DOROTA SMĘTEK

CRIMEAN KARAİM VERSION OF MELUKHAT SHA’UL.

CRITICAL EDITION AND LINGUISTIC ANALYSIS

Rozprawa doktorska napisana pod kierunkiem prof. dr hab. Henryka Jankowskiego

Poznań 2012
# Table of Contents

Preface ............................................................................................................................. 5

1 The purpose and scope of the study ............................................................................ 6

2 The Crimean Karaims ................................................................................................ 8
   2.1 Ethno-religious background............................................................................. 8
   2.2 History ............................................................................................................ 10
   2.3 Language ........................................................................................................ 15
   2.4 Literature ........................................................................................................ 19

3 The mejuma of Samuel Kohen .................................................................................. 26
   3.1 Description of the manuscript ....................................................................... 26
   3.2 Contents of the mejuma ................................................................................ 30
   3.3 Comparison of the translation with the drama Melukhat Sha’ul .................... 37

4 The language of the translation of Melukhat Sha’ul .............................................. 48
   4.1 Phonology ...................................................................................................... 49
   4.2 Morphology .................................................................................................... 54
     4.2.1 Verb ........................................................................................................ 54
     4.2.2 Nominals ............................................................................................... 67
   4.3 Syntax ............................................................................................................. 72
   4.4 Vocabulary ...................................................................................................... 79

5 Features of transcription and transliteration, abbreviations, symbols .................... 94

6 Bibliography .......................................................................................................... 99

7 Transcription of the text in manuscript with translation into English ..................... 104

8 Summary in Polish .................................................................................................. 362
This dissertation presents the contents of a Crimean Karaim manuscript of Samuel, son of rabbi Kohen in the second half of the nineteenth century, namely in 1876 with short fragments copied in 1875 and 1879. The manuscripts of this type are a unique source of knowledge of the languages used by Crimean Karaims in the nineteenth century, that is Crimean Karaim and Crimean Turkish. The majority of the linguistic material from that period is either not yet published or difficult to obtain. Furthermore, the manuscripts provide us with information on popular literature of the Crimean Karaims. Hitherto published Crimean Karaim manuscripts, that is the first edition of a mejuma published by Radloff (1888, 1896) and contemporary critical editions of Joseph Qılcı’s mejuma prepared by Aqtay (2009) and Qatıq’s mejuma by Çulha (2010), contain folklore texts such as tales, songs and proverbs. The novelty of our study lies in the fact that the core of the manuscript I present consists of new literary material, namely a translation of a Hebrew drama entitled Melukhat Sha’ul into Turkic, which heretofore has not been examined.

My thesis comprises a short outline of the religion, history, language and literature of the Crimean Karaims. It is followed by a chapter dedicated to the description of the manuscript along with the characteristics of the translation of the drama Melukhat Sha’ul and a chapter in which I present a linguistic analysis of the language of the drama. These introductory chapters precede the main part of the dissertation which consists of the transcription of the translated drama with a translation into English.

I would like to express our gratitude to Professor Henryk Jankowski, for his guidance during all stages of writing of this dissertation. Moreover, I would like to thank Ms. Agnieszka Olek for her help in gaining access to the Hebrew original of the drama Melukhat Sha’ul and Mr. Leszek Kwiatkowski for aid in translating all unclear Hebrew passages and for numerous valuable suggestions.
1 THE PURPOSE AND SCOPE OF THE STUDY

We initiated the research on the manuscript of Samuel Kohen with an aim of making it available in a critical edition. A first step of the study was to determine the contents of the manuscript, their genres, authors and origin. Then we proceeded to set up the purpose of research. We decided to critically edit a drama which constitutes the core of the manuscript. For this purpose, we corrected the mistakes made by the copyist and the author. Subsequently, we determined that the origin of the text in the manuscript is a Hebrew drama *Melukhat Sha’ul* written by Joseph Ha-Efrati Tropplowitz in 1793. The drama was translated into Turkic by Abraham ben YaSHaR Lutski in the first half of the nineteenth century and copied into a mejuma by Samuel Kohen in the second half of the nineteenth century. After establishing the source text of the play we compared the Turkic translation with the Hebrew original drama in order to determine whether the translation is exact and complete. The comparison was based on two editions of *Melukhat Sha’ul*, which were published in Cracow in 1821 and in Vienna in 1829. We prepared a transcription of the drama preserved in the manuscript, which we complemented with footnotes which provide information on the features of spelling and the language as well as references to the original drama in Hebrew. We determined that the language of the manuscript is Crimean Turkish with Crimean Tatar features and compared it with the language of the Karaim mejumas published by Radloff (1888, 1896), Aqtay (2009) and Çulha (2010). We analyzed the characteristic linguistic features of the language of the drama and performed a thorough analysis of the vocabulary.

Thereafter, the transcribed Turkic text was translated into English. For the parts of the text which were mistakenly written by the copyist and for the sentences whose reading was tentative, hence a correct translation into English was not possible, we referred to the relevant fragments of the Hebrew drama. We enclosed respective Hebrew phrases in footnotes to enable future researchers an independent comparison. Because of the fact that the translation into Turkic strictly followed the original Hebrew text, a thorough reading of Hebrew phrases which are the counterparts of tentative or unclear Turkic ones enabled us to perform a complete transcription and translation with only few illegible words and phrases. Furthermore, we provided an explanation in footnotes for all words which differ from their Turkish counterparts, namely for all Crimean Karaim and Crimean Tatar words, for Hebrew, Russian and European loanwords, as well as for phonetic variants of Turkish words which are characteristic of the Crimean dialects of Turkic.
In the chapters preceding the transcription and the translation, we presented the history of the study of the Crimean Karaims concentrating on the issues of religion, history, language and literature. Furthermore, we gave a description of the manuscript, outlined the plot of the drama *Melukhat Sha‘ul* and elaborated on the author of the translation, Abraham Lutski. Subsequently, we provided a list of the titles of ten folk songs which appear at the end the manuscript after the text of the drama. We compared the songs with those known from the hitherto published *mejumas*. The songs and their language are not unique and they are not related to the drama, thus we refrained from including their transcription into this study. In the following section, we focused on a comparison of the translation of the drama preserved in the Karaim manuscript and the original Hebrew drama. We enclosed samples of both texts with a word-for-word translation into English in order to demonstrate similarities and differences between them. Lastly, we performed a linguistic analysis of the language of the manuscript focusing on its characteristic features. This language may be described as a literary variety of vernacular Crimean Turkish with an admixture of Crimean Tatar used by Karaims. By no means should it be identified with the spoken variety of Crimean Karaim. Nevertheless, it possesses some characteristic features which distinguish it from contemporary Crimean Turkish and Crimean Tatar. Therefore, we referred to available grammars and dictionaries of Crimean Turkic languages as well as to the published *mejumas* by Radloff (1896), Aqtay (2009) and Çulha (2010) in order to determine the features common to the language of the manuscript, Crimean Turkish and Crimean Tatar. Moreover, we specified the features that distinguish it from the other Crimean languages, and thus constitute a distinctive Crimean Karaim substrate. The language of the hitherto edited Crimean Karaim manuscripts is not homogeneous, partially due to the fact that they were copied in different locations, nonetheless we observed numerous similarities between them. Particularly, the comparison of vocabulary against other *mejumas* reveals a considerable degree of affinity.
2 THE CRIMEAN KARAIMS

2.1 ETHNO-RELIGIOUS BACKGROUND

The Karaite religion, that is Karaism, emerged in Persia and Iraq at the turn of the ninth and the tenth centuries as a result of the coalescence of different religious sects which were opposing the increasing significance of the Talmud. A follower of Karaism should study the Tanakh (that is the Old Testament) in an independent manner and should not rely on any kind of interpretation. The significance of reading the Torah is reflected in the name ‘Karaite’ which is derived from Hebrew root קרא ‘read’. Karaite sectarians believed that the Torah should be regarded as the only and complete source of religious knowledge, thus any additional commentary, namely the Oral Law respected by the Rabbanites, was considered redundant. That being said, we should acknowledge that Karaism did not develop in an isolation from the Rabbanite thought, to the contrary, it was inspired by “contemporary Rabbanite Jews and their texts” (Astren 2004: 9). On the other hand, the Rabbanite majority was challenged by the Karaite biblical exegesis and attempts to formulate their own halakhah. Thus, it was forced to find a response to Karaite sectarians and this resulted in an outburst of Rabbanite literary activity and prompted the standardization of Rabbanite halakhah.

Karaism developed in the ambience of Islam which affected it from the very beginning. Ankori (1959: 3) described Karaism as “a product of Jewish experience under medieval Islam”. One of the scholars and philosophers of Karaism, Anan, wished to separate the doctrine from the tradition of the Talmud and referred to Muslim law and philosophy. As a result of friendly relations with Muslims, some of the religious practices of the Karaites were probably influenced by Muslim practices, such as low prostration during prayers and taking off one’s shoes before entering a kenesa. As provided by Kizilov (2009: 139), these customs were common to the Crimean Karaims as well as to the Karaites in the Near East.

---

1 We do not aim to elaborate on the doctrine of Karaism. This section solely discusses a few important aspects of religion of the Crimean Karaims. For further information on Karaism, see respective sections in Astren (2004: 23-123) and Schur (1994: 13-57).
2 Astren went even further and described the relation of the Karaites to the Rabbanites as an “umbilical connection”.
3 Contemporary scholars argue that even though Anan had an influence on the beliefs of the Karaites, he cannot be identified as its founder. This being said, it is acknowledged that the basic principles of the Karaites were shared by Ananites and that Karaism was influenced by the teachings of Anan (Schur 1992: 20-24).
Although the first prominent scholars of Karaism, such as Benjamin ben Moses al-Nahawendi, resided in Babylonia, the actual peak of Karaite religious and scholarly activity took place after the shift of the Karaite spiritual center to Jerusalem. The return to Palestine was one of the principal goals of early Karaites. Here, they were able to establish their own administration, a Karaite answer to the Rabbanite Exilarchate in Babylonia (Ankori 1959: 23). The following epoch (the tenth and the eleventh centuries) of Karaite scholarship is called “the Golden Age” as classical Karaite works were composed then. According to Ankori (1959: 24), this prolific literary period was terminated at its intellectual peak. The Crusader conquests of the twelfth century brought about a radical change and by the thirteenth century the center of Karaite intellectual activity shifted to a new Christian environment at the shores of the Marmara Sea (Astren 2004: 66).

Heirs of the sectarian who had moved to Constantinople formed a new community, which did not lose ties with their southern Karaite brethren as well as with the Rabbanite inhabitants of the Byzantine capital. For many centuries the Karaites and the Rabbanites were living side by side in Pera, a European district of the Byzantine capital.\(^4\) Both groups were considered as Jews by Christian and then Muslim authorities. Moreover, they regarded each other as brothers in faith. The relations between the two communities had been strained since the emergence of Karaism, however they apparently softened during the sixteenth century in Istanbul.\(^5\) Danon stated that their attitude towards each other was “gentle and tolerant”, contrary to the previous acts of hostility. We should note that these amicable relations came to an end at the beginning of the seventeenth century as a result of a dispute over the payment of tax (Danon 1925: 326-337).

In the contemporary scholarly debate we encounter two terms which denote adherents of Karaism. The more general term ‘Karaite’ refers to all adherents of the Karaite religion, whereas the term ‘Karaim’ is used solely to describe those who migrated northwards to the Byzantine Empire and subsequently to the Eastern Europe. Though initially Greek-speaking, this group used a Turkic language as the means of communication.\(^6\) In our dissertation we shall focus solely on the issues concerning Karaims, primarily the Crimean Karaims. The religion was and still is the first and the most important means of determining the identity of

\(^4\) Danon (1925: 290) stated that already in the second half of the twelfth century there were 500 Karaite and 2000 Rabbanite families in Pera.

\(^5\) This was not an isolated case of rapprochement. During “the Golden Age” the Karaites in Palestine (as well as in Egypt) intermarried with the Rabbanites (Mann 1972: vii).

\(^6\) The identification of Karaims is a far more profound issue, for further reading see e.g. Jankowski (2004a) or Kizilov (2009:1-13).
this minority. Not later than at the end of the thirteenth century\textsuperscript{7} Karaims inhabited a land occupied mainly by the Turkic peoples, i.e. the Crimea, and adopted local varieties of Turkic.\textsuperscript{8} Therefore, the most significant factor that enabled them to preserve their identity and distinguished them from the Muslim majority, Rabbannite Jews and Urums, was the religion they professed. It is true also for those of the Crimean Karaims who left the Crimea in search for better prospects in Russia and stopped using Turkic as the means of communication. They established their identity as Karaim based on their religious beliefs (Jankowski 2004a: 89).\textsuperscript{9} Another important factor which had a tremendous impact on ethno-religious identity of the Crimean Karaims was the separation from the Rabbanites in the nineteenth century. We shall return to this issue in the following section.

2.2 HISTORY

Much attention has been devoted to the origin of Karaims in the Crimea as well as to the date of their emergence, however there are still some questionable matters. The oldest document to attest the presence of “heretics” of the Jewish provenance in the Eastern Europe was written by Rabbi Petaḥyah of Regensburg and it dates back to c. 1180. It refers to the Land of Kedar (contemporary Ukraine) and describes a Jewish minority who had lived there and had not read or even heard of the Talmud. According to Mann (1972: 288-290) these “heretics” must have been followers of Karaism, as they “spent Sabbath-eve in darkness and (their) prayers consisted only of Psalms”. The first reliable record\textsuperscript{10} of the presence of Karaims in the Crimea indicates the end of the thirteenth century (Harviainen 2003a: 636, 639). There are no solid documents which would enable scholars to determine an exact date of the appearance of people confessing Karaism prior to that date.\textsuperscript{11}

\textsuperscript{7} It is probable that the migration to the Crimea started earlier, see section 2.2 “History”.\textsuperscript{8} The appearance of the Karaims in the Crimea is the subject of a scholarly debate, for further reading see e.g. Harviainen (2003a: 636-643).\textsuperscript{9} As stated by Jankowski (2004a: 89), in Soviet Russia religion ceased to play a major role among the descendants of the Crimean Karaims. The re-establishment of religious institutions is not likely after more than seventy years of forced secularization.\textsuperscript{10} We refer to a dispute between Karaims and the Rabbanites in 1278 described by Aaron ben Joseph in Sefer ha-Mivḥar. According to Danon (1925: 294) the Karaites probably came to the Crimea after the Tatar invasion in 1238.\textsuperscript{11} Many scholars discussed the time of the appearance of Karaims in the Crimea. In his opus magnum Ankori (1959: 61-64) accepted the theory that it was Karaims who were described by Petaḥyah. However, he stated that at that time they were in “a preliterary stage of their history”. It was the immigration of Karaite men of letters from Byzantium, which must have started later, at the beginning of the thirteenth century, which triggered the development of the Crimean Karaim community.
According to the Karaim tradition supported by the Karaim scholars such as Zajączkowski (1961: 12-23) and Szyszman (2005: 71-83), Karaims were descendants of Khazars who converted to Karaite religion in the middle of the eighth century. After the downfall of the Khazar Empire, Karaism spread to the north of the Black Sea and eventually to the Crimea. This theory remains only speculative, as there is not enough scientific evidence to prove it. Zajączkowski (1961: 38-40) argued that the Karaim language was a descendant of Kuman and indeed the linguistic material of Codex Cumanicus confirms that fact. However, the language spoken by Khazars was probably related to Bulgar. This fact distinguishes it from Karaim, which shows no Bulgar features (Jankowski 2004a: 85). Furthermore, the assumption made by the Karaim scholars that Khazars professed Karaism is not supported by any documents.

Contemporary scholars in Jewish studies presented an alternative theory about the background of Karaism in the Crimea. The religion was probably brought by the Jewish Karaites who came to the Crimea from Constantinople, which was a major Karaite center in the last centuries of Middle Ages. The Karaites sought new sources of income and the economy in the Crimea after the Mongol invasion was developing fast. They settled in Solχat (Eski Qırım, Staryi Krym), Caffa (Kefe, Feodosia), Chufut Qale (Qale, Qırqyer) and Mangup. Solχat was the first capital of the Turkic Crimea, whereas Caffa played a role of a major port on the Silk Route and attracted tradesmen who wanted to profit from the trade with the Far East. Chufut Qale became the second capital at the end of the fourteenth century. A hundred years later, after khan Mengli Giray ordered to build “Garden Palace”, that is Bahçesaray (Bakhchisaray), Muslims relocated there from Chufut Qale. The latter became a suburb of the new capital, the city of non-Muslims, mainly Jews (most of them Karaims) and Armenians, thus it was called “Jewish Castle”. As the status of Solχat and Caffa

---

12 See below, section 2.3 Language.
13 Harviainen (2003a) argued that the Karaite authors of that time did not criticize the Rabbinic beliefs nor did they emphasize that their faith was of Karaite type in any other manner. The lack of such mentions contradicts the thesis that it was the Karaite religion that was professed by Khazars. For further reading on the rejection of “the Khazar theory”, see Ankori (1959: 64-79).
14 After coming to the Crimea, they either adopted local varieties of Turkic or converted local communities, who spoke Turkic and consequently shifted to Turkic themselves. For further reading on this and alternative theories on the appearance of Karaims in the Crimea, see Harviainen (2003a: 636-643).
15 In the thirteenth and fourteenth centuries, the Karaim trade between Caffa and Constantinople, as well as along the coast of the Black Sea, was very extensive, it could be the primary cause of the settlement of the Karaites in the Crimea (Schur 1992: 105). However, we should note that according to Jankowski (2003b: 131), Karaims must have migrated to the Crimea earlier, prior to the Mongol invasion. The scholar argued that Karaims must have shifted to a Turkic language of Kipchak type at least one hundred years before the appearance of Codex Cumanicus, that is at least at the beginning of the thirteenth century.
16 As Shapira (2003a: 661) concluded, it was the Karaims who were the majority of Jewish population in the Crimea, whereas the Rabbanites were the minority. These circumstances were unheard of in other countries inhabited by the Karaites.
diminished, Chufut Qale and nearby Bahçesaray gained importance. Afterwards cities such as Gözleve (Kezlev, Kızlev, Eupatoria) and Qarasuv Bazar (Belogorsk, presently Bilohirsk) became important centers of the Karaim community (Shapira 2003b: 711-726). Chufut Qale reached its high-point in the eighteenth century when it became the biggest Karaim center in Europe (Shapira 2003c: 4).

Some contemporary scholars accept a Karaim tradition which says that a certain number of Karaim families migrated from the Crimea at the end of the fourteenth century to the Grand Duchy of Lithuania, namely to the city of Troki (Trakai, Trójč), to safeguard the Lithuanian Duke Vytautas (Vitold). However, Kizilov (2009: 30-38) refuted the theory that it was the Duke who brought the Karaim families. He claimed that it was merely a Karaim mythologem, which was not based on authentic historical documents but on a copy of a chronicle made by Joseph Solomon Lutski, which was probably a forgery. Moreover, Kizilov pointed to the fact that there are no reliable written sources which could attest the exact date of the appearance of Karaims in Galicia. Nevertheless, he agreed that Karaims probably did appear in Troki, Lutsk and Lvov at the turn of the fourteenth and the fifteenth centuries, at the time when these cities gained importance due to the flourishing trade with the Crimea and the East.

Troki remained the most important Karaim city in Eastern Europe till the first half of the seventeenth century. Other places of their settlement were Lutsk, Halicz, Kukizov and Lvov (Harviainen 2003a: 645). After the move to Lithuania the Karaim community did not lose contact with their Crimean brethren. On the contrary, the communities continued to correspond. Furthermore, Karaim scholars and religious leaders moved to and from the Crimea and traveled to Istanbul and further south to the holy land, to Jerusalem. The contacts were not only of spiritual kind, the wealthier Crimean community supported the diminishing Karaim minorities in Istanbul and Jerusalem financially (Mann 1972: 321-332, Shapira 2003c: 4). In the field of education the Crimean Karaims were under the influence of the Polish-Lithuanian scholars who came to the Crimea and held educational positions (e.g. Simḥah Isaac ben Moses Lutski in the eighteenth century). Moreover, the Crimean Karaims traveled to the Karaim community in Istanbul to learn from their sages or to attend to halakhic schools (Akhiezer 2003: 744).

17 See, for example Schur (1992: 107). Harviainen (2003a: 643-645) referred to this story and described it as unhistorical.
18 Kizilov argued that the historical data mentioned this note was not correct (such as the Vytautas’s invasion of the Crimea in the thirteenth century, which in fact took place a century later) and the existence of a Polish chronicle which was used by Lutski was highly improbable. Therefore, Lutski most probably must have created the note basing on some Karaite oral tradition.
The Russian annexation of the Crimea marked a turning point for Karaims. The political leadership of the Crimean Karaim community fell into the hands of the richest merchant, namely to Solomon Babovich (Miller 2003: 820). Under the Russian rule the level of education among the Crimean Karaims diminished and Karaim scholars and spiritual leaders lost their prior significance. Solomon Babovich (d. 1817) resided in Gözleve, which by then had become a spiritual center of the Crimean Karaims. In the nineteenth century the community in Gözleve increased in number. According to Simḥah Isaac Lutski, there were 105 households in the eighteenth century (Akbiezer 2003: 733), whereas in 1897 the Russian census counted 1505 Karaims in Gözleve. Although, as argued by Aqtay (2009: 13-14), the number was probably overestimated, the comparison with other Karaim cities mentioned in the census (Feodosia - 1233 people, Bahcesaray - 395 people) shows that the biggest Karaim population in the Crimea at the time resided in Gözleve. Its importance grew as the printing press was reestablished in 1825 and the synagogue (kenesa) was renewed and reopened in the 1850s. It was there that the Melukhat Sha’ul was most probably translated, copied into the mejuma of Samuel Kohen and where it is kept in kenesa till the present day.

The nineteenth century’s Gözleve was a scene of the beginning of the separation of Karaims from the Rabbanites. At first, in 1795, a delegation of prominent Crimean Karaims went to St. Petersburg in order to obtain exemption from double tax which was imposed on all Jews by the Empress of Russia, Catherine II. The Crimean Karaims were used to a favorable economic situation under the Muslim rule and were determined to maintain their preferential position under the new authority. This first successful expedition was followed by another one in 1827, which was caused by a new legislation which made Jews subject to obligatory military service. As a result, the Crimean Karaims differentiated themselves from the Rabbanite Jews and gained a separate identity in the eyes of law (Miller 1993: 13-14, 20-34).

We should note that though the relation of the Crimean Karaims and the Rabbanites was not

---

19 The Babovich family as the richest and the most powerful among the Crimean Karaims lead the community during the nineteenth century. Solomon Babovich was a leader of the Crimean Karaims at the beginning of the nineteenth century. Shortly after his death his son Simḥah followed him and succeeded his father both as the head of his commercial affairs and as the community leader of the Crimean Karaims (he fully obtained the latter position after 1827). Simḥah was followed by his brother Nahamu, who proved to be a less powerful leader than his predecessor (Miller 1993: 7, 2003: 820-821).

20 Among other factors, such as the growing wealth of the Karaims in Gözleve, the population augmented with the arrival of the community which had to abandon Chufut Qale after the Crimean War (Schur 1992: 114).

21 The first expedition in 1795 was lead by Benjamin Aga, Solomon ben Isaac and Solomon Babovich, whereas the second one in 1827 by Simḥah Babovich and the father of Abraham Lutski - Joseph Solomon Lutski. The latter wrote a detailed travel diary devoted to this delegation entitled Iggeret Teshu’at Yisra’el, see Miller (1993).
free from tension and quarrels, they considered each other brethren in faith. Therefore the separation should be considered in the terms of search for economic gain rather than as an attempt to negate the common historical and religious background of the Crimean Karaims and the Rabbanites.

As a consequence of efforts of Simḥah Babovich, the Karaim Spiritual Consistory was established in 1837, a fact which marked the independence of Karaims. The separation was perceived by the Jews as treachery of their former brethren who started to search for proof of their Turkic origin. This view is still present in the works of some Jewish scholars. Schur (1992: 118) describes the emancipation of Karaims as the beginning of their downfall and the major reason of the loss of their identity which resulted in their slow assimilation with the Russian society. The translation of Melukhat Sha’ul, which is the subject of our thesis, and which was made in the first half of the nineteenth century by a Karaim scholar contributes to support the fact that Karaims respected and valued their Jewish neighbors and what is more, they were aware of the contemporary trends in Jewish literature.

During the twentieth century Karaims were living under the Soviet rule and the opportunities to practice religion and to cultivate their language were scarce. Karaims shared the fate of other small minorities in the Soviet Union, who also disintegrated and lost their languages due to their replacement by Russian. At present the Karaim communities are dispersed and scattered mainly in metropolitan cities of Russia (St. Petersburg, Moscow), Ukraine (Odessa, Kiev), Lithuania (Vilnius, Troki), and Poland (Warsaw, Wrocław, Gdańsk). The historical minority in Lutsk does not exist any longer, two elderly women reside in Halicz and the amount of the Crimean Karaims there exceeds 500 people (Jankowski 2004a: 84).

---

22 Miller (1993: 41) stated that the participant of the second delegation, Joseph Solomon Lutski, repeatedly referred to the Rabbanites as ahema ‘our brethren’ in Iggeret Teshu’at Yisra’el. It is an example of the friendly attitude of Karaims towards the Rabbanites.

23 A final separation from the Rabbanites took place in 1863 when Karaims were recognized by the Russian government as an independent ethnic group (Miller 1993: 47).

24 In the introduction to his basic work Mann stated that throughout the centuries the Rabbinic majority in Lithuania and Poland had its impact on the literary style of the Karaim minority (Mann 1972: viii-ix). It is well-known that the Western Karaims, on their part, influenced the Crimean Karaim community.


26 The community in Halicz is inevitably vanishing, only a few older Karaims resided there at the beginning of the twenty-first century. It consisted of seven people in 2002, four in 2004 and two in 2009 (Jankowski 2004a: 84, Kizilov 2009: 12-13).
2.3 LANGUAGE

The Karaim language is one of the main factors that distinguishes Karaims from their brethren in the faith, the Karaites of the Near East, as the latter never spoke a language of a Turkic type. Scholars classify Karaim in the group of the North-West Turkic languages. Kowalski (1926: 4-5) divided Karaim into the Western and Crimean (Eastern) dialects. The Western dialect was further subdivided into the northern (Troki) dialect and the southern (Lutsk-Halicz) dialect. In Tekin’s recent classification Karaim was included into the Kipchak tavli group, which consist of three subgroups. The Lutsk-Halicz dialect was placed into the qos- subgroup together with Kazakh, Karakalpak and Nogay, whereas the Troki dialect took place in the qoş- subgroup along with Karachay-Balkar, Kumuk, Crimean Tatar etc. (Tekin 1991: 13-14). Crimean Karaim is omitted in this work. Jankowski (2003b: 136-137), who by and large accepted the above-mentioned classification, remarked that the position of Western Karaim in reference to other Turkic languages should also be considered from the aspects of morphology and syntax. The latter, due to the centuries of exposure to the Slavic languages, strayed from the Turkic SOV order. Therefore, this language should be placed in a separate subgroup.

Through centuries speakers of the Western dialect were surrounded by non-Turkic languages such as Polish, Belarusian etc. Living in linguistic islands enabled them to retain the old Kipchak features. The Western Karaim lexicon has many archaic words which are not to be found in contemporary Turkic languages (Kowalski 1926: 4). Radloff was the first scholar who noted that there was a close correspondence between the Kuman language preserved in Codex Cumanicus and Karaim. Kowalski (1929: lxix-lxv) elaborated on this issue and compared data available on these two languages. Apart from phonological similarities attention was drawn to a significant amount of words which held the same meaning and form in both Kuman and Western Karaim. In the lexical material provided by Codex Cumanicus which includes Turkic linguistic material from the fourteenth century collected in the Crimea, occurred the word ja ‘bow, arch’, attested also in a variant yaa.27 Kowalski (1929: lxiii) suggested that it was probable that the Troki Karaim word jaja ‘rainbow’ was related to Kuman ja.28 Interestingly, a word of the same form and denotation as in Kuman occurs

27 Grønbech provides both variants for Kuman, namely ya and yaa ‘Bogen, ‘arcus’ | bow, arch’ (Grønbech 1942: 109). The form yaa is provided for CKar. in KRPS (213) in the same meaning.
28 The glossary appended to Kowalski (1929) contains jaj in the denotation of ‘bow’ and jaja in the denotation of ‘rainbow’ (Kowalski 1929: 197).
repeatedly in the *mejuma* of Samuel Kohen (38b: *yaalarımı ḥadırlarım*, 49a: *yaa çêkmesinler*, etc.), even though the language of MSK is in fact Crimean Turkish with a Crimean Tatar admixture.\(^{29}\) Beside *yaa* other words which were attested in CC are also present, e.g. *uyuẖu* ‘a dream’ (in MSK 37b, 56a, 59a, in CC *uyuẑu ~ uyuẑi* ‘Schlaf’, Grønbech 1942: 264)\(^{30}\), *yumşaq* ‘soft’ (in MSK 18a, in CC *yumşaq ~ yumşaq* ‘weich, etc.’, Grønbech 1942: 133)\(^{31}\), some with different meanings, e.g. *urmaq* ‘a hit’ (in MSK 32b, in CC *urmaq* ‘Peitsche’, Grønbech 1942: 266).

Literary works written in the Crimea before the nineteenth century, such as translations of the Bible (Jankowski 1997; printed edition from 1841, Gözleve) and a prayer book from 1734 (Sulimowicz 1972) prove that in the past there existed Crimean Karaim that represented Kipchak features similar to the Western Karaim. Radloff stated that the old Karaim Bible translations contain numerous traces of Kuman, which is considered the predecessor of all three dialects of Karaim.\(^{32}\) Also historical evidence supports this claim, as the Western Karaims before the migration to Galicia, Wolhynia or Lithuania had lived in the Crimea, therefore they had to speak the same language as the Crimean Karaims once.\(^{33}\) In the introduction to her grammar of Crimean Karaim, Prik argued that the analysis of the language of Bible translations into Western and Crimean Karaim shows that many features of this old canonical language, such as lexical items or grammatical forms, were retained in contemporary spoken Western Karaim. At the same time, she noted that spoken Crimean Karaim, once preserved in Bible translations, did not exist any longer. Consequently, she confronted the linguistic material of the biblical language and Western Karaim with the language which was contemporary used by the Crimean Karaims. The examples provided by Prik show an affinity between the first two languages and the deep change which the latter underwent (Prik 1976: 9-10).\(^{34}\)

---

\(^{29}\) This evidence should be treated as a remnant of the no longer existing Crimean Karaim.

\(^{30}\) For CKar. KRPS provides *yuẖu ‘sen | dream’ (KRPS 260), this form occurs also in MSK (53b), as well as in MEQ (23/6). Moreover, the variant *uyuq* occurs in Radloff’s texts from Qarasuv Bazar (1896: 163).

\(^{31}\) For CKar. KRPS provides *yumşaq ‘sen | dream’ (KRPS 266), this form occurs also in MEQ (177/5).

\(^{32}\) This statement is based on a citation from Radloff’s "Das türkische Sprachmaterial des Codex Cumanicus" (1887: 6) quoted from the introduction to Prik’s grammar (1976: 8).

\(^{33}\) For more arguments see e.g. Jankowski (2003b: 131-132).

\(^{34}\) Among the provided examples there are verbs inflected for imperative mood in 2SG: (Bible’s language and WK) *bolğın, kelgin* versus CKar. *bol, kel ‘be, come’, respectively; for jussive (1SG, 2PL): (Bible’s language and WK) *barğaymın, sevingezis versus CKar. barayım, sevinesiz ‘I shall go, you shall rejoice’, respectively. The lexical samples are (Bible’s language and WK ~ CKar.): *bitik ~ kitap ‘book’, ayruhsı ~ ezîz ‘saint’, borlalıq ~ bağ ‘vineyard’, ana ~ nene ‘mother’, ata ~ baba ‘father’ etc. See also the grammars of Western Karaim, e.g. Musaev (1964, 1977), Zajączkowski (1931). Recently a comparative grammar of all three Karaim dialects was prepared by Čulha (2006: 137-140).
The sole existence of Crimean Karaim is a matter of a scholarly dispute. Shapira recognizes only Western Karaim (Kipchak type), denying the existence of the Eastern dialect. He claims that the Crimean Karaim used only local varieties of Crimean Turkish and Crimean Tatar and rejected the notion of the existence of a common old Karaim language. Shapira concluded that the idea of such a language was not tenable for the lack of any scientific evidence as “the similarities between various Turkic languages and the intimacy of the contacts between the Karaites of Poland-Lithuania and those of the Crimea, both groups tended to underestimate the differences between their respective Turkic tongues and to emphasize their affinity” (Shapira 2003a: 660-661). Then in the section devoted to Crimean Karaim literature he attributed all pre-nineteenth century literary output of Karaim which emerged in the Crimea either to Crimean Tatar or to the Western dialects of Karaim (Shapira 2003a: 692-693). Shapira argues that the appearance of Slavic words in the Bible translation from the eighteenth century points to the fact that its language cannot be Crimean Karaim. Jankowski (2008: 165-167) refutes Shapira’s thesis by noticing that the Slavic loanwords appeared as early as at the beginning of the fourteenth century, i.e. in Codex Cumanicus, therefore their presence in the text from the eighteenth century should not mislead a careful scholar.\(^{35}\) It is noteworthy that Shapira did not comment upon the lack of loanwords from Slavic languages (common to the northern dialects of Karaim by the eighteenth century)\(^ {36}\) in Meqabbes Niddehei Yisra’el (Trk. Meqabbec) edited by Sulimowicz. Moreover, Jankowski emphasized that Crimean Karaim religious texts were written in a more archaic variety of the language, a fact which is commonly observed in other languages and religions, thus they shared more common features with Western Karaim.

For many centuries the Crimean Karaim were in contact with several peoples which spoke Turkic languages, such as Crimean Tatar, Crimean Turkish, Krimchak (the language of the Crimean Rabbanites), Urum (the language of Greeks who lived in the Crimea) and Nogay\(^ {37}\). This linguistic situation caused deep changes in its structure as it was strongly influenced first by Crimean Tatar and later by Crimean Turkish. In the preface to his basic work from 1896 Radloff described the languages of non-Muslim minorities in the Crimea as being identical with Crimean Tatar. Consequently, he ascribed Karaim and Krimchak of inhabitants of Bahcesaray and Qarasuv Bazar to the urban dialect of Crimean Tatar and

\(^{35}\) See also the response to Shapira’s claims in Aqtay (2009: 17-18).

\(^{36}\) According to Dubiński (1969: 139-144), the influence of Slavic languages on Karaim probably commenced already after the migration of Karaim to Lithuania. However, the first written evidence in Western Karaim stems from the seventeenth century.

\(^{37}\) The latter was spoken only in the northern part of the Peninsula, therefore it could not have any impact on Crimean Karaim.
Karaim and Krimchak of Gözleve as closer to the steppe dialect of Crimean Tatar. This opinion was shared by Doerfer who argued that *Auch die Karaimen, die einer besonderen jüdischen Sekte angehören (...), sprachen die Dialekte ihrer jeweiligen türkischen Umgebung.* ‘Even Karaims, who belong to a particular Jewish sect (...), spoke the dialects of their respective Turkish environment’ (Doerfer 1959b: 369). Although the affinity between modern Crimean Karaim, Crimean Tatar and Crimean Turkish is undisputed, the above-mentioned assertion is based on faulty reasoning. As spoken Turkish of the Ottoman Empire cannot be perceived through the Ottoman Divan poetry, so spoken Crimean Karaim should not be identified with the language of the literary output which emerged in the Crimean Karaim community in the nineteenth and twentieth centuries. Secular Crimean Karaim literature consists mainly of the adapted Crimean Tatar and Turkic (mainly Ottoman) literary works and its language reflects features of the source language. It is noteworthy that an important contribution to our knowledge of modern Crimean Karaim was made by Prik as she wrote her grammar based on “observations of the speech of the users of the Crimean dialect, conducted about 30 years ago, when spoken Karaim was still in use” (Prik 1976: 4). She attested that the literary language presented by Radloff in 1896 differed significantly from the spontaneous speech of the Crimean Karaims, thus the latter should not be confused with Crimean Tatar (Prik 1976: 16). Unfortunately, there is hardly any evidence of spoken Crimean Karaim, therefore we are not able to draw conclusions on its nature.

At present Karaim is on the verge of extinction. As for the Western dialects, there still exists a Lithuanian minority whose members have some command of Karaim, though as much as seventy per cent are elders. Attempts are made to revitalize the Troki dialect, such as the publishing of Karaim textbook by Mykolas Firkovičius (Csató 2002: 9) as well as the establishment of the Karaim Summer Language School in Troki in 2003. Since then, it has

---

38 According to Jankowski (2003a: 111-112), Crimean Karaim is not an uniform language. Some of its modern varieties were affected by Crimean Tatar, some by Crimean Turkish. Moreover, it was only the older written material that reflected the true (that is Kipchak) Karaim.

39 It is noteworthy that Prik claimed that the influence of CTur. on CKar. was especially present in the field of phonology and morphology. She stated that the word-initial t- and k- of Kipchak type were replaced by d- and g- of Oghuz type and provided the following examples: *deñiz* ‘see’, *döri* ‘four’, *göl* ‘lake’ etc. and word initial y-replaced ğ-, the latter being typical of CTat., e.g. *yibırmek* ‘to send’ (Prik 1976: 14-15). Important material on spoken CKar. was provided by Jankowski, even though it was based on only two informants. He presented linguistic features and compared them with CTat. and concluded that though spoken CKar. is similar to CTat. in their respective locations, it is not the identical, see Jankowski (2003a: 115-116).

40 According to Adamczuk (2003: 65, 70, 72), only 24 Lithuanian Karaims spoke Karaim in their households, even though 69 people claimed that they were able to speak it. It is noteworthy that 183 Karaims declared Karaim as their mother tongue.
been organized annually. The Crimean community, though more numerous, lost the ability to speak Crimean Karaim and shifted to Russian. At the turn of the twentieth century Radloff (1896: xii) observed that the Crimean Karaims were as fluent in Russian as in their Turkic vernacular and used the latter only in their households. Approximately fifty years later Prik observed that only a few Karaims were using their native tongue. According to her study, the language ability of the younger generation were limited, as they were educated in Russian schools and universities and preferred to speak Russian. It were only the elders who spoke among themselves in Karaim (Prik 1976: 6). From recent research conducted by Jankowski (2004a: 87-88) we learn that there still are a few people who have some knowledge of Crimean Karaim and that they consider it as a separate language, yet the linguistic material they provided is influenced by respective dialects of Crimean Tatar in some cases. None of them uses Crimean Karaim as the means of communication.

2.4 LITERATURE

Throughout the centuries Hebrew was the literary language of Karaims. In the Crimea the focus of their literary activity was biblical exegesis and halakhah, especially legal issues related to subjects such as the calendar or ritual slaughter (Akhiezer 2003: 743). The literature written in Crimean Karaim is not opulent. The first scholarly research which aimed at describing Karaim literature was performed by Poznanski (1910, 1913, 1916, 1918). Later papers of Zajączkowski (1926), Shapira (2003a) and Walfish (2003) are largely based on his articles.

To the best of our knowledge, Karaims began to use the language of their everyday communication for literary purposes a few centuries after their appearance in the Crimea. The

41 For further information on this subject, see Csató (2007: 207–230) and various texts in the Karaim magazine Awazymyz (2006, 2008, 2009).
42 Poznanski, who was not a Turkologist, was unable to classify the language of works written in Turkic. He described it as tatarisch or karäisch-tatarisch and could not make any distinction between western and eastern dialects of Karaim. Various scholars employed various terms for the language of these works such as Crimean dialect of Karaim (Zajączkowski 2003, Prik 1976), Judeo-Karaim Turkic, Judeo-Turkic (Shapira 2003), Judeo-Tatar (Walfish 2003, Sklare 2003). The language of the pre-nineteenth century Karaim literary works should be described as Karaim. On the other hand, the works from the nineteenth century and later which are available to us should be regarded as written in a mix language representing features of both Crimean Tatar and Crimean Turkish with some Karaim features. It was not a standardized language, thus its properties must have differed from one work to another, depending on the origin of the author and the local variety of the language. For further details, see e.g. Jankowski (2003a: 117-120). Further study is required to make a detailed description of the language of literary output of the Crimean Karaims. For the purpose of this study we shall refer to the language of the post-eighteenth century literature of the Crimean Karaims using a general term ‘Turkic’.
first written evidence of the literary activity of Karaims in their Crimean dialect of Turkic dates back to the middle of the seventeenth century. This material comprises various texts such as letters, notes, poems and glosses, as attested by Shapira (2003a: 692). The article of Shapira, though very informative, is misleading in the matter of the language of the Crimean Karaims. Shapira consequently refuses to recognize Crimean Karaim as the language of the literary works written by Karaims in the Peninsula. He claims that the texts composed in the Crimea in the seventeenth-eighteenth centuries were merely copies of texts written in Galicia, Volhynia or Lithuania (Shapira 2003a: 692). He provides a translation of Nehemiah written in mid-seventeenth century copied by a Karaim from Lutsk for another Lutsk resident as an example. Also, all publishing activities of the first Karaite printing house set in Chufut Qale in 1730s, such as the printed edition of Meqabbeņ Niddeņei Yisra’el (Trk. Meqabbeç) from 1734 edited by Sulimowicz (1972) and the Bible translation edited by Jankowski (1997), are attributed to the western dialects of Karaim by Shapira (2003a: 692-693). His claims were rejected by Jankowski (2008: 165-167) and Aqtay (2009: 25).

There is scarcely any printed material from the eighteenth century and earlier. However, the first half of the nineteenth century is called “the golden age” of the Crimean Karaims. The bloom of their literary activity in Hebrew and in their Turkic vernacular began with the resetting of the Karaim printing house in 1825. According to Poznanski (1910: 111), in the 1830s and 1840s an intensified endeavor was undertaken to publish the Karaim scholars’ works which had been kept in the manuscripts as well as to make reprints of rare books so they would be accessible to a wider public. Below we make an attempt to present original works of Crimean Karaim writers composed in their Crimean Turkic vernacular in the chronological order.

43 Zajączkowski (1926: 8, 1961:89) wrongly argued that the first known Crimean Karaim literary work had been published already in 1528-1529 in Venice. He misinterpreted Poznanski’s article (1913-14: 224) in which Poznanski mentioned the existence of a printed book which contained translations of Karaim prayers, among which one had a refrain written in a language described by Poznanski as tatarisch (identified by Aqtay (2009: 20) as Crimean Turkish) and the stanzas in New Greek. For a more elaborate argument see Aqtay (2009: 19-20).
44 See also Poznanski (1913: 37-39).
45 Poznanski (1913: 39-40) attested that on pages 13-18; in the second part of this book, there was eine tatarische Übersetzung mancher betreffender Prosastücke für den Versöhnungstag ‘a Tatar translation of some prose pieces for the Day of Atonement’ entitled Targum Selihot. He enclosed the first two lines of this text written in the Hebrew alphabet (here in our transcription into the Latin script): Ha-Šem Tañrımıznıñdır ol rahimler de ol boşatlıqlar ki tanıdıq añar. Da eşitmedik sözine ha-Šem tañrımıznıñ yürüme töreleri bilen ki berdi aldımızga qoli bilen qulları ol navilerniñ (Daniel 9:9-10 ‘To the Lord, our God, belong mercy and forgiveness, for we have rebelled against him, and have not obeyed the voice of the Lord, our God, by following his laws, which he set before us by his servants the prophets.’).
46 Shapira claims that Sulimowicz attributed this text to “Crimean Tatar close to Karaim”, whereas Sulimowicz repeatedly referred to it as written in Crimean Karaim (Sulimowicz 1972a: 37-56). Moreover, the title of his article is “The lexical material of the Crimean Karaim language monument”.
47 See section above 2.3 “Language.”
The first known Crimean Karaim literary work of this time written in Turkic is Ṣuf Devash (Çuf Devaş, Balmuñ solaği). It was written by Mordecai ben Solomon Kazaz from Chuñut Qale (Poznanski 1913: 44, 1918: 76) and printed in Gözleve in 1835. According to Shapira (2003a: 695), it comprises piyyutim (poems performed during religious services) and translated stories. Zajączkowski (1926: 10) paraphrased Poznanski’s article and described Ṣuf Devash (Çuf Devaş) as a work combined of three separate parts, the first one, which apparently is a piyyut, was described as religious poems for every week of the year (21 leaves), the second entitled Ṭuv ṭa’am is a short catechism (13 leaves), the third entitled Meshalim u-ma’asıyot consist of various didactic stories of non-Jewish origin (34 leaves). Moreover, some copies of this work comprise the story of Hannah and her seven sons. A subsequent work by Kazaz, entitled Adam oğlı, was allegedly printed in 1841. Both of these works were copied into the mejuma edited by Aqtay (2009: 224-294, 102-113, respectively).

At the same time the printing house in Gözleve published a number of translations of Hebrew texts. Poznanski discussed a work by Isaac ben Solomon Lutski from Chuñut Qale (1755-1826) entitled Pinnat Yikrat. It was printed in Gözleve in 1840 (Poznanski 1913: 44, Walfish 2003: 938). It is a translation of the Ten Commandments of Karaism, written in Hebrew and Turkic. The book also comprises a translation of Simḥah Babovich’s correspondence from 1829 and 1830. Another work from this period is a translation of Joseph Solomon Lutski’s Iggeret Teshu’at Yisra’el prepared by Abraham Firkovich. It was published together with its Hebrew original (Poznanski 1913: 42).

A year later the most voluminous and significant work of Gözleve’s printers, namely the translation of the Pentateuch entitled Sefer Targum Torah bi-leshon Ṭaṭar, was published in four volumes (Shapira 2003a: 696, Walfish 2003: 936). It was sponsored by Mordecai Tirishqan, a rich merchant and a resident of Gözleve. The text of the Bible was based on older translations, which had been perserved in manuscripts, and probably also on the version kept in manuscript in the Cambridge University Library. At the same time there appeared a work by Jacob ben Abraham Firkovich (d. 1866) entitled Nesihet adam evladına ve yahud tefillast, which consisted of rhymed admonition and private prayers (Poznanski 1913: 44, Walfish 2003: 939). Further publishings in Gözleve were works by Abraham ben Joseph Solomon Lutski, such as Mishlei musar (Zajączkowski 1926: 11, Walfish 2003: 939), which consists

---

48 According to Zajączkowski 94 leaves. Probably a printing mistake.
49 For more information on Ṣuf Devash (Çuf Devaş) see Aqtay (2009: 61-62).
50 Shapira (2003a: 969) attributed this work to Joseph Solomon Lutski.
51 Aqtay (2009: 24) argued that it was translated into Turkish.
52 For more detailed information on Abraham Lutski, see section 3.2.1 “The author of the translation”.

21
of 16 didactic stories translated from different languages into Turkic (Poznanski 1913: 43). Shapshal (1918: 7) mentioned another work of Lutski written in the 1840s, which remained unpublished, namely a play entitled Shaul Khan ‘King Saul’. Apparently, it was the title under which the translation of the drama Melukhat Sha’ul was known among the Crimean Karaims.⁵³ Concurrently, another immigrant from Eastern Europe, Joseph ben Mordecai Sultanski, wrote biblical dramas Ahab and Izebel (Shapira 2003a: 698).⁵⁴

In the second half of the nineteenth century literary works of the Crimean Karaims in Turkic were published at greater intervals and at various locations, mostly outside the Crimea.⁵⁵ A collection of nineteen poems by Elijah Kazaz (born in 1831) was printed first under the title Shirim aḥadim in 1857. Then, in 1910 a more bulky volume of his poems was published under the title Yeled sha’ashu’im in Odessa. It consisted of sixty-six poems, nineteen of which were taken from the earlier edition (Poznanski 1910: 114, Walfish 2003: 939, 944). Elijah Kazaz is also known as the author of didactic works and translations from French literature as well as Le-regel ha-yeladim (printed in Odessa in 1869). The latter consisted of a text book in Turkic, a chrestomathy and a Hebrew-Turkic glossary (Poznanski 1913: 43).⁵⁶ Furthermore, we should mention writings of Joseph Erak, namely dramas and translations of Russian poems, which were published in 1868 and 1888, and by Radloff in 1896 (Shapira 2003a: 698, Shapshal 1918: 8). In the same year there appeared a work by Abraham Firkovich entitled Qeṭoret ṭamid (printed in Odessa), which comprised four pages of Hebrew prayers with a translation into Turkic. The translation might have been prepared by Moses ben Jacob Firkovich (Poznanski 1913: 45).

