abk[owicz] 3 which originated in Lithuania by 1830 probably none can be defined as coming from the Turkish folklore or literature.

Appendix: An English translation of the text 'Fortune-tellings from twitches' edited by Radloff (1896, 200-203).¹⁹

1. If a man's hand on his right side twitches, he will achieve what he wants and he will reach his goal.
2. If his neck twitches, it is said, he will be in trouble.
3. If his left ear twitches, he is badly thought of. He will be cursed.
4. If the hole in his left ear twitches, it is said, he will obtain high dignity.
5. If the back part of his left ear twitches, all he says will be superior and he will get good from his friend.

¹⁷ Comp. his works, especially 'Sefer refuot', 'Bet Awraham' and 'Bet oşar'. His name also appears in the manuscript Abk[owicz] 3.

¹⁸ Comp. Abk[owicz] 3, [310a]: 1-3: 'Listening the rabbanites of the holy community of Vilno, our great honourable teacher ribbi Shlomo, a just of blessed memory, the son of the great honourable Aaron, who was mentioned above, became a cabbalist'.

¹⁹ *I would like to give my acknowledgement to Henryk Jankowski for consulting me about this text and his assistance in making its translation.

6. If both his eyebrows twitch at the same time, he will probably achieve his goal and what he is planning.
7. If the corner of his left eye twitches, he will experience joy, it may also refer to a birth of a son²⁰.
8. If his upper eyelid of his right eye twitches, he will win in a struggle.
9. If the left side of his hand twitches, he will rejoice at news which will come from afar.
10. If his right ear twitches, it is said, he will hear a good word.
11. If the earlobe of his right ear twitches, he will fight with wickedness, but the ending will be favourable.
12. If the hole in his right ear twitches, he will suffer distress, but the ending will be favourable.
13. If someone's right eyebrow twitches, he will meet a friend and he will be merry.
14. If his left eyebrow and eye twitch, he will be worried, but it will soon pass and he will be merry.
15. If the centre of his left eye twitches, he will be very glad and he will be happy.
16. If the corner of his right eye twitches, he will rejoice at riches in front of the world²¹.
17. If the upper eyelid of his left eye twitches, he will be much cursed for some reason.
18. If the centre of his right eye twitches, good weather will turn bad.²²
19. If the bottom eyelid of the left eye twitches, he will see a person he has not seen in a long time.
20. If the bottom eyelid of the right eye twitches, he will be beset by worries and will disgrace himself.
21. If an eyelash of the left eye and the nose twitch, it is said, he will experience joy.
22. If around his left eye twitches, whatever he may do, he will rejoice.
23. If the pupil of the left eye twitches, then if he is troubled by something, he will discard it.
24. If something twitches on the side of his left eye (and) his nose, a friend, who is away on a journey, will come to him.
25. If the nose twitches, he will experience joy, prosperity, and riches.
26. If the end of the nose twitches, he will be far-famed and will attain high dignity.

²⁰ Or: 'He will experience joy because of a son'.

²¹ Corrupted text. Comp. Fleischer 1888: 206, verse 21: 'wird er ebenfalls durch Geld und Gut erfreut werden'.

²² Comp. the Polish translation by Zajączkowski: 'jeżeli wewnętrzna część prawego oka drga, dobra pogoda zmieni się w złą (niepogodę)'. See Zajączkowski 1935-1936: 34.