At the turn of the twentieth century several Karaim books were published in Russia. Samuel Pigit’s (born in Chufut Qale, 1849) Iggeret Niddehei Shemu’el was published in St. Petersburg in 1894. It included a collection of sermons, laments, elegies and poems, of which the sermons and the laments were written in Turkic (Poznanski 1910: 115-116). In Pigit’s later work in Hebrew entitled Davar davur (Warsaw, 1904), there was also a section written in Turkic. It was entitled Ve-davar be-‘itto and amongst other works it comprised sermons

⁵³ Shapshal referred to the author of this play by his penname, i.e. Aben Yashar.
⁵⁴ This work is mentioned neither by Poznanski (1913, 1918) nor by Walfish (2003), therefore most probably it was never published. Shapshal (1918: 7) referred to another drama by Sultanski, entitled Esther, also unpublished.
⁵⁵ According to Walfish (2003: 928), the printing house in Gözleve terminated the publishing activity after 1867, therefore Karaims began to use Rabbanite presses, i.a. in Vilna and Odessa.
⁵⁶ The language of these works (except for Le-regel ha-yeladim) is unknown to us. Poznanski (1910, 1913) did not comment on the nature of the language, however his remarks concerning the meter, rhyme and style of the poems suggest Hebrew as he did not know Turkic languages. Nevertheless, Shapira (2003a: 698) described the language used by Kazaz as literary Crimean Tatar. More detailed research is required on this matter.
along with their translation into Hebrew and Russian (Poznanski 1910: 116, 1913: 42). Moreover, two songs by the same author appeared in Караимская Жизнь in 1911, namely Фукаренынъ тюркюсы (Fuqareniñ türküsi) and Зенгинынъ тюркюсы (Zenginiñ türküsi) (Poznanski 1913: 47). At the same time A. Levi’s Ахыръ Зэманъ (Ahır Zeman) was published in Petersburg (Zajączkowski 1926: 12). This was a popular comedy about everyday life of Karaims and it was staged in many Crimean Karaim communities. Apparently, it was still played at the beginning of the twentieth century. A year earlier R. S. Kefeli collected 500 Crimean Karaim proverbs in the book entitled Atalar sözi and published them in St. Petersburg (Shapshal 1918: 14, Walfish 2003: 944). Lastly, we should mention Aaron Qatıq, an important Crimean Karaim writer, renowned mainly because of two of his plays Ени яка эски тон (Yeni yaqa eski ton), which was printed in St. Petersburg in 1911, and Jaddes, printed in Gözleve in 1919 (Zajączkowski 1926: 13).

Towards the end of his article, Zajączkowski (1926: 14) stated that the printed literary output of Karaims is in fact modest, among other reasons because of the limited number of potential readers as well as the lack of funds. Hence the majority of literature in Karaim remained unpublished. Therefore, while examining this issue, one should not overlook the literature compiled in Crimean Karaim mejumas, that is manuscripts written in Hebrew letters in Turkic. They were kept and treasured by almost every Karaim family till the beginning of the twentieth century. These handwritten books comprised works of folk literature such as tales, songs, riddles and proverbs (on the contents of hitherto published mejumas see below) and their authors remained anonymous by and large. As Kokenaj (1933: 16) attested, beside works of local Karaim origin, on the pages of mejumas there occur literary works which are known among other Turkic speaking nations, mostly Crimean Tatars. A good example is the tale of Aşıq Qarip, which occurred in all three hitherto published mejumas. It is also known from Turkish, Azerbaijani, Uzbek, Turkmen and Krymchak literature. Mejumas, once very

57 Poznanski (1913:46) emphasized that he did not actually see the book himself and only referred to an article published in Караимская Жизнь in 1911 (2nd issue, pp. 40-44).
58 Ibidem. While paraphrasing Poznanski, Zającowski (1926: 13) argued that the play was still staged in the 1920s, he ignored the fact that the article in Караимская Жизнь, on which Poznanski based his knowledge about the play, had been published fifteen years before Zającowski’s article. This and other mistakes made by Zającowski makes a scholar even more careful while reading his works.
59 Shapshal emphasized that it is hard to determine the origin of folk literature as it is formed by various anonymous authors. Nevertheless, he claimed that the proverbs gathered by Kefeli were the heritage of Karaims. Kokenaj (1933: 14) claimed that Kefeli, after completing the above-mentioned book, gathered two thousands more proverbs, which, unfortunately, were never published.
60 According to Radloff (1896: xvii), at the turn of the twentieth century, mejumas were only read by the elders, the younger generations underestimated them and preferred to read Russian literature.
61 For a comparison of Crimean Karaim version of Aşıq Qarip with its counterparts in Krymchak, Turkish and Azerbaijani, see Aqtay (2009: 53-55).
popular among the Crimean Karaims, lost their importance in the twentieth century, which was partly due to the prevalence of printed books and the shift to Russian of Crimean Karaims and partly due to the diminishing interest of Karaims in their literary heritage. The *mejumas* were forgotten, given away or sold to any potential buyer (Szyszman 2005: 119).62

The first scholar who published a *mejuma* was Radloff (1888, 1896). However, the scholar did not present a complete manuscript. Instead, he selected some parts of one *mejuma* and a few fragments from the other ones and compiled them together with literary works by Joseph Erak. Radloff published the original text in block Hebrew letters and added a part of it in a Cyrillic transcription, however it was not a fully-fledged critical edition.63 Radloff was not an expert in Crimean Karaim, therefore his transcription should be always compared with the text in Hebrew letters.64 The 1896 edition was recently published in Latin script by Çulha (2010c). It contains a transcription of pp. 1-240 in Cyrillic65 as well as a text of the entire *mejuma* in Hebrew script, pp. 1-524. Çulha, who is a scholar specializing in Karaim, was able to avoid the mistakes of her predecessor.66 During the twentieth century no scholar continued the work started by Radloff.67 Presently, there appeared two critical editions of *mejumas*, the first one of Joseph Qılcı’s *mejuma* prepared by Aqtay in 2009 and the second one of Qatıq’s *mejuma* by Çulha in 2010. Both publications contain a transcription with comprehensive footnotes and indexes of lexical material, moreover, Aqtay provided a linguistic analysis.68 Both manuscripts comprise a rich collection of folk literature from the Crimea, such as *türkü*, *mani* and various stories, such as the tale of *Aşıq Qarip* or *Tenbel oğlannıñ meselesi*69. Many songs and poems which appeared in Radloff’s edition reoccur in Qılcı’s and Qatıq’s

---

62 The number of extant *mejumas* is unknown. According to Jankowski (2005: 146), there should be a few dozens of manuscripts of this type among Kokenaj’s collection in the Library of Lithuanian Academy of Sciences. Moreover, there remained several *mejumas* in kenesa in Eupatoria (former Gözleve). It is probable that there is also one in the library in Bahçeşaray (Sklare 2003: 910).

63 The first review of Radloff’s work was published by Samoilovich in 1917.

64 In the preface to the seventh volume of Proben der Volkslitteratur der Nördlichen Türkischen Stämme, Radloff argued that Crimean Karaim did not differ from Crimean Tatar. However, it is probable that Radloff did not collect the material himself, hence he could not properly evaluate the spoken language of local Karaim communities, see Jankowski (2003a: 110). Moreover, Radloff emphasized that Karaim *mejumas* were unvocalized, therefore he largely based his transcription into Cyrillic on the pronunciation of two acquainted Karaims, namely Firkovich and J. Erak (Radloff 1896: xviii).

65 That is the first part of Radloff’s seventh volume that includes CTat. texts from Bahçeşaray, Caffa, Gözleve etc.

66 By and large the transcription of Radloff is thorough. However, there are important differences between Radloff’s and Çulha’s transcription. For example, a word spelled as *dyrhwny* is transcribed by Radloff (1896: 257) as derune, whereas Çulha (2010c: 260) transcribed it as derhum.

67 Basic information on the subject in provided in the articles by Shapshal (1918) and Kokenaj (1933). One song from the Kefeli’s *mejuma* appeared in Prik (1976: 176-177). Moreover, some fragments taken from *mejumas* were published by Kefeli in 2002.

68 Çulha published a separate study on the grammar of Crimean Karaim in the same year, see Çulha (2010a).

Among ten folk songs present in the *mejuma* of Samuel Kohen, which is the subject of our study, as many as seven also occur in the above-mentioned manuscripts.

---

70 For the comparison of the contents, see Aqtay (2009: 55-61) and Çulha (2010b: 13-19).
3 THE MEJUMA OF SAMUEL KOHEN

3.1 DESCRIPTION OF THE MANUSCRIPT

The original manuscript of Samuel Kohen’s mejuma, No. VI-3/22, is kept in the Crimea. We based our research on a photocopy made by Henryk Jankowski during his visit to the peninsula. The photocopy is of high quality, which allows us to draw the following conclusions. The manuscript is preserved in good condition, the corners of the binding are ragged but the paper inside is intact with minor brownish discolorations caused by the lapse of time. The manuscript consists of one hundred twenty folios, of which sixty-nine are written in brown ink. Folios are numbered in ascending order from 1 to 65, then from 101 to 117. The text on folio 54a was written on folio 52b by mistake but the copyist discovered his mistake and marked it by crossing out the whole folio. There is a gap between folios 65 and 101 as well as after folio 104. Moreover, folios 101b and 107b contain notes in Russian and in Karaim, respectively. They do not contain any material relevant to the manuscript. Furthermore, there are various writings on the endpapers which confirm that the owner of the mejuma was Samuel Kohen, son of Rabbi.

The pagination is made in Arabic numbers (European style). It is not possible to determine whether Kohen’s mejuma is paginated by the copyist or by another hand. The same color of ink is used both in the pagination and in the main text. However, no Arabic numbers appear in the main body of the text, hence we have no basis for comparison. We should note that numbers from 1 to 62 are written in ink, whereas the following ones in pencil. Nevertheless, the same hand used both tools (digits have the same writing style). Each folio is numbered. We used additional numeration in order to distinguish recto from verso. Consequently, each recto is marked with the letter ‘a’ and each verso with the letter ‘b’, e.g. 1a, 1b, 2a etc. The catchwords are placed in the left lower corner of each folio. We should emphasize that the copyist pays a lot of attention to the neatness and aesthetics of the text. His writing is regular, cross-outs and corrections are rare. Margins are distinct. At first, the copyist draws a rectangle with a pencil on each folio and then he writes a text inside of it. This way it is easier for him to leave the margins blank. There are 22 to 25 lines of text on
every folio. Each line is filled to the end. If a word doesn’t finish at the end of a line and there is not enough space for another one, a horizontal line is drawn till the end of a line.

Folios from 1a to 62b consist of a translation of the drama *Melukhat Sha’ul*. The play is followed by ten folk songs called *türkü*. They appear on folios 63a to 65a and then on folios 101a to 104b. Moreover, the first eight lines of a story called *Aşıq Qarip* occur on folio 65b. The way of copying of the drama differs from the remaining part of the text. The former is written without division into sentences. Rare songs, which occur in the drama, are also written in a continuous manner, analogically to the prose text. On the other hand, *türkü* songs are written in a way which reflects visual characteristics of a poem. Each line is written separately. Each stanza is followed by a blank line or a centrally written word, which is repeated after each stanza.

The *mejuma* of Samuel, son of rabbi Kohen was copied in the second half of the 19th century. The first line of a colophon on folio 62b reads ‘Ani katavti. Şemu’el ha-maskil ha-balur Kohen R. oğlu. ‘I wrote (this). Samuel, a young educated man, son of rabbi Kohen’. In the second one we read *senesinde yazgəmdır bu tiyatırni* ‘I wrote this theatre play in the year’. The year 1876 was added later before the second line, whereas the year 1875 was put beneath it, both dates were written in the same grey pencil by the same hand. Below, there is another note in blue pencil by another hand, which reads *şana 1876 yom d Noyabr* 24 kabul ėttim ‘I received (this) in the year 1876, Wednesday, 24 November’, this is the date of acceptance of the manuscript. Thus, we may draw conclusion that the manuscript was most probably written in 1876, yet the year 1875 is also possible. The following fourteen folios, after folio 62b, were written afterwards. Folio 103a is marked with the date 1875 mart 21 yom ğ, ‘21 March 1875, Tuesday’. This is most probably the date of death of Berakha Poyraz, a fact which we learn from a note that follows: *Beraḵa Aqam Poyraz geçindiginde çığa türkü* ‘Song written when my uncle Berakha Poyraz passed away’. Moreover, on the last folio of the manuscript the noted date is *Dekabr 30, 1879* ‘30 December 1879’. Curiously enough, in these dates the word ‘year’ is given in Hebrew as well as the word ‘day’, yet the names of months are loanwords from Russian. The copyist uses a typical Hebrew formula *Ani katavti* ‘I wrote’ in the colophon. He describes himself as *ha-maskil* ‘educated’. Based on the good readability of the manuscript, we can recognize this statement as true and conclude that he was well-educated, because his handwriting is regular and unhesitant. We are not able to determine

---

71 The following description is devoted solely to the copyist of the drama. The author of the translation, Abraham ben Yashar Lutski, is never mentioned in the *mejuma* of Samuel, son of rabbi Kohen, therefore we do not refer to him in this section. For information on the translator of the drama, see section 3.2.1 “The author of the translation”.
which of the spelling mistakes stem from the copyist and which had been made by the author of the translation himself. Nonetheless, we may conclude that the copyist must have had a good command of Turkic and Hebrew. The Hebrew words are written faultlessly, yet the mistakes in Turkic words occur on every page. However, while reading the text one may notice that these mistakes stem from the fatigue of the copyist rather than from his lack of knowledge of orthography. We can conclude this from the fact that on some folios as many as five or six spelling mistakes occur, while on the next folios the respective words are written correctly. Nonetheless, the copyist had limited knowledge of Arabic and Persian. He had a difficulty writing words from these languages. He had a particular problem with putting ayn correctly in a word. For example in the word züriyet (3a, 3b, 10a etc.) the letter ayn is put after the letter resh or after yod, sometimes ayn is replaced with alef. Similar irregularities occur in other Arabic and Persian words. We should duly note that the difficulty in spelling of these words is applicable to the majority of Karaim mejumas, thus we can attribute this to some kind of Karaim tradition.

3.1.2 Vocalization

An overwhelming majority of the text is unvocalized. The vowels are marked in an irregular manner with alef (both a and e in every position), vav (o, u, ö, ü), yod (e, i, i). Additionally ayn is used to denote a and e in loanwords. On average, on each folio only two or three words are provided with diacritical signs. Moreover, words which are vocalized on one folio, are written without diacritical signs in other parts of the text. The copyist places the vocalization mainly to distinguish whether the relevant word should be read with a front vowel e or back vowel a. In the majority of cases only the first syllable is vocalized. The copyist places šere (rarely segol) in the first syllable in order to indicate that it should be read as e, e.g. ר"פ יere (2b) ‘to a place’, ר"ת ceza (5a) ‘penalty’, ר"ג evge (9b) ‘to a house’, ר"י erim (14b) ‘my husband’, ר"ג serı (28a) ‘head of’. Analogically, he places patah or kamas in the first syllable to indicate that it should be read as a, e.g. פ"ני saşırıms (1b) ‘puzzled’, פ"נ sakın (ol-) (6a) ‘to dwell’, פ"נ anda (6b) ‘in a moment’, פ"נ amin (17a) ‘amen’. There are a few examples of using patah to indicate the front vowel e in the first syllable, e.g. פ"כ def (et-) (10b) ‘to chase away’. We should note that this spelling of the vowel e is very rare

72 Once again we should emphasize that the spelling mistakes in Arabic and Persian words may stem from the author of the translation, Abraham ben Yashar Lutski. However, if the copyist had a better command of these languages he would have been able to correct the spelling mistakes of the translator.

73 The same hesitancy in spelling of Arabic and Persian loanwords was also observed by Aqtay (2009: 28).

74 The word an ‘moment’ is mistakenly spelled with ayn throughout the text.
in the word-initial position. Moreover, there are examples of using sere to indicate e in non-first syllables, e.g. nalet (é-t-) (3a) ‘to curse’ and tazelediñ (4a) ‘you renewed’.

In non-first syllables the reading of pataḥ depends on the environment of the vowel it denotes. Sulimowicz (1972a: 42) claimed that pataḥ in Crimean Karaim texts was used in non-first syllables to indicate a after syllables with back vowels as well as to indicate ă after syllables with front vowels. This claim was refuted by Jankowski (1994: 111). He argued that Crimean Karaim preserved the front-back opposition, thus words with a front vowel in the first syllable should have front vowels in successive syllables, too. Moreover, according to the Karaite tradition, the reading of pataḥ and segol was identical, contrary to the tradition of the Rabbanites who distinguished one from another. Therefore, pataḥ in non-first syllables should be read either as the back vowel a or as the open-front vowel ā (as opposed to ă suggested by Sulimowicz).

Here, in non-first syllables, not only pataḥ but also kamaṣ is used to indicate that the vowel should be read as either a, e.g. samaran (ur-) (8a) ‘to slap in the face’, or ā, e.g. teșekkür (7b) ‘thanks’, where e is spelled with segol in the first syllable and ā with kamaṣ in the second syllable; bilekleri (10b) ‘his wrists’, where ā is spelled with pataḥ in the second syllable; öte beri (21b) ‘various things’, where ā is spelled with kamaṣ in the second syllable of öte and e with sere in the first syllable of beri. 76

75 We did not indicate the vowel ā in our transcription of the mejuma due to the fact that only a few words are spelled with diacritic marks. Consequently, we were unable to distinguish ă from e in the rest of the text. Thus, we used the vowel e to indicate both ā and e.

76 This way of spelling of Crimean Karaim words was also corroborated by Németh (2010: 11). Nevertheless, the material he presented sheds more light on the spelling of Troki and Lutsk-Halicz dialects of Karaim.

77 That is true only for the roots of words, e.g. only ferah in ferahlıqları (6) and only ceza in cezalar (3) are vocalized.

The majority of vocalized words have diacritic marks only in the first syllable, in some cases also in the second syllable. Nevertheless, there are some words which are fully vocalized, mainly Arabic, Persian and Hebrew loanwords, e.g. Ameleq (1a) ‘Amaleq’, agqbetiñi (3a) ‘its endACC’, Golyat (18a) ‘Goliath’. Curiously enough, none of the words borrowed from Russian is vocalized. It may point to a fact that these words were familiar to the Crimean Karaims. On the contrary, only one of loanwords derived from Greek is vocalized, namely tirempeta (24b) ‘trumpet’.

75 We did not indicate the vowel ā in our transcription of the mejuma due to the fact that only a few words are spelled with diacritic marks. Consequently, we were unable to distinguish ă from e in the rest of the text. Thus, we used the vowel e to indicate both ā and e.

76 This way of spelling of Crimean Karaim words was also corroborated by Németh (2010: 11). Nevertheless, the material he presented sheds more light on the spelling of Troki and Lutsk-Halicz dialects of Karaim.

77 That is true only for the roots of words, e.g. only ferah in ferahlıqları (6) and only ceza in cezalar (3) are vocalized.
3.2 THE CONTENTS OF THE MEJUMA

3.2.1 THE AUTHOR OF THE TRANSLATION

The manuscript begins with a drama in six acts. It is a translation from Hebrew of a maskilic drama *Melukhat Sha’ul* made by Abraham ben YaSHaR Lutski (educated in Istanbul). This translation is mentioned by Shapira (2003a: 698) in his article devoted to the literature of the East European Karaites. Abraham Lutski (1793 Lutsk -1855 Gözleve) was a son of Joseph Solomon Lutski (1768-1844) who was a brother-in-law of Abraham Firkovich, one of the most famous Karaim scholars of nineteenth century. Both of them were intellectuals, prominent writers and leaders of the Crimean Karaim community. Lutski and his son migrated from Lutsk in the first half of nineteenth century together with David Kukizow and Mordecai Sultanski in search for better financial and intellectual prospects and started to lead their less educated Crimean brethren (Shapira 2003a: 694). Soon after they started to publish in a Karaim printing house in Gözleve (Eupatoria) which was reestablished in 1825. Among the publications were original works of Karaim writers, writings dedicated to history, such as *Iggeret Teshu’at Yisra’el* by Joseph Solomon Lutski (published in 1840) as well as an edition of Pentateuch (published in 1840) and a Karaim translation of the Bible (published in 1841-1842).

Abraham Lutski followed the footsteps of his father, who provided him with the traditional Karaim education. He continued education on his own and studied Turkish, Persian, Arabic, Greek, Italian, Spanish and Russian as well as Talmud and works of Rabbinic classics of Hebrew literature. At the same time Abraham Lutski involved in various commercial activities which secured him financially. According to El’jaševič this was why he remained independent in his opinions and actions of the ignorant and influential members of Crimean Karaim community. When Abraham Lutski returned from Istanbul to Gözleve

---

78 Harviainen (2003c: 879). Due diligence is required of a scholar who examines the figures of father and son, as they were confused with one another in the past. Probably due to the fact that they were both *ḥazzan’s* in Gözleve in the first half of the 19th century, as well as active Karaim writers and poets of the time. Zajączkowski (1961: 87) described Aben Yashar (which was Abraham Lutski’s penname, see Poznanski (1913: 44)) as the one who met Mickiewicz during his journey to the Crimea, whereas it was the father who met the famous Polish poet (Shapshal, 1932-1934: 4). He probably copied the Shapshal’s mistake (1932-1934: 4) who claimed that Joseph Solomon Lutski was born in 1770 and died in 1855 (the latter being the date of death of his son). The same mistake was also made by Włodzimierz Zajączkowski (1973: 512-513).

79 Joseph Solomon Lutski with his son migrated to the Crimea in 1802 (Zajączkowski 1972: 512-513), whereas Abraham Firkovich in 1822 (Harviainen 2003c: 878).

80 For a comprehensive list of Karaim printing in Gözleve, see Walfish (2003: 934-940).

81 This statement of El’jaševič is clearly pointed at Simḥah Babovich, the richest and the most powerful Karaim in Gözleve.
(Eupatoria), he was offered a position of the new hakham. Miller (1993: 45) stated that Abraham Lutski declined this prestigious appointment because of his close relations with Simḥah Babovich who was about to become head of the Karaim Spiritual Consistory and therefore the new hakham (a position which denoted the administrative leader at that time). As Babovich could hardly be considered a scholar of the Karaim law and could not surpass the educated Lutski, the latter simply refused to come into conflict with his powerful and financially supportive friend. Therefore Lutski assumed a less prominent position of ḥazzan, the chief prayer leader (Miller 1993: 46). Soon after Lutski devoted himself to educational activities. He opened his own independent school (called among Karaims midrash). Through the years, Lutski’s school became a respected educational establishment, where students were taught biblical Hebrew, theology, philosophy and classical Hebrew literature. Many fine Karaims graduated from Lutski’s school, such as a scholar and a poet Elijah Kazaz (El’jaševič 1993: 125-126).

Abraham Lutski wrote many important works among which three were published in Gözleve. The first one, Shivhei todah (published in 1833) is a collection of prayers and hymns. It was written together with his father, Abraham Firkovich and Mordecai Kazaz. The second one, Iggeret zug ve-nifrad (published in 1837) was devoted to the biblical law halakhah. The last one, Mishlei musar, consisted of moralistic tales (among them also Ivan Krylov’s) translated from many languages into Karaim. According to El’jaševič (1993: 126), they were learned by heart in contemporary Karaim parish schools. This translation was mistakenly attributed by Dan Shapira (2003a: 696) to his father Joseph Solomon Lutski whereas Walfish (2003: 939) indicates Abraham Lutski as the author. According to the best of our knowledge, the rest of Lutski’s works remained unpublished, including the translation of Melukhat Sha’ul which apparently was only copied in Karaim manuscripts. We can only guess the source from which Lutski obtained the original drama. He might have gained access to Melukhat Sha’ul during his years in Istanbul, where he studied the literature of the Jewish provenance. It is noteworthy that both Karaims in Istanbul and in the Crimea were familiar

82 Lutski’s stay in Istanbul is confirmed by Danon (1925: 352). Unfortunately, the scholar did not provide any details concerning this visit.
83 We based our list on the bibliography of printed Karaite works compiled by Walfish (2003), as well on Poznanski (1913, 1918). Two of them were mentioned by El’jaševič (1993: 126), namely Iggeret zug ve-nifrad and Mishlei musar. Poznanski (1913) also attributed Mishlei musar to Abraham Lutski. Zajączkowski (1926: 11) praised high didactic value of this work Mishlei musar, nevertheless he claimed that the author of this work was unknown. In 2004 another of Abraham Lutski’s works was published, namely Sefer Shoshanim Edut le-ʾAsaf (edited by Joseph ben Obadiah Algamil, published in Ashdod by Mekhon Tiʾeret Yosef).
84 See Poznanski (1918: 72).
85 See Poznanski (1918: 82).
with Rabbinic literature, this fact is reflected in the style of their correspondence written in Hebrew at the turn of the eighteenth and the nineteenth centuries (Mann 1972: 341).

3.2.2 THE PLOT OF *MELUKHAT SHA’UL*

The drama *Melukhat Sha’ul* is based on biblical events which cover the period from the saint war against the Amalekites and the rejection of Saul, that is from the fifteenth chapter of The First Book of Samuel, until the thirty-first chapter of this book, that is till the death of king Saul on Mount Gilboa. The author of the play approached the above-mentioned period of the biblical history in his own specific and original way, from time to time straying from the story in Bible. While reading the play one is under an impression that the author wanted to demonstrate first and foremost the figures of king Saul, David, and Jonathan as ordinary human beings rather than as unapproachable biblical figures. Therefore, the characters frequently deliver long monologues, the main aim of which is to express the feelings of a character and to disclose motives of his action.

The main thread of the play is the story of the stormy relationship between Saul and David. King Saul could not come to terms with the fact that he had been rejected by the God of Israel after disobeying his orders. He was ordered to destroy the tribe of Amalekites completely, yet he showed mercy to them. Soon afterwards the prophet Samuel came to him and predicted that Saul would cease to be king over Israel because he had lost the favor of God. Consequently, the king lost the peace of mind and started to fall into madness. David was brought to his court to sing and play the violin for the king to ease his pain. The sweet melodies of David cured the illness of Saul. What is more, David gained the favor of the king’s children. Jonathan became David’s dearest friend and Michal fell in love with David and became his wife. However, after David’s victorious battle against the Philistines and killing Goliath the king began to envy him. Saul concluded that his place in the eyes of God had been taken by David. Therefore, he decided to kill the boy. As a result David was forced to run away from the king’s palace and hide in a desert. At the end of the play the story deviates from the last chapter of The First Book of Samuel. When king Saul is dying during a battle against the Philistines, David appears by his side. In his last moments he apologizes to David and calls him his son. He shows that deep at heart he was a decent man and his cruel deeds were induced by God’s sudden rejection.

86 It is also possible that he got it from Abraham Firkovich, a well known bibliophile. We know that in his youth the scholar studied Hebrew literature in Lutsk and looked for guidance from his educated brethren in Halicz, as well as from Jews involved in the Haskalah movement who must have shown him maskilic literature (Shapira 2003b: 8).
The Bible is quite laconic and not much space is dedicated to the description of the biblical figures’ states of mind. In this play it is quite opposite. King Saul is depicted as a person filled with bitterness, desire of revenge and tormented by mixed emotions. On the one hand, as a proud king he cannot accept the fact that he had lost God’s grace and had been rejected as a leader of Israel. As one can imagine he puts blame not on himself but on David. Consequently, he decides to kill him. On the other hand, when coming to terms with his fate, he falls immediately under the spell of David and the sounds of his violin. In such moments he retreats from the idea of murdering David. The author attempted to bring readers closer to the figure of Saul and to show his human side.

We would like to quote a fragment from the drama in our translation in order to show the style, in which the play has been written. The following paragraph demonstrates a dramatic way in which king Saul expresses himself during one of his fits of madness (p. 26b-27a).

‘Saul killed thousands but David ten thousands. Shame on my face, hide quickly. How despicable you have become son of Kish. How dishonorable is your fame. Cursed are the singing women. Hey hell, hell down under. Why didn’t you open your throat to swallow me with these damned and cursed songs? One month has not passed since this abominable (David) has come to the palace of king. I presumed that he would ease my pain but to the contrary. All of the diseases which I have had since I came out of my mother’s womb reappeared. They all pass by me like a lightning, they dwell in me. If this abominable stays one or two days longer, he will be the king of this land, he will be the monarch.’

3.2.3 TÜRKÜ SONGS

In the remaining part of the mejuma ten türkü (Turkish word for ‘a folk song’) have been added. Below we present the list of all songs with respective page numbers. The songs
which do not have a specific title are provided with the text of the first line of türkü put in brackets.

1. [Qalqın ey ehl-i vatan] ‘Stand up countrymen’ (63a),
2. Türkü [Gider iseñ eş olayım] ‘If you go away I shall be by your side’ (63b),
3. Türkü Bağdat ‘The Bagdad song’ (64a),
4. Türkü [Ben seni sevmişim candan] ‘I love you from the bottom of my heart’ (64b),
5. Türkü [Sıra sıra Konstantinler selvisi] ‘The rows of Constantine’s cypress’ (65a),
6. Aşıq Qarip türküsi ‘The song of Aşıq Qarip’ (65b),
7. Sıçannıñ türkisi ‘The song of a mouse’ (101a-101b),
8. Benyamin Turşu’nıñ türkisi ‘The song of Benjamin Turşu’ (102a-102b),
9. Beraha Aqam Poyraz geçindiginde çığa türkü ‘Song written when my uncle Beraha Poyraz passed away’ (103a-103b),
10. Bu da bir türküdür [Yemek içmek bir hoştır] ‘Another song [How pleasant it is to eat]’ (104a),
11. [Qalqın ey ehl-i vatan] ‘Stand up countrymen’ (104b).

Türkü’s are written according to the stanza division, moreover, some of them are organized according to the lines to make reading easier. Others are written without any division. One of türkü which starts with the line Qalqın ey ehl-i vatan, appears in the mejuma twice, on folio 63a and on 104b. Both versions hardly differ from one another. In addition, in Samuel Kohen’s mejuma there are first eight lines of a story called Aşıq Qarip which we can find in Radloff’s, Qılcı’s and Qatq’s mejumas. Unfortunately, because of a very small volume of text making a comparison is hardly possible.

Among the repeating türkü, the one which starts with words Yemek içmek bir hoştır appears in all other three mejumas which were published by now, namely in Radloff, Qılcı and Qatq. Each version of this türkü is slightly different. However, the differences stem from the spelling mistakes of the copyists (e.g. qafesten in Radloff, Qılcı and Kohen and qafesinde in Qatq) rather than from the fact that the copyists adhered to different sources. Lexical, phonological and morphological features are also almost identical. The differences which occur in morphology stem from the lack of the standardized suffixes in the language in which the mejumas were written (e.g. hoştur in Radloff, hoştur in Qılcı, hoşdur in Qatq and hoştur in Kohen). The number of stanzas is different in each version. The shortest one is present in Qatq’s mejuma and has only one and a half stanza. Kohen’s version consists of five stanzas,
of which only three correspond to the versions in Radloff and Qılcı.\(^7\) Qılcı’s version consists of four stanzas, all of which occur in Radloff’s version. Radloff’s version is the longest one, it has six stanzas.

Below we present the stanza, which is present in all four türkü’s in order to show the similarities between the versions.

<table>
<thead>
<tr>
<th>Radloff</th>
<th>Qılcı</th>
</tr>
</thead>
<tbody>
<tr>
<td>Yeyüp içmek bir hoştur</td>
<td>Yemek içmek o bir hoştır</td>
</tr>
<tr>
<td>Yigidiñ boynuna borçdır</td>
<td>Yigitin boynuna borçtur</td>
</tr>
<tr>
<td>Can dedigiñ uçan quştur</td>
<td>Can dedigiñ uçan quşdır</td>
</tr>
<tr>
<td>Quş qafesten uçar bir gün</td>
<td>Quş qafesten uçar bir gün</td>
</tr>
</tbody>
</table>

<table>
<thead>
<tr>
<th>Qatıq</th>
<th>Kohen</th>
</tr>
</thead>
<tbody>
<tr>
<td>Yemek içmek bir hoşdır</td>
<td>Yemek içmek bir hoştır</td>
</tr>
<tr>
<td>Yigitin boynuna borç tur</td>
<td>Yigitin boynuna borç tur</td>
</tr>
<tr>
<td>Can dedigın uçan quştur</td>
<td>Can dedigın uçan quştur</td>
</tr>
<tr>
<td>Quş qafesinde uçar bir gün</td>
<td>Quş qafesten uçar bir gün</td>
</tr>
</tbody>
</table>

3.2.4 COMPARISON OF THE TEXT UNITS IN KOHEN’S MEJUMA WITH THOSE THAT OCCUR IN RADLOFF, QıLCı AND QATıQ MEJUMAS

The table below consists of poems present in Samuel Kohen’s mejuma which also appeared in the other three mejumas. For comparison of works which occurred in Qılcı against Radloff see Aqtay (2009: 55-61), whereas for comparison of Qatıq against Radloff see Çulha (2010b: 13-19).

<table>
<thead>
<tr>
<th>Radloff</th>
<th>Qılcı</th>
<th>Qatıq</th>
<th>Kohen</th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td>1878 senesi İstanbul’da</td>
<td>-</td>
<td>[Qalqın ey ehl-i vatan]</td>
</tr>
<tr>
<td></td>
<td>çekn uçun çiqan türkü</td>
<td>-</td>
<td>63a, 104b</td>
</tr>
<tr>
<td></td>
<td>[qalqın hey ehl-i vetan]</td>
<td>168</td>
<td></td>
</tr>
</tbody>
</table>

\(^7\) The remaining two stanzas should be considered as the mistake of the copyist as they do not contain the three words (\(Ar\ bir gün\)) in the last lines which constitute the main rhyme of this türkü and which occur in each last line of all other stanzas.
<table>
<thead>
<tr>
<th></th>
<th></th>
<th></th>
<th></th>
</tr>
</thead>
<tbody>
<tr>
<td>-</td>
<td>-</td>
<td>Türkü [Ben seni sevmişim candan] 124</td>
<td>Türkü [Ben seni sevmişim candan] 64b</td>
</tr>
<tr>
<td>-</td>
<td>-</td>
<td>Samuel Şişman’ınıñ türküsi [...] sıra sıra Konstantin’iniñ selvisi 100</td>
<td>Türkü [Sıra sıra Konstantinler selvisi] 65a</td>
</tr>
<tr>
<td>Aşıq Qarib ilen Şah Sine’niñ türküsi ve masalsı [Bir vaqt Tevriz degen şeherde] 1-38</td>
<td>Aşıq Qarip’iñıñ meselesi ve türküsi [... bir soqta Aşıq Qarip’iñ yanına ...] 506-626</td>
<td>Aşıq Qarip’iñıñ meselesi ve türküsi [Bir zamanda Tevriz degen şeherde] 25-97</td>
<td>Aşıq Qarip türküsi [Bir zaman ile Tevriz degen şeherde] 65b</td>
</tr>
<tr>
<td>Sıçan Türküsi [...] sıçan delikten baqar ... ] 323-325</td>
<td>-</td>
<td>-</td>
<td>Sıçanın türküsi [Sıçan delikten baqar] 101a-101b</td>
</tr>
</tbody>
</table>
3.3 COMPARISON OF THE TRANSLATION WITH THE ORIGINAL PLAY

3.3.1 MELUKHAT SHA’UL BY JOSEPH HA-EFRATI TROPPLOWITZ

The original drama Melukhat Sha’ul ‘Saul’s Kingdom’ was written by Joseph Ha-Efrati Tropplowitz (1770-1804). He lived in Prussian Silesia, in the town of Tropplowitz. He was known as a talented poet. Many of his poems were published in Measef, an important journal of the time. Nevertheless, the most prominent of his works is the drama Melukhat Sha’ul. The writer was primarily involved in the Measef-group during the First Haskalah Period. The pioneers of this group are considered founders of modern Hebrew literature. They made attempts to bridge the gap between Jewry and modern secular European society. They thought that the language used by Jews was one of the main reasons of an inferior position of Jews in Europe. They argued that the jargon of Rabbinic books, which was the everyday language of Jews, should be replaced with the biblical language. It would enable them to create modern secular Jewish literature which would help to revive intellectual an cultural life of their community. Therefore, Maskilim, i.e. leaders of Haskalah movement, started to study and write in this language (Waxman 1960: 86-87). Melukhat Sha’ul was also written in biblical Hebrew with only a limited number of words typical of the Talmud. The play is considered to be the first original historical drama in Hebrew (Waxman 1960: 129-130). The style of the play is thought to be inspired by Shakespeare, Goethe, Schiller and other important European playwrights. The author was the first to show the psychological insight into the tragedy of the king Saul.

The drama was completed in Prague in 1793 and published in Vienna in 1794. Soon afterwards it was translated into Yiddish and published in 1801 under the title Gedules Dovid un melukhes Shoyel ‘David’s Greatness and Saul’s Kingdom’. This translation was staged during Purimshipl ‘Purim Play’ in towns in Lithuania and Poland (Skolnik 2007: 195).

Unfortunately, we were not able to obtain the first edition of the original play. Therefore, we based our research on later editions, which were published in Cracow in 1821 and in Vienna in 1829.

88 Nowadays Opawica in Poland.
89 For further study we suggest the latest edition of the drama, which was prepared by Gershon Shaked (Jerusalem, 1968).
3.3.2 Description of the Original Play

Both Cracow and Vienna editions of *Melukhat Sha’ul* are complete and have almost identical number of pages.\(^{90}\) They are printed in the Hebrew block script. The main body of the text is preceded by the title page, three panegyrics\(^{91}\) which praise the author and his drama, a dedication for his pupil and a friend Joseph Ratibor (אזכרת אהבה), a preface and an introduction (הקדמה ומבוא הספר) and finally the list of the characters of the drama (*שמות המדברים*). The play itself is divided into six acts. They are respectively marked, e.g. *המערכה הראשונה* ‘the first act’ etc.

The text is meticulously organized. The successive names of chapters are written in a script which is larger, and the stage directions in a script smaller than the main body of the text in order to distinguish them from one another. Moreover, unlike the rest of the text, the stage directions are unvocalized. It is an additional measure to differentiate them from the main text. Scenes are separated by a horizontal line and each new statement of a character as well as the beginning of each stage direction is preceded by a blank line. Each sentence begins on a new line and punctuation marks are used correctly. Songs, which appear in the drama, are written in a smaller script with every line written separately.

The pagination starts on the first page of the first act, the preceding pages are not paginated. Every second page is paginated with Hebrew numbering (i.e. א for 1, ב for 2 etc.). Therefore, we used additional pagination. Numbered pages are marked as 1a, 2a etc., whereas unnumbered ones are marked respectively by letter ‘ב’ as 1b, 2b etc. The Vienna edition from 1829 ends on the page 96b (that is on the page following the page צ). At the end of the play there appears a Hebrew formula *تصم ונשלם* ‘it is completely finished’.

3.3.3 Description of the Translation

The text of the *mejuma* is written with the Hebrew semi-cursive which was widespread among the Crimean Karaims. The translation comprises the complete text of the Hebrew original, except for the final monologue of David which was abridged (pages 90a-95b and most of the page 96a in Vienna edition are omitted). It was presumably omitted by the translator himself.

The copyist did not provide the title of the drama nor did he write the names of all characters before the main body of the text. The text begins immediately with the first scene

---

\(^{90}\) 222 full pages in the Vienna edition and 224 pages in the Cracow edition.

\(^{91}\) The first one was written by his student Jekuthiel Zalman, the second one by his friend Elijah ben Joseph, and the last one by his friend Aaron Polak.
of the first act. The names of all acts are not translated and they are written exactly as in the Hebrew original. The text in the *mejuma* reflects visual features of a drama, though the means are far more modest than in the original play. The chapters and stage directions are written in script of the same size as the main body text. When the text in stage directions is of large volume, it is distinguished from the rest of the text by parenthesis. However, this rule is not strictly obeyed. A statement of each character is followed by a blank line (apart from a few mistakes). In every statement sentences are written in a continuous manner without dividing them, by starting on a new line, as in the original play. The only punctuation marks present in the text are two consecutive commas (,,) or a colon (:). They are used alternately instead of a comma as well as a fullstop. However, they are not always correctly used. Sometimes they can be misleading. Songs are not distinguished in any way from the prose text and lines are not separated from each other. The lack of proper punctuation and division into sentences in prose and lines in poetry impedes correct reading of the play.

The folios are numbered analogically to the original except for the fact that Arabic instead of Hebrew numbers are used. In order to mark the end of the play a word formed with letters *tm* is repeated six times. It may be of either Arabic (*tamām* ‘finished’) or Hebrew origin (*ṭm* ‘the end’).

### 3.3.4 The Comparison of the Contents

To examine the original drama, we selected random samples of the text from various parts of the play in order to determine whether the translation in MSK is exact and complete. Below we present four examples of corresponding Hebrew and Turkic texts with a word-for-word translation into English. The first example is the monologue of king Saul at the beginning of the play (1a), the second one are the stage directions at the beginning of the fourth act (24b), and the third one consists of the last five lines of the final monologue of David (62b). The fourth one is a song performed by the witches of Endor before the arrival of king Saul (57b). The vocalization of the Hebrew text is based on the Vienna edition of the drama. The second example is unvocalized as in the original.

---

92 It is worth noting that in *Qätq’s Mejuma* single (,) and double comma (,,) is used for punctuation purposes, Jankowski (2004b: 108); whereas in MEQ a double comma (,,) or sometimes a colon (:) occur, as in MSK.
93 The same word appears at the end of the tales in *Qätq’s Mejuma*, Jankowski (2004b: 106).
94 For more information on the description of the manuscript see 3.1 Description of the manuscript.
95 The Hebrew text is taken from the Vienna edition (I - p. 1a, II - 33b, III - 99b, IV – 82a).
## I. THE FIRST SIX LINES

<table>
<thead>
<tr>
<th>The original text</th>
<th>The text in translation</th>
</tr>
</thead>
<tbody>
<tr>
<td>1. דוד חמה ילב בזירות still anger—my like-flame in-heart—my burns</td>
<td>Daha qaharım yüregimde alevli ateş gibi yanayır.</td>
</tr>
<tr>
<td>2. בבר יאסר אל נכון פראות also after smite—I—him not found—I peace</td>
<td>Bu ‘Ameleq qavmunı qırdığımdan sonra, daha rahatlık bulamayırım.</td>
</tr>
<tr>
<td>3. מילתימ מצריה־עולים־ם אנושים—from Egypt—they from leaving—their when hostility showed—who</td>
<td>Milletim Mısır’dan çatıqları vaqt onlara hasımlık göstericini.</td>
</tr>
<tr>
<td>4. Bugün intiqam alıcı qılıçlan onu düşürdim. today revenge taking sword—with him defeated—I him</td>
<td>Bugün intiqam alıcı qılıçlan onu düşürdim. today revenge taking sword—with him defeated—I him</td>
</tr>
<tr>
<td>5. زكرني أثابك أبداً فقد أتمنيت، لن تهلك إلهي erasing memory—his forever God since—then has—decided</td>
<td>Zikrini ömürü dek qayıp edmeye nice ki ileride Allah emir buyurdu.</td>
</tr>
<tr>
<td>6. الله أنت المتجاوز والمتجاوز إليه أنت، لن ت كُبر في النضالُهُ revenge—of heights and—words—his fulfilled—I</td>
<td>Allah ’ın intiqamını aldım ve cevablarımı teknil ettim.</td>
</tr>
</tbody>
</table>

## II. THE BEGINNING OF THE FOURTH ACT

<table>
<thead>
<tr>
<th>The original text</th>
<th>The text in translation</th>
</tr>
</thead>
<tbody>
<tr>
<td>1. שאול המלך, דוד מימינו קיש משמאלו יונתן אצל דוד Saul the-king David to-right—his Kish to—left—his Jonathan by David</td>
<td>Saul ha-meleh, soñ yanından David, on yanından Qış, Yonatan David’nîn yanna.</td>
</tr>
<tr>
<td>2. נר אבנר ושאר שרי הצבאות Ner Avner and—other captains—of the—</td>
<td>Ner, Avner ve sayısı lerserestekleri, Ner Avner and other commanders</td>
</tr>
</tbody>
</table>
armies  cenk adamları gideyürler sira ilen.
and-men-of walk in order war men-of walk order in
street-of-the-king trumpets and-sound-of Padişah dayiresiniñ içerisinde tirempetalar tiruba.
shofar king chambers-his inside-of trumpets trumpet
women who-play courtyard’s both sides-on too playing women stand

III. The final five lines

The original text  The text in translation
1. יתר מ梅ליה יפים ממעלי more than-all praising beautiful-are deeds-your
Cümle matahđan ziyede senin işlerin yaqışıklı oldular.
all goods more-than-your deeds-your beautiful became
2. הוא חירות לפ𝛾ר כי ישמן aventur  is-there profit to-sapphire when set-will-be in-lead what grade gets gem if surroundings lead with
engraved-is-if
3. הנ쁨 נמנים הנקודות שליך 이것은 there in-hights nest-your fed-up-will-be songs-of world there above standing this world’s melodies loathe-you
4. הנ쁨 נמנים הנקודות שליך 이것은 there among stars-of morning sing-will-you enjoy-will-you to mourning there morning stars among you happy-are mourning to laugh-you
5. הנ쁨 נמנים הנקודות שליך 이것은 there in-the-vision-of the-Almighty soul-your forever remains there mighty God presence-his-in soul-your forever eternal remains
IV. THE WITCHES’ SONG

The original text

I

Cadular

Vaqıt geldi, yarı gece vaqıt oldu.

Canımızı sevindiren vaqıt geldi.

Haydi qosemciler, haydi mitupan qarılər.

Çığırıñ gece ile, odr qalbımızın ferralığı.

Cümleler Gece, anca gece. Odr qalbımızın ferralığı.

II

Cadular

Qızlar kemanğa yigitler kezalik.

Sizler gündüz sevinir oynarsız.

Gece geldükte qorquya düşersiz.

Oda içinde odaya girip yatarsız.

Cümleleri Gece, anca gece. Odr qalbımızın ferralığı.

III

 Cadular

Askerniñ bağatırları dañlı.

Bizim sevindigimiz vaqıt onlar beñzun olurlar.

Onlar gece qaranlıqından qaçarlar.

Anca bizim qalbımız sevinir.

Cümleleri Gece, anca gece. Odr qalbımızın ferralığı.

IV

Baş Cadu, Arqi, Barsi96 hadır olun.

Arqi, Barsi Emir eyle uşte biz buradayız.

Baş cadu Siz qızqardaslar devşirilin.

Cadular Seniñ qalbınıñ muradlarıdır bizim de

muradımız.

Cümleleri Gece, anca gece. Odr qalbımızın ferralığı.

96 These Heb. names are unclear. In Heb. original they are described as magicians (Heb. קוסמות).
TRANSLATION OF THE WITCHES’ SONG

Translation of the original text

I
came the-time came middle-of the-night
witches
came the-time who-rejoice soul-our
get-up witches get-up women-of courage
get up witches get up brave women
sing at-the-night she-is joy-of heart-our
sing night with it is heart-our happiness-of
the-night the-night joy-of heart-our
everyone

II
virgin in-the-dance boys together
witches
girls violin to boys likewise
but by-the-day by-the-day sing-you
you by-day happy are dance-you
and-when-comes the-night filled-you with-fear
night comes when fear to fall-you
room in-the-room then sleep-you
room in room into enter sleep-you
the-night the-night joy-of heart-our
everyone

III
also the-heroes heroes-of courage
witches
soldiers heroes even
sad-will-be-they sadness when happy-were-we
we happy are when they sad are
they flee-will from-darkness-of night
they night’s darkness from run away they
indeed then happy is heart-our
but our heart our glad is
the-night the-night joy-of heart-our
everyone
night only night it is heart-our happiness-of

IV
Archi Barsi get-ready
head witch
Archi Barsi ready get
command command for here-are-we
Archi Barsi orders give here we here are we
you sisters gather
head witch
you sisters gather
wish-of heart-your also wish-our
witches
your heart’s wishes are our too wishes our
the-night the-night joy-of heart-our
everyone
night only night it is heart-our happiness-of
Karaims have a rich tradition of translating Hebrew religious texts. Young Karaim boys were taught in Karaim schools (midrash) how to make simultaneous translations of biblical texts into Karaim while holding the Hebrew original in front of them. This ability was necessary for the purpose of recitation of the Torah during holidays and Saturdays (Kowalski 1929: xiii). In order to shed light on the manner in which the texts were translated we shall quote Kowalski (1926: 6): “The language strayed from its primary form mostly in the field of syntax. The first and most important reason for this state were probably translations from Hebrew. Because of the respect for the sacred book, a habit to translate them slavishly, word by word, grew regardless of the fact that the Hebrew word order is fundamentally different from the Turkish one.”

We shall present a fragment of the Torah (Genesis 1:1) in Hebrew and its two Karaim translations in order to describe the method which Karaims used during translation. The first example is taken from the Bible translation into the northern dialect of Crimean Karaim dated no later than to the beginning of the eighteenth century and edited by Jankowski (1997: 29): ävväl bašt a yarattï taŋrï šol kökni da šol yerni ‘in-the-beginning-created-God-these-heavens-and-this-earth’. The second one is taken from a translation into the Troki dialect of Karaim. It is taken from a printed edition (Wilno, 1889) of the Genesis translated by Mickiewicz and Rojecki. It was included into Kowalski’s Karaimische Texte (1929: 46): bašlyynda jaratyłmaŋzn jaratty teńri ol köklarni da ol jerni ‘in-the-beginning-of-creation-created-God-these-heavens-and-this-earth’. Both examples correspond exactly to the original Hebrew sentence: הִם אֵת הַשָּׁמַיִם וְאֵת הָאָרֶץ ˄ בְּרֵאשִׁית בָּרָא אֱ . The Karaim vocabulary as well as the word order is a carbon copy of the original.

In the Karaim version of Melukhat Sha’ul, the translation is not literal. However, it adheres closely to the original drama in every aspect except for syntax. The vocabulary is translated in an accurate manner. Some discrepancies occur due to the inevitable differences between languages from different families. Nevertheless, the translator tried to paraphrase as little as possible. There is a complete accordance of person, tense and mood in verbs. Rare...
cases of non-equivalence in translation occur mainly at word level. In the examples presented above, they are as follows:

I. The first monologue
a) I.2: ‘after smiting him’ is paraphrased as Bu ‘Ameleq qavmuni qırdığımdan sonra ‘After overcoming this tribe of Amalek’. The translation is enlarged. We may deduce that the translator wanted to be more precise and assumed that the knowledge of biblical history could be limited among the readers.

b) I.6: ‘heaven, sky’ is paraphrased using a related word Allah ‘God’.

II. The beginning of the fourth act

c) II.1: ‘David to-right-his Kish to-left-his’ versus soñ yanndan David, on yanndan Qış ‘left his-to David right his-to Kish’. It is a simple mistake of the translator (or maybe the copyist).

d) II.4 and II.5: ‘street, road’ is paraphrased using two unrelated words, i.e. dayire ‘chamber’ and havlu ‘courtyard’.

e) II.4: ‘shofar - a traditional Jewish horn’ is translated by using a loan word from Rus. truba ‘trumpet’. This translation was probably based on the fact that both shofar and trumpet are wind instruments. The term shofar doesn’t occur in Karaim dictionaries. The best Trk. word that corresponds to the original term is boru ‘pipe, horn, trumpet’. KRPS provides the meaning ‘trąba; trumpet’ for the word boru and burğu (KRPS 131, 141).

III. The final five lines
f) III.2: The specific name ספיר ‘sapphire’ is translated by using a more general word cevaḥer ‘gem’ due to the lack of the equivalent term in Crimean Karaim.

g) III.3: ‘above in your nest’ is paraphrased using explicitation, i.e. öksekde duran ‘standing above’.

IV. The witches’ song

The characters of witches that perform this song were written under the influence of William Shakespeare’s Macbeth, which has a similar plot to Melukhat Sha’ul in certain aspects. In both plays the cause for the tragedy is the struggle for the throne. Like in Macbeth (act 4, scene 1) witches sing before calling for apparition. Here, they call for prophet Samuel.99 Cases of non-equivalence between the original song and its translation are very rare. They are as follows:

a) II.1: ‘dance’ is paraphrased using an unrelated word kemanğa ‘to the violin’.

---

99 In Macbeth witches call for four apparitions, namely of ‘an armed head’, ‘a bloody child’, ‘a child crowned’ and ‘eight kings’. Each of them delivers a separate prophecy.
b) II.2: ‘you sing’ is paraphrased using related words, i.e. sevinir oynarsız ‘you are happy-you dance’, probably to keep the rhythm of the song.

c) III.3: ‘indeed then’ is paraphrased using an unrelated word anca ‘only’. It is hard to explain why the translator did not decide to use the semantically closer gerçekten or aslında.

3.3.6 AVOIDANCE OF ANTHROPOMORPHY IN THE KARAIM TRANSLATIONS

Another characteristic feature of Karaim translations from Hebrew is avoidance of anthropomorphic expressions. Karaims believed that anthropomorphic expressions should not be used in the relation to God. That was based on the fact that God does not possess any human (that is bodily) form, he is a spiritual being which cannot be described with words referring to human body parts. Therefore, all biblical fragments describing God’s features should not be translated literally but metaphorically. Consequently, as Zajączkowski (1929: 9) indicated in his article dedicated to the avoidance of anthropomorphic expressions, every Karaim scholar knew the difference between köz ‘human eye’ and enajat ‘divine eye’ as well as of kol ‘human hand’ and kudrat ‘divine hand’. Here, the translator distinguishes these terms in the following way:

1) CKar. inayat ← Ar. ‘ināyat ‘care, attention’ is used to translate Heb. עין ‘eye’ in the context of God, whereas elsewhere it is translated with the Oghuz word göz ‘eye’ (Zajączkowski (1929: 15). In the example below we may observe both variants of the translations of Heb. עין in consecutive sentences (54b):

בכ יבדהך ענייה עד לנצח / כי אתה נמלכי היום

Nice ki senin canını padışahım bugün benim gözlerimde qıybatlı oldu / evle de qıybatlı ola benim canım

Allah’ını inayatına ‘Just as your soul, my king, became dear in my eyes today, the same way my soul is dear in the eyes of God’.

2) CKar. kudrat ← Ar. kudrat ‘power, strength, potency’ is used to translate Heb. יד ‘hand’ in the context of God, whereas elsewhere it is translated with the regular Trk. el ‘hand’. Note that Zajączkowski (1929: 19) suggested the word kol ‘arm’ as the Karaim counterpart of Heb. יד. For example (39b):

בל אמרה את פיך כי מידך

Emirine asi olmam, zira senin qudratınındandır hep bunlar ‘I will not disobey His orders, because it is all thanks to you’.

In contrast to (2a):

Saul Yonatan’ını elinden dutur ‘Saul holds Jonathan by his hand’.

An analogical method of translation is present in a Bible translation edited by Jankowski. In relation to God we have kötırsäm kökkä qudrätimni ‘if I lift my power to heaven’ (Jankowski
1997: 49), whereas in Eng. translation ‘I lift my hand to heaven’ (Deuteronomy 32:40). In other contexts qol is used, e.g. qolumiz böyük boldi ‘our hand was great’ (Jankowski 1997: 47), which is ‘Our hand has triumphed’ in Eng. translation (Deuteronomy 32:27).
The language of the manuscript cannot be defined as Crimean Karaim. The contents of *mejuma* were addressed to the Karaims living in the Crimea, who were no longer using the language of their ancestors. Up until the seventeenth century Crimean Karaim remained under the influence of Crimean Tatar. Then, as the contacts between the Crimean and the Volga Tatars were obstructed by the progress of Russian campaigns, Crimean Tatar itself was exposed to the influence of Crimean Turkish and Ottoman Turkish. In the following centuries, the southwestern Turkic features became predominant along the southern and western coasts and in the cities, such as Bahçesaray, Qarasuv Bazar, and Kerch (Radloff 1896: xiv). These changes were reflected in the language spoken by the Karaims and they were determined by their respective locations. Consequently, their language cannot be considered homogeneous. As we have mentioned above, the influence of Crimean Tatar and Crimean Turkish was most evident in the literary language of the Crimean Karaims. In a description of Karaim *mejumas* Jankowski (2005: 146) stated: “(...) the language of literary works included in them is a typical literary language used at that time in the Crimea by, as it seems, all Turkic speaking ethnic groups, including Crimean Tatars, Karaims and Krimchaks”. Moreover, the characteristics of a particular work were determined by the social status and the educational background of the writer. The author of the translation, Abraham Lutski, spent a few years in Istanbul, hence we may assume that he was as fluent in Turkish and in Crimean Karaim. He wrote the translation of *Melukhat Sha’ul* in a language whose grammar and lexicon constantly shift between the southwestern and the northwestern features, however the southwestern substrate is predominant. The verb conjugation is basically of Oghuz type, whereas the nominal conjugation alternates between Oghuz and Kipchak features. Moreover, we find traits characteristic of Crimean Karaim in the vocabulary, for example in words of Hebrew origin, such as *qosemci* (57b) ‘witch’, *Adonay* (30a) ‘God’, *navi* (33a) ‘prophet’. It is noteworthy that some archaic Turkic words remained as a relic of the languages once used in the Crimea, e.g. *yip* (34a) ‘thread’, *tamur* (43a) ‘vein; root’, *kicik* (p. 4b) ‘wee’.

---

100 For further reading see Jankowski (2003a: 109-124).

101 See section 2.3 “Language”.

48
The main aim of this chapter is to attempt to describe the language of the manuscript and compare it with the languages of the nineteenth century Crimea. In order to characterize its properties, we used respective grammars and published articles, which depict the languages of the Crimea. We particularly adhered to the editions of Karaim mejumas that have already been published, namely to Radloff (1896), Aqtay (2009) and Çulha (2010b) as they contain linguistic material from the relevant time and place.

4.1 PHONOLOGY

The language of the manuscript reflects phonological processes that distinguish the language of the drama from Crimean Turkish and Crimean Tatar. The following chapter discusses its features and characteristic changes in consonants and vowels in isolated words. Our knowledge of the phonological properties is limited by the lack of full vocalization of the manuscript. For the purposes of this study, we adhered to Crimean Karaim dictionaries and glossaries in order to determine vowels in unvocalized words.

4.1.1 CONSONANTS

In attempt to describe phonological features of consonants we should start with shifts between g/k and ğ/q, d/t. In the majority of cases, d-, g-, q- occurs in word-initial position. According to Doerfer (1959a: 275), word-initial d-, g- is typical of the east dialect of CTur., whereas word-initial q- of CTur. spoken by Karaims (CTur. has χ- in this position). In addition to this, the following shifts are to be found:

1) g ~ k

k- → g- : The shift from k- to g- is common, in word-initial position, e.g. kendi → gendi (2b) ‘self’, kürsü → gürsü (8a) ‘tribune, throne’, kes- → ges- (5b) ‘to cut’, köşe → göşe (16b) ‘corner’, but also in word-medial position: -k- → -g- : e.g. herkes → hergez (1a) ‘everyone’, ikiz → egiz (35a) ‘twins’.

However, there are a few exceptions: g- → k- : e.g. gök → kök (2b) ‘sky’ (which appears in the text alternately with gök), gerek → kerek (50b) ‘need’.

2) ğ ~ q

g- → q- : e.g. gazap → qazab (5b) ‘anger’, gayret → qayret (12b) ‘effort’.
Yet in some cases $q$- → $ğ$- : e.g. $qayip$ (27a) → $ğayip$ (3b) ‘lost’, $qiybatlı$ (2a) → $ğiybatlı$ (25b) ‘dear’ (they appear alternately in the text); $-q$- → $-ğ$- : e.g. $qaraqüş$ → $qarağüş$ (17b) ‘eagle’.

3) $d$ ~ $t$

t- → $d$- : e.g. $tut$- → $dut$- (1a) ‘to hold’, $türlü$ → $dürlü$ (3a) ‘various’, $tüket$- → $düket$- (3b) ‘to destroy’, $türlü$ → $dürlü$ (3a) ‘various’, $tüket$- → $düket$- (3b) ‘to destroy’, $titre$- → $ditre$- (3b) ‘to shiver’.

Moreover, initial $b$- never occurs in words such as $var$ (2b) ‘exist’, $var$- (4a) ‘to go’, $vēr$- (2b) ‘to give’ and in words such as $ben$ (1b) ‘I’, $bin$- (17b) ‘to mount’ always occurs initial $b$-, analogically to CTur., Doerfer (1959a: 275).

Other characteristic phonological changes are as follows:

c → $ç$ : c undergoes a change into $ç$ in an irregular manner, e.g. words ‘warrior’ and ‘quickly’ are written $ç$ or with its voiced counterpart $c$ (cenkçi (26a) ~ cenkci (14b) and çebüçek (46b) ~ çebücek (6b), respectively). It should be noted that in some cases change c → $ç$ is regular, e.g. $gıcırdat$ → $ğıçırdat$- (37a) ‘to grind’, $ażıcık$ → $azıçıq$ (26b) ‘a little bit’.

$-ğ$- → $h$- : $aşağı$ → $aşa$ha (7b) ‘bottom’, $bağışla$- → $bahışla$- (7b) ‘to forgive’,

$h$- → $g$- : $hizmet$ → $gizmet$ (30b) ‘service’, $hovarda$ → $ğovarda$ (54a) ‘vagabond’.

$h$- → $q$- : $heybetli$ → $qeybetli$ (2a) → $ğaybetli$ (15b) ‘majestic’.

All of the aforementioned phonological changes are present in $mejuma$ presented by Aqtay (2009: 34-35) except for $q$ → $h$, $h$- → $Ø$ and $-p$- → $-b$- which do not appear here.

4.1.2 Vowel assimilation in Arabic and Persian loanwords

In Arabic and Persian loanwords which do not conform to the rules of vowel harmony vowels tend to assimilate. Usually the following vowel harmonizes with the preceding one, but it is not a strict rule.

1) A back vowel undergoes a change to a front one: ($a$ → $e$), e.g. $hükümdarlık$ → $ğükümdarlık$ (22a) ‘reign’, $serbaz$ → $serbezlik$ (3a) ‘bravery’, $tedarik et$- → $tederik ét$- (26b) ‘to prepare’.

2) A front vowel undergoes a change to a back one:

( $e$ → $a$)$^{103}$, e.g. $kardes$ → $qardas$ (8b) ‘sibling’, $kuvvet$ → $quvat$ (1a) ‘strength’, $siklet$ → $sağlat$ (5a) ‘depression’, $beraber$ → $barabar$ (9a) ‘together’,

---

$^{102}$ Although Doerfer presented a few examples of initial $m$-, he stated that $b$- is more prevalent.

$^{103}$ The Hebrew alphabet does not distinguish between Turkic vowels ($e$ and $a$), ($i$ and $i$) as well as ($ü$, $ö$, $u$ and $ō$). Therefore, we established the quality of vowels on the basis of the Crimean Karaim dictionaries. Consequently, vowel alternations ($a$ → $e$), ($e$ → $a$), ($i$ → $i$) are merely our assumption that cannot be proved beyond any doubt.
(i → i), e.g. asi → ast (3b) ‘rebellious’, muti → mutı (8b) ‘obedient’, vaqit → vaqt (1a) ‘time’, dahi → dahi (1a) ‘even’, haylı → ḣaylı (48a) ‘quite’.

3) Sometimes the assimilation is regressive: (a → e), e.g. sakin → sekin (10a) ‘calm’; (ü → u), e.g. düşman → düşman (1a) ‘enemy’, günah → gunah (5b) ‘sin’.

4) In other cases a whole set of sounds shifts from back to front, (a → e), e.g. çabucak → çebücek (6b) ‘quickly’.

4.1.3 Degree of opening

One of the most characteristic properties of the language of the drama, which is typical of Crimean Karaim, is the degree of opening. Words, which in Turkish have a front high vowel i- in word-initial position, occur in MSK with a front non-high vowel e- or a front close-mid vowel ė-.  


4.1.4 Vowel harmony

In Standard Turkish rounding harmony is strictly obeyed in native Turkish words. A syllable with a rounded vowel appears only if the previous syllable also contains a rounded vowel. In Crimean Tatar rounding harmony is not as regular and strict, there are numerous exceptions, cf. Jankowski (2010: 87-88). In the manuscript, forms complying with rounding harmony alternate with the ones that do not obey it. In the following section we discuss phonological processes in terms of roundedness.

1. Unrounded vowels have a tendency to become rounded, especially after labial consonants:

a) after p/f (i → u): e.g. kapı → qapu105 (6a) ‘door’, yapı → yapu (3a) ‘structure’, fırtına → furtuna (5a) ‘storm’,

b) after and before b (i → u): e.g. sabı → sabur (7b) ‘patience’, bırık → buraq- (2a) ‘to give up’; musıbet → musubet (27b) ‘nuisance’,

c) after m (i → u): e.g. mıkıtar → muqatı (2b) ‘amount’, (e → u): e.g. mıkruḥ → mukruḥ (2b) ‘abominable’,

d) after d (i → ü): dılber → dülber (27a) ‘beautiful’, dız → düz (29b) ‘knee’.

104 The word-initial e- is spelled with alef, therefore there is no doubt that it could not be read as i-, which is always spelled with yod.

105 Codex Cumanicus: kapu.
2. In other cases, rounded vowels have a tendency to become unrounded:
   a) öy → ev: e.g. söyle- → sevle- (4a) ‘to say’, öyle → evle (1a) ‘so’,
   b) u → i: e.g. usul → usil (53b) ‘quietly’, yorgun → yorgın (51b) ‘tired’,

3. The Shift ü → i/ı: mostly after m in word-initial position, e.g. mübalağa → mibbalağa (13b) ‘exaggeration’, mübarek → mibbarek (30a) ‘blessed’, münasip → minesip106 (53a) ‘suitable’. This shift is not regular, for example:
   ‘consultation’: müşavere → müsevre (KRPS 413) appears in the manuscript both with the rounded vowel -ü-, i.e. müşevre (6a) and with the unrounded vowel -ı-, i.e. müsevре (5b), the latter being more common.
   ‘quickly’: çabuk → çebik (KRPS 639) is present in the manuscript both with the rounded vowel -ü-, i.e. çebük (2b) and the unrounded vowel -ı-, i.e. çebik (13a), the former being more common.

   Sometimes a whole word is subject to change, e.g. küfür → kifir (18a) ‘curse’.

4. Some of the word-formative suffixes show another aspect of losing roundedness. Rounding harmony is obeyed only in the root of the word. The following suffixes exist only in the unrounded variants:
   -lik ~ -luq, e.g. ömürlık (3b) ‘forever’, büyüklik (14a) ‘greatness’, durğunluq (50a) ~ durğunluq (5a) ‘stillness’, çoqlıq (13b) ‘plenitude’, behzunluq ‘sadness’ (4b),
   -çik ~ -çiğ: qoyunçığım (8a) ‘my dear sheep’.

   Other word-formative suffixes display an inclination to lose roundedness, e.g.
   -gün ~ -gin: sürgün (11a) ~ sürgin (48b) ‘exile’,
   -gü ~ gi: süngü (17b) ~ süngi (33a) ‘spear’.

   Due to the fact that the language of the drama is a mixture of Crimean Tatar, Crimean Turkish, and Karaim languages, there are exceptions to this rule. Words with suffixes obeying rounding harmony typical of Turkish and words with unrounded suffixes occur in the text alternately, e.g. ömürlük (26a) ~ ömürlik (3b), doğruluq (30b) ~ doğruluq (16a).

---

106 The first vowel in this word is spelled with yod (myn’syp). We are not able to determine whether it should be read in its front variant minesip ~ minasib ~ minesib or in its back variant minasib ~ minesib (KRPS 407, 413) as the Hebrew alphabet makes no distinction between them.
4.1.5 ADDITION OF A SOUND

1. Prosthesis, that is an addition of a sound at the beginning of a word, occurs mainly in words borrowed from Arabic and Persian. The most common one is the change Ø- → ḥ-, typical of Karaim.

   It appears in the text in words of Arabic origin:
   Ø- → ḥ-, e.g. acaba → ḥacaba (1b) ‘I wonder’; ikamet → ḥikamet (3a) ‘residence’; ekber → ḥekber (54b) ‘greatest’; elbette → ḥelbet (56a) ‘certainly’;
   but also in words of Persian origin:
   arzu etmek → ḥarz eyle- (11b) ~ ḥarzula- (18b) ~ ḥarzula- (5a) ~ ḥarzula- (23a). Four variants of this verb occur in the text.

   An originally Turkish word with Ø- → ḥ- prosthesis: avlu → ḥavlu (24b) ‘courtyard’ appears amongst a number of words derived from Arabic and Persian with Ø- → ḥ- prosthesis.

   Moreover, there occur two vowel prostheses. The first one, Ø- → i- prosthesis, occurs in a word borrowed from Russian, namely смол ‘table’ → istol (36b). The second one, Ø- → u- prosthesis is found in an Arabic loanword: rêya → uruya\(^{107}\) (34a) ‘dream’.

2. Epenthesis, addition of a sound in the middle of a word, is another ubiquitous process characteristic mainly of loanwords:
   -Ø- → -y-, added before -i- in Arabic loanwords, e.g. sair → sayır (1a) ‘other’, daire → dayire (12a) ‘chamber’, daim → da’yım (45a) ‘permanent’.

   Alongside Ø- → ḥ- prosthesis, we may also find an -Ø- → -ḥ- epenthesis, e.g. deruni → derhuni (4a) ‘inner’; icra → icrah (12a) ‘execution’.

   Moreover, there occurs one vowel epenthesis in a word borrowed from Russian, namely мpyбa ‘trumpet’ → ṭuruba (24b). This process is commonly known in Turkish. It simplifies the pronunciation of loanwords which have two subsequent consonants in one syllable by dividing them into two separate syllables.

4.1.6 DELETION

1. Deletion of a consonant is most common in word-initial position, e.g.
   y- → Ø- : yüksek → öksek (1b) ‘high’, yüz- → üz- (56b) ‘to swim’.

---

\(^{107}\) This prosthesis might have occurred under the influence of the synonymous Turkic word ṭuyuḫu.
2. In words borrowed from Arabic and Persian the original double consonants become simplified:

a) dikkat → diqat (33b) ‘attention’,

b) izzet → izet (15b) ‘honour’,

c) kuvvet → guvat (1a) ‘strength’,

d) zürriyet → züriyet (3a) ‘progeny’.

4.1.7 Duplication

As it has been displayed above, double consonants in loanwords become single. A reversed process takes place in words borrowed from Arabic. Originally single consonant is duplicated, e.g.:

a) cesur → cessur (20a) ‘brave’,

b) ferah → ferraḥ (9a) ‘contented’,

c) sahi → saḥḥi (41b) ‘true’,

d) seda → sedda (19a) ~ seddaḥ (38a) ‘voice’,

e) maada → maʿadda (41b) ‘except’.

4.1.8 Metathesis

Change in the order of sounds in a word occurs both in the Crimean Karaim and the Crimean Tatar, sometimes even in the same words, for example in the Arabic loanword meaning ‘curse’: lanet → nalet (3a) ‘ curse’.

4.2 Morphology

4.2.1 Verb

In this chapter we discuss the most common verbal forms. The vast majority is typical of the southern dialects, that is similar to CTur. However, some exceptions are found.

We should note that the interrogative particle ml108 does not undergo rounding harmony after markers of any tense. Doerfer (1959a: 274) stated that in CTur. it sometimes happens that the particle ml loses its roundedness (mü → mi and mu → mu) and he gave the

---

108 In some suffixes rounding harmony is not respected, therefore we used two vowel markers: I stands for unrounded vowels i and i, U stands for rounded vowels u and u.
following examples: *oquduŋ-miš* ‘did you read’ (in Mischor) and *qoyulur-miš* ‘is it placed’ (in Baydar). Nevertheless, here it is a regular process with only two exceptions in aorist, namely *qiyas olur mu?* (62a) ‘may it be compared?’ and *barabar olur mu* (62b) ‘is it equal?’.

### 4.2.1.1 TENSE

#### 4.2.1.1.1 Past Tense

Past tense is formed with two suffixes: -DI, -DU and -mIš, -mUš. The suffixes -DI, -DU are used to express past situations, which are viewed by the speaker as true and factual, hence the tense formed with them is called definite past, e.g. *gece ortasında baña geldi* (2b) ‘he came to me in the middle of the night’.

The suffixes -mIš, -mUš form a tense called evidential past. It is used to form clauses, which inform about the past events which were not seen by the speaker and the knowledge of them was obtained indirectly, e.g. *Peliştim ordusu tederiklenmiş cenkke* (18a) ‘(apparently) Philistine army has prepared for war’ as well as perfectivity, e.g. *Anca budur hayrlandığım gün evvelden beri peklemişim* (18b) ‘But this is the day I have dreamed of, I had waited for it before’.

#### 4.2.1.1.2 Definite Past

The suffixes -DI, -DU undergo full fronting and rounding harmony, e.g. *aldım* (1a) ‘I took’, *görđüñ* (24b) ‘you saw’, *savurdu* (24a) ‘he struck’, *durduq* (23a) ‘we stopped’, *hoş ediniz* (62a) ‘you said goodbye’, *düşüller* (13a) ‘they fell down’. In some cases after stems with rounded vowels the vowel in the suffix has a tendency to become unrounded, e.g. *düşürdim* (1a) ‘I threw’, *göstürdüñ* (54b) ‘you showed’, *oldı* (17b) ‘it was’. This process was noticed by Doerfer (1959a: 274) in CTur., e.g. *qoydı ‘put’* (in Üsküt), *oldı ‘was’* (in Baydar). In CTat. past is formed solely with the suffix -DI, cf. Jankowski (2010: 166-167).

<table>
<thead>
<tr>
<th></th>
<th>Singular</th>
<th>Plural</th>
</tr>
</thead>
<tbody>
<tr>
<td>1 person</td>
<td>dönüm</td>
<td>işittik</td>
</tr>
<tr>
<td>2 person</td>
<td>qırdıñ</td>
<td>bildiniz</td>
</tr>
<tr>
<td>3 person</td>
<td>buyurdı</td>
<td>toplandılar</td>
</tr>
</tbody>
</table>

The negation is formed in a regular way with the suffix -mA attached to the stem, e.g. *usanmadıñ* (42b) ‘you didn’t get bored’, *düşünmedi* (47b) ‘he didn’t think’. Interrogative form is also regular, e.g. *bulundı mı?* (50a) ‘was it found?’.
4.2.1.3 EVIDENTİAL PAST

The suffixes which form this tense undergo both fronting and rounding harmony. Unfortunately, we have only found forms of 1SG, 3SG and 3PL e.g. yazmışım (3b) ‘I have written’, düştüş (52a) ‘he has fallen’, gizlenmişler (55a) ‘they have hidden’. The rounding harmony is not always obeyed, it is mainly not observed in the suffixes attached to multisyllabic stems, such as (el) duşmuşlar (14b) ‘they have grabbed each other's (hands)’, but in some cases also in those attached to monosyllabic stems, such as (benzi) solmuş (33b) ‘(your face) has become pale’. Nevertheless, we have found many examples in which the rounding harmony is present, even after multisyllabic stems, e.g. (İstol) qurulmuş (36b) ‘(A table) has been set up’.

Doerfer (1959a: 279) presented all four variants of evidential past for CTur., i.e. -miş, -miş, -muş, -müş. In addition, he pointed out that in the CTur. spoken by Karaims there were examples of verbs with evidential past markers which were lacking rounding harmony e.g. olmiş ‘was’ Doerfer (1959a: 274). The tense formed with –mİş is also present in the southern dialect of CTat., cf. Jankowski (2010: 171).

4.2.1.4 PRESENT TENSE

There are four forms of present tense. Doerfer (1959a: 278) called it praesens durativum and listed following variants: -AyIr, -IyIr, -UyUr, -AyUr, -Iyur, -Uyur and -Ayor. Among numerous examples only -AyUr (e.g. görayırum ‘I see’) was attributed to CTur. used by Karaims. In the chapter dedicated to present tense in CTat. Jankowski (2010: 165) described the use of this tense as fairly limited, whereas here it is the most productive one. What is significant, he gave examples of verbs with the following suffixes: -IyIr, -AyIr, -AyUr, -Ayor. First three forms are to be found in the manuscript. There is one additional form not mentioned in that grammar but present in MSK, -UyIr.

We arranged the present tense suffixes in the order of their prevalence.

1. The most common one is formed with the suffix -AyIr, e.g. isteyirim (28b) ‘I want’, ağlayırsın (40a) ‘you are crying’, döneryir (53b) ‘he is coming back’, qurayırsız (58a) ‘you are building’, buraqayırlar (24b) ‘they are putting’. Unfortunately, there is no evidence of the first person plural. Negation is formed in a regular way with the suffix -mA attached to the stem, e.g. rahatlıq bulmayırım (2a) ‘I do not find any rest’, çığmâyırlar (55a) ‘they are not going out’. Doerfer (1959a: 278-9) found the evidence of this form in texts from Üsküt, e.g. gälâyır ‘he comes’.
<table>
<thead>
<tr>
<th></th>
<th>Singular</th>
<th>Plural</th>
</tr>
</thead>
<tbody>
<tr>
<td>1 person</td>
<td>göreyirim</td>
<td>-</td>
</tr>
<tr>
<td>2 person</td>
<td>sevineyirsin</td>
<td>qurayırsız</td>
</tr>
<tr>
<td>3 person</td>
<td>dutayır</td>
<td>furtunalanayırlar</td>
</tr>
</tbody>
</table>

Question is formed by adding -mI after the verb. There is only one example: tanımayır mı siz? (44a) ‘don’t you recognize?’.

2. The second form, which is almost as common as the first one, is formed with the suffix -AyUr, e.g. eşiteyürım (44a) ‘I am hearing’, sevleyürsin (31b) ‘you are saying’, varayur (39b) ‘he is approaching’, şamata edeyürsiz (44a) ‘you are making noise’, çalışayurlar (59b) ‘they are trying. This form was indicated by Doerfer (1959a: 279) as typical of CTur. used by Karaims, e.g. görüyürüm¹⁰⁹ ‘I see’.

There are two variants of the person marker in 1LP: -AyUrIm and -AyUrUm, the second one occurs only four times in the text and only in the front rounded variant, e.g. görüyürüm (31a) ‘I am seeing’. The negation is formed with the suffix -mA attached to the stem, e.g. sekilnenmeyür (39a) ‘he is not calming down’, tanımayurlar (55b) ‘they are not recognising’.

<table>
<thead>
<tr>
<th></th>
<th>Singular</th>
<th>Plural</th>
</tr>
</thead>
<tbody>
<tr>
<td>1 person</td>
<td>arayurım</td>
<td>-</td>
</tr>
<tr>
<td>2 person</td>
<td>bileyürsin</td>
<td>edeyürsiz</td>
</tr>
<tr>
<td>3 person</td>
<td>urayur</td>
<td>yerışıeyırlar</td>
</tr>
</tbody>
</table>

3. Another variant is formed with the suffix -IyIr / -UyIr. This form is represented only by a few examples. Doerfer found its examples in texts from Büyük Lambat, e.g. gâliyir ‘he comes’.

<table>
<thead>
<tr>
<th></th>
<th>Singular</th>
<th>Plural</th>
</tr>
</thead>
<tbody>
<tr>
<td>1 person</td>
<td>eciyirim</td>
<td>-</td>
</tr>
<tr>
<td>2 person</td>
<td>görüyirsin</td>
<td>-</td>
</tr>
<tr>
<td>3 person</td>
<td>duruyur</td>
<td>oluyırlar</td>
</tr>
</tbody>
</table>

¹⁰⁹ Note that in this example the rounding harmony is observed.
4. The least common form of present tense is formed with the suffix -A. There is hardly any evidence of its usage in the manuscript. We have only found verbs inflected in 2SG and 3PL, e.g. (bunu) bilesin (36b) ‘you shall know (that)’, (bulultlar) dağılalar (39a) ‘clouds disperse’. The negative is formed with the suffix -mA attached to the stem, e.g. Zira dedim olmaya ki David buraya geldiginde boşuna gelir (21b) ‘Because I said that David would not come here in vain’. Regrettably, there are no examples of interrogative forms. Doerfer (1959a: 279) called it Praesens (et Futurum) narrativum and gave a following example of its usage among Karaims: du’a qılam ‘I will pray’. Present tense with the marker -A is indicated by Jankowski (2010: 160-163) as the most productive one in CTat, whereas the tense formed with –VyVr, which we discussed above, as a peculiarity.

4.2.1.1.5 Future tense

The suffix of the future tense -(y)AcAq is inflected analogically to its counterpart in CTur., e.g. ağlayacağım (5b) ‘I will cry’, bulunmayacaq (45a) ‘it will not be found’, sevinecekler (27a) ‘they will be happy’. Even though we have found no verbs inflected for 1PL we can assume that they would be inflected analogically, too. Basing on the inflection of present tense and aorist we may argue that the suffix of 2PL should be -sIz.

<table>
<thead>
<tr>
<th></th>
<th>Singular</th>
<th>Plural</th>
</tr>
</thead>
<tbody>
<tr>
<td>1 person</td>
<td>benzeyecegim</td>
<td>-</td>
</tr>
<tr>
<td>2 person</td>
<td>saqlayacaqsın</td>
<td>-</td>
</tr>
<tr>
<td>3 person</td>
<td>doğuracaq</td>
<td>uzatacaqlar</td>
</tr>
</tbody>
</table>

Note that in some cases in CTur. -Q in the suffix has a tendency to fall out, which is not the case among Karaims who use CTur., where only full forms of the suffixes occur, cf. Doerfer (1959a: 279). The future suffix -AcAq is also used in CTat. but the person markers are northern, i.e. 1SG -mA (but also -Im in the middle and southern dialects of CTat), 1PL -mIz, 2PL -sIz, cf. Jankowski (2010: 175-176).

4.2.1.1.6 Aorist

Aorist is formed with the suffix -(V)r, as in Turkish, e.g. durur (9b) ‘it stands’, baqar (21a) ‘he sees’. There are a few exceptions, e.g. görerim (56a) ‘I see’110, ölér (52a) ‘he dies’.

---

110 Already noticed by Doerfer (1959a: 279) as typical of CTur. used by Karaims.
The inflection is a mixture of forms from the northern and southern CTat. 1SG and 1 PL are southern, namely -(I)m and -(I)z, respectively. On the contrary, 2PL is northern, namely -slz, cf. Jankowski (2010: 179). This fluctuation is described by Doerfer (1959a: 278-279) as typical of CTur. He stated that there are as many as three variants of 2PL: -sInlz, -slnlz, -slz.

The rounding harmony in suffixes is not strictly obeyed, forms such as qardasın olurum (16a) ‘I will be your brother’ occur side by side with götürürsin (9b) ‘you will take’. Question is formed by adding -ml after the aorist suffix but before the person suffix, e.g. Oturur mısın? (12a) ‘Will you live (here)?’, görünsür mi (9a) ‘will he make an appearance?’.

<table>
<thead>
<tr>
<th></th>
<th>Singular</th>
<th>Plural</th>
</tr>
</thead>
<tbody>
<tr>
<td>1 person</td>
<td>dutarım</td>
<td>varırız</td>
</tr>
<tr>
<td>2 person</td>
<td>gülersin</td>
<td>bilisz, doldurursız</td>
</tr>
<tr>
<td>3 person</td>
<td>olur</td>
<td>otururlar</td>
</tr>
</tbody>
</table>

The negative, formed with the suffix –ma豪宅, is inflected analogically to the affirmative form. There is no example of 2PL. Still, we can assume that it should be -ma豪宅z, since the paradigm of negative question in 2PL is as follows: Bilmez misiniz? (58a) ‘Don’t you know?’.

<table>
<thead>
<tr>
<th></th>
<th>Singular</th>
<th>Plural</th>
</tr>
</thead>
<tbody>
<tr>
<td>1 person</td>
<td>utanmam</td>
<td>gidmeyiz</td>
</tr>
<tr>
<td>2 person</td>
<td>görmezsin</td>
<td>-</td>
</tr>
<tr>
<td>3 person</td>
<td>varmaz</td>
<td>qaçmazlar</td>
</tr>
</tbody>
</table>

4.2.1.2 CONVERBS

1. -(y)Vp

This converb is used to join clauses which are identical in terms of tense and person. The vowel in the suffix undergoes both fronting and rounding harmony. There is only one exception to this rule, namely milletiniñ bağıttini fikir edüp (6a) ‘(you should) think about the happiness of your nation’. The vowel in the suffix is rounded despite the fact that the preceding vowel is unrounded. The deviation edip → etüp was also observed by Doerfer (1959a: 274) in Crimean Turkish in a text from Alupka as well as in CTat. in a text from Kokkoz, Doerfer (1959b: 375). Jankowski (2010: 183-184) observed forms without the
linking -y- after word-final vowel in CTat., e.g. lit. ağlap, in the northern dialect cilap ‘crying’, yet he indicated that it is rare in the southern dialect. Also Doerfer (1959a: 278) stated that Karaims who spoke CTur. were using both forms (with the second one being more common), e.g. säwläyip ‘saying’ ~ säwläp. Here, we did not find any stems with word-final vowel which formed a converb with -(y)Vp, therefore we cannot establish whether the linking -y- after word-final vowel is present.

2. -mAdAn

The converb -mAdAn bears the meaning ‘without’, e.g. Ğam cekmeden goyvériň beni (40b) ‘Leave me alone without feeling any sorrow’; and the meaning ‘before’, e.g. Yarin sehen yıldızı dönmeden ben onu getiririm (7a) ‘I will bring him tomorrow before the Morning Star turns around’. It is present in CTat. and in CTur.

3. -ArAQ

The converb -ArAQ informs about the manner in which the action is executed, e.g. Elinde bir küçük kēman çalaraq gideyür (38a) ‘He walks while playing a little violin’. It is also used to join clauses of equal status (tense and person), e.g. Gezeyür qaç def’a öte beri düşünerek (21b) ‘She is walking back and forth and thinking about various things’. It occurs only a few times. It came to the Crimean peninsula from Turkish. In CTat. the converb -ArAQ is used only in the literary language, cf. Jankowski (2010: 187).

4. -QcAz

This is a very rare converb, which denotes a terminative aspect of an action, e.g. padişahlığıṃiñ kürsüsi dünya durducaz dursun (4b) ‘may the throne of his kingdom last till the end of the world’. Aqtay (2009: 45) observed an analogical converb, yet with a slightly different paradigm: -nçAz.

5. -DIG-, -DUG-

The converb is formed with the suffixes -DIG-, -DUG- and the case suffixes, postposition or nouns expressing time. It undergoes full fronting and rounding harmony. It has following functions:

a) Expressing temporal sense: qrđığımdan sonra (1a) ‘after I destroyed’, geçtwigim vaqtt (18a) ‘when I was (there)’, döntwig daqıqada (5a) ‘the moment I came back’ padişah olduğum günden beri (6a) ‘since I became king’, geldiginden beri (36b) ‘since you came’, gördüğünde (60a) ‘when he saw’, gizlediği gibi (1b) ‘as soon as it hides’.

b) Denoting cause: geldiğin üçun (16a) ‘because you came’, bildigimden ötrü (6a) ‘because I know’.

c) Expressing accordance with another action: dediğin gibi (32a) ‘as you said’.
6. -dIQta, -dUQta

This converb has also its origin in Turkish. However, Doerfer (1959a: 278) claimed that in CTur. it is used less often than in Ottoman. It is also applicable here, as there are only a few examples of its usage, e.g. şafasıñ parlandıqta (46a) ‘when your light is shining’, seni Şaul bulduqta (53a) ‘when Saul finds you’.

4.2.1.3 PARTICIPLE

1. -AcAQ

This participle is used quite rarely. It informs about situations which are going to happen to the subject it is associated with, e.g. doğuracq qarti (2b) ‘a woman who is going to give birth’. It may be also formed with a passive verb: e.g. işitilecek sedda (19a) ‘the sound that is going to be heard’. It occurs both in CTur. and CTat.

2. -mIş, -mUş

This participle is typical of Turkish and it is very common in the manuscript. It is the Oghuz counterpart of the Kipchak participle -QAn, which is discussed below. It may be formed with active verb, e.g. şaşırmiş quzular (1b) ‘lost (disoriented) lambs’, as well as with passive one cümlemit topraqdan yaratılmış adammız (13a) ‘we all are man made from dirt’. It occurs both in CTur. and in the southern dialect of CTat.

3. -IcI, -UcU

Another participle, which came from Ottoman Turkey is formed with the suffix -IcI, -UcU. It is used to make adjectival clauses, which inform about the features of the person or a subject they refer to, e.g. yol göstürücü (17b) ‘the one who shows direction’, intiqam alıcı düşman (17a) ‘enemy who seeks revenge’. It is present in CTat.

4. -QAn

The participle -QAn is prevalent in the middle and northern dialects of CTat. It is replaced by the participle formed with -An in the southern dialect. In some cases it also appears in CTur., nevertheless the southern from -An is more common. Doerfer (1959a: 278) gives only one example şu kälän kimipnç chiizi ‘this one who came, whose daugther is she’. We have found only two verbs which form this participle in the text: çıq-, e.g. atetipn çuqan kösüv (21a) ‘firebrand which came out of fire’ and oyna-, e.g. oynağan qarlar (25a) ‘dancing women’. It is worth noting that on the same folio with participle oynağan we have found its southern counterpart in the same context, namely participle oynayan (qarlar).
5. -y)An

This participle is very productive, e.g. *ine düşen qoyunuñ* (1b) ‘you sheep which fell into a warren’. Present in CTur. and CTat. as the Oghuz counterpart of participle -QAn.

6. -DIGI-, -DUGU-

The participle formed with –DIGI-, -DUGU- is another influence of Turkish. It is present in the southern dialect of CTat., where it is used in the place of participle -QAn, cf. Jankowski (2010: 193). It is subject to both fronting and rounding harmony, e.g. e.g. *gezdigim meydanda* (48b) ‘in the place where I was walking’, *işittigiñ cevablari* (18a) ‘words you heard’, *gizlendigi yerinden* (39a) ‘the place where he is hiding’. Unfortunately, there are no examples in plural form.111

4.2.1.4 VERBAL NOUNS

1. -mA

Present both in CTat. and in CTur. It combines with possessive and case suffixes, e.g. *nefes alamasından evvel* (3b) ‘before he could start to talk’ (literally ‘before his taking a breath’), as well as with case suffixes, e.g. *Yalıñız sevinmemize bagalım* (14b) ‘Let’s care only about our happiness’.

It is mainly used to form subordinate clauses which express purpose, e.g. *savururum süngü zalimleriñ qursağına atmaya* (17b-18a) ‘I will brandish my spear to thrust it into stomachs of cruel ones’ *Anca bunu isterdim işitmeye gardsım Yonatan* (21b) ‘This is the only thing I wanted to hear my brother Jonathan’.

2. -mAQ

Verbal noun formed with –mAQ is present in CTat. Here, it is very common and it has several functions.

a) a subject, e.g. *Zira benimdir intiqam almaq ve haqtan gelmek* (3b) ‘Because it is my privilege to take revenge and defeat (them)’, *Sevinmeklen qorqu (...) içermide furtunalanayırlar* (1) ‘Joy and fear (...) are raging inside me’, *Beni büyük titremekler duttu* (5a) ‘I started to shiver’, *lit. ‘A strong shiver caught me’.

b) a direct object, e.g. *Ağlamaqı canım ḥaz etmez* (11a) ‘I don’t appreciate crying’, *lakin saña doğunmaq elinden gelmeyecek* (49a) ‘but he will not be able to touch you’.

c) It may be used in a possessive construction, e.g. *Yişay’niñ titremegi* (27b) ‘the shivering of Jesse’.

111 Cf. this chapter with Doerfer (1959a: 278) and Jankowski (2010: 188-191).
d) In a few cases -mAQ is used to form a regular noun, e.g. görmekler ‘hallucinations’ in bu qorqulu görmekleri def’ ėdmeye (10b) ‘to chase away these scary hallucinations’, sevinmek ‘joy’ in Tümen sevinmekler qalbımızı ferrahlendiralar (25b) ‘Ten thousands joys filled our hearts’.

4.2.1.5 MOOD

4.2.1.5.1 IMPERATIVE

The imperative mood is used to give commands, e.g. Baq başımıñ saçını (17b) ‘Look at the hair at my head’. Imperative forms are identical to their Turkish counterparts but with velar nasal ᶳ instead of dental nasal ĕ, i.e.: 2SG -Ø and 2PL -(y)Iň, -(y)Uň, -(y)IňIz, and probably -(y)UňUz112. Yet, there are differences. In stems which have word-final voiceless -t, the consonant becomes voiced, e.g. gid ‘go’, (yüregiñi) emin ėd (10b) ‘reassure (your heart)’. The rounding harmony is not always respected, after stems with rounded vowel the vowel in the suffix may be either rounded, e.g. çebük oluñ (41a) ‘hurry up’ or unrounded, e.g. çebük oluñ (26b) ‘hurry up’. Doerfer (1959a: 278) listed similar suffixes for CTur., however after stems with word-final vowel there is no linking -y-, e.g. söyläniz ‘say!’, whereas here we have: diñlayiñ (33b) ‘listen’.

<table>
<thead>
<tr>
<th>2 person</th>
<th>Singular</th>
<th>Plural</th>
</tr>
</thead>
<tbody>
<tr>
<td>gid</td>
<td>duruñ / oyanıñız</td>
<td></td>
</tr>
</tbody>
</table>

There are two plural forms -Iň/-Uň and -IňIz/-UňUz. The former appeared as an influence of Turkish imperative. The latter is considered to be more polite, cf. Jankowski (2010: 145). The examples in the manuscript may confirm this. The plural form -IňIz/-UňUz is used to address a wider audience, therefore more polite form is required, e.g. Oyan Yisra’el, cessur yürekliler oyanıñız (20a) ‘Wake up Israel, wake up brave hearts’, whereas -Iň/-Uň form is used to address a limited number of people, e.g. Şimdi qıybatlı evladırm qalqıñ gidiñ (11a) ‘Now, dear children, get up and go’ and to address objects, e.g. Düşüñ, kökün yıldızları düşüñ (27b) ‘Fall down stars on the sky, fall down’.

Negative is formed with the suffix -mA. Analogically to the affirmative form, word-final voiceless -t becomes voiced before the negative suffix.

112 Unfortunately, there is no evidence in the manuscript of the 2PL polite form suffix after stem with rounded vowel.
4.2.1.5.2 Optative

This mood is formed with the suffix -(y)AyIm\(^{113}\) for 1SG and -(y)AIlm for 1PL. This singular form is typical of CTur., plural form was also marked by Doerfer (1959a: 278) but as more seldom than -AyIχ ~ -Ayχ, (both of which do not appear). Also in CTat. marker of 1PL is -AyIQ (consonant q in CTat. is the counterpart of χ in CTur.), cf. Jankowski (2010: 147).

Optative is used to express offer of an action of the person or persons denoted by the verb, e.g. aḫṣan üzere evge döneyim (16b) ‘I shall come back to (my) house’, barabar varalım odaya (44b) ‘let’s go to (his) chamber’. It is also deployed to express wishes, e.g. Şubat bu def’a öleyim mezara eneyim (37a) ‘May I die now, may I descend to the grave’. In negative clauses it expresses one's negative feelings towards the action described by the verb, e.g. eglenmeyelim evde (18b) ‘We shouldn’t stay too long at home’.

<table>
<thead>
<tr>
<th></th>
<th>Singular</th>
<th>Plural</th>
</tr>
</thead>
<tbody>
<tr>
<td>2 person</td>
<td>sevleme</td>
<td>gidmeyiň</td>
</tr>
</tbody>
</table>

4.2.1.5.3 Jussive

1. Jussive is formed analogically to CTat., cf. Jankowski (2010: 149) with the suffix -sIn/-sUn, -sInlAr/-sUmlAr. It is used only in 3SG and 3PL. As in imperative mood, the rounding harmony is not always respected. Almost fifty percent of monosyllabic stems with rounded vowel are followed by suffixes with unrounded vowels. After multisyllabic stems the vowel in the suffix is always unrounded, e.g. qorgsinlar (55b) ‘may they be afraid’, üfürsinler (42b) ‘may they blow’. Moreover, word-final voiceless -t becomes voiced when the jussive suffix is added, e.g. seni maqbul ēdsin (30a) ‘may he make you esteemed’. Doerfer (1959a: 278) claimed that in the suffix of 3PL in CTur. used by Karaims in some cases velar nasal ŋ was used instead of dental nasal n, e.g. ärşinlär ‘they should reach’. There is no evidence of this in the manuscript.