27. If the right side of the nose twitches, he will be worried, in the end cheerful.
28. If the right hole in the nose twitches, he will rejoice and will achieve his goal.²³
29. If the left hole in the nose twitches, he will be worried. He will dispute with an evil man, but in the end he will rejoice.²⁴
30. If the right cheek twitches, then if he is sick, he will recover, and if not, he will rejoice. He will free himself from worries. It will be good.²⁵
31. If the left cheek twitches, having done something, he will be much ashamed of it. He will suffer a loss. He will experience joy in evil doing.
32. If the right corner of the mouth twitches, he will experience the joy of his soul.
33. If his upper lip twitches, he will suffer a loss. When kissing, he will rejoice. Some say that he will fight for love and have it.
34. If the bottom lip twitches, he will abase his enemies, none will survive.²⁶
35. If both lips twitch at the same time, it is said, he will see a friend or he will kiss a friend.
36. If his tongue twitches, he will fight, enemies will act against him and he will experience suffering.
37. If the right side of the neck twitches, he will have a lot of money and riches²⁷.
38. If the left side of the neck twitches, he will rejoice in front of the world. He will discard trouble.
39. If the right shoulder twitches, he will experience peace, he will be a master.
40. If his left shoulder twitches, he will experience joy and peace.
41. If both shoulders twitch at once, he will fight with someone and die.
42. If the right shoulder blade twitches, he will experience goodness and joy. His intention will come true. And some say that if it is a man, he will take a wife, and if a woman, she will take a husband.
43. If his left forearm twitches, then if he has lost something, he will find it and will enjoy the benefit of it.
44. If his right forearm twitches, he will experience joy and goodness.
45. If his right arm twitches, he will plead with his enemy. He will suffer distress and grief, but (in the end) he will experience joy.

²³ Comp. Zajączkowski 1935-1936: 32: '(28) Jeżeli [komuś] drga prawe nozdrze, [człowiek ten] będzie się cieszył i osiągnie swoje życzenie.'

²⁴ Comp. Zajączkowski 1935-1936: 32: '(29) Jeżeli drga lewe nozdrze, będzie się smucił i spierał ze złym człowiekiem.'

²⁵ Comp. Zajączkowski 1935-1936: 33: '(30) Jeżeli drga prawy policzek, to w razie choroby [człowiek ten] wyzdrowieje, albo też zazna radości i uniknie smutku.'

²⁶ Corrupted text. Comp. Fleischer 1888: 207, verse 47: 'wird er seinen Feind demüthigen und selbst unverseht bleiben'.

²⁷ Corrupted text. The translation follows the text edited by Fleischer. Comp. Fleischer 1888: 207, verse 53: 'wird ihm viel zinsentragendes Geld und Gut zu Thiel werden.'

46. If his left armpit twitches, riches, joy and gladness.
47. If his right armpit twitches, it is said, he will have some worries.
48. If his left hand twitches, he will attain high dignity and affluence.
49. If his right hand twitches, he will enter into possession of great riches. He will fight.
50. If the thumb of the right hand twitches, when he is in need, he will plead.
51. If the index finger twitches, he will free himself from the hardships of battle.
52. If the middle finger twitches, all his matters will take a good turn.
53. If the fourth finger twitches, he will be glad and happy.
54. If the little finger twitches, he will fight, and in the end he will be glad.
55. If the thumb of the left hand twitches, he will suffer a loss. He will reconcile with his enemy.
56. If the index finger twitches, then if he does a favour to someone, the favour will be reciprocated.
57. If the middle finger twitches, he will be glad on hearing good news.
58. If the fourth finger twitches, he will obtain riches. He will obtain it and waste it quickly.
59. If the little finger twitches, he will suffer distress. He will be worried, it is said.
60. If the waist twitches, a lot will come into his hands.
61. If the centre of the waist twitches, the enemy will avenge. He may do harm.
62. If the forefront of the waist twitches, he will achieve joy and high dignity.
63. If the right part of the breast twitches, he will be afraid of something.
64. If his left part of the breast twitches, he will rejoice on hearing good news.
65. If the whole breast twitches, he will have some worries.
66. If the centre of the back twitches, he will attain high dignity and affluence.
67. If the right part of the back twitches, he will suffer a loss, but he will hear good news and be glad.
68. If the left part twitches, he will feel completely safe.
69. If the right breast twitches, he will hear good news. God will provide him with what he is planning.
70. If the left breast twitches, he will experience goodness and joy.
71. If the heart twitches, he will be unwell, but in the end he will be glad and he will rejoice.
72. If the right side of the abdomen twitches, he will free himself from an illness. It is said that it will be good²⁸.
73. If the left part of the abdomen twitches, he will be merry soon enough.
74. If the navel twitches, he will experience goodness if he gives alms.
75. If muscles twitch, then if it is a girl, she will be glad and she will achieve what she is planning.