<table>
<thead>
<tr>
<th></th>
<th>Singular</th>
<th>Plural</th>
</tr>
</thead>
<tbody>
<tr>
<td>1 person</td>
<td>buraqayım</td>
<td>sevinelim</td>
</tr>
</tbody>
</table>

\(^{113}\) We should note that Doerfer (1959a: 278) showed two forms of 1SG, namely -(y)AyIm and -(y)Aylm. As the suffix in written with alef, double yod and mem (ז’וメ), where double yod indicates -y-, it is impossible to determine whether we should read (ז’ו-) as -(y)Aylm or -(y)Aym, because i after double yod (which indicate y) is never marked.
There are multiple usages of this mood. It is used to instruct someone indirectly, e.g. *Qiş babam da bundan Ner baban da barabarlara gelsinler* (28b) ‘My father Kish and your father Ner should also come with them’. If the negative suffix is added it becomes an interdiction, e.g. *fikirine gelmesinler* (14b) ‘don’t think about them anymore’. It may also be deployed to express a wish, e.g. *onun çok ahenklerinden ğam unutulsın* (6a) ‘may sorrow go away thanks to his melodies’ or a purpose, e.g. *asker adamlarınını üzerine onu baş edeceğim ki Peliştimler ilen cenk ędsin* (29a) ‘I will make him the head of soldiers so he will fight against Philistines’.

2. Another form of jussive mood is formed with the suffix *-A*. There are examples of its usage in 2SG, 3SG and 3PL, e.g. *‘af ėdesin* (31b) ‘may you forgive me’, *qıybatlı ola* (54b) ‘may it be dear’, *sevineler* (17a) ‘may they rejoice’. Negative is formed with the suffix *-mA*, e.g. *demeyesin* (23b) ‘may you not say’. This mood is typical of Crimean Karaim. Note that Çulha (2010a: 138) described it as *dilek-istek kipi* ‘mood of wish-desire’ and presented inflection for all persons.114

<table>
<thead>
<tr>
<th>Singular</th>
<th>Plural</th>
</tr>
</thead>
<tbody>
<tr>
<td>1 person</td>
<td>-</td>
</tr>
<tr>
<td>2 person</td>
<td>sevinesin (17a)</td>
</tr>
<tr>
<td>3 person</td>
<td>ola (54b)</td>
</tr>
</tbody>
</table>

4.2.1.5.4 DESİDERATİVE MOOD

This mood is formed with the suffix *-AydI*. It expresses wishes or regrets of the speaker who refers to the past situations which cannot be changed. It is often accompanied by the word *keşke* ‘I wish, if only’, e.g. *Keşke [...] o vaqt seni düşketineceye dēk qraydy* (11a) ‘If only [...] he had beaten you to death’ or *keşke seniň dedigiň gibi [...] olaydy* (2b) ‘I wish your words were true’. Unfortunately, we have not found any examples of plural form.

---

114 We demonstrate examples of inflection listed by Çulha: 1SG *bilem*, 2SG *galasın*, 3SG *çağrıra*, 1PL *açalım* ~ *qorqamız*, 2PL *verestiz*, 3PL *oturalar*.  

65
This form occurs in the southern dialect of CTat., Jankowski (2010: 152). It is not mentioned by Doerfer in his work dedicated to CTur.

4.2.1.5.5 Conditional

1. The conditional suffix -sA is in a vast majority of cases attached to stems suffixed with aorist tense marker. It is used to express generic statements, that is commonly accepted facts, e.g. Bir şeyini ḥarzlayan kimse adam ne vaqıt ki ḥarzladığımı bulursa onuñ sevinmesi insana gelen her dürül cümle sevinmeden ziyededir (20b) ‘When a man who desired something finds the thing he was yearning for, his joy is bigger than any other joy a man can feel’. It also informs about behavioural patterns of a particular individual, e.g. Seniñ muḥabbetligini qardaşım fikirime getirirsem bulutlar dağılar (39a) ‘When I think about your love, brother, the clouds scatter’. The inflection for person is consistent with CTat., cf. Jankowski (2010: 153).

<table>
<thead>
<tr>
<th>1 person</th>
<th>gizleneydim</th>
<th>-</th>
</tr>
</thead>
<tbody>
<tr>
<td>2 person</td>
<td>olaydıñ</td>
<td>-</td>
</tr>
<tr>
<td>3 person</td>
<td>geleydi</td>
<td>-</td>
</tr>
</tbody>
</table>

2. The conditional suffix appears also as a clitic ise. It follows verbs in every tense and forms all kinds of conditionals. According to Jankowski (2010: 154) the clitic ise is common in the southern dialect of CTat. Here, it is used in the following functions:

a) When expressing possible events, ise follows verb with future tense marker, e.g. Eger seni bir daha bevel görecək isem, dirlikten ise öľümü isterim (2a) ‘If I am to see you like this I’d rather die than be alive’;

b) When expressing present situation ise acts as the copula and is inflected, e.g. Naqadar ki guvatlı da iseler (10a) ‘Even if they are very powerful’.
c) When expressing past situation which is finished, *ise* follows an inflected past tense marker -DI, -DU, e.g. *Eger bu dünyada cümle şeyler sen temel etti ğ ise* (42b) ‘If you have made everything on this earth’.

4.2.2 Nominals

4.2.2.1 Predicative Suffixes

The nominal predicative suffixes are affixed to nouns, pronouns, adjectives and adverbs and are used to form non-verbal sentences. All of the suffixes except 2PL are identical to CTur. suffixes, cf. Doerfer (1959: 277), except the fact that the suffixes in *mejuma* do not respect rounding harmony, e.g. *doğrusun sevgili qızım* (23a) ‘you are right, dear daughter’. We noted one exception, which has rounded vowel in the suffix, namely *padişahimiň gözüne ben maqbulum* (41a) ‘the king favors me’. A suffix of Kipchak type occurs only once, in 1PL: *adammız* (48a) ‘we are men’. It is also listed by Doerfer (1959: 277) among ‘special’ forms. Similarly, the suffix of 2PL: -slz was also situated by Doerfer amongst the ‘special’ forms.

1SG: -(y)Im, e.g. *Padişahlar evladları gibi dėgilim* (16b) ‘I am not like the sons of kings’,

2SG: -sIn, e.g. *Neredesin?* (10b) ‘Where are you?’,

3SG: -Ø, e.g. *Bu da ne güzel* (10a) ‘How beautiful it is’,

1PL: -(y)Iz, e.g. *Buradayız* (58a) ‘We are here’,

2PL: -slz, e.g. *Sizler kimsiz?* (58a) ‘Who are you?’,

3PL: -lAr / -Ø, e.g. *zeytin direkléri gibi evladlar* (10a) ‘(These) children are like olive trees’.

4.2.2.2 Number

Plural is formed by attaching the suffix -lAr to the stem. In a few places a numeral or an adverb which denotes quantity, is followed by a noun in plural, e.g. *çoq anlar geçmedi* (5b) ‘not much time has passed’, *tümen sevinmekler qalbımızı ferrahlandırdılar* (25b) ‘ten thousand joys filled our hearts’. However, in other parts of the text, noun which is preceded by a numeral is in singular as in other Turkic languages, e.g. *uç oq atarm* (35b) ‘I will fire three arrows’, *altı arşın* (18a) ‘six cubits’. Sometimes the plural suffix is added to a word as a result of Turkish influence, e.g. *saña uzaq ömürler vėrmesine* (4a) ‘so God would give you a long life’ (Turkish: *ömürler olsun* ‘May you live long!’ TIRS 669). In other cases Hebrew influence is to be observed. For instance, the word *gök* ‘sky, heaven’ in the manuscript is
influenced by Heb. word שָׁמַיִם, which exists only in plural in Hebrew, e.g. Bu büyük gökleri yalnız sen temel ettiğiniz (38a) ‘Only you created these great skies’. This process was also observed in the northern dialect of the Karaim language by Jankowski (1997: 11).

4.2.2.3 POSSESSIVE SUFFIXES

In the singular suffixes after stems with rounded vowels rounding harmony is not always obeyed. Doerfer (1959b: 375) stated that in CTat. possessive suffixes undergo rounding harmony only after monosyllabic words. It is not the case here. There are examples of unrounded vowels in suffixes after multisyllabic as well as monosyllabic words, see below:

1SG: -(I)m, -(U)m, e.g. qardaşım (39a) ‘my brother’, oğlum (54a) ‘my son’. But also ruhım (29b) ‘my soul’,

2SG: -(I)n, (U)n, e.g. qalbuñ (55a) ‘your heart’, ḥükümüñ (1a) ‘your ruling’, but also çocuğuñ (14a) ‘your child’,

3SG: -(s)I, -(s)U, e.g., sesi (24b) ‘his voice’, süngüsü (35a) ‘his spear’, but also kürsüsi (4b) ‘his throne’.

As in CTat., vowels in the second syllable of a suffix in 1PL do not obey rounding harmony, cf. Jankowski (2010: 206). In CTat. suffixes in 2PL undergo the same process. There is no evidence of that in the text of the manuscript, probably due to the fact that there are scarcely any words with suffixes in 2PL. There is an inconsistency in the usage of n in the suffixes of the second person. It is always velar nasal ŋ in 2SG. However in 2PL dental nasal n is prevalent with only a few examples of suffixes with velar nasal ŋ. Jankowski claimed that the 2PL suffix -nlZ is typical of the southern dialect of CTat.

1PL: -(l)mlZ, -(U)mlZ, e.g. gendimiz (46a) ‘our selves’, dostumuz (13a) ‘our friend’,

2PL: -(l)nLZ, -(U)nUZ, e.g. qursagınız (7a) ‘your womb’, oğlunuz (40b) ‘your son’, but also cümleñiz (13a) ‘all of you’,

3PL: -(l)ArL, e.g. quvatları (18a) ‘their strength’, yüzleri (21a) ‘their faces’.

In CTur. possessive suffixes are identical to the Turkish language, cf. Doerfer (1959a: 277).

4.2.2.4 CASE SUFFIXES

Nominals in the manuscript are inflected with suffixes which are predominantly Kipchak. They contrast with verbal inflectional suffixes, which in a vast majority are of Oghuz type. Nevertheless, there are numerous exceptions which are discussed below.
1) NOMINATIVE Ø,
2) GENITIVE -nIñ, e.g. qoyniñ (5a) ‘of sheep’, Avner’niñ (12b) ‘of Avner’.

According to Pritsak (1959: 321), this Kipchak suffix was used in CKar., e.g. ayačlarniñ ‘GEN trees’. The suffixes occur only with unrounded vowels i and ı. The final velar nasal ŋ is not always indicated in the manuscript by the copyist. It is most probably caused by his carelessness and should not lead us to the conclusion that the final velar nasal ŋ actually alternated with dental nasal n. After possessive suffixes the genitive suffix retains its form, e.g. qardasınniñ (17a) ‘of my brother’, ömürünniñ (11b) ‘of your life’, ekimizniñ (9b) ‘of both of us’, cümlenizniñ (45b) ‘of all of you’. Nevertheless, in some cases, after 1SG, 2SG, 1PL and 2PL the suffix has a tendency to shorten to –Iñ, e.g. qalbınıñ (47a) ‘of my heart’, yüreginiñ (24a) ‘of your heart’, tañrılarımızıñ (25a) ‘of our gods’. This deviation is also found in CTat., e.g. anamıñ ‘of my mother’, Jankowski (2010: 212).

3) DATIVE -QA, -(y)A

Dative occurs both in northwestern and southwestern variant, both are equally productive. In section dedicated to CTur. Doerfer (1959: 276) attributed this alternation to CTur. used by Karaims and gave the following example: qızıa ~ qızı ‘DAT girl’. Nevertheless, he stated that the Oghuz suffixes were more common.

-QA, e.g. arslanğa (9a) ‘to a lion’, evge (19a) ‘to a house’, çocuqqa (3a) ‘to a child’, gökke (21b) ‘to sky’,

-(y)A, e.g. dünyaya (39a) ‘to a world’, mişevreye (29a) ‘to an advice’, padişa (42a) ‘to a king’, göze (31a) ‘to an eye’.

4) ACCUSATIVE -nI, -(y)I

There are two markers of accusative case. The first one -nI, e.g. kişini (32a), duşmanını (53a), gökni (3a), yerni (11b), is typical of the middle and northern dialects of CTat., Jankowski (2010: 208). The other one -yI, typical of the southern dialect of CTat., is less prevalent, e.g. cümleyi (11b). This fluctuation was also observed by Doerfer (1959a: 276) in a text from Üsküt: e.g. qızını ~ qızı ‘ACC girl’. After possessive suffixes both suffixes occur alternately. I will demonstrate this based on the first and second person singular.

After 1SG: canımın (32b) ‘my soul, myself’ and also evimin (34a) ‘my home’,

After 2SG: qoyunınıñ (1b) ‘your sheep’ and also qızını (31a) ‘your daughter’.

Moreover, after 2SG the dental nasal n in ACC suffix –nI was often confused by the copyist with the velar nasal ŋ, hence we evidence forms such as yolunınıñ (7b) ‘your way’ (should be: yoluñını), qavmınıñ (10b) ‘your tribe’ (should be: qavmiñını). As was aforementioned, it is evidently a mistake of the copyist.
Only in a few places in the manuscript the vowel in the accusative suffix becomes rounded after stems with rounded vowels, e.g. qusurunu (45b) ‘his flaw’, yüzünü (51a) ‘his face’. On a regular basis, the accusative suffix with a rounded vowel occurs only after a few words, such as onu (56b) ‘him’, bunu (3b) ‘this’ (it alternates with bunı (9b)).

5) ABLATIVE -Dan

The ablative suffix occurs in its voiced and voiceless variants, e.g. qılıçtan (3b) ‘from a sword’, gökten (52a) ‘from the sky’, mahluqatlardan (3a) ‘from creatures’, yerden (59a) ‘from the ground’. In some cases, the ablative suffix which begins with a voiced consonant occurs after a word-final voiceless consonant, e.g. cenkden (11b) ‘from a war’, padişahlıqdan (2a) ‘from a kingdom’.

6) LOCATIVE -DA

The locative suffix is attached to stems in the manner of analogy to the ablative suffix. There are voiced and voiceless variants, e.g. vaqıtta (14a) ‘at the time’, dilberlike (15a) ‘in beauty’, ortada (33a) ‘in the middle’, yerde (59a) ‘on the ground’. Nonetheless, in many cases the suffix with a word-initial voiced consonant follows a word ending in a voiceless consonant, e.g. sıqlatda (39a) ‘in sorrow’, yürekde (49b) ‘in heart’.

In CTur. case suffixes are identical to those found in contemporary Turkish, with few exceptions, cf. Doerfer (1959a: 276).

4.2.2.5 Postpositions

Postpositions in CTur. and CTat. vary from one dialect to another. As it is showed below, both of these languages can be considered as the source of the postpositions in the manuscript. Below, we list some postpositions, which were discussed by Doerfer (1959a: 300 and 1959b:406) and Jankowski (1997:13) in order to compare them with the ones present in MSK. As we can observe, the first three postpositions: -ilen (29b) ‘with’, which also occurs in the form of the case suffix: -ıAn (14b), děk (1) ‘until’ and gibi (50b) ‘like’ occur both in CTur. and in CTat. (except for dek in CTat.). Beside the postposition gibi, in MSK we found its variant gibik (32b), a transitional form between gibi and the archaic kibik, which occurs in the northern dialect of CKar. The postposition sonra (49b) ‘after’ is identical to its counterpart in Turkish. Nevertheless, both KRPS and RKS attest sonra and soñra as typical of CKar. The last presented postposition, uçun (3a) ‘for’, is characteristic only of CKar. We should note that we cannot be certain whether the vowels in uçun are back rounded, due to the fact that the vast majority of the text is unvocalized. Therefore, the vowels may be read as front rounded,
i.e. üçün. However, as the text was written by and for Karaims, we consider the back rounded variant more plausible.

<table>
<thead>
<tr>
<th>MSK</th>
<th>CTur.</th>
<th>CTat.</th>
<th>N. CKar.</th>
</tr>
</thead>
<tbody>
<tr>
<td>-lAn ~ ilen ~ ile</td>
<td>-nAn ~ -nän ~ -nän ~</td>
<td>-nän ~ -män ~ bilän ~ ilän ~</td>
<td>bilän</td>
</tr>
<tr>
<td></td>
<td>-lAn ~ -IlAn ~ ilä ~ -lä ~ -män</td>
<td>-nän ~ -län ~ -ilan ~</td>
<td></td>
</tr>
<tr>
<td>dêk, qadar</td>
<td>dâk</td>
<td>qadar</td>
<td>dek ~ degin</td>
</tr>
<tr>
<td>gibi ~ (rarely) kibik</td>
<td>kibi ~ (Karaims) gibi</td>
<td>gibi ~ gibi, CCTat. kibik</td>
<td>kibik</td>
</tr>
<tr>
<td>sonra ~ (rarely) soñra</td>
<td>-</td>
<td>soñ ~ SCTat. sonra</td>
<td>soñra</td>
</tr>
<tr>
<td>uçun</td>
<td>-</td>
<td>içün ~</td>
<td>üçün</td>
</tr>
<tr>
<td></td>
<td></td>
<td>CCTat. NCTat. uçün</td>
<td></td>
</tr>
</tbody>
</table>

The group of postpositions is quite extensive. In most cases postpositions are similar to their Turkish counterparts. Therefore, we shall present only those which are characteristic of the language of the manuscript.

*ald* ‘front’, e.g. *İster misin ki öleyim aldına?* (45a) ‘Do you want me to die in front of you?’ is present in northern CKar. and in the northern dialect of CTat., Jankowski (2010: 251). It occurs seldom, cf. with its southern counterpart *öğ*.

*art* ‘back’, e.g. *Doeg artlarında (geleyir)* (43a) ‘Doeg follows them’ (literally *goes after*).

*barabar* ‘with’, e.g. *Gel barabara* (9a) ‘come with me’.

*berli* ‘from, since’, appears only once in *buni işittigimden berli* (19a) ‘since I have heard this’.

*birge* ‘with’, e.g. *Allah birge olsun* (16b) ‘may God be with you’.

*keri* ‘back’, e.g. *David’ge keri geleyür* (51b) ‘he comes back to David’ appears only once as well. In other parts of MSK its southern counterpart *geri* occurs.

*öğ* ‘front’, the Crimean variant of Turkish *ön*, e.g. *Seniň ögüne egiledigimden sonra* (22a) ‘since I bowed in front of you’ occurs in CKar. (KRPS 437) and in lit. CTat. as well as in the middle and southern dialects of CTat., Jankowski (2010: 251).

*ötrü* ‘because of’, e.g. *Bundan ötrü ussz olurum* (31a) ‘I feel stupid because of this’. This is the only postposition, which forms causal clause of Turkic type, e.g. *qavmuññı duşmannı qırmagdan ötrü sevinçiñ* (2a) ‘you are happy because you defeated the enemies of your tribe’, cf. with *ki* in section 4.3 Syntax.
4.3 SYNTAX

4.3.1 WORD ORDER IN SIMPLE SENTENCES

The word order in Karaim translations of Hebrew literature has always been strongly affected by the Semitic word order. Jankowski (1997: 18) stated that syntactic structures of Hebrew type are predominant in the Karaim literary language. Nevertheless, the language of MSK shows little influence of Hebrew syntax, especially at the level of simple phrases. The genitive-head order is always regular, e.g. Yonatan’ınıñ eli (49a) ‘hand of Jonathan’, unlike in Western Karaim and the northern dialect of Crimean Karaim, where the reverse order head-genitive is prevalent, e.g. yeli tañriniñ ‘God’s spirit’ (literally the blow of God), Jankowski (1997: 29). The same applies to the subject-predicate order, e.g. Allah gördü (16a) ‘God saw’, however it is not as regular.

In simple sentences the typical Turkic word order SOV is obeyed, e.g. Biz analarımızıñ rahiminden çiplaq çıqtaq (12b) ‘We came naked out of our mothers’ wombs’. However, under certain conditions we observed the following deviations from this rule:
1) The nominal predicate stands before the subject when it is used to emphasize the subject, e.g. Ne quvatlıdır bu çoğ millet (10a) ‘How strong is this big nation’ or Acılı qaryym ben (13a) ‘I am a sorrowful wife’.
2) In imperative sentences the predicate has a tendency to occur before the subject, e.g. Qayret eyle sultan qadin! (12b) ‘Persevere, queen!’ and before the object, e.g. Titresin cehenem, açqınlar qapuları! (42a) ‘Let hell tremble, open its door!’ . Still, there are examples of the SOV order in imperative sentences, e.g. Yüregiñi emin êd (10b) ‘Console your heart’.

4.3.2 WORD ORDER IN COMPLEX SENTENCES

The word order in complex sentences is not very strict. When the subordinate clause is of participial type, it sometimes follows the main clause instead of preceding it, which is not typical of Turkic languages, e.g. Sen nerede idin askerleriñ büyükleri cümleleri müshevre ettigi vaqitta? (19a) ‘Where were you when all elder soldiers were deliberating?’. Moreover, there are many examples of sentences composed of a few clauses. They are constructed with both participial subordinate clauses and clauses introduced by the Persian conjunction ki, e.g. Bir şeyini harzlayan kimse adam ne vaqt ki harzladiğim bulursa oniñ sevinmesi insana gelen her

115 The Hebrew influence on syntax is wider discussed in section 4.3.3 “Complex sentences”.

72
When a man who desired something finds the thing that he was yearning for, his joy is stronger than any other joy a man can feel’.

The conjunction *ki* is widespread and used in numerous functions, a large percentage of which is not present in the majority of Turkic languages. The most significant feature of subordinate clauses introduced by *ki* is its postpositional place in the sentence, whereas the participial clauses typical of Turkic languages more often than not precede the superordinate clauses. The use of these two types of clauses allowed the translator to remain as faithful to the original Hebrew text as possible. The translator generally respected the Turkic word order of a single clause in sentences composed of a few clauses. However, while joining subordinate clauses, he adhered to the Hebrew syntax. Below, we compare a sentence from the original play in Hebrew with its translation in MSK. Word by word translation is provided to facilitate comparison.

**HEBREW**

(1b) even more-pleasant-words-of-the-prophet-my-soul-knows-which-more-than-honeycomb-to-palate-juice-dripped

**TRANSLATION IN MSK**

Şemu’el ha-Roe’niñ datlı cevablarnı canım daha biliyir ki solaqdan ziyede tanlayına bal ağzdılar. (1a)
prophet’s-pleasant-words-my-soul-still-knows-which-honeycomb-more-than-to-palate-honey-dripped

The Hebrew conjunction כ is *ki* has many meanings ‘because; that; bibl. when; but’. It shouldn’t be confused with a homonymous Persian *ki* present in MSK, which is used in Turkic languages to form relative clauses and carries the meaning of ‘that, which’. In order to determine the origin of the conjunction *ki* used in the manuscript we compared Heb. sentences with their translations.

In Hebrew sentences, in which *ki* means ‘that, which, who’, it is often omitted in translation, e.g.

---

116 As we can read in Jankowski (2003b: 143) postpositional clauses introduced by *ki* are used in place of typical Turkic participial clauses in Karaïm, Krimchak an Armeno-Kipchak.
In Hebrew sentences, in which *ki* means ‘because’ it is substituted by Persian *zira* ‘because’, e.g.

(3b) → *Zira benim qudretimiň hasildir ol. Ben var ğettim oni* ‘Because he appeared by means of my power. I created him’. This correspondence occurs regularly, cf. (7a) → *zira* (5b) ‘because’.

Moreover, the conjunction *ki* is used in functions which do not correspond to its role in Hebrew. Below we compare Hebrew sentences with their translated equivalents, in which *ki* conjoins with adverbs and adjectives in order to form counterparts of Hebrew conjunctions.

1. Heb. *כאש* ‘when, as’ corresponds to *naslı ki* and *nice ki*, e.g.

(1a) → *Naslı ki bu ‘Ameleq’ni qırdıñ* (1a) ‘as you have beaten the Amalekites’. This correspondence occurs regularly, cf. (18a) → *naslı ki* (13b) ‘as’.

(2a) → *Nice ki saña ey qıybatlı babam* (2a) ‘As to you, dear father’. This correspondence occurs regularly, cf. (1b) → *nice ki* (1b) ‘as’.

2. Heb. *אם* ‘if’ corresponds to *ne zaman ki*, e.g.

(2a) → *ne zaman ki öksek gökten üzerlerine güneş şafafları gelirse* (1b) ‘if the glow of the sun shines on them from the high sky’. This is not a regular correspondence, this conjunction is more often translated as *אם* (2b) → *eger* (2a) ‘if’.

3. Heb. *עת* ‘at the time’ corresponds to *ne vaqıt ki*, e.g.

(4b) → *ne vaqıt ki egrı yollan gezmeye can meyil olursa* (3b) ‘when they incline to walk on the wrong path’. This correspondence occurs regularly, cf. (8a, 22a) → *ne vaqıt ki* (6a, 16a) ‘when’.

4. Heb. *מאז* ‘since’ corresponds to *ne vaqtidan ki*, e.g.

(5b) → *Ne vaqtidan ki Gilgal’da padişahlqını tazelediñ* (4a) ‘Since you have renewed your reign in Gilgal’. This conjunction is rare, it is also translated as *maa* (7b) → *ileriden (bilirsin) ki* (5b) ‘(You knew) before’.

5. Heb. *אש* ‘that, which, who’ corresponds to *hangi ki*, e.g.

(9b) → *Uzaqtan arslan gövdesi yatayır, hangisi ki paraladi* (7a) ‘Far away lies a body of a lion, which he had torn to pieces’. This correspondence occurs regularly, cf. (2a) → *hangisi (ilen) ki* (1b). However, *אש* is sometimes translated with a participial phrase, e.g. (1b) → *gelecek çoq yillarda* (1b) ‘in years to come’.

(11b) → *Şaul babami bilirsin, evle adamdir ol...* (9a) ‘You know my father Saul, that he is a man...’

In Hebrew sentences, in which *ki* means ‘because’ it is substituted by Persian *zira* ‘because’, e.g.
Sometimes the conjunction in the Hebrew version is not necessary, yet in translation ḥangi ki is present, e.g.

אחד חיה אברהם מבין חסרי דעת השתחוו לצבא מעל ולמעשי ידימו (3b) → Bir var idi Abraham, aqılı eksikleri r arasından, ḥangileri ki feleklere ve elleriniñ yapusu putlara baş ururlardi (3a) → ‘There was one, Abraham, among the fools, who bowed before the skies and handmade idols’.

6. Heb. ‘because’ corresponds to -DIGIndAn ötürü ki, e.g.

מאשר ידעתי לבך כוסף בקרב לכת (8a) → Bildigimden ötrü ki seniñ qalbuñ heveslidir cenkke varmaya (6a) ‘Because I know your heart is eager to go to war’. This is not a regular correspondence, 마셔 (6b) is also translated as -DIGIndAn ziyede (5a) ‘more than’.

7. Heb. ‘for the sake of, on account of’ corresponds to (onun/onın) üçun ki, e.g.

בעבור יהיו מוכנים עם כל צבאותמו (25b) → Onıñ uçun ki ḥadır olsunlar cümle ciyintilari ilen (18b) ‘So they will be ready with all of their army’. This correspondence occurs regularly, cf.בעבור (4b) → üçun (yazmışım) ki (3b) ‘(I wrote it) for the sake of’.

8. Heb. ‘ until, as far as’ corresponds to ta ki, e.g.

עוד לא נשב מחבר יימע עליה אלaviors מלך זמר עד טטרים הוורדים חורי חורי (7a) → Evle adamdir ol ki cenk ettigi vaqtda daha qılıç boş gibi dönmedi, ta ki toprağa düşürüdü ‘azim bagatırları. (9a) ‘He is the kind of man who never swings his sword in vain but he fights until he turns great heroes into dust’. This correspondence occurs regularly, cf.עד כ (42b) → ta ki (31a) ‘until’.

4.3.3 SUBORDINATE CLAUSES OF TURKIC TYPE

Clauses of Turkic type are widespread. As mentioned above, they play an important role in forming complex sentences, especially in the ones composed of multiple clauses.

4.3.3.1 CLAUSES FORMED WITH VERBAL NOUNS

The most characteristic kind of subordinate clauses is a purpose clause introduced by the verbal noun -mA followed by the dative suffix -yA, e.g. Qabil sen qadir olursın padişahınıñ gambarı def’ edmeye (12a-12b) ‘Maybe you will be able to chase away the sorrows of the king’. Üşte ben düzlerim üzerine seniñ gibi padişaha mutl olmaya (29b) ‘Here I am on my knees to be obedient to a king like you’. Note that the purpose clause always follows the superordinate clause unlike in other Turkic languages. This construction was also described by Jankowski (1997: 21) and by Aqtay (2009: 47) as typical of the language of Crimean Karaims. Jankowski demonstrated the infinitive form -mA as the marker of purpose
clause, although amongst the examples he gave form -mAɣA is also present. It should be noted that the purpose clauses in his work were also situated postpositionally.

Another type of purpose clauses is formed with -mAQ uçun, e.g. Çildırmişin elinden qurtulmaq uçun qaçtım (33b) ‘I ran away to save myself from the madman’. The position of this clause in the sentence is free. It occurs postpositionally as well as prepositionally.

4.3.3.2 PARTICIPIAL CLAUSES

The participial clauses are typical of Turkic languages. Here, its markers are analogical to contemporary Turkish except for -Icl, -UcU, which is characteristic of Ottoman Turkish.
-AcAQ, e.g. Bunlar qadır Allah’ın oqlarıdır, onlarıñ atılacaq nişamı oldum (11a) ‘They are the arrows of the mighty God, I was the target to which they were to be fired’.
-mlş, -mUş, e.g. Ol döşek üzerine sarılmış ḥasta kişini sağlam ėder (19b) ‘It brings back to health an ill man who is lying in bed’.
-Icl, -UcU, e.g. Sola baqarsam imdat ědici yoq (59a) ‘If I look left I see no one to come to the rescue’.
-(y)An, e.g. Qalbım teşekkür věrdi saña, içerimde duyģunlaş ěden yüregim ki buni seniň qudretiň var ěttiler (7b) ‘My heart is thankful to you, my heart which feels that you made it.’
-DIG-, -DUG-, e.g. Aḩino’am Miḩal ilen padişah götürüldiği ḥaneden (...) çebük geleyürler (43b) ‘Ahinoam and Michal come quickly from the chamber where the king had been carried’.

4.3.3.3 CONVERBIAL CLAUSES

They are used alternately with postpositional clauses introduced by ki. We distinguished three functions, which they perform in MSK: expressing time, reason, and manner.
1) Clauses of TIME
‘when’: -DIGIndA, e.g. Cehemem daḫu dîtrer onlara baqtığında (60b) ‘Even the hell trembles when it looks at them’; -DIGI/-(y)AcAGI vaqît, e.g. Keşke anaň iskemle üzerine oturduğu vaqît qarımı yarîlaydı (43b) ‘I wish your mother’s belly split in two when she was sitting on a chair’, David’ni buraqip gidecegi vaqît sevleyir gendi gendine (54b) ‘He leaves David and says to himself as he goes away’; -DIGI vaqîtta/ vaqîtda, e.g. Dürli peşrafları çalğıň vaqıtında babamızñ deliligi def’ oldu (13b) ‘When he played various melodies the insanity of our father went away’;
‘after’: -DIGIndAn sonra, e.g. Lakin onu qoqladıgımdan sonra ‘aksine oldum’ (15a) ‘But when I smelted him, I changed my opinion’;

‘since’: -DIGIndAn beri, e.g. Bu eki günden geldiğinden beri ve şimdii dağt tertibleriñ benden gizli oldular (36b) ‘Since you came two days ago and today also your plans are hidden from me’; -DIGI vaqıtdan, e.g. Sürüv üzérine durduğum vaqıtda bana yardım eden Allah ḥngisi ki yüregime quvat vėrd (40b) ‘God who helped me since I had looked after the flock made my heart strong’; -DIGI günden, e.g. Seni padişaḥa yolladığım günden gene qapalıdırlar (40a) ‘I controlled them since the day I sent you to the king’.

2) CLAUSES OF CAUSE

‘because’: -DIGI uçun, e.g. Buraya padişaḥ dayiresine geldiğin uçun qalbım sevineyir (16a) ‘My heart is happy because you came here to the palace of the king’; -DIGIndAn ötrü, e.g. Ḥalqdan qorqtıgendan ötrü olmaya ki devşiriller (50b) ‘They will not gather because he is afraid of the people’;

3) CLAUSES OF MANNER

‘as’: -DIGI gibi, e.g. Yonatan seniñ dediğin gibi de olsa (32a) ‘Even if it were as you say’.

4.3.4 SUBORDINATE CLAUSES WITH ki

In the following section we discuss the most characteristic functions of clauses formed with ki. They are as prevalent as clauses of Turkic type. They are commonly used to form relative and adverbial clauses.

4.3.4.1 RELATIVE CLAUSES

The most common type of relative clauses in Turkish is prepositional. It is formed with the participle suffixes -DIK-, -(y)An and -(y)ACAK. Clauses which use the Persian conjunction ki have a limited number of functions, many of which are considered obsolete. Here, the conjunction ki is as productive as participle suffixes. Moreover, as we shall see below, it is used to form clauses which are not to be found in contemporary Turkish. This is a characteristic feature of Karaim, in which relative clauses are mainly postpositional and are introduced by the conjunction ki, Jankowski (2003b: 143).

In some cases the conjunction alone follows the noun—which it refers to, e.g. Sevindir padişahlığıñı ve bu evladlarıñı ki senden doğdular (11a) ‘Please your kingdom and these children who were born from you’. However, it is more common for the subordinate clause to
be introduced by *ki* combined with a determiner *ḥangisi*,\textsuperscript{117} e.g. *Bañana yardım eden Allah Ḫangisi ki yüregime quvat vərdi* (41a) ‘God who helped me, who made my heart strong’. Note that in this sentence there are subordinate clauses of both Turkic and Persian type. Sometimes the conjunction *ki* is omitted, e.g. *Görürsin cümle dünyannı evvelki gibi duruyur* (11a) ‘You will see that the whole world is just as it was before’.

Moreover, the conjunction *ki* may appear with *ne*, e.g. *Yoqsa doğru mu Merab qızqardəşiñiñ cevabı, ne ki sevledi ise* (24b) ‘Or maybe the words which your sister Merab said were true’. When *ne ki* refers to an object, *ne* takes the accusative suffix, e.g. *Bugün gərdən nen ki gərmeye umud ədədədi* (26a) ‘Today I saw things which I hadn’t expected to see’.

### 4.3.4.2 Adverbial Clauses

Adverbial clauses are another kind of subordinate clauses, in which the usage of the conjunction *ki* is widespread. We can divide them into following types.

1) **Clauses of Time**

When *ki* conjoins with phrases *ne zaman*, *ne vaqıt* it bears the meaning ‘when’, e.g. *Ne zaman ki onu sıqlat vaqıtında yoqladılar yüzü beḥzənlandı* (46b) ‘When they visited him in times of trouble his face became sad’, *Ne vaqıtı ki qasevet seniñ içerinde mekan alırsa onıñ çoq ahenklərinden əgam unutulsın* (6a) ‘When sadness fills your soul the sorrow will go away thanks to his melodies’ and with an ablative suffix (i.e. *ne vaqıtdan*) the meaning ‘since’, e.g *Ne vaqıtdan ki Gilgal’da padişəhliqni tazelediñ, aşızıñ açan ve cevab sevleyen yoq* (4a) ‘Since you have renewed your reign in Gilgal, no one opened their mouth or said a word’.

2) **Clauses of Purpose**

Purpose clauses formed with *ki* are common.\textsuperscript{118} They are used to express intentions and wishes, e.g. *Bündan sonra asker adamlarımızın üzerinde onu baş edecegim ki Peliştimler ilen cenk ədəsən ve orada əmər dükənsin* (29a) ‘From now on I shall make him the head of soldiers so that he would fight against Philistines and end his life there.’

3) **Clauses of Cause**

Clauses of reason in Turkish are formed with *diye*, *-DIGIIndAn/- (y)AcAGIIndAn ötürü/dolaylı* and *-DIGI/- (y)AcAGI üçün*.\textsuperscript{119} Here, they are created with *-DIGIIndAn ötürü* usually followed by *ki*, e.g. *Bildigimden ötrü ki seniñ qalbiñ heveslidir cenkke varmaya* (6a) ‘Because I know

\textsuperscript{117} Cf. an simmilar type of relative clause in Aqtay (2009: 47).

\textsuperscript{118} Cf. an ana logical type of purpose clause Aqtay (2009: 47).

\textsuperscript{119} Their counterparts in CTat. are *diye* and *dep*, cf. Jankowski (2010: 323).
your heart is happy to go to war’. Another conjunction that informs about the reasons of an action is constructed by joining *onun/onun için* with *ki*, e.g. *Seni pek beğenirim onun için ki cessur adamlırsın* (52a) ‘I like you very much because you are a brave man’, cf. Jankowski (1997: 22-23).

4) CLAUSES OF MANNER

Beside participial clauses formed with *-DIGI gibi*, there appears a postpositional clause introduced by *nice ki ‘as’*, e.g. *Ol zaman Heret ormanına varırsın, nice ki emir ettiň baño* (41b) ‘So I will go to Forest Hereth as you ordered me’ and by a less prevalent *naslı ki ‘as’*, e.g. *Sevle Doeg, đaha padişahının qalbi ferra mı, naslı ki idi ileriden?* (30b) ‘Tell me Doeg, is the king’s heart peaceful as it was before?’. The latter exist in Turkish in the form *nasıl ki*. The former was mentioned by Jankowski (1997: 23) in the northern form *nečik ki* and it carried the same meaning.

5) TERMINATIVE CLAUSES

Terminative clauses are formed with the conjunction *ta ki ‘until’*, e.g. *Daňa rahatsız olmaz ta ki qatil olunur* (32b) ‘It will not find peace until he is killed’.

4.4 VOCABULARY

4.4.1 TURKİC VOCABULARY

The core of the vocabulary is predominantly Oghuz. However, there is a certain amount of words characteristic of the Crimean dialect of Karaim (we counted three hundred and thirty-five Crimean Karaim stems). Many of them are of Kipchak origin. The Kipchak influence is to be observed in words such as *kök* (7b) ‘sky’ (Tur. *gök*), *qoy* (8b) ‘sheep’ (Tur. *koyun*), *ur-* (17a) ‘to beat, to hit’ (Tur. *vur-*), *eki* (6a) ‘two’ (Tur. *iki*), *yaşlik* (18b) ‘youth’ (Tur. *genclik*).

There are a few words, which are characteristic only of the western dialects of Karaim. Nevertheless, they appear in MSK. They are as follows.

butar Present only in HKar. *butar* ‘dobyча; луп | booty’ (KRPS 143). For CKar. only its derivative is provided, i.e. *butarla*- ‘1. rwać, терзать, разрывать на части; 2. истязать; 1. szarpać, rozszarpywać na części; 2. katować, torturować; | 1. to pluck, to tear to pieces; 2. to torment, to torture’ (KRPS 143); 25b.

---

120 Cf. an analogical type of terminative clause in Aqtay (2009: 47).
pir Present only in TKar. and HKar. *pir* ‘1. старик, старец; старый, седой; 2. святой; 1. stary; siwy; starzec 2. święty | 1. old; grey-haired; old man 2. saint’ (KRPS 447) ← Per. *pīr*. It occurs also in derivative *pirlik* (17a) ‘1. старость; 2. седина; 1. starość; 2. siwizna | 1. old age; 2. grey hair’ (KRPS 452). Present in Radloff (1896: 242), in MQat: 27/3 etc.; 5a.

yır Present only in TKar. and HKar. *yır* ‘песня, стих; pieśń, wiersz | song, poem’ (KRPS 267) and in CTat. *yır* ‘песня | song’ (KTR 92). It occurs alternately with Tur. *şarkă* ‘song’ (TIRS 802). It occurs in MEQ: 159/4-5 etc.; 14a.

Among them there are several words derived from Hebrew:

navi Present only in TKar. and HKar. *navi* ‘пророк; prorok | prophet’ (KRPS 417) ← Heb. נביא ‘prophet’; 33a.

navilik ět- Present only in TKar. and HKar. *navilik* ‘звание пророка; пророчество; предсказание; godność proroka; proroctwo | being a prophet; prophecy’, *navilik et-* ‘пророчить; prorokować | to prophesy’ (KRPS 417) ← Heb. נביא ‘prophet’; 5a.

şevet Present only in TKar. and HKar. *şevet* ‘род; племя; ród | tribe’ (KRPS 649) ← Heb. שבט ‘tribe’; 43a.

As we stated above, despite many attempts to gather the all-embracing lexicon of Crimean Karaims, there are still areas to be complemented. We present a list of words characteristic of the language of the manuscript, which are not present in Crimean Karaim or Crimean Tatar dictionaries. A number of them also occurs in the *mejumas* published by Radloff (1896), Aqtay (2009) and Çulha (2010b).\(^{121}\)

aşağa A variant of CKar. *aşağa* ‘низ; dół, spód | bottom’ (KRPS 91), both forms present. In Stand. Tur. *aşaği* ‘1. the lower part, bottom 2. the one below 3. lower’ etc. (TIRS 63). It occurs in MEQ: 344/4 etc., in MQat: 17/21 etc.; 7b.

böñüz A variant of CKar. *muñuz* ~ *mūñūz* ‘пор; róg | horn’ (KRPS 411, 412). In Stand. Tur. *boynuz* (TIRS 140). It occurs in MEQ: 26/1 etc.; 18b.

ççra- A variant of CKar. *suçra-* ‘прыгать; skakać | to jump’ (KRPS 496), both forms present. In CTat. *suçra-* (KTR 236); 56b.

---

\(^{121}\) Below, we refer to the published *mejumas* using the following abbreviations, i.e. MEQ for *Mejuma of Eliyahu ben Yosef Qılcı* published by Aqtay (2009) and MQat for *Qatıq’s Mecuma* published by Çulha (2010b). We marked every word using the number of page and line of the respective manuscript (MEQ or MQat) instead of the page number of the publication itself, analogically to the way it was provided by the editors in the appended indexes.
daq- The equivalent of Stand. Tur. tak- ‘1. to attach, fasten, affixing, puttin (s.t.) on; pinning (s.t.) to; hanging (s.t.) on’ etc. (TIRS 823). It occurs in Radloff (1896: 245), in MEQ: 84/10 etc., in MQat: 32/11 etc.; 41b.

degenek Stand. Tur. değnek ‘1. stick, rod, cane; wand 2. beating with a stick’ (TIRS 215). It occurs in Radloff (1896: H122 194). Moreover, Radloff provides this form for Crimean dialects degenek ‘der Stock, der Stab | stick, staff’ (Radloff 1905: 1659); 1b.

ditre- The equivalent of Stand. Tur. titre- ‘1. to shiver; to tremble, shake, quiver, quake; to flutter’ etc. (TIRS 876), both forms are present. The variant ditire- occurs in Radloff (1896: 270) and in MEQ: 11/8 etc.; 3b.

dut- The equivalent of Stand. Tur. tut- ‘1. to hold; to take hold of; to grip; to grab 2. to hold back; to restrain’ etc. (TIRS 889). RKS provides the form tut- (RKS 26) for this denotation. It occurs in Radloff (1896: 247), in MEQ: 2/15 etc., in MQat: 35/8 etc.; 1a.

düket- The equivalent of Stand. Tur. tüket- ‘1. to exhaust; to use up, expend; to spend’ etc. (TIRS 892). Radloff attributes this form to Ottoman Turkish düket- ‘zu Ende bringen, beendingen, vollenden | to finish, to complete’ (Radloff 1905: 1801); 3b.

dürlü The equivalent of Stand. Tur. türlü ‘1. various, varied, diverse, multifarious’ etc. (TIRS 984). It occurs in Radloff (1896: 243), in MEQ: 22/4 etc., in MQat: 14/11 etc.; 3a.

düz A variant of CKar. tüz ‘колено; kolano | knee’ (KRPS 552). It occurs alternately with Stand. Tur. diz ‘knee’ (TIRS 236); 29b.

dendir- KRPS provides this form only in HKar. endir- ‘1. опускать, спускать; отсылать; 2. пускать; 1. spuszczać; odsylać; 2. puszczać | 1. to lower; to remand; 2. to let go’ (KRPS 662). However, in Kakuk’s dictionary this form exist in CKar. endir- ‘düşürmek | make sb./so. fall’, Kakuk (1991: 365). It occurs in MEQ: 124/9 etc., in MQat: 45/9 etc.; 3b.

ges- The equivalent of Stand. Tur. kes- ‘1. to cut, cut in two, cut off, to cut down (a tree)’ etc. (TIRS 515). It occurs in Radloff (1896: 260), in MEQ: 114/11 etc., in MQat: 105/8 etc.; 5b.

122 Only selected fragments of mejuma were transcribed by Radloff in his edition of Crimean texts from 1896. For the fragments which are not transcribed we referred to the original text in block Hebrew letters which was published in the same volume, (see Radloff 1986). To avoid confusion we mark pages of the original Hebrew script with the letter ‘H’.

81
göse
The equivalent of Stand. Tur. köşe ‘1. corner 2. out of a place, secluded spot, nook’ (TIRS 553). Radloff provides this form for Crimean dialects göse ‘der Winkel | corner’ (Radloff 1899: 1612). It occurs in MQat: 167/14; 16b.

gürsü
The equivalent of Stand. Tur. kürsü ‘1. podium, rostrum; pulpit 2. (raised, throne-like) seat (from which an imam preaches)’ etc. (TIRS 570), both forms present. It occurs in Radloff (1896: H 113); 8a.

ğçırdat-
The equivalent of Stand. Tur. gicırdat- ‘1. to make (s.t.) creak/ squeak/squeal 2. to grind/grate/gnash/ grit (one’s teeth)’ (TIRS 325). It occurs in MEQ: 395/6; 37a.

ḥavlu
The equivalent of Stand. Tur. avlu ‘court, courtyard’ (TIRS 72). It occurs in Radloff (1896: 364); 24b.

kifir
The equivalent of Stand. Tur. küfür ‘1. swearing, using profanity, cussing 2. swearword, oath, cuss’ etc. (TIRS 567). It occurs in Radloff (1896: H 478); 18a.

malavşa
A variant of CKar. manavşa ‘фиалка; fiolet | violet’ (KRPS 403), both forms present. The variant malavşa occurs in MEQ: 488/10, in MQat melevše: 194/4 etc.; 24b.

pekle-
It is a variant of Stand. Tur. bekle- ‘to wait (for); to expect, look (for)’ etc. (TIRS 108). It occurs in Radloff (1896: 260), in MEQ: 225/13 etc., in MQat: 65/20 etc.; 8b.

qarağuş
A variant of CKar. qaraquş ‘орёл; orzeł | eagle’ (KRPS 363). This form is present in the glossary in Jankowski (1997: 69): qara ğuş ‘eagle’; 17b.

qo-
A variant of CKar. goyg ‘kłaść | to put’ (KPRS 368), both forms present. It occurs in Radloff (1896: 272), in MEQ: 254/14 etc., in MQat: 69/5 etc.; 3a.

tip
A transitional form between CKar. tüp ‘1. основание; почва; дно; низ; 2. род, происхождение; 1. podstawa; grunt; dno; döl; spód; 2. ród, pochodzenie | 1. base; ground; bottom; pit; 2. kin, origin’ (KRPS 554) and Stand. Tur. dip ‘1. bottom; foot, lowest part 2. the far end, back’ (TIRS 233). The variant tip is present in HKar. (KRPS 529). This form occurs in the glossary in Jankowski (1997:75): tip ‘1. bottom 2. deck, store’, in MEQ: 27/1 etc. and in MQat: 22/11 etc.; 33b.

toba
In CKar. top ‘куча; группа; толпа; kupa; grupa; thum | load; group; crowd’ (KRPS 538), it occurs alternately with a voiceless variant topa; 3b.
ufanmış A variant of CKar. *ufanğan* ‘надломанный, сокрушенный, угнетенный; zalamany, przygnębiony | devastated, subdued’ (KRPS 585); 59b.

uyułu In Stand. Tur. *uyku* ‘1. sleep 2. sleepness, drowsiness’ (TIRS 904); 37b. The variant *uyuqu* occurs in Radloff’s texts from Qarasuv Bazar (1896: 163). Radloff provides the variant *uyuqu* ‘der Schlaf | sleep’ for Ottoman Turkish (Radloff 1893: 1634).

### 4.4.2 ARABIC AND PERSIAN LOANWORDS

The distinction between the lexicon of contemporary Turkish and the language of MSK is clearly visible in words borrowed from Arabic and Persian. Below, we list only those which were adapted differently from their counterparts in Stand. Tur. and are not listed in Crimean Karaim and Crimean Tatar dictionaries. As stated by Aqtay (2009: 48), one of the main features of the loanwords used by Crimean Karaims is that they are generally fully adapted to the phonological rules of Turkic languages, vowels in a word are either front or back, e.g. MSK *uruya* (34a) ‘dream’ versus Stand. Tur. *rüya*. Another characteristic feature of the words borrowed from Arabic and Persian is the occurrence of the prosthesis Ø → ḥ before vowel as well as the epenthesis -Ø- → -ḥ- in the medial and final position. Another common distinction is doubling of medial consonants which are originally single in some words (e.g. *cessur* (20a), see below), as well as deletion of a medial consonant in syllables which originally have double consonants (e.g. *źüriyet* (3a), see below).

- **‘aqibet** Present only in TKar. and HKar. *akibat* ‘1. надежда; 2. конец; 1. nadzieja; 2. koniec (*HKar.*) | 1. hope; 2. end’ (KRPS 60) ← Ar. ‘āqibat. It occurs in MEQ: 211/8 etc., in MQat: 26/17 etc., in Radloff (1896: 242) in the variant *aqibet*; 3a.

- **begzade** It is formed by attaching Per. *zāda* to CKar. *beg* ‘господин; pan | lord’ (KRPS 146). In Stand. Tur. *beyzade* ‘1. son of a prince 2. Ott. hist. son of a bey/beg 3. noble/refined person’ (TIRS 118); 4b.

- **cessur** This word is spelled with double samekh throughout the text. In Stand. Tur. *cesur* ‘courageous, brave, bold’ (TIRS 159) ← Ar. ġasūr. KRPS provides this word with unrounded vowel in the second syllable, i.e. *cesır* (KRPS 175). Its derivatives, such as *cessurlıq* (Stand. Tur. *cesurluq* ‘courageousness’) and *cessaret* (Stand. Tur. *cesaret* ‘courage’) are also spelled with double samekh; 20a.

- **çebük** A variant of CKar. *çebik* ‘быстро, скоро, проворно, поспешно; spiesnie, prędko; szybki | hastily, speedily; fast’ (KRPS 639) ← Per. čābuk, both forms
present. In MEQ çabik: 114/10. When the diminutive suffix is added to this word, it has a voiced and a voiceless variant: çebüçek and çebücek. Analogically in MEQ çabicek: 333/4 and çabiçek: 369/12, in MQat: çabicacq: 61/2; 2b.

dayire In Stand. Tur. daire ‘apartment | room, section’ etc. (TIRS 205) ← Ar. dā‘irat; 12a.
derhuni In Stand. Tur. deruni ‘1. spiritual, inner 2. heartfelt’ etc. (TIRS 223) ← Per. darūnī. It occurs in MEQ: 33/9 etc., in MQat only derhun: 98/10 etc., in Radloff (1896: 257) in the variant derune; 4a.
diqat In Stand. Tur. dikkat ‘careful attention’ (TIRS 229) ← Ar. diqqat. It occurs in Radloff (1896: H 136), in MEQ: 536/1; 33b.
ferraḥ In Stand. Tur. ferah ‘1. spacious and well-lighted and airy 2. contented, at ease, relieved’ (TIRS 295) ← Ar. farāḥ. Throughout the text this word is spelled with double resh; 9a.
gizmet A variant of Stand. Tur. hizmet ‘1. service 2. duty 3. care, maintenance’ (TIRS 392) ← Ar. ḥidmat, both forms present. The initial g- occurs also in its derivative gizmetkar ‘manservant’; 30b.
ğovarda Stand. Tur. hovarda ‘1. (s.o.) who will spend money extravagantly in order to have a good time, who is a big spender when it comes to pleasure 2. (s.o.) who chases women, who womanizes, who philanders’ (TIRS 395) ← Per. ḥovārda, both forms present; 54a.
ğacaba In Stand. Tur. acaba ‘I wonder’ (TIRS 4) ← Ar. ‘ağabā. It occurs in MEQ: 300/11 etc., in Radloff (1896: 246) in the variant haceba; 1b.
ğarz In Stand. Tur. arzu ‘wish, desire, longing’ (TIRS 59) ← Per. ārzū. It occurs in derivative ġarz eyle- ‘to wish (for)’. Present in MEQ: 14/8 etc., in Radloff (1896: H 249) in the variant ġarz et-; 11b.
ğarz ād- In Stand. Tur. arzet- ‘1. to present (a gift/a petition/one’s compliments) to 2. to show, to give the appearance of 3. to offer (s.t.) for (sale)’ (TIRS 59) ← Ar. ‘ard. It occurs in Radloff (1896: H 272) and in MQat in the variant ġarz eyle-: 179/23; 22a.
ğarzla- A variant of CKar. ġarzla- ‘żeląć, żądać; mączyć, marzyć | to wish, to crave, to dream’ (KRPS 607), it occurs alternately with ġarzula- and ġarzla-. Stand. Tur. arzula- ‘to wish (for), want; to long (for),
desire’ (TIRS 59) ← Per. ārzū. In Radloff (1896: 279) it occurs in the variant harzula-, in MEQ ḥarzula-: 583/3 etc., in MQat ḥarzula-: 75/12; 5a.

ḥekber In Stand. Tur. ekber ‘greatest’ ← Ar. akbar; 54b.

ḥifz eyle- A variant of Stand. Tur. ḥifzet- ‘1. to protect, preserve’ (TIRS 385) ← Ar. ḥifẓ; 55b.

ḥikamet In Stand. Tur. ikamet ‘residence, residing’ (TIRS 419) ← Ar. iqāmat; 3a.

ḥillet Stand. Tur. illet ‘1. chronic disease; chronic illness 2 passion, mania, addiction’ (TIRS 429) ← Ar. ʿillat. It occurs in Radloff (1896: 314); 27a.

ḥükümdar In Stand. Tur. hükümdar ‘ruler, monarch, sovereign’ (TIRS 398) ← Ar. ḥukm and Per. dār. Progressive assimilation is typical of the language of MSK; 3b.

icraḥ In Stand. Tur. icra ‘1. carrying out, doing, performance 2. law execution, fulfillment (of a decision/a decree)’ etc. (TIRS 407) ← Ar. iğrā’; 12a.

ilm A loanword formed from Ar. ʿilm ‘wisdom’ and Per. suffix -dār. In Stand. Tur. alim ‘1. learned, wise 2. scholar’ (TIRS 37). It occurs in Radloff (1896: 241); 10a.

itta‘at In Stand. Tur. itaat ‘obedience’ (TIRS 451) ← Ar. iṭā‘at; 29b.

‘izet In Stand. Tur. izzet ‘glory, greatness; excellence; honor’ (TIRS 455) ← Ar. ʿizzat; 15b.

macun It is used in a different meaning than in Tur., that is macun ‘med. confection, paste; electuary’ (TIRS 582). The meaning provided by KRPS for Tkar. is more plausible ‘1. лекарство, эликсир; 2. клейстер; 3. варенье; 4. варенье пряности; 1. lekarstwo; 2. kłajster; 3. konfitury; 4. gotowane przyprawy konzerny | 1. medicine; 2. glue, paste; 3. jam; 4. cooked spices’ (KRPS 401) ← Ar. maʿğūn. It occurs in MQat. 108/19; 17b

ma‘adda In Stand. Tur. maada ‘1. except, apart from, with the exception of 2. in addition to, besides’ (TIRS 582) ← Ar. mā‘ādā, both forms present; 41b.

malayik A variant of Ar. plural malāʾik ‘angels’. The reading is tentative, mainly because of the double plural form: malayikler. In CKar. and in Stand. Tur. melek ‘angel’ | anioł ‘angel’ (KRPS 415, TIRS 599). In MEQ melek: 2/1 etc., in the Heb. original מַלְאָך ‘angel’; 41b.

mezlimlik From Stand. Tur. mazlum ‘1. wronged, oppressed 2. quiet, compliant, inoffensive’ (TIRS 597) ← Ar. mazlūm. It occurs in MEQ in the variant mazlum: 289/14 etc.; 9b.
mibbalağa  In Stand. Tur. mūbalağa ‘exaggeration’ (TIRS 622) ← Ar. mubālağa; 13b.
mibbarek  In Stand. Tur. mūbarek ‘1. blessed, enjoying divine favor’ etc. (TIRS 622) ← Ar. mubārāk. It occurs in Radloff (1896: H 300), in MEQ in the variant mibarek: 205/14 etc., in MQat both mibarek: 2/16 and mibbarek: 120/10 etc.; 30a.
mişevre  A variant of CKar. müşevre ‘совещание; беседа; narada; rozmowa | consultation, conversation’ (KRPS 413), both forms occur in MSK. In Stand. Tur. mūşavere ‘obs. (mutual) consultation’ (TIRS 628) ← Ar. muşāwarat. In MEQ mişavere: 314/8; 5b.
mukruḥ  In Stand. Tur. mekruh ‘1. abominable, disgusting’ etc. (TIRS 598) ← Ar. makrūh; 27a.
muqṭar  In Stand. Tur. miktar ‘1. quantity, amount, number 2. portion, part; group’ (TIRS 610) ← Ar. miqdār. It occurs in Radloff (1896: 272), in MEQ: 296/3 etc., in MQat: 68/7; 2b.
musubet  In Stand. Tur. musibet ‘1. calamity, disaster’ etc. (TIRS 621) ← Ar. muṣībat; 27b.
pençere  A variant of CKar. pencere ‘окно; окно | window’ (KRPS 450) ← Per. panğara; 12b.
qayret  In Stand. Tur. gayret ‘1. effort, energy, perseverance 2. arduous effort, endeavor, exertion, zeal 3. protective feeling’ (TIRS 311) ← Ar. ḡayrat. It occurs also in the derivative qayretli ‘hardworking, endeavoring, diligent’ (TIRS 311); 12b.
qazab  In Stand. Tur. gazap ‘wrath, rage, fury, furor, anger’ (TIRS 312) ← Ar. ǧaḍab. It occurs in Radloff (1896: H 127), in MQat as qazap: 117/13; 5b.
rusfay  A variant of CKar. urusfay ‘позорный, постыдный; haniebny | disgraceful’ (KRPS 581) ← Per. ruswā(y). In MQat rūṣva: 116/7; 18a.
sadiqat  In Stand. Tur. sadakāt ‘loyalty, fidelity, devotion’ (TIRS 725) ← Ar. ṣadāqat. It forms the derivative sadiqatli (Stand. Tur. sadakātli ‘loyal’); 41b.
saḥḥi  In Stand. Tur. sahi ‘really, truly’ (TIRS 728) ← Ar. saḥīḥ. This variant occurs alternately with the regular form sahi; 41b.
sayr  In Stand. Tur. sair ‘other (people/things)’ (TIRS 729) ← Ar. sāʾir. It occurs in Radloff (1896: H 140); 1a.


ta‘am eyle- In Stand. Tur. *taam et* ‘to eat, have a meal’ (TIRS 815) ← Ar. ṭa‘ām; 48a.

uruya In Stand. Tur. *rüya* ‘dream’ (TIRS 720) ← Ar. ru‘yā. It occurs in MEQ: 418/5; 34a.

vaqt A variant of CKar. *vaḥt* ‘время; czas | time’ (KRPS 156) ← Ar. waqt. RKS provides the form *vaḥt* ‘время’ (RKS 19). In Stand. Tur. *vakit* ‘time’ etc. (TIRS 918). It occurs in Radloff (1896: 241), in MEQ: 2/9 etc.; 1a.

züriyet In Stand. Tur. *zūriyet* ‘progeny, offspring, descendants’ (TIRS 1000) ← Ar. ḏurriyyat. It occurs in Radloff (1896: H 95), in MEQ: 218/6 etc.; 3a.

4.4.3 Loanwords from European Languages

1) Russian Loanwords

There are only six words of Russian origin. They are usually fully adapted phonetically. In two loanwords from Russian a vowel is added in order to separate two consecutive consonants and simplify pronunciation, e.g. *istle* (36b) ‘table’ (Rus. стол). An analogical process is to be found in *izbor* ‘rally; recruitment’ (Rus. сбор) in MEQ: 458/6.

baraban From Rus. бара́бан ‘drum’. RKS suggests *davulbаз* (RKS 10) for this denotation. It occurs in MQat: 123/20; 60a.

bütülke From Rus. буты́лка ‘bottle’. RKS suggests *sıše* (RKS 14) for this denotation; 7a.

istol From Rus. стол ‘table’. It occurs alternately with Gr. loanword *tirapez* ‘table’. RKS lists a variant *stol* and *sōfra* (RKS 100) for this denotation. It occurs in Radloff in the variant *istol* (1896: 362); 36b.


Noyabr From Rus. ноя́брь ‘November’; 62b.

---

123 Note that in the Prik’s grammar a variant *stol* is provided (Prik 1976: 164). However in the same section dedicated to Rus. loanwords in CKar. we found another word with a prosthetic vowel *i*, namely *ilimon* ← Rus. лимон.
tuyatir From Rus. *meamp* ‘theatre’; 62b.

truba From Rus. *mpyâa* ‘trumpet’; 24b.

2) **EUROPEAN LOANWORDS**

There are also a few words derived from European languages. Some of them were borrowed through Turkish, however their spelling is different.

**furtuna** In Stand. Tur. *furtina* ‘storm, tempest, gale’ (TIRS 298) ← It. *fortuna*. KRPS provides only a verb derived from this noun *furtunalan- ‘бушевать; szaleć | to rage’* (KRPS 595); 5a.


**trapez** A word derived from Gr. τραπέζι ‘table’. It occurs alternately with Rus. loanword *istol* ‘table’; 12a.

**tirempeta** A word derived from Gr. τρομπέτα ‘trumpet’. In Stand. Tur. *trompet* (TIRS 886). Interestingly, KRPS provides a different meaning for its CKar. counterpart *trempete* ‘малый барабан; bębenek | drum’ (KRPS 542), whereas RKS suggests *burgu* and *boru* (RKS 106) for this denotation; 24b.

4.4.4 **HEBREW LOANWORDS**

The influence of Hebrew vocabulary is limited. This tendency is present in Karaim text of religious character as well as in translations from Hebrew, Jankowski (2003a: 119). In the drama *Melukhat Sha’ul* we can find Hebrew vocabulary as well. It occurs only under certain conditions, as we present below. The words are always correctly spelled, unlike Arabic and Persian loanwords. We counted less than a hundred Hebrew words in the whole text. Most of them are the names of biblical figures. Furthermore, almost all of proper nouns describing places are written in Hebrew. As Jankowski argued (2003b: 138), the majority of Hebrew loanwords in Karaim are nouns, mainly proper names. Verbs borrowed from Hebrew are uncommon. It is applicable here, as the only two Hebrew verbs which are present, appear in untranslated phrases from Hebrew in stage directions.

Below, we present a complete list of Hebrew proper and geographical names.

1) **PERSONAL NAMES**

‘Amram עַמְרָ Amram; 11a

Ahí’ezer אֲחִיֵּהוֹז Ahiezer; 55b

Aḥimeleḥ ha-Hiti אַחִּיםְלֵךְ הַהָיִתִי Ahamelch the Hittite; 46a

Aḥino’am אָחִינָוּא אָמ Ahinoam; 12b
Agag; 4b
Avishay; 46a
Avner; 1b
Avraham; 3a
Azmavet; 57a
Baqbaqqar; 54b
Dagon; 60a
David; 7a

Doeg ha-Edomi; 30b
Elqanah; 34a
Evyatar; 47a
Gad; 41a
Golyat; 18a
Laish; 61b
Maḏlišua; 10b
Manoah; 20a
Merav; 10a
Mihal; 10a
Moše; 3b
Ner; 21a
Nov; 44a
Nun; 3b
Palti; 61b
Qiş; 2b
Şemu’el; 1a
Şaul; 1a
Tahre’a; 54b
Ya’aqov; 3b
Yehošua; 3b
Yişay; 7a
Yonatan; 1a
Zeruya; 46a

2) ETHNIC NAMES
‘Amaleq; 1a
Dan, one of the twelve tribes of Israel; 43a
Kasdim Chaldeans; 10a
Pelístim Philistines; 6b
Yuhuda, Judah, one of the twelve tribes of Israel; 43a

3) GEOGRAPHICAL NAMES

Adullam, Adullam; 39b
Ašqelon Ashkelon; 61b
Azeqa Azekah; 18a
Be’er Ševa Beersheba; 43a
Beit Leḥem Bethlehem; 7a
Çiyon Zion; 22a
Efes-damim Ephes-dammim; 23b
‘Endor Endor; 57a
Gat Gath; 61b
Gibe’a Gibeah; 9a
Gilboa mount Gilboa; 32b
Gilgal Gilgal; 4a
Heret Hereth; 41a
Moab Moab; 41a
Rama Ramah; 33a
Soḥo Socoh; 23b
Yaveš Gil’ad Jabesh-Gilead; 1b
Yisra’el Israel; 1a

4) HEBREW LOANWORDS IN STAGE DIRECTIONS

Many Hebrew words appear in stage directions. Usually they are whole Hebrew phrases which inform readers about the physical or mental state of a character, such as (Šaul) mištage’a u-mitnabe (27a) ‘(Saul) loses his mind and prophesies’ or phrases which describe a place of action, i.e. armon ha-meleḥ (9b) ‘king’s palace’. What is more, the title of each act has been written in Hebrew, i.e. ha-ma’araka ha-šenit (7a) ‘the second act’. These phrases simply were not translated but were copied word by word from the original play. We can only make assumptions about the reasons. It is possible that the translator wanted to set stage directions apart from the rest of the text by doing so. However, he was not consistent. Phrases, which are written in Hebrew in one fragment (e.g. ḥaḏer ha-šenit (36a) ‘the room of the king’), are elsewhere translated with words borrowed from Persian, i.e. padišahnuŋ hanesi (13b) ‘the
room of the king’ or with Persian and Turki words *padıșahının odası* (25b) ‘the room of the king’.

5) **HEBREW WORDS IN THE MAIN TEXT OF THE PLAY**

Only nine Hebrew loanwords appear in Turkic sentences in the main body of the text.¹²⁴ They are fully adapted and take Turkic grammatical suffixes, such as possessive suffixes: *Bunu Toramda ömürlik zikr uçun yazmışım* (3b) ‘I wrote this is my Torah so it would never be forgotten’ and the plural suffix: *Sizin elinizden, ey ’areller, ölmem sevinmeyin* (60b) ‘I will not be killed by you, the uncircumcised, don’t be happy’. In the view of the fact

¹²⁴ We exclude proper names and geographical names, for they were inevitable in a translation. We also do not refer to four words borrowed from Hebrew, which are listed in KRPS, i.e. *navilik et-, qosemi* (in KRPS only *kösemtiçilik *) and *şevet.*
that all of them are related to religion, we draw a conclusion that Hebrew lexical influence on
the translation was limited to this area. Although the Hebrew loanwords are sparse, their
occurrence is noteworthy as it is a characteristic feature of Crimean Karaim, which
distinguishes it from Crimean Tatar and Crimean Turkish.\textsuperscript{125}

\begin{itemize}
\item Adonay - אֲדֹנָי God, the Lord; 30a
\item 'arel - עָרֵל uncircumcised; 18a
\item ben Adam - בן אדם human being; 1b
\item çadıq - צַדִּיק saintly, pious; righteous; \textit{bibl.} just, moral; 16b
\item hoze - חזֶה seer, prophet; 41a
\item kohen\textsuperscript{127} - כֹּהֵן priest; 39b
\item qodeş\textsuperscript{128} - קִדֵּשׁ saint; 41b
\item roe - רוֹאֶה viewer; \textit{bibl.} prophet, seer; 1a
\item seder - סֵדֶר (Jewish ritual) the Seder, festive meal conducted on the first night of
Passover; 54a
\end{itemize}

It is worth noting that even the religious terminology is not dominated by the Hebrew
lexicon. A large amount of words is borrowed from Ar. and Per., e.g. Allah (\textit{Te'ala}) (4a)
‘(Almighty) God’, ‘aziz (10a) ‘saintly’, gunah (49a) ‘sin’, merhamet (3a) ‘mercy’, put\textsuperscript{129} (3a)
‘idol’, qurban (22a) ‘sacrifice’. Even though less prevalent, there are a few originally Turkic
words, such as Yaradan (3a) ‘the Creator, God’, Tanrı (50a) ‘God’,\textsuperscript{130} (öksək) gök (22a)
‘heavens (above)’, qul (31a) ‘man (in relation to God)’.

6) Hebrew words in colophon

Interestingly, the ratio of Hebrew words to the Karaim ones in much higher in the
colophon written by the copyist after the text of the drama than in the main body of the text.
Almost half of the lexicon has its origin in Hebrew. The colophon reads: 'Ani katavti Şemu'el
ha-maskil ha-ba'hur Kohen R. o'glu, 1876 senesinde yazgambar bu tiyatroni. Şana 1876 yom D
Noyabri kabul ettim. (62b) ‘I wrote (this), Samuel, a young educated man, son of rabbi
Kohen. I wrote this theatre play in the year 1876’. The copyist used a typical Heb. formula \textit{ani}
katavti (איני כתבתי) ‘I wrote\textsuperscript{131}. He describes himself as \textit{ha-maskil} (המְשָלִיךֶה) ‘intelligent,
educated’ and \textit{ha-ba'hur} (הבורה) ‘a young man’. In the subsequent phrase, after the Ar.

\textsuperscript{125} For further reading see, e.g. Jankowski 2003a: 119-120.
\textsuperscript{126} Listed in Kowalski (1929: 175) in two variants \textit{tsaddık} and \textit{tsadık}.
\textsuperscript{127} Listed in Kowalski (1929: 220).
\textsuperscript{128} Listed in Zajączkowski’s glossary (1934: 175).
\textsuperscript{129} This word was borrowed through Persian from Sogdian \textit{but} or Sanskrit \textit{buddha}.
\textsuperscript{130} Term ‘God’ is usually borrowed from Arabic. Throughout the text Ar. loanword \textit{Allah} occurs ninety-eight
times, whereas Trk. \textit{Yaradan} twenty-three times and Trk. \textit{Tanrı} only once.
\textsuperscript{131} An analogical formula appears in \textit{mejuma} published by Aqtay (2009: 30).
loanword *sene* ‘year’, occurs Heb. *šana* (שנה) in the same denotation. It is followed by Heb. *yom d* (יומ ד) ‘fourth day, i.e. Wednesday’.
5 FEATURES OF TRANSCRIPTION AND TRANSLITERATION

We transcribed the text of the manuscript written in the Hebrew semi-cursive into the Latin script with the use of a transcription system employed for Crimean Tatar. The Hebrew script properly reflects the value of consonants, however it is ambiguous in the terms of vowels. The only indication of front or back reading of vowels is the distinction between \( k \) and \( g \) which occur only in words with front row vowels, versus \( q \) and \( ğ \) which occur only in words with back row vowels.

Below we present the value of Hebrew letters in transcription and transliteration. Additionally, we provide Hebrew letters in the semi-cursive script which was applied in the manuscript.

<table>
<thead>
<tr>
<th>Block letter</th>
<th>Semi-cursive</th>
<th>Transcription</th>
<th>Transliteration</th>
</tr>
</thead>
<tbody>
<tr>
<td>א</td>
<td>a, e</td>
<td>'</td>
<td></td>
</tr>
<tr>
<td>ב</td>
<td>b</td>
<td>b</td>
<td></td>
</tr>
<tr>
<td>ו</td>
<td>v</td>
<td>v</td>
<td></td>
</tr>
<tr>
<td>ג</td>
<td>g</td>
<td>g</td>
<td></td>
</tr>
<tr>
<td>ג‘</td>
<td>ģ</td>
<td>ģ</td>
<td></td>
</tr>
<tr>
<td>ג</td>
<td>n</td>
<td>n</td>
<td></td>
</tr>
<tr>
<td>י</td>
<td>c</td>
<td>c</td>
<td></td>
</tr>
<tr>
<td>ד</td>
<td>d</td>
<td>d</td>
<td></td>
</tr>
<tr>
<td>ה</td>
<td>h, ø</td>
<td>h</td>
<td></td>
</tr>
<tr>
<td>ו</td>
<td>u, ü, o, ö, v</td>
<td>w</td>
<td></td>
</tr>
<tr>
<td>ו</td>
<td>v</td>
<td>vww</td>
<td></td>
</tr>
<tr>
<td>ז</td>
<td>z</td>
<td>z</td>
<td></td>
</tr>
<tr>
<td>י</td>
<td>j</td>
<td>j</td>
<td></td>
</tr>
<tr>
<td>ח</td>
<td>h</td>
<td>ḥ</td>
<td></td>
</tr>
<tr>
<td>ט</td>
<td>t</td>
<td>t</td>
<td></td>
</tr>
<tr>
<td>י</td>
<td>i, i, e, y</td>
<td>y</td>
<td></td>
</tr>
<tr>
<td>יע</td>
<td>y</td>
<td>yy</td>
<td></td>
</tr>
</tbody>
</table>
Remarks:

1) Due to the fact that the available version of the drama is kept in a manuscript, there occurred an inevitable amount of mistakes of the copyist. The mistakes crossed out by the copyist himself were omitted in the transcription, since they do not add any additional value to the manuscript. The mistakes unnoticed by the copyist are taken in brackets and their spelling is provided in footnotes.

2) Vowels are represented in all positions, except for a and e which are generally indicated only in initial and final position with alef, e.g. אָסַל 'lion' (3b), אוֹו'לַ 'thus' (8a).

3) In words of Arabic and Persian origin vowels a and e are not indicated with alef after ayn, e.g. עַדְט 'custom' (5b), דָּפָע 'time' (4a), עֶזֶים 'great' (8a). Sometimes ayn is mistakenly put before alef in Trk. words, e.g. עַיֵּי 'month' (3a), עָנָדָ 'in a moment' (3b).

4) Rafe is often omitted over bet, pe and kaf.

132 Only in Heb. loanwords.
5) An additional letter, i.e. è, is used for a front close-mid vowel e. It appears only in the first syllable and is spelled with yod and in initial position with alef and yod, e.g. איטטים ėttim ‘I did’ (1a), דיגיל dégil ‘is not’ (9a). It occurs as an influence of Crimean Turkish.133

5.1 Vocalization

The vast majority of the text is unvocalized. The most common diacritical sign which enables us to distinguish between back and front reading of vowels is šere. Typically, it is employed in one or two words on every folio and is placed only under the first syllable of a word. Unfortunately, it is used in an irregular manner.

<table>
<thead>
<tr>
<th>Symbol</th>
<th>Semi-cursive</th>
<th>Transcription</th>
<th>Transliteration</th>
</tr>
</thead>
<tbody>
<tr>
<td>ְ</td>
<td>a, e</td>
<td>a</td>
<td></td>
</tr>
<tr>
<td>ַ</td>
<td>a, e</td>
<td>a</td>
<td></td>
</tr>
<tr>
<td>ָ</td>
<td>E</td>
<td>e</td>
<td></td>
</tr>
<tr>
<td>ֹ</td>
<td>E</td>
<td>e</td>
<td></td>
</tr>
<tr>
<td>ֵ</td>
<td>i, ı</td>
<td>i</td>
<td></td>
</tr>
</tbody>
</table>

Remarks:

1) Hebrew loanwords and proper names are unvocalized, except for a few words, e.g. גָּלְיָת Golyat ‘Goliath’ (18a), עֲמֶלֶק ‘Amaleq ‘Amalek’ (1a), עדֻלם Adullam ‘Adullam’ (39b).

2) In a few cases shva is used in Trk. Stems, e.g. bilekleri ‘its wrists’ (10b), elliye ‘to one who has hands like’ (2b).

3) Kamas is predominant in non-first syllables, whereas the use of patah and segol in non-first syllables is limited.

5.2 Abbreviations

| 1     | first person |
| 2     | second person |
| 3     | third person |
| ACC   | accusative   |

133 For further reading on the vowel e in CTur., see Doerfer (1959a: 274).
5.3 Symbols

() missing letters or words
[] letters or words which were unnecessarily written by the copyist
<> words and phases which were mistakenly spelled
unclear and illegible words and phrases
{} brackets employed by the copyist in order to indicate stage directions, they are not consistent, thus in transcription stage directions are written in italics
← shifted from; is derived from (in transcription)
→ shifted into, translated into
6 BIBLIOGRAPHY


Aqtay, Gülayhan. 2009. Eliyahu ben Yosef Qılcı’s Anthology of Crimean Karaim and Turkish Literature. İstanbul: Mehmet Ölmez Yayınları.


Kokenaj, Borys. 1933. “Medżuma, Karaj Bitigi”, Karaj Awazy 6 (1933), 14-17.


Zajączkowski, Ananiasz. 1926. “Literatura karaimska (Szkic bibliograficzny)”, *Myśl karaimska* 1, 3 (1926), 7-17.


Zajączkowski, Ananiasz. 1934. “Przekłady trenów Jeremjasza w narzeczu trocko-karaimskim (tekst i słowniczek)”, Rocznik Orientalistyczny 10 (1934), 158-177.


7 TRANSCRIPTION OF THE TEXT İN MANUSCRIPT

1a

Ma'araka\(^{134}\) A\(^{135}\)

Şaul\(^{136}\), 'Ameleq'ni\(^{137}\) qırıp döndüğünde Yonatan\(^{138}\) ve sayır\(^{139}\) oğlanları.\(^{140}\)

Şaul

Daḥa qaḥarın\(^{141}\) yürüregimde alevli ateş gibi yanar. Bu 'Ameleq qavmının\(^{142}\) qırdıغان sonra, dahi\(^{143}\) raḥatlıq bulamağım. Milletim Misr’dan çıktıqları vaqt\(^{144}\) onlara hasımlık göstericimi.\(^{145}\) Bugün intiqam alići qılıçlan onu düşǜrdüm. Zikrini ömür de qayıp edmeye nice ki ileriden Allah emir buyurdu. Allah’ın intiqamını aldım ve cevab- larımı tekmil ettim.

Yonatan

Naslı\(^{147}\) ki bu 'Ameleq’ni qırdın evle\(^{148}\) de padişah babam cümle

\(^{134}\) Heb. 'Ma’araka' (theater) act.

\(^{135}\) The first letter of Hebrew alphabet א ‘a’ is at the same time the quantifier ‘one, first’. Therefore we translate ma’araka A as ‘act one’. We should note that in the Hebrew original the first act is called in a full phrase 'HaMa’araka HaRishonah' (1a).

\(^{136}\) Heb. 'Şaul’.

\(^{137}\) Heb. name 'Amalek’.

\(^{138}\) Heb. name 'Jonathan’.

\(^{139}\) Stand. Tur. sair ‘other (people/things)’ (TIRS 729) ← Ar. sā’ir.

\(^{140}\) CKar. oğlan ‘сын; мальчик; syn, chłopiec | boy’ (KRPS 423), CTat. oğul (KTR 180).

\(^{141}\) KRPS provides for CKar. only qahir ‘гнев; gniew | anger’ (KRPS 367).

\(^{142}\) q’avwimny. This word occurs in two variants qavum and qavum. In Stand Tur. qavim ‘ethnic group, ethnus; (a) people; tribe’ (TIRS 501) ← Ar. gavum. In MEQ (465/18) occurs a composite form gavum qardas. In CTat. qavum (KTR 115). Cf. qavum: 14b.

\(^{143}\) CKar. daḥi ‘тоже; także | also’ (KRPS 170). CTat. dahi (KTR 60).

\(^{144}\) w’qyt. A variant of the CKar. vaqt ‘время; czas | time’ (KRPS 156) ← Ar. vaqt. RKs provides the form vaht ‘время’ (RKS 19), in Prik (1976: 165) baxym. In CTat. vaqıt (KTR 53), in Stand. Tur. vakit (TIRS 918). The form vaqt is present in MEQ: 2/9.

\(^{145}\) A derivative from the Stand. Tur. göster- ‘1. to show’ etc. (TIRS 337). It occurs in MQat göster- (33/1) etc. Cf. 1 Sam 15:2 ‘Thus says the Lord of hosts, ‘I will punish the Amalekites for what they did in opposing the Israelites when they came up out of Egypt’.

\(^{146}\) CKar. nasılı ‘какой; каков; как, каким образом; jaki, jak, w jaki sposób | how’ (KRPS 418). Stands for the Stand. Tur. nasılı (TIRS 633).

\(^{147}\) CKar. evle ‘так; таким образом; tak, w ten sposób | so’ (KRPS 653).
Translation into English

1a

Act One

Saul on his return after beating the Amalekites, Jonathan and his other sons.

Saul
The anger is still burning in my heart like a flaming fire.
Even after destroying the tribe of Amalekites I cannot find peace of mind.
When my nation was leaving Egypt, (Amalekites)
acted hostile towards them. Today I overcame them with a sword
of vengeance, so they would be forgotten forever, as God
had ordered before. I took God’s vengeance
and completed His orders.

Jonathan

You will overcome all your enemies, just as you have beaten
hasilarının[a] alt edersin. Gene olur Yisra’el seniñ hükümünü altında, hergez bağında bahçesinde raḥatlıqlan otururlar[i].

Şaul
Sevinmeklen qorqu hasanların şam içerméde furtun(a)lanayırlar. Ne olmuşla baña bugün quvat ve baḥtlı günde? Sevgili evladların daşa fiqirimde dutarım. Ne günni ki navilık ettim(ix) bir adamğa dönüyüm. Şemu’el ha-Roe-ının datlı(i) cevablarını canım da ha biliyir ki solaqdan ziye de. Tañlayi[ma] bal ağızdılar. Yisra’el üzerüne padişah olacağımı bilirdim, onları yaramaz düşmanların zülüm ke rleri neñ elinden

1b qurtarmaq uçun. Lakin acaba gelecek çoq yıllarda da padişah qıyafeti ile asker öğüne çiqar mıyım, düşman öğüne? Üzerine gene <ğalib> olıp alt èder miyim, nice ki Yaveş

---

149 Heb. יִשְׂרָאֵל 'Israel'.
150 CKar. hergez 'каждый; käży | everyone' (KRPS 608).
151 Rafe (a diacritic mark which here would indicate that one should read pe as f) is omitted over pe. It is a common omission of the copyist. CKar. furtunalan- 'byuenart; szalec | to rage' (KRPS 595).
152 CKar. quvat 'сила; siła, moc | force, power' (KRPS 373). CTat. quvet (KTR 128).
153 CKar. evlad 'потомство; potomstwo | children' (KRPS 653).
154 An equivalent of the Stand. Tur. tut- '1. to hold; to take hold of; to grip; to grab 2. to hold back; to restrain' etc. (TIRS 889). RKS and KTR provide the form tut- (RKS 26, KTR 270) for this denotation.
155 KRPS attributes this word only to TKar. and HKar. navilik 'звание пророка; пророctwo | being a prophet; prophecy', navilik et- 'пророчить; prorokować | to prophesy' (KRPS 417) ← Heb. קָנָה 'prophet'.
156 Heb. name שְׁמוּאֵל 'Samuel'.
157 Heb. ציון 'viewer; bibl. prophet, seer'.
158 CKar. solaq 'corsa; plaster (miódau) | honeycomb' (KRPS 478).
159 In Radloff ziyeđe (1896: 302). Stand. Tur. ziyade 'more, greater' etc. (TIRS 997).
160 CKar. tanlay 'небо; podniebienie | palate' (KRPS 512).
161 CKar. ağız- '1. лить; выпливать, проливать; 2. разить, скверно пахнуть; 1. lać, wylewać, przelewać; cedzić; 2. cuchnąć, śmierdzieć | to pour, to spill; to strain out; 2. to stink, to smell' (KRPS 44).
162 CKar. and CTat. düşman 'враг, неприятель; wróg, nieprzyjaciel | enemy, foe' (KRPS 182, KTR 68).
163 Stand Tur. zulüm '1. injustice; oppression; tyranny' etc. (TIRS 999).
164 CKar. uçun 'для; dla | for' (KRPS 587). Radloff (1896: 250) transcribed it as üçün.
165 heb'. Stand. Tur. acaba 'I wonder' (TIRS 4) ← Ar. 'اگبلا, however in Radloff (1896: 246) transcribed as hacea. In CTat. aceba (KTR 31).
166 Cf. 7b.
167 CKar. oğ 'неперед; przód | front' (KRPS 437).
168 ğlyyb, misspelled.
the Amalekites, royal father. You will rule in Israel again, everyone will sit peacefully in your vineyard and in your garden.

Saul

Joy and fear, pleasure and grief are raging inside me. What will happen to me today, on the day of strength and happiness? I think of my beloved sons. Since I talked with God I have become a good man. I still remember sweet words of prophet Samuel that poured more honey onto my palate than a honeycomb. I knew that I would become a king of Israel to save them from cruel hands

1b

of their wicked enemies. But will I lead my army in the following years against my enemies in my royal clothes? Will I conquer them and beat them as I have done it
Gil’ad’ın168 üzerine cenk eden kimseye ettim?169 Bunu bilmeyirim.

Yonatan

Baq babam, bu cevapların qalbımı170 ğayet incittin.171


168 Heb. יָבֵישׁ גִּלְעָד ‘Jabesh-Gilead’.
169 Sentence unclear, in the Heb. original (Ha-Efrati 1829: 1b, all Hebrew fragments from the original drama which appear in footnotes are taken from the Vienna edition from 1829. We do not provide the pointing of the Heb. text because there are many spelling mistakes in both Vienna and Cracow (Ha-Efrati 1821) edition of Melukhat Sha’ul. ’as with the defenders of Jabesh’, cf. 1 Sam 31:12.
170 Throughout the text the suffixes attached to the word qalb undergo vowel harmony. It is established on the basis of Radloff’s transcription of texts in CKar., as in qalbim in (Radloff 1896: 249). In Stand. Tur. qalbimi.
171 CKar. incit- ‘обижать; оскорблять; огорчать; krzywdzić; obrażać; martwić | to harm; to insult; to worry’ (KRPS 650).
172 Stand. Tur. hükümdar ‘ruler, monarch, sovereign’ (TIRS 398) ← Ar. hukumdar.
173 ‘yğrylyqt’n, misspelled. CKar. egrilik ‘неправедливость; нечестность; niesprawiedliwość, nieprawość | injustice’ (KRPS 654).
174 Stand. Tur. ne kadar ‘how much’.
175 CKar. öksek ‘высокий; возвышенный; wysoki; wzniesiony | high, elevated’ (KRPS 438).
176 CKar. şafaj ‘блеск; blask | glow’ (KRPS 645). Rafe is omitted over pe.
177 Rafe is omitted over pe.
178 CKar. behzun ‘опечаленный; унылый; скучный; zasmucony, zmartwiony, smętny, smutny, markotny | sad, upsét, doleful’ (KRPS 153).
179 There are two forms in CKar. basevet ‘беспокойство; toska; zabora; stрадание; гре; печаль; niepokój, tęsknota, troska; cierpienie | anxiety, longing, care; suffering’ (KRPS 601) and qasavet ‘smutek; sadness’ (KRPS 365). In MEQ a variant basevet is present (312/12 etc.).
180 Stand. Tur. değnek ‘1. stick, rod, cane; wand 2. beating with a stick’ (TIRS 215).
181 CKar. fasıl ‘событте; событ; событие; sobyże, sobyty | adventure, incident’ (KRPS 593).
182 CKar. raskel- ‘встречаться; spotykać się | to meet’ (KRPS 451).
183 CKar. eger ‘если; jeżeli | if’ (KRPS 654).
184 CKar. ana ‘мати; matka | mother’ (KRPS 67).
to the one who fights against the cursed? I don’t know.

Jonathan

Look, father, you hurt my heart with these words. The zealous one will pasture the sheep which fell into a warren. These scattered sheep, these lost lambs, a loyal monarch like you, o royal father, will find them; you hate cruelty, you are far from injustice. How glad is the world, how many men enjoy it when the sun spreads its glow over them from the high sky. But as soon as the glow of sun hides all faces turn dark. They are sad and walk with gloomy hearts. The same will happen to the tribe which is led by your staff. And they will be like those who sit in darkness if your hand withdraws without capturing them. You have been a king since your mother gave birth to you. Royal signs have been visible in you since you came into the world. This is what I heard

Şaul. Yonatan’nıñ elinden dutayır.


---

185 Heb. name אnyder ‘Abner’, commander of Saul’s army.
186 Heb. בן אדם ‘human being’.
187 CKar. sahab ‘владелец; właściciel | owner’ (KRPS 469).
188 CKar. qiybatlı ‘дорогой, милый; любимый; уважаемый; drogi, mily, luby; szanowny | dear, nice; esteemed’ (KRPS 378). Stand. Tur. heybetli ‘1. awe-inspiring, awesome, imposing 2. grand, majestic’ (TIRS 384), CTat. eybetli (KTR 330). In the Heb. original חありが (2a) ‘mighty, strong, courageous’. Cf. qaybatli: 15b.
189 CKar. qıybatlı ‘сильный, мощный; silny, potężny | strong, powerful’ (KRPS 373).
190 CKar. bevel ‘так; так | so’ (KRPS 146).
191 CKar. üsthe ‘так; так | here it is’ (KRPS 592).
192 fr ‘т. Stand. Tur. feragat ‘renunciation, abandonment, cession, waiver’ (TIRS 295). Throughout the text this word is written with аyn which is used here to denote ghayn.
193 Stand. Tur. kaybet- ‘to lose’ (TIRS 502).
194 Rafe is omitted over pe.
196 CKar. buraq- ‘покидать; оставлять; pozrucač | to leave’ (KRPS 141).
from your commander Abner. Why are you pretending that this strength, which made you of higher rank than anyone else who walks on earth, doesn’t exist? All of us are the sons of Adam. We all have souls. But not all of us

2a are as worthy to be a king as you are, my dear father. The very strong one, why are you grieving? I’d rather die than see you like this again.

Saul. *Holds a hand of Jonathan.*

You bring relief to my heart. You have a heart of a lion. Even I can see it. If you lead this nation, Jonathan, I will resign from being king of Israel. But the glory and prominence of my crown has abandoned me. Since I returned from the war I haven’t been able to find my peace. And sometimes I see in front of me someone who has lost clothes and what astonishes me is that he wears the royal clothes. The crown is bent in front of his feet, he tramples on it. I couldn't help but be a king. But I resigned from being a king. There is no royal glory in me. The heart of the kingdom doesn’t jump out of a beak of a bird. It’s like a violet that is left in one of the pits in a wild place.
Yonatan
Şaul. Evlad.

2b
Şaul
Evladrıñıñ sevgilisi, keşke seniñ dedigiñ gibi evlad olaydı. Üşte Şemu’ el ha-Roe. Gid çebük 203 gendi 204 odaña.
Yonatan gitti.

Şemu’ el ve Şaul
Şaul

197 CKar. ötüşün ‘вследствие; na skutek | due to’ (KRPS 444).
198 zwrw’py, misspelled. CKar. uruv ‘род; племя; происхождение; семья; поколение; род, племя; поэходрене; родзина; поколение | family, tribe; origin, family; generation’ (KRPS 581).
199 CKar. duşmanlıq ‘вражда; wrogość | hostility’ (KRPS 182).
200 The meaning of this sentence is not quite clear. In the Heb. original עוצם המשטמה נגד זרעו הרשע (2b) ‘The intensity of hatred for his evil seed’.
201 df’, This word is spelled in two manners, with and without a word-final ayn, see 9b for the alternative spelling.
202 CKar. guvatlan- ‘усиливаться; крепнуть; wzmacniać się, krzepnąć | to strengthen’ (KRPS 373).
203 ç’bwk, a variant of the CKar. çebik ‘быстро, скоро, проворно, поспешно; spiesznie, prędko; szybki | hastily, speedily; fast’ (KRPS 639) ← Per. čābuk. In MEQ çabik: 114/10. This word occurs in two variants, cf. çebik: 13a.
204 CKar. gendi ‘сам; sam | self’ (KRPS 167).
205 CKar. sefa ‘наслаждение, блаженство, удовольствие; веселье, развлечение; rozkosz, upojenie, radość, zadowolenie, rozrywka; wesolość, uciecha, zabawa | bliss, rapture; gaiety, merriment’ (KRPS 500).
206 dw’h, misspelled.
207 CKar. soğum ‘т’вой, резня; ubój, rzeż | slaughter, butchery’ (KRPS 477).
208 KRPS provides a different form of causative in CKar. yatqız- ‘опускать, укладывать (в постель); klaść, ukladać (do snu) | to put (to bed), to put (to sleep)’ (KRPS 240). Stand. Tur. yattır- ‘to put to bed’ (TIRS 949).
209 t’l’vwnnîñh, reading is tentative. CKar. talav ‘1. грабеж, разбой; уничтожение; rabunek, rozbój; zniszczenie; 2. добыча; łup | 1. mugging, robbery; destruction; 2. booty’ (KRPS 507).
Jonathan
Maybe you are glad because you defeated the enemies of your tribe. The force of your hostility will fall upon his wicked progeny. Maybe this is what bewilders your heart. As they go away your heart will grow stronger.
Saul. Sons.

2b
Saul
My dearest son, I wish your words were true.
Here comes Prophet Samuel. Go quickly to your room.
Jonathan goes away.

Samuel and Saul
Saul
May God make you glad. Welcome, prophet.
God gave me orders through you and I fulfilled them. I humiliated the eminence and strength of the Amalekites. I slaughtered their infantry and cavalry, too. They gave the booty
qavınmın fuqareleri\textsuperscript{210} yağıma\textsuperscript{211} ettiler\textsuperscript{212} ve ondan bir muqta\textsuperscript{213} in imdat İedd Allah’a vərmeye niyet ettiler.