²⁸ Obscure text. Comp. Fleischer 1888: 209, verse 87: 'wird er von einer schweren Krankheit befreit werden.'

76. If the manhood twitches, he will achieve dignity and respect. He will unite with his beloved.
77. If the manhood twitches, it is said, he will experience happiness and contentment in bedding.
78. If the left side twitches, he will experience joy and peace. He will hear a lot of goodness.
79. If the right hip twitches, he will gain a lot of profit, he will be happy in front of all the others.
80. If the left hip twitches, he will experience some sadness.
81. If both knees twitch at once, he will move or he will sit down.
82. If the right knee twitches, he will experience goodness and joy at the hands of a ruler.
83. If the left knee twitches, he will have an enemy and he will be down with several illnesses.
84. If the right calf twitches, he will experience some sadness, but it will pass quickly.
85. If his left calf twitches, he will experience joy at the hands of another person.
86. If the left thigh twitches, it is said, he will do evil.
87. If his right thigh twitches, it is said he will be wealthy.
88. If the ankle of the right leg twitches, he will experience great affluence and joy.
89. If the right ankle of the left leg twitches, his soul will be heavy.
90. If the foot of the right leg twitches, he will embark on a journey. He will succeed.²⁹
91. If the foot of the left leg twitches, he will also embark on a journey. He will achieve what he desires and he will return safely³⁰.
92. If the big toe of the right leg twitches, he will buy a slave and he will gain riches at the hands of another person.³¹
93. If the second toe³² twitches, he will experience some sadness and worry, but he will be content.³³
94. If the middle toe twitches, he will fight and suffer some distress, but he will not suffer losses.

²⁹ Comp. Zajączkowski 1935-1936: 33: '(90) Jeżeli drga podeszwa prawej nogi, wyruszy w drogę, która zejdzie szczęśliwie i pomyślnie.'

³⁰ Corrupted text. Comp. Fleischer 1888: 210, verse 107 'wird er eine Reise machen, und das was er wünscht davon zurückbringen.' Comp. also Zajączkowski 1935-1936: 33: '(91) Jeżeli drga podeszwa lewej nogi, wyruszy w drogę, osiągnie swoje życzenie i wróci.'

³¹ Comp. Zajączkowski 1935-1936: 33: '(92) Jeżeli drga duży palec prawej nogi, kupi niewolnika, oraz wpadnie mu do ręki majątek z innej miejscowości.'

³² Literally: 'index'.

³³ Comp. Zajączkowski 1935-1936: 33: '(93) Jeżeli drga wskazujący palec, zazna trochę smutku i nieszczęścia, lecz [później] znów będzie spokojny.'

95. If the fourth toe twitches, he will be very gracious³⁴. That is what is said.
96. If his little toe twitches, whatever he is planning will come true.
97. If all his toes twitch at the same time, he will be cruel. It will be good and he will realise what he is planning.
98. If the big toe of the left leg twitches, all his needs will be satisfied.
99. If the second toe twitches, he will carry out some work, it will be successful and profitable for him.
100. If the third toe, he will experience contentment because of someone.
101. If the fourth toe, he will be sick or his prayer will not be heard.
102. If the fifth toe twitches, he will suffer and he will sin, yet he will experience joy.
103. If all toes twitch at once, he will complete a successful journey to some place. He will be granted a number of privileges (and) alleviation.
104. If the back of the right leg twitches, he will experience joy thanks to someone great or mighty.
105. If the back of the left leg twitches, he will travel and he will enter into possession of great riches. It is said that he will benefit greatly from a young woman.

This is a complete list³⁵. There is nothing more. They are all of them.
*tam*³⁶.

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³⁴ Obscure text. Comp. Fleischer 1888: 210, verse 114: 'wird er Streit bekommen, aber sein Wohlstand wird zunehmen.'

³⁵ Literally: 'These enumerations have finished here.'

³⁶ Heb.: 'Completed.'