Şemu’el

Dînla\textsuperscript{214} endi\textsuperscript{215} Qiş’niñ\textsuperscript{216} oğlu.\textsuperscript{217} Cevablarima qulaq vər, tacibde\textsuperscript{218} qal ve eşit. Yuqarıda Allah’ın cəvəbləri düş gece uruyasında\textsuperscript{219} bəna geldi və dedi:

Var Qiş’niñ oğlu. Pədişəhə cəvabları Şəhər. Şəmu’el Dınlə eni\textsuperscript{218} Qiş’niñ oğlu. Padişah cəvabları mən verdi,  

Yerde bulunan cümle maiqləri ben yaratıddım. Yerni və göknı yoqtan ben var ettim. Ondan beri qəvimlərə [pədişəhlərə] pədişəhərən pədişəh əttim. Ğalsız\textsuperscript{220} quvat vərmək, geväxə əlliye cessurlıq\textsuperscript{221}, doğuracaq qərşida da quvat benim qudrətimdendir.\textsuperscript{222} Benden ğaṛə tôiq. Ben əkəx <’aziz>\textsuperscript{223} kökən\textsuperscript{224} aşağıya\textsuperscript{225} baqtım. Gördüm

3a

ki adamını ki onu buraqlıms. Fayda ədəmeyecek. Boş əşyəklərini şəfindən gezmeye əməyişlərin quvəti yoqtır

\textsuperscript{210} CKar. fəqərə ‘təmədl; biedny | poor’ (KRPS 595).
\textsuperscript{211} CKar. əyqə ‘miləstənya; jəlmüəna | charity’ (KRPS 215).
\textsuperscript{212} This sentence is unclear, it is corrected on the basis of the Heb. original (3a) ‘The poorest people took the best spoils’.
\textsuperscript{213} Stand. Tur. miktar ‘1. quantity, amount, number 2. portion, part; group’ (TIRS 610) ← Ar. miqdâr.
\textsuperscript{214} For the CKar. dînla ‘слушаъt, əlixtəşə, podchynytself; słuchać, słuchać się, podlegać | to listen, to obey, to be subject to’ (KRPS 182). We decided to spell this word with back vowels as provided in KRPS, however it could also be spelled with front vowels as in Stand. Tur. dînle.
\textsuperscript{215} CKar. and CTat. endi ‘1. terə; 2. ýaça, ýeșçe 1. teraz; 2. ələx, ýeşçe 1. teraz; 2. ələx, ýeşçe | 1. now; 2. already, still’ (KRPS 662, KTR 335).
\textsuperscript{216} Heb. name ְיִשׁ (’Kish’), father of king Saul.
\textsuperscript{217} CKar. əqul ‘çaxış, syn | son’ (KRPS 424).
\textsuperscript{218} t’sybd’, Ar. loanword. In modern Tur. hayret ‘amazement, astonishment, surprise’ (TIRS 375).
\textsuperscript{219} Stand. Tur. rüya ‘dream’ (TIRS 720) ← Ar. ru’yâ. An example of u- prosthesis, see section 4.1.5 “Addition of a sound”.
\textsuperscript{220} CKar. halsız ‘bolvoly, nəzəddorly; chory, niezdrowy | ill, unwell’ (KRPS 607).
\textsuperscript{221} cysswrlyq. Stand. Tur. cesurlıq ‘courageousness, bravery, boldness’ (TIRS 159). This word is spelled with a double samekh throughout the text. See cesur: 20a.
\textsuperscript{222} See section 3.3.6 “Avoidance of anthropomorphism in the Karaim translations”.
\textsuperscript{223} ‘syz, misspelled.
\textsuperscript{224} CKar. kök ‘nəbo; nibe | sky’ (KRPS 337). The word kök is used alternately with Stand. Tur. gök ‘sky, heaven’, see 5a.
\textsuperscript{225} CKar. aşağı ‘niç; dół, spód | bottom’ (KRPS 91). This word occurs alternately with aşaňa, see 7b.
to the poor on their request and they intended to give a part of it to the God who saved them.

Samuel

Now listen, son of Kish. Listen carefully to my words, be astonished and hear it. In the middle of the night the words of God above came to me. He said: There is a son of Kish. Tell my words to the king. I have created all living creatures on earth. I created the earth and heaven out of nothing. Since then I have made kings who they are, so that they rule the people. Giving strength to the weak ones, courage to the lazy ones, strength to a woman who is about to give birth, all of this comes from me. There is nobody else but me. I looked down from the high heaven. I saw

3a

that a man is left alone. He is useless. He runs after worthless things, which don’t have any power
to lead to good things. That has been the way since the beginning of the world,
I had been merciful in many ways. Because he appeared here
thanks to me. I created him. I chose him above
any other living creatures in the world. I blew
a breath of life into him. I said that the best of my creatures
shouldn’t go to waste. There was one, Abraham, among
the fools, who bowed before
the sky and handmade idols. He loathed
them and he risked his life. He cursed his house
and his nation, because he understood that the Creator had made heaven and the earth,
not them, they didn’t make the sun and the moon, too.
I explained to him everything I knew.
I saved him from the people of his epoch
and from their hostility. I gave him the holy progeny, he became
my purpose forever. Later on his children went down to Egypt
and resided there. He ordered them so, in fact, that is what I had ordered. These
wicked Egyptians tormented them. They turned

3b
ağzımı açmadı. İntiqam alıcı qızıltan cümleleri qorqulular ditireder. Yalıñız bu ‘Ameleq Allah’ını bilmeyen qavum aslan gibi yerinden qalğıp, onlarıñ leşleriniñ üzere Ya’qov züriyetini ayaqları bassınlar. Zira benimdir intiqam

245 CKar. suv ’вода; woda | water’ (KRPS 481).
246 A variant of the Stand. Tur. serbaz ’obs. brave, fearless’ (TIRS 752) ← Per. sar-bāz.
247 CKar. yesir ‘пленный, пленник; jeniec | captive’ (KRPS 276).
248 An equivalent of the Stand. Tur. titre- ’1. to shiver; to tremble, shake, quiver, quake; to flutter’ etc. (TIRS 876). In Radloff’s transcription of texts in CKar. there occurs ditire- (Radloff 1896: 270). See titre-. 42a.
249 CKar. yaliñiz ‘единственно, только, исключительно; tylko, jedynie | only, solely’ (KRPS 223).
250 An equivalent of the Stand. Tur. tüket- ’1. to exhaust; to use up, expend; to spend’ etc. (TIRS 892).
251 Rafe (a diacritic mark which here would indicate that one should read bet as v) is omitted over bet. It is a common omission of the copyist.
252 An equivalent of the Stand. Tur. tüket- ’1. to exhaust; to use up, expend, to spend’ etc. (TIRS 892).
253 Rafe (a diacritic mark which here would indicate that one should read bet as v) is omitted over bet. It is a common omission of the copyist.
254 Hebr. name יַעֲקֹב ’Jacob’, son of Isaac and Rebekah.
255 Hebr. name נון ’Nun’, father of Joshua.
256 Twb’syny. A variant of the C Kar. top ‘купа; группа; толпа; kupa; grupa; tłum | load; group; crowd’ (KRPS 538). Cf. topa- 25b.
257 Hebr. name יַעֲקֹב ’Jacob’, son of Isaac and Rebekah.
258 Hebr. name נון ’Nun’, father of Joshua.
259 CKar. bağatır ‘герой, богатырь, воин; bohater, rycerz, wojownik | hero, knight, warrior’ (KRPS 95).
260 Twb’syny. A variant of the C Kar. top ‘купа; группа; толпа; kupa; grupa; tłum | load; group; crowd’ (KRPS 538). Cf. topa- 25b.
his progeny into slaves. Out of this iron furnace, I lead
the progeny of my servant out with my holy strength, away from
the Egyptians. After I had punished them in many ways
they understood it. They melted just like
water. But my people got out of slavery without any fear.
No stranger said a word,

3b
even to a child. Everyone was afraid of the sword of vengeance,
they shivered. Only the Amalekites, who don’t recognize God,
rose from the ground like a lion to torment silent sheep,
to destroy the progeny of Abraham, to erase them from the earth,
I had known the thoughts of his heart before they took a breath to calm down
after the Egyptian slavery. I knew
their secrets. Then I said that the hand of Moses should not
touch him, the savior Jacob should not destroy the wicked ones.
His servant, son of Nun, Joshua should fight, he should destroy
them, he should humiliate the group of warriors, he should bring them down
to the ground. May the progeny of Jacob trample on
their dead bodies. Because it is my privilege
almaq ve haqtañ gelmek yerniñ hükmülderine\textsuperscript{262}, ne vaqt ki egri\textsuperscript{263} yollan gezmeye can meyil olursa. Emir ettim onu gâyıp edmeye ve öldü. Moşeh’niñ hizmetkarı bir an-da\textsuperscript{264} gâyip etti ve düketti onu. Bunu Toramda\textsuperscript{265} ömür-lik zikr üçun yanzıramış ki gelecek devirde billsin bu yaramazniñ egriligini ve yemin qodum onuñ züriyetiniñ überine ömür-lik\textsuperscript{266} olmuş üçun. Sen Saul emirime ası olduñ\textsuperscript{267} şaşqınlıq ettiñ. Qoynunıñ eyisini aldıñ. Onuñ überine merhamet ettiñ. Bu yaramazları daña dükетmediñ. Alçaq züriyetten yaramazlıq çıçeklerini sağ buraqtuñ. İkrañ ettiñ benim cevaplarımı, bir tarafa attuñ. Onuñ üçun bu da seni Ya’qov züriyetiniñ überine padişañ olmadan <ikrañ>\textsuperscript{268} ettim.

4a
Şaul
Qabañatımı bildim, rica ederim ‘af eyle endi bu def’a.

Şem’u’el
Saqın bir daña sevleme.\textsuperscript{269} Allah emir etti evle olacaq. Çoq eciyirim\textsuperscript{270} lakıñ(f) fayda edmek elimden gelmez. Qadir Allah pişman olmaz. [Cevab] cevabları geri dönmez.

Şem’u’el gideyir.
Halaqça başvurayır.
Avner, Yonatan, Şaul.
to take revenge and defeat the earthly kings
when they incline to walk on the wrong path. I ordered
to kill them and they died. The servant of Moses
killed them and destroyed them instantly. I wrote this in my Torah
so it would be remembered forever, so they will know in the future
the injustice of these rascals and I promised to be an enemy
of this tribe forever. You, Saul,
disobeyed my orders, you strayed off the righteous path. You took
the best of the sheep. You felt compassion for them. You
did not destroy these rascals completely. You left mischievous flowers
of this wicked tribe alive. You did not respect my orders,
you threw them away. For that reason I deprived you of ruling
over the progeny of Jacob.

4a
Saul
I understand my fault, please forgive me this time.

Samuel
Don’t speak anymore. God gave His orders and so shall be.
I feel sorry for you, but I cannot do anything. The mighty God
never feels sorry. He doesn’t take back His words.

*Samuel goes away.*

*He turns to the people.*

*Abner, Jonathan, Saul.*
Avner
Şevkatlı padişahına Allah Te'ala çöq kerem ve ömürler vere.

Şaul
Sefaya geldin, Avner dayım, ‘azim quvatlı seresker. 271
Saydın mı milletimini askerlerini nice ki saña emir ettim?
Dağ vão askerleri aslan yüreği gibi mi cümle-duşmanlarını eritmeye? Canı dağ (alev)lenirler mi cenkge varmaya?

Avner
Ne vaqıtdan ki Gilgal’dad272 padişahlığı tazeledin, ağzını açan ve cevab sevleyen yoq. Cümlesi seni seveyirler, cümleleri derhünü yerekden Allah’a niyaz edeyirler sağlığı ile saña uzaq ömürler274 vermesine

4b
ve sabah seher275 <yıldızını> 276 şafliği gibi padişahlığını şafaflandirmana ki bu aydınlıkları277 gezeler ve <şar>278 ola-
lar. Anca şefkatlı padişahım ‘af etsin, bir kiçik280 su’alim var rica ederim güç[s]enme.

Şaul
Avner, Avner, bevle cevablalar dağ vão sevlersin? Ne
vaqt oldu ki sen sevedin de ben qulaq vermedim? Var mı
bir şey benim hükümüm altında ki sen bilmeyirsin? Cümle

271 Stand. Tur. serasker ‘1. the Minister of War for the Sultan 2. commander-in-chief (of an army)’ (TIRS 752).
272 Heb. בִּלְגָּל ‘Gilgal’.
273 Stand. Tur. deruni ‘1. spiritual, inner 2. heartfelt’ etc. (TIRS 223) ← Per. darūnī.
274 In Stand. Tur. uzun ömür ‘long life’.
275 Stand. Tur. seher ‘1. the period just before dawn 2. daybreak, dawn’ (TIRS 747) ← Ar. seher. Here seher yıldızı ‘planet Venus’.
276 yıldızını, misspelled.
277 ‘yydynlyqln. Throughout the text this word is mistakenly spelled with an initial ayin. Cf. ay: 3a.
278 ş2, misspelled. In the Heb. original יָשָּׁר (5b) ‘they sing’. Therefore it should be read as šar olalar ‘they sing’ where šar is a loanword from Heb. שָׁר ‘to sing’.
279 CKar. at etsin ‘puştę prostyt; niech przebaczy | may he forgive’ (KRPS 85).
280 CKar. kiçik ‘maleńkiy; maleńki | wee’ (KRPS 325).
Abner
May the great God give grace and long life
to my gracious king.

Saul
Welcome uncle Abner, a very powerful commander.
Did you count our army as I had ordered?
Do they still have hearts like lions to destroy all
their enemies? Are they still yearning to go to war?

Abner
Since you renewed your reign in Gilgal no one has opened
their mouth or said a word. They all love you, they all pray
to God, from the bottom of their hearts, so He would give you
health and a long life

4b
and so He would make your reign shine like
the Morning Star, so they may walk in this brightness
and they may sing. But forgive me, my gracious king, I have
a little question, please don’t be offended.

Saul
Abner, Abner, how long will you talk like that? Was there
a time when you talked with me and I didn’t listen? Is there
anything under my reign that you don’t know about?
askeri götürün getirensin, sen duşman qarışına çıqlıq-
larında seniñ elleriniñ galib oluyır. Bu Agag’ın281 diri-
siniñ bileklерiniñ düttu.282 Buña olmalı daňa bir kiçik şey. Sual
êdeceksin sevle.

Avner
Efendim283 padişa và evladları begzadeler284 dünyaya qadar
sağ olsunlar padişahlığınıñ kürsüsü dünya durducaz
dursun. Padişahım büyük efkaradayım, fikirim şaşırmış
oldu, benziñin beňzuniñ gündüzü gibi
parlarlardi? Nerededir seniñ yürügiñ, aslan yürügi duşman-
niñ ayaq altına almaya? Nerededir seniñ admlarınıñ qavmuñ-
niñ q[a]uvatı? Ne oldu sana? Şaul dayım, rica ederim
bana beyan eyle. Avner’iniñ qanı suv gibi dökülsin,
seni h[yy]alis ètsin.

5a286
Şaul
Benim selametimi seniñ qalbniñ ńarzladığını287 yüzleriñ
şahadlik edeyir288 ki seniñ gözleriñ çarq gibi döneyirler,
padişahınıñ hasmlarının qarışına ceza göstermeye ve
bir an düketmeye. Üşte onlar ğayet çoq baña haber
vèreýürler. Cümle ağiz ve cümle dil sevlemeye qadir
olduğundan ziyede bilirim. Avner benim padişahlıgımı
seniñ canını isteyir. Beni quvatlı gördüğünde seniñ

281 Heb. name נָאָג אֲגָג ‘Agag’, king of the Amalekites.
282 This sentence is unclear, in the Heb. original
283 Rafe is omitted over pe.
284 bgздылр. This word is formed by attaching Per. زادا to CKar. ‘bey/beg’ (KRPS 146). Stand.
285 This word is formed by attaching Per. زادا to CKar. ‘bey/beg’ (KRPS 146). Stand.
286 There is a seal on this page that reads
287 hryzildygyny. A variant of the CKar. ‘желать, жаждать; мечтать; życzyć, pragnąć, marzyć | to wish,
to crave, to dream’ (KRPS 607). Stand. Tur. azula- ‘to wish (for), want; to long (for), desire’ (TIRS 59). Cf.
288 CKar. ‘печаля; troska, smutek | care, sadness’ (KRPS 153).
289 Car. ‘печаля; troska, smutek | care, sadness’ (KRPS 153).
290 There is a seal on this page that reads
You lead my army, when you confront the enemies, you are victorious. Your hands took the life of this Agag. There must be something more. If you are going to ask a question, do so.

Abner
May my lord and his royal children be safe and may the throne of his kingdom last till the end of the world. My king, I feel great sorrow, I have been confused since yesterday and the day before it when I saw sadness on your face. Where’s the glow on your face which shined like the Morning Star? Where’s your heart, a lion’s heart, to trample the enemies? Where are your footsteps, the strength of your tribe? What has happened to you? Uncle Saul, I am begging you, tell me please. May the blood of Abner spill like water, may it make you pure.

5a
Saul
Your face is a witness that your heart yearns for my safety, because your eyes are spinning like wheels to punish the enemies of the king and to destroy them immediately. It is them who tell me a lot. I know more than any mouth and any tongue is able to say. Abner, you want me to be a king. Your heart is pleased to see me strong.

Avner
Nice bildiñ ki buniñlan Allah’ıñ émirine ası olduñ?

Şaul

5b
Yonatan
Vay babam! Nice beñziñ qaçmış ağlamaqtan.

Şaul
Daña [daña] evle ömüre qadar ağlayacağım acı can

289 CKar. egrilik et- ‘чинить несправедливость; czynić niesprawiedliwość | to do injustice’ (KRPS 654).
290 CKar. goy ’овца; owca | sheep’ (KRPS 368).
291 CKar. suqlat ‘1. необходимость, потребность; необходимый; 2. нужда, затруднение; 3. терпение; 1. konieczność, konieczny; 2. potrzeba; 3. cierpliwość | 1. necessity, necessary; 2. need; 3. patience’ (KRPS 491).
292 In CTat. suqlat ‘1. спешность, срочность; спешный; 2. тягость | 1. haste, urgency; hasty 2. burden’ (KTR 233).
293 KRPS attributes this word only to TKar. and HKar. pir ‘1. старик, старец; старый, седой; 2. святой; 1. stary; siwy; starzec 2. święty | 1. old; grey-haired; old man 2. saint’ (KRPS 447) ← Per. pīr. In Stand. Tur. this word is used in a different meaning ’1. master, spiritual guide; leader of a dervish order’ etc. (TIRS 696).
294 šwrğwnlyq, misspelled. In the Heb. original ננה (7a) ‘(literary) moaning, groaning’. It corresponds to CKar. šarîlda- ‘шуметь (о водопаде); huczeć (o wodospadzie) | to roar (a waterfall)’ or šuvulda- ‘1. шелестеть; шуметь; гудеть; шипеть; 2. колыхаться, колебаться; 1. szeleścić; szumieć; huczeć; syczeć; 2. kołysać się | 1. to swish; to hum; to rumble; to hiss; 2. to rock, to wave’ (KRPS 645, 647).
295 KRPS provides a verb derived from this noun furtunalan- ‘szaleć | to rage’ (KRPS 595). Cf. furtunalan-. 1a.
296 For the CKar. luzgar ‘ветер; wiatr | wind’ (KRPS 400).
But the other day me and you disobeyed the law. Why didn’t we destroy the Amalekites completely? We took the good part of the sheep and gave away the rest of the booty. We forgot that the memory of him should be erased, too. For that reason God got angry, he destroyed my reign. He threw me down from high skies into a pit of troubles.

Abner
How long have you known that you disobeyed God’s commands?

Saul
The minute I came back a strong shiver caught me. My heart prophesied and I saw horrible things and future events. Sad and old Samuel came to me. His eyes shined with anger and he told me God’s words. The words of his mouth made my heart suffer. This sound is still resounding inside my ears. There is pandemonium like a storm or a wind, it makes one cry.

5b
Jonathan
O father! How pale your face has become because of crying!

Saul
I will cry like this till I die with a bitter soul.
ile. Padişahlığımın şöhreti benden geçti. Aqılim da <gitti>. ²⁹⁷

Avner
Bundan ötrü içinde qanınıñ damarları ‘adetleriñi tebdil ettiler. İleriden bilirsin ki askerleriñniñ seri benim, düşmanını qayrib edmeye oqlarımı oña düketmeye. Canım qadirdir şimdi – ki quvatım evvelki quvatım gibidir asker ögüne çıxmaya.

6a
Onlıñ ögünden cümle hasımlarını def‘ edip yere düşürmeye.

²⁹⁷ ‘tty’, misspelled. It is corrected on the basis of the Heb. original (7a) ‘My soul has left/departed’.
²⁹⁸ Stand. Tur. gəyretlî ‘hardworking, endeavoring, diligent’ (TIRS 311), see qayret:12b. In the Heb. original ƣרוה (7a) ‘strong and brave’.
²⁹⁹ d‘w‘r‘d‘, misspelled.
³⁰⁰ zwrb, reading tentative. It may be a spelling mistake or a metathesis of Stand. Tur. zuhurat ‘obs. unforseen events, contingencies’ (TIRS 999) ← Ar. zuhūrāt.
³⁰¹ Stand. Tur. qazap ‘wrath, rage, fury, furor, anger’ (TIRS 312) ← Ar. ḡaḍāb.
³⁰² CKar. gunah ‘rpex; grzech | sin’ (KRPS 162).
³⁰⁴ In Radloff’s transcription of CKar. texts naqil (Radloff 1896: 242).
³⁰⁵ gsrlr, an equivalent of the Stand. Tur. kes- ‘1. to cut, cut in two, cut off, to cut down (a tree) etc.’ (TIRS 515). Cf. kes-: 18b.
³⁰⁶ KRPS provides in CKar. only hasız ‘больной, нездоровый; chory, niezdrowy | ill, unwell’ (KRPS 607). However its derivative with h in word-initial position is attributed to HKar. hasızlan- ‘тратить силы; tracić siły | to lose strength’ (KRPS 599).
³⁰⁷ CKar. ur- ‘бить, ударять; kовать; bić, uderzać, kuć | to beat, to hit, to forge’ (KRPS 580).
The eminence of my reign eluded me. I lost my wits, too.

Abner
My zealous king, king of Israel, stay strong. These are normal things, events like this have taken and will take place in every age. That’s why God won’t be angry at you. Because He is a forgiving God. He will not continue to fill hearts of your soldiers with fear and sadness forever. King, I will give you advice, may the mighty God help me. I heard many things like this. My family told me those things that happen to you weaken your strength. They weakened all your nerves, all your veins and all your bones. If you don’t rest for a minute, you will get confused. Now, Saul, not much time has passed since you broke the army and its strength. That’s why the blood veins inside you didn’t change their habits. You know in advance that I am your commander and I will kill the enemies and destroy them with my arrows. I am strong, today my strength to lead the army is as big as it was before.

6a
To fight off all enemies and throw them down to the ground.
Onlar[ñ]  <sañga>  bentetip dışarı çöplükge atmaya. Lakin sen padişah 
bunlara alışmadın. El vērīr ki padişah sarayda otursın. Evinde 
sakin olsun milletiniñ baḥtiniñ fikir edüp 309 yalıñız  ēmir 
buynmaya. Otur endiden soñra evde 310 <saqîn>  bir dâha 
cenkke varma. Ėmir buyur kamîl çalymaya bilen bir adam 
arasılar saña. Ol çalsın kêmân 312 üzere ve seniñ qulağına hoş 313 
gelsin. Ne vaqıt ki qasavet seniñ içerdinde mekan alursa 
oniñ çoq ahenklerinden şam unutulsın ve aslından nice 
evelden 314 qalbîñ ferâh olsun.

Yonatan
Dayım sereskeriñ cevablari qulaqqa ne hoşтур. Bu eki 315 gündür 
ben de evle müșevre ettîm 316 ki babam çqamasın evinden qapusıns-
dan 317 disarıya. Lakin saña buni sevlemeye babam cessaret 318 
edmedim. Bildigimden ötrü ki seniñ qalbîñ heveslidir cenk-
ke varmaya. Öksek Allah qodî buni askerleriñniñ seriniñ 
ağzına. Oniñ keñeşi 319 ilim keñeşi, sana babam rañlîq 
getirir. Oniñ ağzınıñ cevablärini yerniñ padişahläriniñ 
padişah ędên ẖadurladı. 320

Şaul
Yalıñız Avner ve oğlum Yonatan her şeye qadırdırlar. Yalıñız 
size qalbımıñ ferahlıqları duñlarıñ padişah oldugum gün-
den beri. Avner peşim sira gezdiñ. Her duşman qalqlığı vaqt-

308  s’im’, misspelled. Clauson (1972: 831) provides the meaning ‘bird’s dung’ for sañ, which corresponds to the 
Heb. original 727 (7b) ‘dung, excrement’.
309  CKar.  fikir et-  ‘думатъ; myšleć | to think’ (KRPS 594).
310  Rafe  is omitted over bet.
311  s’ipyzy, misspelled.
312  Identical with the Heb. original 728 (8a) ‘violin; bibl. stringed musical instrument’.
313  Cf. os: 27a.
314  ‘vvldm, here the word is spelled correctly. Cf. misspelled evvel: 3b.
315  CKar.  eki  ‘dwa; dwa | two’ (KRPS 656).
316  CKar. müșevre et-  ‘совещаться; naradzać się | to consult’ (KRPS 413).
317  CKar.  qaBu  ‘дверь; ворора; dzrwi, brama | door, gate’ (KRPS 362).
318  cyssryt. Stand. Tur.  cesaret  ‘courage, bravery, valor; pluck, heart’ (TIRS 159). This word is spelled with a 
double samekh throughout the text. Cf. cessur: 20a.
319  CKar. keñeş  ‘совет, наставление; rada, pouczenie | advice’ (KRPS 392).
320  CKar.  hadirla-/ hadırla-  ‘готовить; przygotowywać | to prepare’ (KRPS 597, 606).
They compared them to excrements and threw them out to waste. But you, my king, are not used to that. It’s enough that you are in the palace. You should sit quietly at your home, think about the happiness of your nation and only give orders. From now on stay at your home, don’t go to war anymore. Order them to find you a man who can play in a skillful way. He should play the violin and bring pleasure to your ears. When sadness fills your soul the sorrow will go away thanks to his melodies and your heart will be as cheerful as it used to be.

Jonathan

How pleasant are the words of my commander uncle! For two days I have also tried to advise my father not to leave home and not to go outside. But I didn’t have the courage to tell you that, father. Because I knew your heart is eager to go to war. The exalted God had put these words into the mouth of your commander. His advice is wise, it will bring you ease, father. The words of his mouth prepared the earthly kings to be kings.

Saul

Only Abner and my son Jonathan are able to do something. Only to you I have entrusted all happiness of my heart since I became king. Abner, you always followed me. When an enemy emerged
da canını avuçına qodıñ, çebük dükkettiñ. Tamurını³²¹
gestiñ ve qayıp ettiñ onu.

6b
Ben olmadıqa dañlı bevelle ëde canna qalbım ëmirdir.
Baq Avner, bu qoynıñ gözleri senini üzernenidir. Yonatan'ın da
al, o da saña yardım olsun. Onuñ yüreği babasınıñ
yüreginden alınmıştür. Benim yerime üstə o, o da
düşmanının qarşısına qazab ile ëhareket ëdebilir. Urmaya
yaqmaya ve bir anda qayıp ëedmeye onıñ qalbı cessaret
ëtti. Çoçuqlan vardi Peliştim³²² ordusınıñ qarşısına.
Çebücek³²³ aslan gibi sekirdi.³²⁴ Elleri ayaqları üzerine
qayaniñ üzerine çıkt[t]ı. Ne bana ne askere ëhaber
<vërmeýince>,³²⁶ gitti yalıñız. Ekisininıñ muñbatılığı ki
içinde alev gibi yandı, o yüreğini qüzdrdı ve
o(n)ları qılıçlan qırdı. Qadir Allah'ın yardımıñdan soñra
siz benim askerinım qavmnumuñ zalim millet-
leriñ elinden qutarırsız.³²⁶ Padişahın janda(r)larımın³²⁷ biri[ni]
(sev)leyür.

Eved³²⁸
Kèman çalmaya kamil bilen ç çocuk bileyirim. Müzikleriniñ³²⁹
birisi gibi dürülü peşraflar³³⁰ çalayır. Cenk kadeñ-
onuñ yüreği, arslan yüreği gibi, ‘azim bağatırdın,
cümle düşmanlarıñ urmaya ve qayıp ëtyme. Kamil-

³²¹ CKar. tamur ‘1. gene; 2. koreney; 3. zapreshennoe dla pishy myso; 1. żyła; 2. korzeń; 3. zakazane mięso | 1.
vein; 2. root; 3. forbidden meat’ (KRPS 510). CTat. tamur (KTR 243).
³²² Heb. פליסטים ‘Philistines’.
³²³ çbwek, A variant of the CKar. çebicek ‘pokor, pokoréno; szybciej, prędzej | quicker, faster’ (KRPS
³²⁴ CKar. sekir- ‘pryaty, skakaty; skakać | to jump’ (KRPS 498).
³²⁵ wyrrm‘ć’, misspelled.
³²⁶ CKar. qutar- ‘spasyat, izbablyat, vyrychat, oswobodzhat; ratowat, wybawiat, wyzwalać, oswobadzać | to
save, to rescue, to liberate, to release’ (KRPS 376).
³²⁷ Stand. Tur. jandarma ‘police soldier, gendarmerie’ (TIRS 456) ➞ Fr. gendarmerie. In the Heb. original תור (9a)
’slave, servant’.
³²⁸ Heb. שבר ‘slave; servant’.
³²⁹ mwzyk’rlryñ. A loanword from Yid. מוזיקר muziker ‘musician’ (SPJ 340). In Stand. Tur. müzisyen ‘musician’
(TIRS 629), in CKar. çalğıci ~ dereci (RKS 51).
³³⁰ CKar. peşraf ‘melodiya; melodia | melody’ (KRPS 450).
you seized him, you beat him quickly. You cut his roots
and destroyed him.

6b
Even when I am gone, continue to do so, my heart gives you this order.
Look Abner, this sheep is looking at you. Take Jonathan too,
he will help you. His heart takes after
his father’s heart. He can take my place, he can also
go out with wrath against enemies. His heart dared
to beat, burn and kill instantly.
He went out with a boy against the Philistine army.
He jumped quickly like a lion. He climbed on a rock
on his hands and feet. He went away alone without saying anything to me or
to the soldiers. The love of these two that
burned inside them like fire, it warmed his heart
and he hurt them with a sword. Thanks to the help of the mighty God
you, my soldier, will save my tribe from the hands
of the cruel nations. One of the king’s guards
speaks.

Servant
I know a boy who plays the violin in a skillful way. He plays
various melodies like a musician. His heart is like
a goblet of war, like a lion’s heart, he is a great warrior,
who beats and destroys all enemies. His skillfulness
ligi yüzlerini aydınlı edeyir. Gözlerinden şafaklandırıyor. Hergeze sevgili ve her nereye

7a

varsı uğurlu ve bahtlı oluyr.

Şaul


Eved

Babası Yişay namında. Şehrinin ismi Beit Lehem.

Yonatan

Buraq babam canını rahat olsun. Yarın <seher> yıldızı dönmeden ben onu getirim.

Tam.

Ha-ma’araka ha-şenit

Sade Beit Lehem

David gøy güteyir ve elinde küçük keman. Uzaqta arslan gövdesi yatayır, hangisi ki paraladi.

David

Hey hey, dünyanın padişahları sarayda ve köşüklerde oturanlar bahçe mahşulları ile sefalanmaya bümükelere doldurmaya içip keyf èdmeye. Eyi şarap[lan]larlan qursagınızı doldurursız.

331 Heb. name ‘Jesse’, father of David.
332 CKar. şeher ‘rodpod; miasto | city’ (KRPS 649).
333 Heb. בֵּית לֶחֶם ‘Bethlehem’.
334 s’ḥym, misspelled.
335 Heb. תֹּם ‘end’.
336 Heb. שֵׁנִית ‘second’.
337 Heb. שָׂדֶה ‘field’.
338 Heb. name ‘David’.
339 CKar. hey ‘ej, hej! | hey’ (KKS 67).
340 bwtwlk’. A loan from Rus. бутылка ‘bottle’.
341 CKar. qursaq ‘чрево, живот; lono, brzuch | womb, abdomen’ (KRPS 375).
makes faces bright. His eyes
sparkle brightly. Everybody loves him and wherever

7a
he goes, he is fortunate and lucky.

Saul
Where is this boy? Tell me quickly where he is.

Servant
His father’s name is Jesse. The name of his town is Bethlehem.

Jonathan
Let it go, father, be calm. I will bring him
tomorrow, before the Morning Star turns around.
The end.

Act Two
Field at Bethlehem
David is pasturing sheep and there is a violin in his hand. Far away
lies a body of a lion, which he has torn to pieces.

David
Earthly kings! You live in palaces
and mansions, you take delight in fruits of gardens,
you fill you bottles, drink and enjoy yourselves.
You fill your stomachs with good wine.

Yanan mumları üçün hikmet edin ki bazı eşkere olunur- lar bazı gizlenirler. Canğa zevq ve sefa bunlar yağdırırlar.

Kemen çałyur.


Burada öldürdü señi benim elim. Evle olur her yolunu egri edene, gendinden ʰalsızníñ yüzine galib

342 CKar. bol- 1. быть, стать, становиться, сделать; 2. существовать; жить, проживать; 1. być, stać się, stawać się; 2. istnieć; żyć, przybywać | 1. to be, to become; 2. to exist; to live, to arrive’ (KRPS 128).
343 CKar. zevq ‘веселье; радость; удовольствие; развлечение; wesołość; radość; przyjemność; rozrywka | cheerfulness; joy; pleasure; entertainment’ (KRPS 191).
344 CKar. yaşlıq ‘молодость; młodość | youth’ (KRPS 242).
345 sbyndy, misspelled.
346 ḥcyb’. This spelling suggests that this word should be read as ḥaceba, as provided in Radloff (1896: 246). However elsewhere it is spelled with medial alef, cf. 1b.
347 ḥ. A variant of the CKar. aşaâga ‘низ; dół, spód | bottom’ (KRPS 91). Stand. Tur. aşału ‘1. the lower part, bottom 2. the one below 3. lower’ etc. (TIRS 63). The form aşaâga occurs only once (2b).
348 351 This fragment was incorrectly translated. In the Heb. original the sentence reads ḥak isrûr ‘would gratitude of an unworthy one please the One’.
349 CKar. sabur ‘терпение; терпеливый; cierpliwość | patience’ (KRPS 454).
350 šškkwyr, misspelled. See 38a for the correct spelling.
351 CKar. ahiro ‘конец; koniec | end’ (KRPS 87).
You find pleasure wherever you are. There’s no peace for you. There is no joy for you. Come out, (come) here into open air. Look at the deeds of God, they are a pleasure to eyes, open your palaces and look here. Explain (to me) the burning candles, some of them are visible, some are hidden. They pour pleasure and joy into souls.

He plays the violin.

I love you God. I have loved you since my youth. I am eager to learn your ways as long as I live. How great you are in heavens! I wonder whether He would appreciate gratitude of a humble one if all high ranked soldiers kneeled in front of Him. You are different from us, eyes can’t see you. I am not able to be patient. My heart is thankful to you, my heart feels that you have made it all. You gave the (us) mouth to reveal the secrets of heart which are on the wings of wind which is like a flaming fire. It pleases me to tell everyone about the things you have done and about your wisdom. I shall write it on a board. He plays the violin next to a big lion and looks at his body. O very strong lion, I feel sorry for you that you reached the end of your life over here.

My hand killed you here. That’s what happens to the ones who have twisted ways, to the strong ones who
olan quvatlıya.

‘Al ha-‘eder

Sağ ol qoyuncuğım. İntiqamını aldım.

Yonatan geleyir hizmetkar ilen.

David

Bu ne göreyirler gözlerim? Şurada yanlış değilim.


Evle vardı duşmanını qarşısına ve şamarlan urdu onu. Laki(n) benden ne isteyecek bilmey[r]im.

Yonatan

Selam aleykim qiybati çocuq, sürüvün çobanı.

David baş urayır

Dünyaya dek dursun padişahımız gürsüsü ve ‘azim quvatlı Yonatan gendi gendine de berhudad olsın.

Yonatan gendine sevleyir

Dilberliği güneş gibi. Çirayı seher yıldızı gibi.

352 Heb. ‘אל Ramirez ‘to the flock’.
353 C Kar. eyilik ‘dobro; dobro | goodness’ (KRPS 656).
354 C Kar. şamar ur- ‘дать пощечину; wymierzać policzek | to slapp in the face’ (KRPS 644).
355 slm ‘lykym. From Ar. اﻟﺴﻼم ﻋﻠﯿﻜﻢ ‘Peace be upon you’. In Stand. Tur. selamün aleyküm. In the Heb. original עמו אלהים (11a) ‘May God be with you’.
356 C Kar. sürüv ‘стадо; скот; stado; bydło | flock; cattle’ (KRPS 487).
357 An equivalent of the Stand. Tur. kürsü ‘1. podium, rostrum; pulpit 2. (raised, throne-like) seat (from which an imam preaches)’ etc. (TIRS 570). Cf. kürsü: 4b.
358 C Kar. dilberlik ‘красота; piękność | beauty’ (KRPS 177).
359 C Kar. çiray ‘лицо, вид, облик; twarz, oblicze, wygląd | face, appearance’ (KRPS 637).
conquer the weak ones.

_To the flock_
Be safe my dear sheep. I took your vengeance.

_Jonathan comes with his servant._

David
What do my eyes see? I am not mistaken.
It is the son of our king Saul, price Jonathan. Kindness
glows from his eyes, his heart is happy too. His eyelashes
also sparkled when he was among the Philistine army.
In this manner he went out against the enemies and slapped them
in the face. But I don’t know what he may want from me.

Jonathan
May peace be with you, dear boy, shepherd of the flock.

David _bows_
May the throne of our king remain forever and
may the very strong Jonathan himself be glad.

Jonathan _speaks to himself_
His beauty is like the sun. His face is like the Morning
Star.
8b

David'ge
Sevle endi ḥangi şeherdendirsin, ey
düşündür

David
Babamın ismi Yişay. Mekanım Beıt Lehem şeheredir.

Yonatan
Seniñ ismiñ nedi(r), ey çocuk? Qalbım <ḥarızlayır> bilmeye.

David
David.

Yonatan
Babaññiñ evinde senden ḡayrı daha qardaşların var mı?

Yonatan, David
Daḥa var. Ben eñ kiçigi. Eḥtiyarlığındı doğdum.
Babamın adetidir qoynıñ sürüvünü kiçik oğluna vėr.

Yonatan

David
Yaşlıgından beri pekleyirim bir cevab eşitmeye
padişahımıñ ağzından, rical ve seniñ ağzından.
Doğduğum günden beri emirine mutiyım. Ben
ḥükümder degeneginiñ altına ulanıñ biri gibi.

360 yy; It is a counterpart of Heb. ‘ḥey’.
361 ḥrylḥyyr, misspelled. See 5a for the correct spelling.
362 CKar. qardaş ‘brat; brat’ (KRPS 364).
363 It is a variant of the Stand. Tur. bekle- ‘to wait (for); to expect, look (for)’ etc. (TIRS 108). Cf. bekle-: 9a.
364 CKar. ulan ‘1. ребенок; мальчик; 2. парень, молодой человек; 3. валет; 1. dziecko; chłopiec; 2. chłopak, młodzieniec; 3. wallet | 1. child; boy; 2. youngster; 3. knave’ (KRPS 576).
To David

Tell me now, boy, where do you come from?

David

My father’s name is Jesse. I reside in the town of Bethlehem.

Jonathan

What’s your name, boy? My heart wants to know.

David

I am David.

Jonathan

Do you have any siblings in your father’s house?

Jonathan, David

Yes, I do. I am the youngest one. I was born when he was old.
It is my father’s custom to give a flock of sheep to the youngest son.

Jonathan

Be zealous, David. Listen to my words.

David

I have waited since my youth to listen to orders from the mouth of my king, the dignitaries and your mouth.
I have been obedient to your orders since the day I was born. I am like one of his children who are led by the staff of the monarch.
Yonatan
Gel öpeyim seni.

David sevleyir
Bevle şey eşitmeye umudum yoq
idi.

Yonatan
Şaul babamı bilirsin. Evle adamdır ol ki cenc
ettigi vaqtda daha qıççı boş gibi dönmedi, ta ki
toprağa düşürdü ‘azim bağatırları. Nice ki [ki] arslanğa
evde de ona quvat vərdi Allah öksekten. Bu qadir
Allah’ın bahşişidir yerniñ (h)ükümdere. Evle de
Yaradan şimdi istedi yolunu çevirmeye. Yöregiñden
quvatını aldı. Şimdi gayrı kişidir ol. O Şaul dəgil
dün ne bugün gibi. Dağa aqdemki gün gibi de dəgil.
Ben sereskerlen rica ettik ki bir daha cenkke çıqmasın,
anca <evde>365 beklesin. Seniñ üçun eşittim ki sen
ma‘rifet ehliñ[n]. Kēman çalmaya ve dürli peşra(f)lari
bileyirsin. Canniñ duyğunqlarınıñ fenadan eyine
tebdil etmek Allah’ından gelir. Qalq bu qoynu qardaş-
larına buraq. Gel barabarına366 Gib‘a’ğa367 padişah
sarayına, seniñ kēmanıñ benim babama can sefa’atları368
olur. Gamlı can yerine ona ferraḥ369 gonil370 vərir.

David
Benim gibi miskin padişah ḥuzuruna görünür mi? Padişah-

---

365 ‘vm’, misspelled.
366 b’rbrym’. CKar. barabar ‘vместе, совместно; razem, wspólnie | together, jointly’ (KRPS 102). Cf. 26b.
367 Heb. גיבeah, hometown of king Saul.
368 Rafe is omitted over pe. A loanword from Ar. seفاhat ‘zeyk ve eğlenceye düşünülük | keenness for pleasure
and fun’ (Devellioglu 2006: 928). In the Heb. original יְסָפָות (12a) ‘entertainment’.
369 Rafe is omitted over pe. Stand. Tur. ferah ‘1. spacious and well-lighted and airy 2. contented, at ease,
relieved’ (TIRS 295) ← Ar. ئەرە. Throughout the text this word is spelled with a double resh. Cf. ferrəḥlaq: 57b.
370 C Kar. gonil ‘сердце; serce | heart’ (KRPS 161).
Jonathan

Come, let me kiss you.

David *says*

I didn’t hope to hear anything like this.

Jonathan

You know my father Saul. He is the kind of man who never swings his sword in vain but fights until he turns great warriors into dust. God from above gave him as much strength as he did to a lion. This is a gift from the mighty God to the earthly kings. In the same manner the Creator wanted to change his (Saul’s) way. He took strength from his heart. Now he is a different man. He is not (the same) Saul he was yesterday. And not the one he was the day before yesterday. Me and the commander asked him not to go to war again but to stay home. I heard you are talented and capable. You can play the violin and you know various melodies. Only God can change one’s feelings from bad to good. Stand up, leave these sheep to your brothers. Come with me to Gibeah to the king’s palace, your violin will be amusement to my father. It will turn his sorrowful soul into a happy one.

David

Can a humble person like me show himself to the king?
Düşünülmüştün mü benden maşul adam?

9b

Yonatan

De'

işminde David cümlemezlim

qalıbından.

Yalnız sensin bu adam. Yoqdur senden qayr. Ömür(m)
de budan qayr seni tanımadım. Şiddetli olduğu saña
muhabbetligim. Alevli ateş gibi yanayır. Şimdi(den)
soña qardışım derim saña. Qardış gibi hesap edesin beni.

**David bağıyır Yonatan’ını yüzüğe.**

David

Qardışım qardışım, sen de topraqta yaratıldın. Cümlemiz
Sen
padişahınıñ züriyetinden, ben aşa açıktır. Bir topraq-
dan alındıq, ekimiziniñ de canı var. Cihanım ve
cihanınıñ bir yerden yaratıldır. Manavşa
ilen diken de[n]
brin anadan doğdular. Şimdi buñ babama haber
uçun evge varay(m). Ondan sonra varayıñ beni
nereye ki götürsün.

Yonatan

Ben de[n] varırım barabarıña babanınñ evin[d]e.
Şimdi qardışım gel. Haydi ömürlik şart geseli[m].

David

Sen sevlemeden evvel qalıb <qalıb>
ile gesmişdir.
Dünyaya dək durur, yipleri:
hiç üzülmez.
Isn’t there anyone in the kingdom more eligible than me?

9b
Jonathan
David, get rid of all this modesty for now.
You are the only one. There’s no one else. I have met
no one like you in my life. I fell deeply in love
with you. My love is burning like a flaming fire. From now on
I will call you my brother. You may count me as your brother.
*David looks at Jonathan’s face.*

David
Brother, brother, you were made from the dust from the ground, too. We all are
God’s children. We all belong to the Creator. You are
the king’s progeny, I am a peasant. We were made
from the same dust from the ground and both of us have souls. My world and
your world were made from the same ground. A violet and a thorn
were born by the same mother. Now I shall go home to inform
my father. Afterwards I will go wherever you
will lead me.

Jonathan
I will go with you to your father’s house, too.
Come now, brother. Let’s take an oath to be friends forever.

David
My heart had been bound with your heart even before you said so.
It will last forever, it will never be broken.
Armon ha-meleh. 377

10a
Armon ha-meleh
Şaul, Miḥat 378, Merav 379 ve sayır evladları.

Şaul
Ne quvatlıdır bu çoq millet, emin sekin 380 olan millet.

377 Heb. המלך ארון 'the king’s palace'.
378 Heb. name חיות 'Micha', daughter of king Saul.
379 Heb. name מיר Comparator 'Merav', daughter of king Saul.
380 CKar. sekin 'əstəroğan, mədənnən; tiyə; wohn; cich, spokojni | slowly; quietly, calmly' (KRPS 497).
381 CKar. direk 'derewo, drzewo, drzewko | tree' (KRPS 178).
382 The meaning of this word is ambiguous. It may be CKar. kiyik '1. dikiş (oживотных); 2. dikiş, jéstokši; 1. dziki (o zwierzętach); 2. dziki, okrutny | 1. wild (animal); 2. wild, cruel’ (KRPS 318) or a variant of the Stand. Tur. gevik ‘1. deer, stag, hart’ etc. (TIRS 324). Cf. MEQ: 25/15 where the same ambiguity occurs.
383 CKar. çəki ‘koza; koza | goat’ (KRPS 672).
384 svyn’rni, misspelled.
385 'mlryp, misspelled.
386 CKar. uya ‘menzdo, gniazdo | nest’ (KRPS 575).
387 Heb. כשדים ‘Chaldeans’.
388 CKar. minacim ‘charodjei; czarodziej | wizard’ (KRPS 407).
389 In part dedicated to CKar. Radloff (1896: 241) provides ilimdər, a loanword formed from Ar. ʿilm ‘wisdom’ and Per. suffix -dār. However, the word ilim is provided in Radloff only in a variant with front vowels, (Radloff 1896: 302). Due to the fact that both i and i are spelled with yod we are not able to determine whether this word should be spelled with front or back vowels. Cf. ilim: 10a.
The king’s palace.

10a
The king’s palace
Saul, Michal, Merab and his other children.

Saul

How strong is this big nation, the nation which is safe (and) calm.
How beautiful are children of Israel, they are God’s saplings,
they are like olive trees. They run to war like a wild
goat. Their faces go red like the Morning Star. They go out
against the tyrants with joy and with chants. How nice,
how pleasant this is. You became worthy to be
king over them. Israel nested in you. Reason, wisdom
and order reside in you. You are like a flowing fountain,
they are in your garden, they drink from it and
rejoice. Your children make all tribes
of the world feel ashamed. They close their mouth
when they hear your words. Chaldean warriors,
Egyptian wizards come from afar to receive
wisdom from your mouth. Israel,
how fine you have become. Holy progeny, how pleasant you have become. These
wise people become who they are thanks to the wisdom of our God. They
da <aslan> qıybatılır, ahenklərin işi tatlılığından.

10b

Miştage’ə

Lakin şurada şu duranların görmələrində de ne qadar qorquvludur. Gayet büyükdirler gökke qədər şeylər şeylər. Cümle yerninin zem[m]ini büyülükləri ilən dutayırlar, omuzlarına alp şapqan ilən atayırlar. Neredəsiz evlədərin?
Neredesin Mişal? Neredesin Malḵişua?

Kullam

Buradayız babam. Buradayız rəhət ol.

Mişal

Üşte cümə bu qa ámbın sen əğəma qodın. Beliñən

390 'slwn, misspelled.
391 Heb. מָסָּטג ‘to go crazy, to lose one’s mind’.
392 CKar. gorqiv ‘bəjąx, strach, bojaži, przeraženie | fear, anxiety, terror’ (KRPS 371). In the Heb. original דמים מראות הערומים אלה (14a) ‘the group of these terrible images’.
393 CKar. yeris ‘dəstiqata, dəxədəyə, dəxəndaç, dəxəndaçaq | to reach, to catch up’ (KRPS 274). This phrase is not quite clear, in the Heb. original דמים מרואת הערומים אלה (14a) ‘they grasp the earth’.
394 CKar. şapqan ‘пряша; proca | sling’ (KRPS 644).
395 Heb. name מַלְכִּישׁוּעַ ‘Malch-i-shua’, son of king Saul.
396 Heb. יִבְלָנָד ‘all of them, everyone’.
397 Stand. Tur. boş inan ‘superstition’ (TIRS 138).
398 CKar. cefa ‘şəpədə; şələxə, boxeš | grief, pain’ (KRPS 175).
399 bylyndn, unclear. It is possible that it should be spelled bedeniyden ‘form your body’.
are as formidable as a lion, thanks to the sweetness of their melodies. They have a lion’s heart. They are powerful warriors. They don’t run away from enemies no matter how powerful they are. I have become your king, beautiful children, I have become your king. Before I became eminent I had become your king.

10b

*Loses his mind.*

Woe, how scary it is to see this man! Look, my children, look. He will seize the throne of my reign and throw it with anger to the ground. But how terrible are these visions which appear over there. They are very big, they reach the sky. They grasp the whole earth and take it on their shoulders and shoot it with a sling. Where are you, my children? Where are you, Michal? Where are you, Malchi-shua?

Everyone
We are here, father. We are here, be calm.

Michal
Forgive me, royal father. Console your heart. Why are you sad, why are you superstitious? You forget about us, your children. Look at our suffering, look into our eyes, they became red like kermes because of the amount of tears they had shed. You made this whole tribe suffer. As though there were no soul inside of
doğan evladlarının içinde sanki can yoq. Kim bu şuлат vərdi saña? Kim çekip aldı senden şöhretini?


11a

Şaul

Behzun gideyirler.
Şaul yalnıñz, evladlarımıň ardından baqayır.
Yalnıñz buraqın beni. Yalnıñzlıq arqa[r]daşır acı canlıya.

401 şymyd, misspelled.
402 kWşwgynyñ. It is a variant of the Stand. Tur. köşk ‘1. large wooden house (set in a big garden) 2. small, richly decorated outbuilding of a palace’ etc. (TIRS 553).
403 CKar. temel ‘основа, фундамент; podstawa, fundament | base, foundation’ (KRPS 563).
404 şyy’, misspelled. The copyist probably confused it with the PL form eşya.
405 CKar. həz et- ‘любить; наслаждаться, получать; kochać; upajać się, rozkoszować się | to love; to revel, to relish’ (KRPS 606).
407 Rafe is omitted over bet.
408 çnym, misspelled.
children which were born from you. Who made you so depressed? Who took your prominence? The heart of Jacob is as good to you as it was before and actually they wait for your happiness and everyone hopes that (you) will chase away these scary hallucinations. Because they are unreal, none of them has any basis. Here are your sons and your daughters. Look, father, look through the lattices of the palace. You will see that the whole world

11a
is just as it was before. Why are you shivering? These delusions have no basis. Can anything emerge from nothingness into existence? You are scared of them. Why are you scared of them? Get rid of this sorrow, gladden your kingdom and these children who were born from you.

Saul
The dearest of my daughters, don’t talk (like this) any more. You softened my heart with (your) crying. I have no throne to go to. I don’t appreciate charming crying. I don’t want any softness, too. It seems that the confusion of my mind is gone. The sorrow passed. Forgive me, my children, don’t be angry at me. I was shattered by the grief of your hearts. They are the arrows of the mighty God. I was the target to which they were to be fired. Now, my dear children, get up and go. Leave me alone.

They go away sad.
Saul alone looks in the direction of his children.
Leave me alone. Loneliness is a friend of bitter souls.

11b

Şaul, Yonatan, David.

Şaul
Yaqışılıq fidanım, qiybatlı oglum, sefaya geldiñ. Benim canım seniñ üçün oglum hemen çqmaya havar eyledid. Saban

409 gyntysy, misspelled.  
410 çiyntılyrıny, CTat. ciym ‘1. radost, veselye; 2. вечеринка; 3. собрание, сбор | 1. joy, happiness; 2. party; 3. assembly, the collection’ (KTR 318). Here in the meaning ‘company’, established on the basis of the Heb. original רַבָּה (15a) ‘company, group of friends’. In CKar. iyın ‘1. сборище, собрание; 2. войско, полчище; 1. zbiorowisko, zebranie; 2. wojsko, zastęp; oddzial | 1. gathering, meeting; 2. army, host; division’ (KRPS 650), Stand. Tur. yıgün ‘mass; heap, pile’ (TIRS 963), see 18b.  
411 Heb. name עַמְרָם ‘Amram’, father of Aaron and Moses.  
412 CTat. ögüz ‘qoł | ox’ (KTR 180). CKar. ögüz ‘bazak; byk | bull’ (KRPS 437).  
413 CKar. ehtiyar ‘старик; starzec | old man’ (KRPS 672).  
414 Stand. Tur. arzula- ‘to wish (for), want; to long (for), desire’ (TIRS 59) ← Per. ārzū. Cf. ārzula- (5a), ārzula- (18b) and ārzula- (23a).
If a man himself is a pleasure and comfort to a man, if being among children is a pleasure, I was the only one deprived of the joy of their company. Amalek, foe and enemy, the symbol of all sinners. Father of all swindlers, the heart of all rascals. I wish the hands of the son of Amram had beaten you to death then. I wish he had killed your people and animals. Or

11b maybe your progeny is still here just to make me feel ill. Since I had come back from the war my mind and spirit abandoned me. But it is my fault, because I disobeyed the law. I was the source of all my sorrows. “He didn’t fulfill the orders of the Creator completely. He rebelled against His words. He loathed His orders” - that’s what the prophet Samuel said. Curse all he has, his bulls and sheep, from children to elders. I ignored his orders and I didn’t listen to the words of the God high above. I made his anger burst into flames. That is why his wrath fell on me.

*Saul, Jonathan, David.*

Saul
My handsome offspring, my dear son, welcome.
I wanted to come out straight away to you, son.
sürücü yerni arıp urulğını⁴¹⁵ saçtıqdan sonra yağmura peklediği gibi pekledim. Lakin şurada bu çocuq kim-dir ki barabarına getirdiñ[i]?

Yonatan

12a
sesi güzel ve qulaqqa ḥoş, erinleri⁴¹⁶ de ṣirinlik dolu.

Şaul
Ne uçun bu uzaqtan durursın, ey çocuq? Ne uçun utanırsın? Yaqın gel, bari qorqma.

David
Qorqu efendim padişahın düşmanlarının yüregine olsun.

Şaul
Sevle endi çocuq. Oturur mısın burada padişah dayiresini⁴¹⁷, yurduñunu ve babañınıñ evini unutmaq üzere, burada benim trírapezimde⁴¹⁸ yiyenleriñ birisi gibi olmaya?

David
Qalbınıñ cümle dilekleriñi ve canınıñ muradlarını ĩкра⁴¹⁹ edmeye. Evvelden ruhum ve canım ḥeveslidirler.

Şaul
Müzikerleriñ çoğlu sana ziyedelik vərdiler. Cümle kėman

---

⁴¹⁵ The meaning is unclear.
⁴¹⁶ CKar. erin ‘1. губа; уста; 2. край посуды; 1. warga; usta; 2. brzeg naczynia | lip; mouth; 2. edge of a pot’ (KRPS 665).
⁴¹⁷ Stand. Tur. daire ‘apartment; room, section’ etc. (TIRS 205) ← Ar. dāʾirat. Should be dayiresinde.
⁴¹⁸ týr'fyzymd', word derived from Gr. τραπέζιν ‘table’. Identical with the Heb. original שלחן (16a) ‘table’.
⁴¹⁹ Stand. Tur. ĵcred ‘1. carrying out, doing, performance 2. law execution, fulfillment (of a decision/a decree)’ etc. (TIRS 407) ← Ar. ĵgrā’. 
I waited for you like a plowman who plowed ground and sowed the seed and waits for the rain. But who is this boy over here that you brought along with you?

Jonathan
The name of this boy is David. He is from Bethlehem. He will make the end of your life sweet with his melodies. The sound

12a of his violin is beautiful and nice to ears, his lips are full of sweetness, too.

Saul
Why are you standing so far away, boy? Why are you shy? Come close, don’t be afraid.

David
Fear should fill the hearts of enemies of my lord.

Saul
Tell me now, boy. Will you stay here in the house of king and forget your fatherland and your father’s house to be one of those who eat here at my table?

David
All wishes of my heart and the goals of my soul are becoming true. My spirit and soul were eager (to do this) before.

Saul
The majority of musicians acclaimed your superiority. They thought that you
çalanlarıñ üzerine seni ileri getirdiler. Ateş (y)andı sende.
Ne fasıl oldu bana? Vaqıt vaqıt ben şaşırmı(ş) gibi
olayım. Yüregimin şaşarmasından dünya 'adetlerini
bilmeyirim. Ben niçin günlerdeki Şaul dégilm? Quvat benden
gitti. Şöhretim de savuştı. İlimdarlarınıñ mişevresi ile
seni çağırmaya yolladım. Qabil

12b
sen qadir olursın padişahlınıñ şamını def' edmeye. Eger
Allah isterse senin elin ilen bana yardım yollamaya. Bu saña
ömürlik zikir olunur ki padişahlı qurdardın. Babañını
ğımlı evini <Yısra’el’dé> mu’af ederim. Padişahlı qudretiñe
göre ğangisi ki sana muğabbe(t)le isteyir vèrmeye.

David
Padişahlınıñ her èmirini ñiñler. Padişahlara imdat
deden Allah, o açsqın kökleriniñ pençerelerini padişahlı
derman vèrmeye.

Avner’nin odası.
Avner ve Ahino’am Avner
Qayret eyle sultan qadin! Bir daha çok ağlama. Umud qoy
Allah’a. Onuñ cümle işleri bize eyidir. Biz bu dünyaga
daña dön geldik. Cümlemiz aqıltı qısalar. Soqur gibiyiz Allah’ıñ

---

420 Stand. Tur. üzeri ‟1. upper surface, top 2. space over/above’ etc. (TIRS 915).
421 y’rl’d’. Reading tentative, it is established on the basis of the Heb. original 향심 비서와 암의 (16b) Cf. 1 Sam
17:25 ‟(...) make his family free in Israel’.
422 This phrase is unclear. The meaning is established on the basis of the Heb. original 디 의 (16b) ’fit for a
king’.
423 It is a variant of the CKar. pencere ‘ökio; okno | window’ (KRPS 450) ← Per. panğara. Cf. pencere: 34a.
424 Heb. name אֲחִינֹעַם ’Ahinoam’, wife of king Saul.
425 Stand. Tur. gayret ‟1. effort, energy, perseverance 2. arduous effort, endeavor, exertion, zeal 3. protective
feeling’ (TIRS 311) ← Ar. gayrat.
were better than anyone else who plays the violin. The fire is burning in you. What has happened to me? Sometimes I am confused. I don’t understand the ways of the world because the confusion of my heart. Why I am not Saul I was back in the day? My strength withered. My fame vanished. I sent for you acting on the advice of wise men. Maybe

12b
you will be able to chase away the king’s sorrows. If God wants to, He will send His help through your hands. It will be remembered forever that you saved the king. The house of your father will be free in Israel. It is a gift of a king who wants to give it to you with love.

David
I will listen to every order of my king. May God who helps kings open the windows of heaven heal the king.

The room of Abner.
Abner and Ahinoam

Abner
Persevere, queen! Don’t cry so much anymore. Put your trust in God. All His deeds are good to us. We came to this world just yesterday. We all have small minds. We are blind when it comes to
işleriñi görmeye ve anlamaya. Belki onu tecirbe
tetmek üçün oni oqları ilen qazablandırıldı. Biz analarımızıñ
rahiminden çiplaq çıqtıq. Zenginlik ve devletini yarınız Allah’ın
qudretinden aldız. Burnumuzun nefesi dirlik, onun kereminden-
dir bize vərmesi ve alması. Doğru yol üzere gezler.

Aḥino’am
Anca topraqtan yaratılmışın üzerine hasil.

13a
Yürek taqaş getirmez qaḥarını gide(r)meye. Qazap yükü ağdır topraq-
tan yaratılmışın üzerine. Baq endi seresker Avner
dostumuz. Acılı qaryım ben. Canım sızıya dolu eve döndüğü
günden beri ona da’vetli olmadım. Bahçe içerisinde
onu gördüm. Görmesi qorquvlu ve (göz)leriñiñ üzerinde
ölüm qorquvuları baqayırlar. Kim tandı Şaul’ni evvelden
kim tanır onu şimdi? Nice ki manavşa yapraqları
açılığı vaqtında, içq damlalarından ki aqarlар oluq-
larının arasına, evle de qızarmış idiler. Yüzleri şimdi
qara oldular. Qarardılar, düştüler. Yaqışqları kett<manavşanıñ>
asılı gibi ne vaqt ki buz olur, qış
etegini yayar yeryüzü üzerinde. Sizden uzaq olsın
Aḥino’am’ın derdi. Devşiriliñ buraya cümleñiz yüzüme
baqını. Biz cümlemiz topraqdan yaratılmış adammız. Bize
sevinmek gelmez, anca qorqu. Daḥi hanımlar ve sultan
qadinlar he barabar boş.

426 CKar. tecrire "опыт, испытание; проба; doświadczenie; próbka | experience; attempt" (KRPS 560) ← (Ar.)
tağribat. This variant occurs in MQat: 79/10 and MEQ: 275/17. Cf. tercibe: 56b.
427 In CKar. KRPS provides only a derivative devletli ‘могучий; potężny | powerful’ (KRPS 183). However
devlet ‘сила | strength, power’ (KRPS 183) is provided in HKar. In Radloff’s transcription of CKar. texts devlet (Radloff 1896: 250).
428 CKar. ağır ‘тяжелый, тяжеловесный; ciężki | heavy’ (KRPS 44).
429 Rafe is omitted over bet.
430 Īryīn, letters are missing. It may also be read yüz ‘face’.
431 CKar. ket- ‘ухоить, уезжать; jechać, odjeżdzać, unikać | to go, to depart, to avoid’ (KRPS 394).
432 mışwınyį, misspelled.
seeing and understanding works of God. Maybe He made him angry
with arrows to test him. We came naked out of
our mothers’ wombs. We have the wealth and the power
only thanks to God. It is His grace to give and take
life, the breath in our noses. They walk the right path.

Ahinoam
It applies only to those made from dust from the ground.

13a
A heart doesn’t give the strength to ease the anger. The burden of wrath is heavy to those
who were made from dust from the ground. Look now, commander Abner,
our friend. I am a sorrowful wife. I am filled with pain, he hasn’t invited me
since he came back home. I saw him
in the garden. He looks scary and a mortal fear
looks from his eyes. Who knew Saul before,
may he recognize him now? They became red
like petals of a violet when it blossoms, because drops of dew
pour down between its grooves. Now their faces
became black. They blackened, they fell. Their beauty disappeared
as it happens to a violet when frost appears and winter
spreads on the earth. May the sorrow of Ahinoam
stay far from you. Gather here, look into
my face. We all are men made from dust from the ground. We have
no joy, only fear. Even ladies and sultan’s
wives are all useless.
Miḥal ve evvelkiler

Ahino’am
Senden ne <ḥavadis> var ki bevle çebik geldi̇n?

Miḥal
Sevin endi anam, saña eyi mujdeye geldim. Yonatan döndü ve bararında da bir çocuk dilberlikte <öktem> Çırayı <şehır> yıldızı gibi ve qardan

13b
ziyade beyaz. Keman çalmaya bileyir ve dürül(ü) peşrafları çalığı vaqıtında babamızdıñ delilgi def' oldu.

Ahino’am
Ḩaqqın var qızım. Bu eyi mujde anağın同步e apresentar a que se se encarnar o seu coração <sêkilleyir> ve Allah yardımım olsın. Bu cevabların同步e apresentar a que se se encarnar o seu coração<br>hanelerine endiler. Can ğamın同步e apresentar a que se se encarnar o seu coração yeriñe orada sevinmek oturtdılar. Endi eglenmeyelim, varayım padişâh’a göstürmek üçün ona qalbımın同步e apresentar a que se se encarnar o seu coração sevinmegini dañ’ da’vetli olunmadı.

Miḥal
Da’vetli olduñ <anam>. Da’vetli olduñ. Bunı saña sevelmeye unuttum. Naslı ki yeni gelen ğam eskiğin同步e apresentar a que se se encarnar o seu coração def’ eder, evle de çok sevin[i]mekten cümle sevin[i]mek unutılır. Çocuğın同步e apresentar a que se se encarnar o seu coração gelmesi üçün canımı sevinmesinin çoqlığından

433 ḡww’dym, misspelled.
434 ChangeListener, CKar. çebik ‘быстро, скоро, проворно; быстрый; spiesznie, prędko; szybki | hastily, quickly; quick’ (KRPS 639). Cf. çebük: 2b.
435 ‘km’, misspelled. CKar. öktem ‘1. гордый; заносчивый; 2. сильный, храбрый; 1. hardy; pyszałkowaty; 2. silny, odważny | 1. valiant; pyszałkowaty; 2. strong, brave’ (KRPS 439).
436 s’yyr, misspelled.
437 s’hylı’yyr, misspelled. CKar. sêkillen- ‘утихать, замирать; ucîchaç, zamieraç | to subside’ (KRPS 497).
438 CKar. eglen- ‘мешкать, задерживать; zwlekaç, odwlekaç | to hold off, to delay’ (KRPS 654).
439 myîl, myîl. Throughout the text in many places the names of the characters are written twice.
440 ‘gm’, misspelled.
441 CKar. çoqlıq- ‘обилие, множество; obfityość, mnóstwo | plenitude, multitude’ (KRPS 630).
Michal and the previous ones

Ahinoam
What news do you have that you came so quickly?

Michal
Be happy, my mother, I bring good news to you. Jonathan came back and he brought along a very beautiful boy. His face is like the Morning Star and he is whiter than snow. He can play the violin and when he played various melodies the insanity of our father went away.

Ahinoam
You are right, my daughter. This good news, it soothes your mother’s heart and may God help us. Your words went straight into my heart. Joy took the place of sorrow. Now we shouldn’t linger, let’s go to the king to show him the joy of my heart. Even if I wasn’t invited.

Michal
You were invited, my mother. You were invited. I forgot to tell you this. A new sorrow chases away an old one, just as a lot of joy makes us forget all of the joy. Because of the multitude of my happiness that the boy arrived
Ağino’am
Göm çekme endi qızım. Gım çekme. <Çebük> ol endi.
Sen de Avner gel barabarımıza.

**Padişahın Han[n]esi**

14a

*Padişah, Yonatan, Malhişua*, Merav.


**Ahino’am, Avner, Miḥal çaldiğına tacib èdeler.**

David de onları görđikde bu beyitni sevleyir.

Şamata ilen yayqanıp, çqmuş çöl sürüvıne, qoğlu güllere ferräh qalıblan ki araların(d)a qusur yoq. Evle benzettim

---

442 Stand. Tur. mübağa ‘exaggeration’ (TIRS 622) ← Ar. mubāğa. Throughout the text this word is spelled with a double bet.
443 cblw, misspelled.
444 Rafe is omitted over kaf.
445 CKar. yrla- ‘nerz; śpiewać | to sing’ (KRPS 267). The following poem performed by David is a rhymed song in the Heb. original.
446 Stand. Tur. arzu ‘wish, desire, longing’ (TIRS 59) ← Per. ārzū. It occurs also in derivative harz eyle- ‘to wish (for)’ in 12b. Forms harz and harz are also present in MEQ: 14/8, 217/5 etc.
447 CKar. bağatırliq ‘1. muğemطو، گریزی؛ 2. mocy, sile; 1. mество, bohaterstwo; 2. potęga, moc | 1. bravery, heroism; 2. power, force’ (KRPS 95).
448 CKar. def ‘bybən | bəben | tambourine’ (KRPS 185).
449 This phrase is not present in the Heb. original (19a). Therefore it is probably added by the translator or the copyist.
450 CKar. yayqan- ‘myşşə; myş sıę | to wash up’ (KRPS 218).
451 In the Heb. original ṣlv רחבי | ָּק (19b) ‘to fragrant roses’.
and makes the heart of our father calm. I forgot to send for you because of this happiness. Please forgive me now, my mother. You know that your daughter’s love for you is great.

Ahinoam
Now, don’t grieve, my daughter. Don’t be sad. Be quick now. You and Abner, come with me.

The residence of king

14a
King, Jonathan, Malchi-shua, Merab.

David plays mani and sings.
May king be happy with the strength of the mighty God. May he take pleasure from His grace. May all he wants be given to him. May his bravery grow stronger.
He plays the tambourine.
May he destroy his enemies, overthrow his foes. May he have a lot of strength, the wisdom of a king is the strength of a tribe when times are tough.
Ahinoam, Abner, Michal are amazed by his playing.
And when David sees them he recites.
He washed up with a noise, went out to the desert flock, to fragrant roses with a cheerful heart because they have no flaws. That is how I compared you,
sizi padişahın fidanları memleketini şöhretleri. Ne mutlu saña yır, ki sende bir qusurqı yoq. Ne mutlu sana, sefa′atlı yır.

Şaul Avner′ge

Avner

14b
büyük mertebeli kimse seniñ hükümünüñ alta. Yisra′el qavımını o da qurta(ra)yır.

Yonatan sabur siz varayır David′ge.
Padişahın yüreginiñ derdine derman bulan çocuk, babama quvat veren çocuk oldır. Biliş(əl)iñ sevinelim qardasım, tutki bir qursaqtan.
Düşeyr David′niñ boynına.

David

452 KRPS attributes this word only to TKar. and HKar. yır ′песня, стих; pieśń, wiersz | song, poem′ (KRPS 267). Present in CTab. yır ′песня | song′ (KTR 92).
453 Stand. Tur. kusur ′fault, defect, flaw, imperfection; shortcoming; drawback, disadvantage′ (TIRS 563).
454 In CKar. only sefalı ′приятный; przyjemny | pleasant′ (KRPS 500). In the Heb. original ידיעמ (19b) ′delicate, gentle′. Cf. sefa′at: 9a.
455 Stand. Tur. gönüllü ′(with a) heart; mind′ (TIRS 333).
456 CKar. büyüklik ′величие; wielkość | greatness′ (KRPS 144).
457 g′wymyny. See 1a.
458 CKar. sabursız ′нетерпеливый; niecierpliwy | impatient′ (KRPS 454).
459 Stand. Tur. biliselim ′let′s get to know each other′. Probably a spelling mistake.
460 CKar. tutki ′как, как бы, подобно тому как, как будто; jak, jakby, jak gdyby | as, as if′ (KRPS 549).
children of the king, the fame of this country.
How lucky that you, song, have no flaws.
How lucky you are, pleasant song.

Saul to Abner
It is a gift from God to help when times are tough.
The sound of his violin is pleasant, how pretty is his appearance! Let me take a breath, the sorrow of my heart diminished. I enjoyed the sweetness of this boy’s song.

Abner
My lord, look into the eyes of this boy. There you will see his heart which is joyful. There the greatness shines because of his brave ancestors. He will be a great, important man under your reign. He will save the Israeli tribe.

Jonathan comes to David impatiently
He is the boy who found the cure for the pain of king’s heart, the boy who gives my father strength. Let’s get to know each other, let’s rejoice, brother, as if we came from the same belly.

Falls on David’s neck.⁴⁶¹

David

⁴⁶¹ ‘Fall on one’s neck’ is a biblical term for a loving embrace, as in Genesis 33:4, 45:14.
‘Azim padişahın oğlu, cenkçii adan, iftiharlananayır sürüv-nin\(^{463}\) ardından gelen bir çocuq ile. İbret alını rical kibarı\(^{464}\), siz da onını edin.

Aḥino‘am Şaul’ünün elicini dutayır

Efendim erim padişah, beni diñləsəñ idi. Gel meclise zira üyle\(^{465}\) geçti.

Şaul

Evle ederim yarım.\(^{466}\) Senin ilen de eglenirim zira sizimi sztuñ gibi çektiñ. Şimdi sevin endi çeken süfəltər unutuldu. Bir daha aňılmazlar, fikirine gelmesinler.

\{Yalınız sevinnemize baqalım. Cümleler gideyirler padişahlan Aḥino‘am’ünüň ardından. Yonatan’lan David el duusuşmuş-lar. Yalınız Merav ve Miḫal qalayırlar.\}

15a

Merav

Tacibde qaldım qızqardaşım\(^{467}\) ki şundan gözünüñ çevirmediñ.

Miḫal

Sevle endi, gördigini var mı dilberlikte onünü gibi çocuq? Lakin dilberligiñi buraqayım. Bir qac gün aşdeminize gördüm dilber manavşa şehir manavşa gibilerden yaquşqlı. Za[m]n\(^{468}\) ettim ki qoqusu da cümlelerinden ziyede olur. Lakin onu qoqladığım-dan sonra ‘aksine oldum. Anca aqıl, feraset ve


\(^{463}\) swrwbnüñ. Rafe is omitted over bet.

\(^{464}\) In Ottoman Turkish rical-i kibar, but in the Kipchak languages rical kibar.

\(^{465}\) CKar. üyle ‘poleden; południe | noon’ (KRPS 589).

\(^{466}\) In Radloff’s transcription of CKar. texts yarım, yarım etc. (Radloff 1896: 257, 259).

\(^{467}\) CKar. qızqardaş ‘siostră | sister’ (KRPS 378).

\(^{468}\) Stand. Tur. zannet- ‘to suppose, think, imagine, believe, guess, reckon’ (TIRS 987).
Son of a great king, a warrior, is proud
of a boy who walks behind a flock. Learn from his example,
dignitaries, you should do it, too.

Ahinoam holds the hand of Saul
My lord, husband and king, if you had listened to me. Come
to the meeting because it’s past noon.

Saul
I will do so, my love. I will rejoice with you because
you suffered from my pain as if it was yours. Now be happy, now the sorrows
are forgotten. They won’t be mentioned anymore, don’t think about them.
{Let’s care only about our happiness. Everyone
goes away following the king and Ahinoam.
Jonathan and David hold hands.
Only Merab and Michal stay.}

15a
Merab
I was amazed, sister, that you couldn’t take your eyes
off him.

Michal
Tell me now, have you ever seen a boy as beautiful
as him? But let’s not talk of his beauty. A few days ago
I saw a beautiful violet, prettier than
the violets of dawn. I thought that his scent would be stronger than
the other ones. But when I smelled him,
I changed my opinion. However the boy’s mind, wisdom
çocuğunun kamilligi dilberleriñden eki qat ziyede mibbalağa oldular.

Merav
Eger evle ise unuttuñ mı sen padişah qızı oldugunun, o qara halqının fuqaresiniñ biri sürüvä çobañı.

Miňal

15b

Merav

---

469 swrweb, Rafe is omitted over bet.
470 A mistake of the translator, Michal is the younger sister.
471 šby‘t, misspelled.
472 ğyybytly. For the alternative spelling see gaybaltu: 2a.
473 tyrynlygy, misspelled.
and maturity are twice as great as his beauty.

Merab
Even if it is so, did you forget that you are a king’s daughter and that he is a poor boy from common people and a shepherd?

Michal
I know this, sister, as well as you know it.
But the foolishness dominates among king’s children, it deludes them. They think that only they are real men and regard others who walk on this earth as if they were nothing.
You have seen the king’s children, you have seen the children of the Philistines. But tell me, have you seen anyone like him among them? Only in him the beautiful nature showed its beauty. Only in him the Creator’s might manifested its wonders so it could be seen.
This dear boy is filled with sweetness and beauty. But his mind dominates his sweetness and beauty.

Goes away.

Merab
It is a ferocious love that speaks in her heart. His maturity and wisdom put a veil on her face.
But you Michal are better than all of us. Not his beauty, you only enjoy his maturity.
You are like us, I
inanmaq elimden gelmez. Budır bizim ‘izetimiz. Budır bu-
dır bizim yolumuz, düny-
nın ‘adeti bu.

Ha-ma‘araka ha-şlişit

Padişaḥ sarayı

Yonatan ve David

16a

(David)

Ne ‘acayipdir Allah’ımızın mışevresi ve hoşdur.
Aşağıda gezenler doğru şaraatlanıyurlar hep
eyilik hep doğrulq terazisi ilendir. Allah‘iñ
cümle mahlûqâtları oña göre gezer. Bil endi
qardaşım, aqûlm şaşırdı, fikirim beşüt oldu
ne vaqıt ki padişaḥ sarayı Gibe‘a’ya da‘vet oldum.
Ben çocuq, aqûlî cevablär sevlemeye bilmem. Rical
kibar ilen görûşmeye alışmadım. Fuqareligimi
Allah gördü, mezlûmlık ve şirînlik vérđi. Taḥťa
oturan padişaḥ zuřiyetiniñde qalbına seni buldum
ki ‘ıp bunlardan ziyede qıybatlı oldu. Eyiligiñiñ
büyükligini bana göstürnîye başladıñ. Unuttuñ
padişaḥlıq damarıñı, qardaşım dediñ bana. Endi benden
vaz geçme. Çözme ol bağî hängisî ilen <yüreklerimiz> ve
canlarımız bağlanmış oldular.

Yonatan

Her ne qadar cânım icmîdemdir David qardaşıñ olurum.
Her ne qadar qulaqlarım eşîrîse ayaqlarım gezersə

474 ‘zytmyz. As in many other words borrowed from Arabic double consonant becomes simplified. Stand. Tur. izzet ‘glory; greatness; excellence; honor’ (TIRS 455) ← Ar. ızzat.
475 Heb. נְשֵׁיָה ‘third’.
476 CKar. doğrulıq ‘rightness; prawda; truthfulness’ (KRPS 179).
477 See mezlûmlik: 9b.
478 ywrklrymn, misspelled.
cannot believe this. It
is our honor. It is,
it is our path, it is
the custom of the world.

Act Three
The king’s palace
Jonathan and David

16a
David
How strange and pleasant is God’s advice.
The ones walking on the earth judge well (using) only
the scales of fairness and truth. All of God’s
creatures live according to it. Now listen,
brother, my mind is confused, my thoughts became a lie
when I was invited to Gibeah, to the palace of the king.
I am a boy, I don’t know how to say wise words. I am
not accustomed to meet dignitaries. God saw
my poverty, gave me modesty and sweetness. I found you
among the progeny of the king who sits on the throne
and you are dearer than them to me. You started
to show me the greatness of your kindness. You forgot
about your royal blood, you called me your brother. Don’t
leave me alone now. Don’t untie this knot with which our hearts
and our souls were bonded.

Jonathan
As long as my soul is inside me, David, I will be your brother.
As long as my ears hear, my feet wander,

16b
hec(îli) olmaz seniñ caniñ gibi sadıq olmaya? Ben padişah
evladım lakin padişahlar evladları gibi dêgilm.
Čadiq⁴⁸⁰ olmayan can ne padişahlıq èder dünya-nını üzere?

David
Keşke cümle dünyанın padişahlarının qalbı seniñ
gibi fikir êdeydi. Ne qadar baňtlı olurdu padişah
haqlarını ve ne qadar hoş olurdu. Şimdi dostum
bir kiçik şey dilerim senden. Babamı buraqtıgm
vaqt çoq günler geçtiler. Segirteyim endi ahsam⁴⁸¹
üzere⁴⁸² evge⁴⁸³ dîneyim, babamın qulaqlarına haber⁴⁸⁴ vérmek
uçun ki ne qadar çoqtır Allah’ımızın keremleri. Nice
qoy sürüvüniñ arasından padişah heveslisesine getirdi
beni ve sabaň ne günde⁴⁸⁵ üstte ben padişah sarayındayım.

Yonatan
Var Allah <birge>⁴⁸⁶ olsun yolda eglenme.

Qiş, Ner⁴⁸⁷, Avner, Šaul.

---

⁴⁷⁹ This line was written twice, probably the copyist’s mistake.
⁴⁸⁰ Heb. צַדִּיק 'saintly, pious; righteous; bibl. just, moral’.
⁴⁸¹ CKar. ahsam 'necep; wieczór | evening' (KRPS 86).
⁴⁸² 'wzry. Here üzere is spelled with a final yod. See 18b for the alternative spelling.
⁴⁸³ Rafe is omitted over bet.
⁴⁸⁴ hbyr. Here haber is spelled with a medial yod.
⁴⁸⁵ Phrase sabah ne günde is unclear. In the Heb. original להיום ומחר (23a) ‘tomorrow’.
⁴⁸⁶ bylğ’, misspelled. C’Kar. birge '_important, совместно, сооûça; razem, wspólne | together’ (KRPS 120).
⁴⁸⁷ Heb. name יֵר ‘Ner’, father of Avner and uncle of Saul.
my heart knows that I will still be your friend.
I love you with all my soul. But what’s this shiver,
son of Jesse, why are you shivering? My heart is happy because
you came here to the palace of the king. Who (can) listen
to your words and not recognize your fidelity? Whose soul

16b
isn’t eager to be as loyal as your soul? I am a son
of a king but I am not like king’s children.
Why should an unjust one rule
the world?

David
I wish that all earthly kings would think
the way you think. How happy would be king’s
people and how nice it would be. Now, my friend,
I will ask a tiny thing from you. A lot of days have passed
since I left my father. I shall go quickly in the evening
and come back to (my) home to tell my father
how much grace God (gave us). How
He brought me to the king from a flock of sheep
and tomorrow I will be here, in the palace of the king.

Jonathan
May God be with you, don’t stay too long.

Kish, Ner, Abner, Saul.
Yonatan daha duruyur eviniñ göşesinde gizlenmiş.

Qiş
Seni[n] gördüğüm gibi gözümün <bebeği> qalbim sevineyir.
Seniñ canınıñıñ gamıları def' olması bir <bedenimi> quvatlandırrır. Qavımıñınıñ cengi cenk ăden yardımınıñ olsun.

Hzıla.

17a

Ner

Şaul
Ne uçun şimdi de evvel dègîl? Bunun gayrî günlerden ne tebdilig var? Ben onlarıñ üzerine padişah olduğum günden soğum olmaya ḥadırlanmıṣtır- lar quvatlan urmaya duşmanı urmaya ve yaralı ătemye.

---

488 An equivalent of the Stand. Tur. köşe ‘1. corner 2. out of a place, secluded spot, nook’ (TIRS 553).
489 bb’my, misspelled.
490 byd’lymy, misspelled.
491 KRPS attributes this word on ly to TKar. and HKar. pirlik ‘1. old age; 2. grey hair’ (KRPS 447).
492 CKar. şahadlıq ‘свидетельское показание; zeznanie świadka | testimony’ (KRPS 645).
493 It is a short form of the Stand. Tur. şimdiden ‘already, this very moment, right now’ (TIRS 810).
494 dylyr, misspelled.
495 bwnwn, the correct form should be bundan.
Jonathan still remains hidden in a corner of the house.

Kish
Since the moment I saw you, my dear, I have been happy.
The disappearance of your sorrows made my body
stronger. May soldiers of your tribe help
you.
Quickly.

17a
I am advanced in years and you still send your soldiers
and your feet redden from the blood of
the enemy who seeks revenge. May you rejoice with your tribe. May they
rejoice with you.

Ner
Amen, I hope that the Creator will order so. Deeds
of the mighty God are great, his advice is a cure. The fact
that He cured you is a testimony that He helps your nation. From now on
they will say to Jacob “Fasten your belt!” and to Israel:
“Persevere! Gird your sword upon your thigh”.

Saul
Why now and not before? How is
this day different from the other days? Since the day
I had become their king they were prepared to
slaughter, to strike with strength, to beat enemies and to wound them.
Ner


Direk maḥşul vérmez mi? Seniň degenegiñden gedirilen=qavım baño(i) olmaz mı?

17b


Şaul


Ner

Ben ve oğlum Avner bu hềberi eşittik. Anca raḥat ol Şaul. Ğam çekme ey padişah. Baq başımıñ saçıni ki qar gibi beyaz oldı. Lakin Yisra’el’niñ

496 Stand. Tur. getiril- ‘to be brought (from) to’ etc. (TIRS 323).
497 mylytıñ, misspelled.
498 Ckar. qozga- ‘1. oхранить, стеречь; 2. разрушать; 3. поднимать, возвышать; 4. толкать, тормозить; будить; 1. ochraniya, strzęć; 2. niszczyczyć; 3. podnosić, wznosić; 4. szturchać, tarnosić, budzić | 1. to protect, to guard; 2. to destroy; 3. to lift, to elevate; 4. to poke, to tug, to wake’ (KRPS 368).
499 Ckar. sinor ‘1. предел, черта, граница; 2. край, окрестность; 1. kres, granica; 2. kraj, okolica | 1. boundary, border; 2. country, neighbourhood’ (KRPS 493) ← Gr. σύνορα ‘border’.
500 hbr, here haber is written without yod. See 16b for the alternative spelling.
Ner
I know this, my brother’s son Saul. I know this. They are powerful warriors. Since the day you started to reign over them, you have gained the favor of God. Can’t a tree bear fruit? Can’t a tribe lead by your staff be happy?

17b
You are not only a king, but you also show direction. Even when they went out to war you were leading them. Everyone girded swords. They learned it from you. You fought. If all earthly kings gather to fight, this tribe is your nation and you will be by their side they will throw them down to the ground. But from now on you shall overcome their forces to give strength to these hearts, they shall learn how to fight to protect (the kingdom). Because if the Philistines stretch their hands, they start to die, they have already started to oppress the borders of our country.

Saul
What do my ears hear? I heard nothing about these things. Who told you this? Tell me, uncle. Tell me now.

Ner
Me and my son Abner heard this news. But calm down, Saul. O king, do not worry. Look at the hair on my head, which became as white as snow. But I will
duşmanlarından intiqamı içermidir. Ateş gibi yanayır
Yisra’el qavımınıñ intiqamını. Qanımı macun’
gibi qaynatayır. Qanımı macun’ gibi qaynatayır.
Daňa binerim at üzerinde. Uçan qarağuş gibi daha
s[v]avururum sünğ zalım-

18a
leriň qursağuna atmaya.

Şaul
Naqıl eyle
endi baňa Avner cümlle eşittigiň cevablärň.

Avner
Budır seniň degenegiň altına halkân birisiniň
cevabı bu. Çoq günlerde ben yerde gezdim. Azeqa
şehrinde geçtigim vaqt bünü gördüm. Peliştim
ordusu tederiklenmiş cenkke. Erlerinde bir kişi var.
Golyat quvatlı kimse. ‘Azim bağatır ve göremesi qorquvlu.
<İfritler> dükendigi günden oniň gibi görümemiş. Quvatı
selvi gibi. Ökselgili altı arşın bir karış. Ne vaqt
ki yüzüne baqtm <kemiklerim> ditredi, zira oniň ruba-
ları ğayrı insanların rubaları gibi dėgi. Sünğüsi
büyük altı yüz mışqal. Yalıñız démiri ayağından
töbesin qadar démır ve baqır giyinmiş. Peliştim-

501 This word is used in a different meaning than in Tur. that is macun ‘med. confection, paste; electuary’ (TIRS 582). The meaning provided by KRPS in TKar. is more plausible ‘1. lekarstwo, eliksir; 2. klejester; 3. varęńce; 4. wapkę pasty; 1. lekarstwo, eliksir; 2. klejester; 3. konfitury; 4. gotowane przyprawy korzenie | 1. medicine; 2. glue, paste; 3. jam; 4. cooked spices’ (KRPS 401).
502 A variant of the CKar. qarağuş ‘örėl; orzeł | eagle’ (KRPS 363). This form is present in the glossary in Jankowski (1997: 69): qara ğuş ‘eagle’.
503 Heb. ‘Azekah’.
504 In KRPS only tederik et- ‘готовиться, делать приготовления; przygotowywać | to prepare’ (KRPS 560).
505 Heb. name goliath ‘Goliath’.
506 yrfyɪtɪr, misspelled.
507 kmynlrɔm, misspelled.
508 A unit of weight, an equivalent to 24 carats (Devellioğlu 2006: 653).
509 CKar. tőbe ‘1. крыша, кровля; 2. темя; 3. вершина, верхушка; 1. dach, pokrycie; 2. ciemię; 3. szczyt, wierzcholek | 1. roof, covering; 2. crown of the head; 3. peak, top’ (KRPS 540).
take vengeance from the enemies of Israel. The revenge of Israeli tribe burns like fire. It made my blood boil like cooked spices. 
I will mount a horse. I will brandish my spear like a flying eagle to thrust it into

18a stomachs of the cruel ones.

Saul
Tell me now Abner everything you heard.

Abner
These are the words of one of your people. 
I spent many days traveling. I saw this when I was in the town of Azekah. The Philistine army had prepared to war. There is one man among soldiers. A strong one called Goliath. He is a great warrior and his appearance is frightful. Since the demons disappeared (from the earth) no one looked like him. He is strong like a cypress. He is six cubits and one inch tall. When I looked at him, my bones shivered, because his clothes weren’t like clothes of other men. His spear is big, six hundred miskals. He wears only iron and copper from head to toe. A lot of
lerden çok asker <Efes> Damım’de de iskan edeyirler.
Rusfay ettiler Ya’qov’ın ve Yisra’el’ Allah’ın da kifir ettiler.

Qiş
Bu ‘areller onlar yumsaq yureklidirler padişahlarını quvatları şaqın <ulu> qavım ilen cenkedmeye başlamaya. Anca oğlum Şaul va gez qasavetden qalbin ferra olsun. Nice ki qadir Allah şimdiye qadar cenkimizi

18b

510 ḥk, misspelled.
511 Heb. ישאול ‘Ephes-dammim’.
512 A variant of the CKar. urusfay ‘позорный, постыдный; haniebny | disgraceful’ (KRPS 581) ← Per. rusvā(y). Cf. rıvasfay: 23b.
513 An equivalent of the Stand. Tur. küfür ‘1. swearing, using profanity, cussing 2. swearword, oath, cuss’ etc. (TIRS 567).
514 Heb. יער ‘uncircumcised’.
515 yımşaq, reading tentative, it could also be read as yımşaq.
516 ‘ṭal’, misspelled.
517 yımşaq, a variant of the Ar. plural malā’ik ‘angels’. The reading is tentative, mainly because of double plural form which appear in MSK: melayikler. In CKar. and Stand. Tur. melek ‘asrent; aniol | angel’ (KRPS 415, TIRS 599). In the Heb. original מלאך (25a) ‘angel’. See 59a for the correct spelling.
518 ḥıvun ‘1. сустав, сочленение; 2. отрез, кусок; 3. семья; 1. staw, przęgub; 2. kupon, kawałek; 3. rodzina | 1. joint; 2. coupon, piece; 3. family’ (KRPS 135).
519 m’ıvนมnм, a variant of the CKar. muñuz ~ mümüz ‘por; róg | horn’ (KRPS 411, 412). In Stand. Tur. boynüz ‘1. horn; antler 2. horn, made of horn 3. horn, trumpet’ etc. (TIRS 140).
520 CKar. harzla- ‘желать, жаждать; мечтать; życzyć, pragnąć, marzyć | to wish, to crave, to dream’ (KRPS 607). It occurs alternately with harzla-(5a) and harzula-(23a). In MEQ harzula:- 583/3 etc.
521 The phrase was wrongly copied. In the manuscript there is duşmanları ilen cocuğa whereas it should be copied as düşmiş çocuğa. It is corrected on the basis of the Heb. original אדمة لنفل (25b) ‘resemble a stillbirth’.
Philistine soldiers house in Ephes-dammim, too.
They dishonored Jacob and they cursed the God of Israel.

Kish
These uncircumcised ones have soft hearts, the armies of their kings are bewildered (and unable) to start fighting against (my) great tribe. But, my son Saul, give up this sorrow, may your heart be cheerful. So far the mighty God has helped us in battles,

18b
so once again saint and great Creator will send his angel of war. Now learn and see. You are one of my parts. Your heart is like a lion’s heart. The whole world knows it. Who gave you this? Your father’s God and your father. Even in my elder days I will break their horns of injustice. But this is the day I have dreamed of, I waited for it before. I have fought with enemies of Israel since my youth. If not, should I resemble a stillborn child in my elder days? Come to me, my brother Ner. We shouldn’t stay at home. We should be afraid of your God instead of a king. The mighty God will be
olur. Keseriz onları saman ve diken gibi. Bizi incitici
düşman qalğıtı vaqtında ellerimizi gevşetmeyelim.

Şaul
Direkniñ büki⁵²² belli olur meyve veren daldan. Cenk
dedmeye hevesli yüregimi ben bilirim. Buni eşittigim
vaqtında qanım çocuq qanı gibi qaynayır. Endi
Avner çebük cümle askeri say. Onuñ uçun ki hadir⁵²³
olsular cümle ciyıntıları⁵²⁴ ilen.

Avner
Émirin üze⁵²⁵ evle éderim efendim padişah.
Avner gideyir. Qusurların⁵²⁶ da onuñ ardından.

Ahino’am, Miḥal.
Yonatan.

Aḥino’am

19a
Bu haber yeniden beni ḥasta édeyir. Padişahlıqkürsünden
beni yere endireyir. Buni uçun mı bunım payem düştü?
Padişah qarısı olmaya sqllattan sqllata gelmeye qazabdan
qazaba. Peliştimler el uzatacaqlar cenk başlayacaqlar.
Buni eşii[tigimden berli⁵²⁷ beni diitremek duttu.
Gök gürül(de)tiinden⁵²⁸ evvel bulutlarda gizlenmiş

⁵²² bussy, unclear. In the Heb. original פנ (25b) ‘trunk of a tree’.
⁵²³ CKar. hadir/ḥadır ‘готовый; gotowy | ready’ (KRPS 596, 606).
⁵²⁴ CTat. ciyîn ‘1. радость, веселье; 2. вечеринка; 3. собрание, сбор | 1. joy, happiness; 2. party; 3. assembly, the collection’ (KTR 318). Here in the meaning ‘army’, established on the basis of the Heb. original צבאות (25b) ‘army’. CKar. ḥadir ‘1. сборище, собрание; 2. войско, полчище; 1. zbiorowisko, zebranie; 2. wojsko, zastęp; oddział’ (KRPS 650), Stand. Tur. yiğînti ‘mass; heap, pile’ (TIRS 963), see 11a.
⁵²⁵ ‘zer’. Here üzere is spelled with a final alef. See 16b for the alternative spelling.
⁵²⁶ CKar. qussur ‘1. упущение, недостаток; 2. остаток; 3. остальной, прочий; 1. przeoczenie, wada, niedociągnięcie; 2. reszta; 3. pozostały | 1. oversight, flaw, shortcoming; 2. rest; 3. remaining’ (KRPS 376).
⁵²⁷ CKar. berli ‘из, с, от; z, od | from, since’ (KRPS 151).
⁵²⁸ CKar. gürülde- ‘шуметь; греметь; hafasować; grzmieć | to make noise, to thunder’ (KRPS 162).
our strength. We will cut them like straw and thorn. We won’t let our hands be loose when the enemy who hurts us rises.

Saul

You can tell a trunk of a tree from branches which bear fruit. I know my heart which is eager to fight. When I heard this my blood boiled like a blood of a child. Now, Abner, count all soldiers quickly. So they will be ready with all of their army.

Abner

I will do as you ordered, my lord.

*Abner goes away. The rest follows him.*

*Ahinoam, Michal.*

*Jonathan.*

Ahinoam

19a

This news is making me ill once again. It is bringing me down from the throne of the king. Is this why I lost my position?

Being a wife of a king means going from one trouble into another, from one anger into another. The Philistines will stretch their hands and start a war. I have been shivering from the moment I heard this. Like a lightning hidden in clouds before

Miḥal

19b
lar ve bugünden tederik ēdeceklер cenkke asker kimse-
lerini ve başlarında da qavımın êştiyarlari ve Şaul babamız.

Aḥino‘am
Bilirim ey Yonatan sana muḥabettiği büyütir. Benim müșev[i]remden ziye seniñ müșevrenni diňlar. Sevle endi belki saña qulaq vėrir varمامa ya askerini
ögüne nice ki şimdiye dėk.

---

529 CKar. qaltra- ‘trystysı; dərjatı; vzдрагывать; trząść się, drżeć, wzdrygać się | to shake, to tremble, to shudder’ (KRPS 360).
530 sydd. This word occurs in two variants: sedda ~ seddah. Stand. Tur. seda ‘1. voice, sound of a voice 2. echo’ (TIRS 746) ← Ar. ṣadā’. Cçf. seddah: 38a.
531 y’gyz, misspelled.
532 CKar. müșevre ‘совещание; беседа; narada; rozmowa | consultation, conversation’ (KRPS 413). CTat. müsavere (KTR 164). Cçf. müșevre: 5b.
a thunder, which makes every heart tremble
and makes people in the whole world shiver, it will come afterwards
and strike. Before the fear of this violent sound and before the sound
is heard, it makes everyone wonder whether it will be
loud or quiet. This way my heart trembled, because of the anger of
the uncircumcised. I know Saul’s heart. It is filled with
the fire of war. It cannot be peaceful without coming close to
the ones who fire arrows. Who knows what will happen to him in the turmoil of weapons?

Michal
O Jonathan! I wasn’t worried, too. I didn’t come in vain.
What did God do to us? There isn’t enough strength to cry
because the Philistines suddenly set out to fight with us.
But tell me now, brother. Where were you
when all elder soldiers were deliberating?
When you came back home they went away
straightaway. I heard that they would not stay the night

19b
and they would commence to prepare for war right away
and they would be led by the seniors of the tribe and by our father Saul.

Ahinoam
Oh Jonathan, I know that his love for you is strong. He
listens to your advice rather than mine. Talk (with him)
now, maybe he will listen to you and he will not go
and lead his army as he has used to do till now.
Yonatan


20a

533 From Stand. Tur. ittaatli ‘obedient’ (TIRS 451) ← Ar. ėtâ’at.
534 ymmmy, misspelled.
535 y’rysynd’, misspelled. The copyist wrote yarsında ‘in the half of’, which does not comply with the meaning of the sentence.
536 CKar. ufat- ‘1. izmelîçält, izmeltićält; dробить; 2. ломать, cокрушать, разбивать; 3. притеснять; 1. rozdrabniać; 2. niszczyc, rozbić; 3. uciskać’ | 1. to grand; 2. to destroy, to shatter; 3. to press’ (KRPS 584).
537 CKar. işan- ‘верîlt, надеяться; доверять; wierzyć, ufać, dowierzać | to believe, to have hope, to trust’ (KRPS 652).
538 Stand. Tur. (obsolete) valde ‘mother’ (TIRS 918).
539 Stand. Tur. yapıl- ‘1. to be made’ etc. (TIRS 941).
540 CKar. eşit- ‘слышать, слушать; słyszeć, słuchać | to hear, to listen’ (KRPS 673).
Jonathan

You know that I am obedient to you. I will do
this for you. I will go and say that his heart shouldn’t
be brave and go against the cruel ones, as he used
to do until the time when he went (against them) with a sword. But you will be
defeated miserably if you think that I can make him believe it, that I can deceive
my father and make him withdraw his feet from war. You were born
before me, you know (him) more than I do. But you are not able
to understand the heart of a warrior. Since you were a child an ambition
of a warrior has been a mystery to you. It gives strength to a weak one,
energy to a tired one and it puts victory into
hearts of an old one. It brings an ill man who is lying
in bed back to health. It lures him to leave the bed,
take a sword, go against enemies and bring them
to the ground. In any case, I heard today as well as last night that
this impertinence of the Philistines is

20a
groundless. There is a frightening and strong warrior among
their army who grinds stones into ashes. Other men
on this earth are like flies compared with him. But
don’t worry. There is the God of Jacob. He is
very merciful and He has mouth that can bring death.
Mercy for the ones who believe in him, death for the ones who believe in nothing.
That’s why you should relax my mother and my sister.
The faith of the uncircumcised is based on nothing.
But we will hear soon about the help of God of Jacob.
Ahino’am, Mıḥal gide[yü]yürler.

Yonatan yalinız.
Quvati selbi541 öksesliği altı arşın bir qarş.
Oyan542 Yisra’el, cessur543 yürekliler oyanınız. Sen Peşişim sevinme. Çebük örtülürsün qaralqta. Unuttun mı ki biz-
de de bulunurlar adamlar? Unuttuñ mı Manoah’ınızı544
öğlündan çox qaranını? Fikirine getir oni ki zincir-
lar545 ile onu mahpurs ettiginden sonra öldüginde
öldirdiği hayatında öldürdüginden sonra ziyede oldu.
Yisra’el öksüz değil[e]dir, quvatlı bağatırlardan onlar.
Seniñ quvatınınça şafaqını gecenin qaranlığına çevirirler.

David, Yonatan.

20b
Yonatan
Bir şeyini harzlayan kimse adam ne vaqt ki
harzladığını bulursa oniñ sevinmesi insana gelen her
dürlü cümle sevinmeden ziyededir. Lakin dostum ne
uçun <sen>546 eki gündir eglenidiñ?

David
Bugün de qardasım ayrılsq gayet güç oldu. Seni
fikirime getirmemiş olaydım daña daha eglenirdim.
Anca sevle bana ne uçun sen yalinınızsin? Nerede babañ[i]
nerede padışaññ cümle <ispahişi>547? Seniñ yüzlerinde
beñzun dun aqdemki gün gibi dėgil.

541 CKar. selbi ‘topoly; kiparis; topola; cyprys | cypress’ (KRPS 498).
542 CKar. oyan- ‘prosnutya, próbudatya; budzić siç | to wake up’ (KRPS 424).
543 cesser. This word is spelled with a double samekh throughout the text. Stand. Tur. cesur ‘courageous, brave, bold’ (TIRS 159) ← Ar. ġasūr. KRPS provides this word with unrounded vowel in the second syllable, i.e. cesir (KRPS 175). Cf. cesseret: 6a.
544 Heb. מָנוֹחַ ‘Manoah’, the father of Samson.
545 CKar. zınçar ‘met, lańcuch | chain’ (KRPS 190).
546 bn, misspelled.
547 'tp’hysy, misspelled. CKar. ispahi ‘wasadinik, naездник; jeździec | rider’ (KRPS 207).
Ahinoam, Michal go away.

Jonathan alone
His strength is like cypress’s, his height six cubits and one inch.
Wake up, Israel, wake up, brave hearts. You, Philistines, don’t be happy. You will be covered with darkness quickly. Did you forget that there are men among us, too? Did you forget the men killed by the son Manoah? Keep in mind that after he was restrained with chains and was dying more people were killed than he had killed when he had been alive. Israel isn’t an orphan, it has strong warriors. They will change the glow of your strength into the darkness of night.

David, Jonathan.

20b
Jonathan
When a man who desires something finds the thing he was yearning for, his joy is stronger than any other joy a man can feel. But, my friend, why did you stay two days longer?

David
This separation was very hard this time, brother. If I hadn’t thought of you, I would have stayed even longer. But tell me, why are you alone? Where is your father, where are all of king’s riders? The sadness on your face is not as it was before.
Yonatan

Sen bizden gittiğin den beri zühurat olan fasıl gayet hikmet ki hiç aqlığa sığmaz.

David

Çebük seve bana, zira canım şaşırmış oldu. Yoqsa padişah qalbim cana eseri gene mi tuttu?

Yonatan

Yeñi zühurat bir mun(raz)ıış ki her eşitении quqları çınlar. Peliştim padişahi Yısa’el ilen cenk edmeye top oldular. 548 Aralarında Gatted’an 549 bir kişi var Golyat. Çeçresi qo(raz)quvlü, qazab elçilerini quyafeti 550 gibi. Yüzlerinden quan parlayır, gözleri qorquq oqları atayır. Qaçarı ates gibi yaqayır, ceheñem 551 gibi alev vėreyir.

21a

David

Padişah nerede, askeriň bağatırları nerede?

Yonatan

Bu ədepsizleriň qarşısına cenkke gittiler. Dünk gün sen de burada olaydıñ qardașım, bilirim ki benim gibi sevinirdin sen de. Cenkniň alevli atesi yüzleriniň üzere yandi. Qişt, Ner ve Avner ve aralarında padişah babam. Ateşten çqqan kösüv 552 gibi ki içinde alev uçqunları var, ates qoqusunu aldğı gibi nice yanar luzgarda. Evle de cenk ḥaber vériciniñ cevabın

548 CKar. top ‘куча; группа; толпа; kupa; grupa; tlum | pile; group; crowd’ (KRPS 538). In Stand. Tur. topla- ‘1. to gather, collect 2. to add, add up, total 3. to amass, accumulate’ etc. (TIRS 880).
549 Heb. גַּת ‘Gath’, one of five city states of the Philistines.
550 CKar. qiyafet ‘наружный вид; одежда, одеяние; убранство; wygląd zewnętrzny; odzież, odzienie, ozdoba | appearance; clothes, clothing, decoration’ (KRPS 378).
551 chynm. This stem is present in Stand. Tur. cehennem ‘hell’ (TIRS 156) as a loanword from Ar. ğehennem. In Heb. גֵּיהִנֹּם ‘hell’. KRPS provides for CKar. the variant cahanam ‘hell’ (KRPS 172). In MEQ cehennem (44/12). There are two spelling variants of this word, see 26b.
552 CKar. kösüv ‘головня; głownia | firebrand’ (KRPS 340).
Jonathan
The unforeseen events which happened after you left us are really mysterious and they are unbelievable.

David
Tell me quickly, because I am confused. Is the king’s heart filled with grief again?

Jonathan
The unforeseen events are so unfit that ears of everyone who hears them tinkle. The Philistine kings gathered to fight against Israel. There is a man from Gath among them called Goliath, His face is scary like an appearance of messengers of wrath, blood shines on his face. His eyes shoot arrows of fear. His anger burns like fire. Its flames are like hell’s fire.

21a
David
Where is the king, where are the brave soldiers?

Jonathan
They went to fight against these profligates. Brother, I know that if you had been here yesterday, you would be as happy as me. The flaming fire of war was burning on their faces. Kish, Ner and Abner and my royal father were among them. Like a firebrand which came out of fire still has sparks on it and it burns in the wind, when it catches the smell of fire. So the words of a messenger pronouncing war
yüreklerinde hareket etti, evle de ehtiyarlarının
içerisinde yigitlik uçunları yandı. Quvat sahabu
yası gibi evle quvatlandılar hemen ki eşittiler haberci-
den Peliştim evladlarının fikirini. Hemen şebük
uçtular, gökdeki <qarağuş> gibi uçtular. Şehir
yıldızınızı şafakları gibi yüzleri qırımızı oldular. Gök-
ninin qapusından başar gönünü yıldırmı gibi ehtiyarlar-
nın gözünden baqmaları evle parladılar. Avner’ge dayıma
emir olundu asker adamlarıını saymaya. Şimdi Efes-
Damim’de Peliştimlerine qarşı sakin oluyurlar.

David
Vah qorquvlu du[n]yığınlslar, David ey, qalbımın içerisinde
munrayär. Tabir etmek elimden gelmez. Saburğa taqatım
yoq. Lakin buna tacib edeyirim. Sen ne uçun qaldın?

Yonatan

21b
Zira dedim olmaya ki David buraya geldiginde <boşuna> gelir, zira padişah sarayını ricallardan boş bulur. Onun uçun
qaldım burada, cümle bunları haber vėrmek uçun.

David Yonatan’niñ boynına sarılayır.

David
Anca bünü isterdim eşitmeye qardaşım Yonatan.
Nişan ve ispaddir ki bana muhabbetligiñ sadiq muhabbet-
likdir. Endi Yonatan yaşıştı mı bize ki evde oturalım, ne vaqtı ki Yisra’el ordusı çöldedir onlar?

553 Ckar. and CTat. yây ‘1. молодой, юный; 2. свежий, сочный, зеленый; 1. młody; 2. świeży, soczysty, zielony | 1. young; 2. fresh, mellow, green’ (KRPS 241, KTR 358-359).
554 qəğış, misspelled.
555 Ckar. munra- ‘поднимать вой, реветь, рычать; wyć, ryczeć;| to howl, to scream’ (KRPS 411).
556 qwq- , misspelled.
557 Rafe is omitted over bet.
moved their hearts and so the sparks of bravery burst
into flames inside these old men. They grew strong
like a strong youngster as soon as they heard the ideas of Philistine sons
from the messenger. They flew quickly,
they flew like an eagle in the sky. Their faces
became red like the luminosity of the Morning Star. Glances
of these old men’s eyes where shining like a thunderbolt which
looks through the gates of the sky. My uncle Abner was ordered
to count soldiers. Now they reside
in Ephes-dammim against the Philistines.

David
O David, terrible feelings are wailing
in my heart. I don’t know how to express them. I have no strength to
be patient. This makes me wonder. Why did you stay?

Jonathan

21b
Because I said that it was not possible David would come here
in vain, because there would be no dignitaries at the king’s palace. That’s why
I stayed here to tell (you) about this.

David falls on Jonathan’s neck.

David
This is the only thing I wanted to hear, my brother Jonathan.
This is a sign and a proof that your love for me
is a loyal love. Now, Jonathan, is it appropriate for us
to stay at home, when the army of Israel is in the desert?
Yonatan
Ben de evle düşünüdüm sen sevlemeden evvel. Olmaya ki
cenk vaqtı geçer. Endi eglenmeyelim. El dütuşup
gideyürler.

Aḥino‘am yalınız geleyür bir tarafdan. Gezeyür qac
def‘a öte beri düşünerek. O vaqıt gözleriñi gökke
qaldırıp diyür.

Aḥino‘am
Şimdi yalınız qaldım, evde bir kimse de yoq.
Şimdi yüregim de canımı da hey Rabbi558 sana dökerim.

22a
Burada aşağa gezenlere öksek göklerden <nazar>559
edici. Muqabeleleriñ üçun sana teşbihat edmeye elimden gelmez.
Qalbımın qurbanları sana <eskeredirler>560, ey qalbğa beğenin.
Üste cümle qavımin qar[r]lardan ziyede <beni>,561 öksek
ettiñ. Hükmünderlik562 şanı padişahlıq tacı elime
verdiñ. Onuñ quvatları gesildi, Peliştimler(i) cenk
ėdecekler. Ha Rabbi ‘alamin563 yolla qazabını onlarıñ üzerinde.
Bu ėdepsiz Peliştim qadir olmasınlar, <Çiyon’dan>564
çıqardığıñ evladlarına doqunmaya.
Peliştim çoc ordusu <nihayetsiz>565 çoc.
Anca sen gökden yuqarı sakin ëden öksek Allah onları qaňar
ilen aşa endir. Köklerinniñ altından onları <düket-

558 rby. This word comes from Tur. Rabbi ‘the Lord, God’ (TIRS 708) ← Ar. Rabbi. Note that KRPS provides
an analogical word in HKar. and TKar. ribbi ’1. ravnien; 2. господин; 3. учител; 1. rabin; 2. ränt; 3. nauczyciel
| 1. rabbi; 2. mister; 3. teacher’ (KRPS 452) which derived from Heb. רַבִּי ‘Rabbi’, it is noteworthy that the
regular CKar. pronunciation is erbi (KRPS 665).
559 ny‘r, misspelled.
560 ‘šl‘y‘dyr‘r, misspelled.
561 bl, misspelled.
562 Stand. Tur. hükümderlik ‘1. rulership, sovereignty 2. kingdom, empire’ (TIRS 398).
563 h rbi ‘lmyin. It is probably a mixture of Ar. رب العالمین ‘the Lord of existence’ and Heb. רַבִּי ‘Rabbi’. In the Heb.
original רַבִּי (30a) ‘God’.
564 čw‘ndn, misspelled. Heb. ציון ‘Zion’.
565 nyţihsyz, misspelled.
Jonathan
I was thinking the same thing before you said so. It can’t be
that the time of war passes (us by). We shouldn’t linger. They go away
holding hands.

Ahinoam comes alone from one side. She walks back and forth
and thinks about various things. Then she raises her eyes to the sky
and says.

Ahinoam
Now I am alone, there is no one at home.
Now I will pour out my heart and soul to you my Lord.

22a
To you who looks from the high sky at those who are walking
down here. I can’t compare myself to You because of Your words.
The sacrifices of my heart are clear to You, to your heart’s liking.
It is me who You made greater than any other woman
in the tribe. You gave me the glory of monarchy and the kingdom’s
crown. His strength weakened, he will fight
the Philistines. O Lord of the worlds, send Your wrath onto them!
May these impertinent Philistines not be able to touch
your children whom you had led out of Zion.
The Philistine army is infinitely large.
But You, God, who resides in heaven above, bring them to the ground
with Your wrath! Erase them from the earth under the sky,

22b

Miñal

---

⁵⁶⁶ dwk’tnwswlnr, misspelled.
⁵⁶⁷ ḥrz ‘ydmk. Stand. Tur. arzet- ‘1. to present (a gift/a petition/one’s compliments) to 2. to show, to give the appearance of 3. to offer (s.t.) for (sale)’ (TIRS 59) ← Ar. ʿard.
⁵⁶⁸ CKar. zeher – zeer ‘ṣṭ. ortava; jad, trucizna | venom, poison’ (KRPS 192).
⁵⁶⁹ A derivative of the CKar. keñeş ‘совет, наставление | advice, instruction’ (KRPS 392).
⁵⁷⁰ Rafe is omitted over pe.
⁵⁷¹ Rafe is omitted over pe.
⁵⁷² CKar. ḥadım ‘скопец; kastrat, eunuch | eunuch’ (KRPS 597).
⁵⁷³ cwruwswyrm ‘bidity, misspelled.
⁵⁷⁴ CKar. qıran ‘1. пашибты, сраженный; 2. избиение; убой; 3. мор, зараза; 1. rozbity, porazony; 2. pobicie, ubój; 3. mór, zaraza | 1. broken, paralyzed; 2. beating, killing; 3. plague, pestilence’ (KRPS 381).
⁵⁷⁵ dwmswlr, misspelled.
⁵⁷⁶ CKar. güüş ‘смех, улыбка; śmiech, uśmiech | laughter, smile’ (KRPS 162).
⁵⁷⁷ ykm, misspelled.
may these wicked slaves learn that
they and their idols mean nothing. If You save your tribe
from this impertinent tribe, the whole world
will know that there is no other god but You. How good it is
to present one’s situation to the very merciful God. This soul will quickly find ease
in a goblet filled with poison. Bones filled with sorrow,
fill out with kindness.
This is also a gift from you, oh exalted God. You hear
cries of poor people and those with broken hearts. And You know
immediately that You heard their cry. After listening to their requests,
You put them at ease. I have been confused

22b
since I bowed in front of You. Now servants are informing me
and now we will see dead bodies of the cruel ones.
They have fallen in a battle more fearsome than swords
and plague. The army of Saul is raising a flag of strength
with their hands.

Michal
My dear mother, I was worried about you all day.
Your sorrow is my sorrow and your pain is
my pain. But even if you don’t smile, your face is smiling. That is what
I have hoped for my mother, to see you happy.
It is still not clear who will be stronger on the battlefield.
Fenalıqdan 578 ötrü ditretme elim(m)i. Yoqsa daha umud aramızda mı?

Ağino’am

Mihal

Ahino’am baqayur.

23a

Malhişua ve evvelkiler

Malhişua

Ahino’am
Şükürler olsın sana qadir Allah. Yalnıñ sen ettiñ bünü, berhudad olsın. Oğlum canımı dirilt(t)iñ. Ḥoş ki

578 Rafe is omitted over pe.
Don’t make my hands shiver because of this evilness. I wonder if there is any hope among us.

Ahinoam
The cleverest of daughters, honey and sorbet pours down from your lips. But you should know that I calmed down my heart before you came. I poured out my soul and spirit to exalted God and he relieved me from my thoughts which I had gathered.

Michal
Look now, my mother, there is a horseman coming quickly from the hills. He is heading towards the palace. If I am not wrong, it is Malchi-shua.

Ahinoam looks (over there).

23a
In fact you are right, my dear daughter. You said the truth. He is a wise child. He brings good news here.

Malchi-shua and the previous ones

Malchi-shua
I came on a good day. I flew like an eagle to come home. I brought strange and good news. The Philistine army ran away from us. My father and his commanders are on their way. Everyone in Israel is walking with melody and music.

Ahinoam
Thank You, mighty God. Only You did it, may You be happy. Son, you have revived me. It is good
ibadetlen Allah’a rica ettigimde o vaqtta bunu haber verdi de canım şimdi daha ziyade sevinirim onun üçün ki qulağım etti, umudum tekmil oldu. Canım eyilikni tek navilik etti.

Mihal
Nice oldu bu iş? Canım ḥarzulayır ḥarzulayır 579 eşitmeye.
Yonatan’ını Beit Lehem dostu iken gördün mü?

Malhişua
Olan işini dınılayın de tacibe qalın.
Peliştim ordusunun qarşısına üç gün durduq.

23b
Yaradınınu ḥanbiça eden bu alçaq Golyat onun büyükligi ve silah aletleri bana yoq gibi sayılırlar.
Yaşlığimdandan beri bana nazar éden Allah bana imdat

579 CKar. ḥarzla- ‘желать, жаждать; мечтать; życzyć, pragnąć, marzyć | to wish, to crave, to dream’ (KRPS 607). Only here the word-final u is present. In other fragments the variant ḥarzla- prevails. Cf. 18b.
580 pk dmynd’, misspelled.
581 Heb. שוכו ‘Socoh’.
582 Heb. עזה ‘Azekah’.
583 HKar. alar ‘они; oni | them’ (KRPS 62), reading tentative. Maybe is should be read as ‘arel or ‘areller.
584 CKar. ḥanbić ‘поношение, посрамление; zniewaga, zawstydzenie | insult, shame’ (KRPS 651); ḥanbiça ‘hanbić | to dishonor’ (KRPS 205). Cf. ḥanbiça 18a.
585 Rafe is omitted over pe.
that when I was praying and begging God He told me
about it and now I am even more happy,
because my ears heard it and my hope
was fulfilled. I anticipated this good news.

Michal
How did it happen? I want to hear it.
Did you see Jonathan with his friend from Bethlehem?

Malchi-shua
Listen to what has happened and be amazed.
We stood against the Philistine army for three days.

23b
They were in Ephes-dammim, between Socoh and Azekah
and we were in a valley opposite their army. There are
two big mountains over there, they reach the sky. We stood
on the first one, they stood on the second one. One mountain on one side
the other mountain on the other side, the valley between us. Each day
one man came in between. His looks were terrifying, he
dishonored our army. We didn’t start to fight yet
and suddenly David from Bethlehem came. He jumped
towards us like a wild goat. He went to the king
through the battlefield like a lightning
and said to him: “Forgive me, my lord.
This wicked Goliath who dishonors the Creator, his
size and his weaponry are nothing to me.
God, who watches over me since my childhood, will

24a


Aĥino’am

Ne qadar sevineyür qalbım. Ḥazlan Aĥino’am’niñ canı, unut cümlə qasavetlerinı ki var idı sana evvelden.

Şimdi gelirler, variriş qarşılarına sevinerek.

586 CKar. ayu.vn ‘medved; medvedica; niedźwiedź, niedźwiedzica | bear, (female) bear’ (KRPS 55).
587 qraşty, misspelled.
588 CKar. zevqlan- ‘1. насмехаться; 2. развлекаться; 1. wyśmiewać, szydzić; 2. zabawiać się | 1. to ridicule, to taunt; 2. to amuse (oneself)’ (KRPS 191).
589 The words in this line are in a wrong order. They should be written in the following order: şapqan ilen taş attı.
590 CKar. hebge ‘peremetnaya suma (priкрепляющаяся к седлу лошади); torba przekładana (przytroczona do siodła) | bag (strapped to the saddle)’ (KRPS 607).
591 hngzısı, misspelled.
help me. God will give me strength and I will crush
the enemies of the king. You shouldn’t say that I am a boy
and I don’t know how to fight, because when I was pasturing
my father’s sheep a lion and a bear came to capture sheep and
I was stronger than them. I brought them to the ground. This
Philistine may be like one of them. I won’t be afraid of this rascal,
he is just like them.” When he finished his words
the king gave him his answer: “Go against him
and may God help you”. But all
Israelites

24a
laughed and taunted him. The boy from Bethlehem didn’t care
about it, because words of the king made his heart
stronger. Then his soul filled up with energy. He fastened
his belt and he jumped. As soon as he saw the Philistine
he threw a stone at him with a sling. He took it out of his bag
which hung from his shoulder. The stone struck
his skin more than twice. Then he quickly took out Goliath’s
sword from a sheath and cut his head, smashed his body
into pieces and split him in half. After he spoke
{Ahinoam and Michal were amazed
by this deed.}

Ahinoam
How glad is my heart. Be joyful Ahinoam,
forget all your sorrows which you had before.
They are coming now, we will go happily to meet them.
Miḥal
Evle veldem çebük sekirt[t]elim <onlara>\(^{592}\) Onlar bizi <qarşılarlar>\(^{593}\).

Aḥinoʾam giderken
Ne hoşdur bağatırların
yüzünü görmek cendken geri döndüklerinde.

Malhišua yaliñız

24b
Görüñ mi Yonatan’ını Beit Lehemli dostu ilen, Beit Lehemli dostu ilen, Beit Lehemli dostu ilen güleyür?
Ha, ha, ha.
Ne uçun qızqardım, ne uçun sen bevel sual ettiñ bana?
Gerçekden mi aşaq oldu canñ sürüv çocuqlarında?
Yoqsa doğru mı Merav qızqarşiññıñ cevabı, ne ki sevledi İs؟ Varayım şimilik pekleyim daha eşitmeye ne {olacaq. Gideyir;}

Ha-maʿaraka ha-reviʾit\(^{594}\)
Šaul ha-meleh soñ\(^{595}\) yannıdan David, on\(^{596}\) yannıdan Qış, Yonatan David’niñ yanna. Ner, Avner ve sayır <sereskerler>\(^{597}\), cenk adam-[niñ yanna Ner Avner]\(^{598}\) lari gideyürler sira ilen.

Padişah dayiresiniñ içerisine trempetalar\(^{599}\) truba\(^{600}\). Havluniñ\(^{601}\) eki taraflarında da oy[s]nayan qarlar duruyur. Ellerinde se[w]petler dolu malavşa ve

---

\(^{592}\) ’wdmyy’, misspelled.
\(^{593}\) qryšlr, misspelled.
\(^{594}\) Heb. תרפַּטָא ‘fourth’.
\(^{595}\) CKar. son ‘левый; lewy | left’ (KRPS 478).
\(^{596}\) CKar. on ‘правый; prawy | right’ (KRPS 429).
\(^{597}\) pr ‘sklr’, misspelled.
\(^{598}\) The copyist wrote the same phrase twice.
\(^{599}\) This word is fully vocalized: תרפַּטָא. It is derived from Gr. τρομπέτα ‘trumpet’. In Stand. Tur. trompet (TIRS 886), In the Heb. original חצוצרה (33b) ‘trumpet’.
\(^{600}\) tyrwb’. A loan from Rus. тру́бу ‘trumpet’.
\(^{601}\) An equivalent of the Stand. Tur. avlu ‘court, courtyard’ (TIRS 72).
Michal
Let’s go quickly to them, my mother. They will meet us.

Ahinoam *while going away*
How good it is to see
the faces of warriors when they are coming back from war.

Malchi-shua *alone*

24b
Have you seen Jonathan laughing with his friend from Bethlehem,
with his friend from Bethlehem, with his friend from Bethlehem?
Ha, ha, ha.
Why, sister, why did you ask me such a question?
Have you really fallen in love with a shepherd?
Or maybe the words which your sister Merab said were true?
I shall go now and wait to hear what will happen. *Goes away.*

**Act four**

*Saul the king, on his left David, on his right Kish, Jonathan beside David. Ner, Abner and other commanders, warriors are walking successively.*

*There are drums and trumpets inside the king’s palace.*

*Women play on both sides of the courtyard, too.*

*They hold baskets filled with violets and*
çiçek yere buraqayırlar ḥavlunun döşemesi üzerine
padişa <sarayına>602 qadar.

Oynayan qarilar bir tarafdan
Çığırın603 <payitaht>604 yırı Gibe’a kimseleri çığırın.605 Üye
padişahımız cenkden geleyir qazasız. Ahenk sesi ve <teşekkür>606
yırı çebük getiriñ ‘azizim padişaha ki Peliştım’ni
bir anda qayıp etti. Padişahlar padişah èden o da cenk
etti cenkleri ilen cümlesi.

25a
Şaul biñlerini urdu lakin David tümenlerini607

Oynağan qarlar bir tarafdan
Selamet olsun geldigin Şaul. Selamet olsun geldigiñ
padişahımız. Selamet olsun sağ tarafdan gezen quvatlı
bağatır Yişay’ınıñ oğluna. Selamet olsun size seresker-
ler düşmanlarımızı qıranlar. Selamet olsun Peliştım
şafafını geceniñ qaranlığında çevirenler.
Selamet olsun padişaha ve Yişay’nın oğluna ve asker-
lerine.

Kullam
Şaul biñlerini urdu lakin David tümenlerini.

Oynayan qarlar bir tarafdan
Siği608 eyle Peliştım, acı feryat eyle, zira düşdüler[i]
bağatırlarınıñ! Öksekde sakir qadir Allah, ol cenk etti

602 k’rýyn’, misspelled.
603 A variant of the Stand. Tur. çağır- ‘1. to call; to invite; to summon 2. to shout, call out 3. to sing’ (TIRS 167).
604 p’y tbs, misspelled. Reading tentative.
605 The meaning of this sentence is not quite clear. It is established on the basis of the Heb. original
606 tšnwr, misspelled.
607 Cf. 1 Sam 18:7 ‘And the women sang to one another as they made merry, “Saul has killed his thousands, and
David his ten thousands”’.
608 CKar. siğiñ ‘ston, plach; elegia; jęk, łkanie, placz; elegia | groan, sob, cry; elegy’ (KRPS 488).
they throw flowers on the ground in the courtyard, all the way to the king's palace.

Dancing women on the side
Cheer, people of Gibeah, of the capital city, cheer. Here is your king, he is coming unharmed back from war. Quickly bring the sound of music and the song of thanks to my dear king who destroyed the Philistines in no time. He makes kings who they are, he made wars what they are.

25a
Saul killed thousands but David ten thousands.

Dancing women on the side
Peace be upon you, Saul. Peace be upon our king who has come back. Peace be upon Jesse’s son, a strong warrior who walks on your right side. Peace be upon commanders who destroyed our enemies. Peace be upon those who changed the glow of the Philistines into the darkness of night. Peace be upon the king, and Jesse’s son and soldiers.

Everyone
Saul killed thousands but David ten thousands.

Dancing women on the side
Wail, Philistines, cry bitterly, because your warriors have fallen! The mighty God who resides in heaven, He made

Kullam
Şaul biñleri urdu lakin David tümenerlerini.

Oynayan qarlar bir tarafidan
Seviniň Ya’qov’ni(ñ) evladları. Şaul’niñ cümle

25b
askeri seviniň. İç Aşqelon 611 zeğer qadehini. Yırt şaçınıň.
Golyat bağatırininiñ kellesi bizim soqaqlarımız-da buraqılmış, özenniñ 612 quzğunlarına butar 613, orman kiyiklerine manca olmaq üçun. Ne şybatdır Yisra’el padişañ. Ne şybatdıurlar askerleri(ñ) cümleleri.

Kullam
Şaul biñlerini urdu lakin David tümenerlerini.

Padişañını odası
Padişa qarısı,
Qiş, Ner, Avner, Yonatan, David.

A hôno’am
Anca budur pekledigim gün. Şimdi buldum onu.
Yalıñız sen erim padişañ sen bilirsin ne qadar büyük oldu
qalbımıñ sevinmesi düzgün günümizde, ne vaqt ki tümen
sevinmekler qalbımıñ ferra(h)landı(r)dılar. Sabañññ yıldızları dañı

609 ýşandıq, a spelling mistake. Should be išandıq. For the correct spelling see 46b.
610 dqwn, misspelled.
611 Heb. יָשֶׁקֶלון ‘Ashkelon’, was the oldest and largest seaport in Canaan.
612 CKar. özên ‘peka; rzeka | river’ (KRPS 438).
613 butar. KRPS attributes this word only to HKar. butar ‘добыча; López | booty’ (KRPS 143). In CKar. only its derivative is attested butarla: 1. rвать, терзать, разрывать на части; 2. истязать; 1. szarpać, rozszarpywać na części; 2. katować, torturować; 1. to pluck, to tear to pieces; 2. to torment, to torture’ (KRPS 143).
our war what it is. We believed in nothing. It is futile now, let your god
stand up. May he save you now from the soldiers
of our God.

Everyone
Saul killed thousands but David ten thousands.

Dancing women on the side
Children of Jacob, be joyful. All of Saul soldiers,

25b
be joyful. Ashkelon, drink your poisonous goblet. Tear out your hair.
The head of your warrior Goliath is left on
our streets to be prey to river ravens and
to be food of wild forest animals. How formidable is the king
of Israel. How formidable are all soldiers.

Everyone
Saul killed thousands but David ten thousands.

The king’s chamber
King’s wife,
Kish, Ner, Abner, Jonathan, David.

Ahinoam
This is the day I have waited for. Now I found it.
Only you, my husband and king, you know how big was
the joy of my heart on our wedding day when ten thousands
joys filled our hearts. Even morning stars were

Qiş
Bu Allah’ıñ qudretidir.
Yisra’el kimse birisiniñ başınıñ saçından yere düşmedi,

26a
cenk çölünde cenk edenleriñ qanları görünmedi.
Peliştim ensesini çevirdi, ögümüzden gitti. Nice ki qasten[e] adam öldüren <görüündün> ki yaramazlığı dünya ma’lum olacaq.

David’ge
Bugün başladığın büyükliğiñi göstermeye. Sana bu ömürlik zikirdir, <ailesiñe> paye. Sonradan gelecek devirde bilir ki Beit Lehem’den bir kişi düşmanı qaçırdi ve arslan gibi qorquvlu kişini urdu.

Yonatan

David
Bunlar qadir Allah’ıñ işleridir. Beni ey(b)etledi göndürmeye.
singing to us. It had been such a joy that no other day was happier until today when our enemy has been destroyed.

Now come my husband, king of Israel, let’s rejoice, let’s rejoice.

You too, commanders, strong warriors. I invite you to the king’s table, (sit down) according to your courageousness.

Kish

It is thanks to God that not a single hair fell from an Israelite’s head,

26a

no blood of warriors was seen on the battlefield.
The Philistines showed their back, they ran away from us. Like a murderer who understood that his wickedness would be exposed to the world.

To David

Today you began to show your greatness. It will be remembered forever, it will bring honor to your family. In the future they will know that a man from Bethlehem frighten away the enemy and beat a man as scary as a lion.

Jonathan

I saw more than I had expected. I knew you well since I had met you. My heart told me that you had had a plan. Today I saw things which I hadn’t expected to see.

David

They are deeds of mighty God. He chose to send me.
Şaul gendi gendine
Yiṣay’niñ oğlu kiçkeneçocuq sürüviñ çobani zaft ettė Şaul’niñ cençilerini, Şaul gendisi qarşidan dura(r)ken.

Avner
Lakin ne üçun bevle seniñ çehreñ bozuq? Ey

26b
padişah, bugün belli olsın padişahlığınıñ quvatı.

Yonatan
Qabil cenk <şamatast> yüregini ditretti. Benim mişvrem gidelim sabah, ńatırım sormaya.

Şaul
Haqiqat evle rağbetli kimseler, oğlumuñ cevabları doğru.

Ahino’am
Hiç bir yemek çeşni ede bilmeyirim sen olmayınca padişah. Mümkin olur mu [ki] ben sevinmiş olayım meclisde eger seniñ qalbindı incinmiş olup barabar olmazsañ?

Şaul
Qoyivër bana sımdı zorlamadan. Sımdı varmaq elimden

---

619 CKar. kickene ‘mallýy, malenńkyj; maly | small’ (KRPS 326).

620 CKar. zaft et- ‘ostanavlýwb, udelinwb; ne dopuskać; zatrszymwać, wstrzymwać; nie dopuszczać | to stop, to pause; to not allow’ (KRPS 188).

621 ś’mtysy, misspelled.

622 Stand. Tur. azıcik ‘1. very small (amount) 2. just a little bit 3. for a moment’ (TIRS 81).

623 Rafe is omitted over bet.

624 CKar. incm- ‘obijaćcyj; byty w prétension; obrażać się; mieć żal do kogoś | to take offence; bear a grudge against somebody’ (KRPS 650).

625 b’ybyr. Here this word is spelled as beraber with sere under the second bet. See 9a for alternate spelling.
Saul to himself
Son of Jesse, a little boy and a shepherd, stopped
warriors of Saul while Saul was looking
at it.

Abner
But why is your face so upset? Oh

26b
king, the power of your kingdom will be visible today.

Jonathan
Maybe a racket of war shook your heart. I think
we should go in the morning to ask how he is.

Saul
It is true, esteemed men, words of my son are true.
Hurry up, Ahinoam, prepare the meeting. I will stay here
a little longer. I will come too when I shake off the fatigue after
the long journey.

Ahinoam
I cannot prepare any kind of food when you are not around,
my king. Is it possible for me to enjoy myself during the meeting
when your heart is hurt and you are not with me?

Saul
Leave me alone, don’t force me. I cannot go
gelmez. Cümleleri gideyürler. Şaul yalıñız qalayur.

Şaul
Şaul biñleri [gideyürler] urdu, lakin David tümenlerini.
Utanıñ yüzlerim çebük gizleniñ. Ne ḥor626 olduñ Qiş’
niñ oğlu. Ne rezəldə rəşərtiñ. Naletlidir dərli
yurlayın qarılar. Hey cehennem627 aşañadan cehennem!

27a
Ne uçun açmadıñ boğurdaqınnı628 yutmaq uçun beni
qargışlı naletli yurları ilen barabar? Bu <mukruh>629
padişah dayiresine geldiği günden o günden ki daña
bir ay geçmedi. Zam630 ettim derdımı
<hafliletme>ye631, lakin ‘aksine oldu. Anamıñ rahimünden
çıqtığım günden beri ileriden olan hilletlerim632
cümleleri mevcud oldular. Cümleleri yıldırım gibi
geçerler, bende <sakin>633 olurlar. Bu <mukruh>634 bir gün ya
eki gün daña durursa, padişah da olacaq topraq-
da, hükümdər de olacaq.

Miştage’a u mitnabe635 (...)636
Hey güzelim gül. Seni görmek ne dülber637 ne tatlı, ne oş638
edi[n] ne vaqıt ki seniñ yapraqlarıñ açıldı. Bugün ne
ikrə[h]ni olduñ ki suvuq639 seniñ yaqışığının640 aldı. Seniñ

---

626 CKar. ḥor ‘плохой, дурной, злой, низкий; niedobry, zły, niski, podły | bad, low, despicable’ (KRPS 603).
627 chynn. See 20b for the alternative spelling.
628 CKat. boğurdaq ‘горло, глотка; гортань; gardło, gardziel; krtan | throat, gorge, larynx’ (KRPS 126).
629 mswrf, misspelled. See 27b for the correct spelling.
630 Stand. Tur. zan ‘1. supposition, surmise, conjecture, guess 2. doubt; suspicion’ (TIRS 987).
631 həysli̇mˈyy’, misspelled.
632 Stand. Tur. illet ‘1. chronic disease; chronic illness 2 passion, mania, addiction’ (TIRS 429) ← Ar. ḥillat.
633 snyn, misspelled.
634 mwsywrf, misspelled.
635 Heb. כַּהַת ‘to prophesy; to predict’.
636 ʾwskwtn, unclear.
637 CKar. dülber ‘красивый; piękny | beautiful’ (KRPS 182).
638 ḥoṣ. Probably the CTat. ḥṣ (KTR 191), which is a counterpart of Stand. Tur. hoṣ ‘1. pleasant, nice, agreeable, pleasing, genial’ etc. (TIRS 394). Cf. hoṣ: 6a.
639 CKar. suvuq ‘холодный; холодно; zimnyy, zimno | cold’ (KRPS 483).
640 CKar. yaqışığ ‘красота; piękno | beauty’ (KRPS 220).
right now. *Everyone goes away. Saul stays alone.*

Saul
Saul killed thousands but David ten thousands.
Shame on my face, hide quickly. How despicable you have become, son of Kish. How dishonorable is your fame. Cursed are the singing women. Hell, hell down under!

27a
Why didn’t you open your throat to swallow me with these damned and cursed songs? One month has not passed since this abominable has come to the palace of king. I thought that he would ease my pain but to the contrary. All of the diseases which I have had since I came out of my mother’s womb reappeared. They all pass by me like a lightning, they dwell in me. If this abominable one stays one or two days longer, he will be the king of this land, he will be the monarch.

*Loses his mind and prophesies*
O beautiful rose! How beautiful and sweet is to see you! How fine you were when you leaves blossomed! And now how disgusting you have become because the cold took your good looks.

Geliň qiybatl(i) evlədlər. Öpûñ Beît Lehem evlədını. Öpûñ Yişay’

27b

niň evlədini. Ayaqlarımıň tabanlorınıň toprağını yalayıñ.


David keleyir⁶⁴⁸ ve kēman çaları.

Cümle dünyalar devir ve ẖarap olduqtan sonra daň

⁶⁴¹ CKar. yaşot ‘trava, lûg; murawa, trawa, łaŋka | turf, grass, meadow’ (KRPS 242).
⁶⁴² Rafe (a diacritic mark which indicates that one should read pe as f) is mistakenly added over pe.
⁶⁴³ CKar. peşkeş ‘dar, dar, prezent | gift, present’ (KRPS 450).
⁶⁴⁴ The reading is tentative. This word is provided with a full vocalization: שִׁנָּה.
⁶⁴⁵ In Radloff’s transcription of CKar. texts ëptida (Radloff 1896: 250).
⁶⁴⁶ yd, missedpelled.
⁶⁴⁷ Rafe (a diacritic mark which indicates that one should read pe as f) is mistakenly added over pe.
⁶⁴⁸ CKar. kel- ‘to arrive; przybywaę | to arrive’ (KRPS 390).
Young flowers which are at your feet are blossoming. But you are lost. You will never come back here. There will come a time when there will be young flowers on this meadow. People passing by will enjoy them, smell them and take delight in them. What is this sound that my ears are hearing? *He calls for daughters of his wife and all his sons by saying*

Come here, my dear children. Kiss the boy from Bethlehem. Kiss the son

27b

of Jesse. Lick the ground under the soles of his feet. He is a father of all of you, he is the king of Israel. Bring him gifts. Open your hearts to him. Who is the king of Israel? David from Bethlehem. He killed the Philistine warriors, he killed ten thousands of them. Fall down, stars in the sky, fall down, fall down to the ground and once more descend even lower from the sun. May everyone walking the earth be finished. May the whole world be also torn to pieces. May Saul as well as Jesse’s son be lost. May the world be shaken by doomsday, by the terrible end of the world and may seas crash into each other. May they cry bitterly. May hell and graves fight against each other. At first angels from the sky fell, fell. This cursed earth will not last forever, it perished. Be happy, swindlers, the ones who go to grave, be happy, rejoice. Because everyone who resided in the darkness is forgiven. The earth, heavens and angels high above are all gone. The end of the world came with the darkness. Everything is wracked and ruined. *David comes and plays the violin.*

Even after the whole world turned over and was destroyed,
cümle maḥluqatlarını aḥırımın 649 șamatasında bunu da
buraq[a]tına. Süngü ılen sancayır. 650
Ol musubet 651 mukruh, ol Yişay’ın nı oğlu. Yaramaz,

28a
gizlen 653 öldüğünden sonra eki qat bir dağa öl. 654
Bu[a] olsın Şaul padışaḥının intiqaṃmuñ <aḥirt>. 655
David yüzünü çevire eki def’a 656 ve gideyir.
Şaul dașeyir taḥt üstüne bayılmış.
Avner de gezerek yaqın geleyir Şaul’ğa.

Şaul
Sen misin Avner? Geldigine ğayet ışlandım. Bilirim
ki askerlerimiñ seri sensin.

Avner
Asker adamlarını birisi olsam daḥu, yalinız
efendim Şaul padışaḥı saray adamlarınıñ birisi
gibi edeyir, bana aqar 657 yerlerde seresker olmadan ise.

Şaul
Ne taḥmil edeyirsin Avner Beıt Leḥemli çocuq da ötürü?

Avner
Nice ki ta(h)mil edeyirler çocuğun yüzünü görenleri
cümleleri. Allah padışaḥığımın maqbul edeyir. Sevi(ni)r

649 This word is mistakenly spelled with an initial ayn.
650 snc’yyr. A variant of the CKar. sanç- 'wetkn, wetknąć, wetknęć, wetknąć, wetknęć | to tuck, to stick’ (KRPS 465).
651 mwswhb. Stand. Tur. musibet '1. calamity, disaster’ etc. (TIRS 621) ← Ar. muṣḥabat.
652 A variant of the Stand. Tur. mekrūh '1. abominable, disgusting’ etc. (TIRS 598) ← Ar. makrūh. Rafe (a
diacritic mark which here indicates that one should read kaf as ḫ) is mistakenly added over kaf, see 57b for the
correct spelling.
653 gzln, unclear.
654 In the Heb. original (38a) ‘Uncircumcised! Die again after your death - die twice’.
655 fyry, misspelled. This word is spelled with ayn, although in Ar. is spelled with alef.
656 Rafe is omitted over pe.
657 CKar. aqar 'чужой, чужеземный, иноплеменный; obcy, obcokrajowy, obcoplemienny | alien, foreign’
(KRPS 58).
in the racket of all creatures at the end of the world you left
this one alive. *He strikes (at David) with a spear.*
He is a disaster, he is abominable, he is Jesse’s son. Rascal,

28a
die and then die one more time.
May it be the end of king Saul’s revenge.
*David turns his face twice and goes away.*
*Saul falls down to the throne and faints.*
*Abner who is walking by comes to Saul.*

Saul
Is that you Abner? I am very happy that you have come. I know
that you are the commander of my soldiers.

Abner
Even if I was only an ordinary soldier, if
I was like one of the people in my lord,
king Saul’s palace and not a commander at foreign places.

Saul
What do you think Abner about this boy from Bethlehem?

Abner
I think like everyone who has seen the boy’s face.
God favors your kingdom. That’s why
onuñ üçun sereskerler ehtiyarlandıqları vaqtıda.
Ne vaqt ki efendimniñ padişahlıq quvatı gesildi, uzaqdan <yolladi>. b658 bir baştur kişi cenk bilici.

28b
Şaul
Qulaq vər Avner dünya padişahınıñ cevablarnını. Ben seni doğru bildüm. Qalbimi eşker(e) edeyim sana bu def’a.

Avner
Efendim padişahınıñ cevabını eşitmeye pek ŋarzlayırım.
Cümle emirlerini icrah edmeye evvelden canım ḥadırdr.

Şaul
Şimdi bir şey emir edmem. Mişvreñni isteyirim eşitmeye.

Avner
Allah istesin bana eyi aqıl öğretmeye doğru yol bulmaya efendim padişaha maqbul eyi mişvre vərme(k) üçun.

Şaul
Beit Lehemli Yișay’nın oğlu gözlerime pek şirinlik buldu. Kiçik qızım Miḥal’ni ona eşli edmek üçun vərecegim.

Avner
Efendim padişah mişvreleri Yaradan bunu görmüşdür.
Dunya(da) ondan qiybatlı adam görmeyirim. Seniñ eviñ ne rağbetli olur, ne hoş olur.

Şaul
Gid Avner eglenme. Çebük eyle onları çağırmaya. Qiş

658 ywllry; misspelled.
659 Rafe is omitted over pe.
commanders are glad when they grow old.
When the power of my lord’s reign
weakened, He sent a warrior from far away who knows how to fight.

28b
Saul
Listen, Abner, to your king’s words. I
know you well. I will open my heart to you this time.

Abner
I really want to listen to my lord’s and king’s words,
My soul was ready beforehand to obey all your orders.

Saul
I am not going to give you any orders. I want to listen
to your advice.

Abner
May God give me good advice to find the right
way so I can give my lord good advice.

Saul
Son of Jesse from Bethlehem is pleasant to me.
I will give him my younger daughter Michal for a wife.

Abner
My lord, this advice is sent by God.
I haven’t seen a more noble person than him on this earth. Your home
will be so esteemed, so beautiful.

Saul
Go Abner, don’t linger. Send for them quickly. My father
babam da bundan Ner babañ da barabarlarına gelsinler.

29a
Avner
Şu saat üstte onlar burada ḥanefəde olurlar
ey padişah.

Şaul
Mişevrelerı Yaradan bunu layiq görmüşdür. Doğru doğru
sevlediñ. Keşke bu düşünmem ile cümle fikirlerim
tekmil olsalar. Ben oña kızımı vereceğim onu mezara
götürmek üçün. Bundan soñra asker adamlarınıñ üstəne
onu baş edeceğim ki Pelişimler ilen cenh edsın
{ve orada ömür dükensin.
Qiş, Ner, Avner, Yonatan,
David, Miḥal, Aḥino’am.}

Qiş
Rabbi ’alamin vicűdünû⁶⁶⁰ se(f)a’at de eylesin. Ey padişah
oğlu seni ferrah gördüğümde ben de sevdim. Bu
def’a qardaşimını oğlu haber verdi baña, ęttigiñ
mişevreye gûya maqbul edeyirsin Yişay’ñiñ
oğlunu sana damat olmaya. Bunuñ ilen farqlı⁶⁶¹ olduñ
senden gîyri cümle padişaḥlardan. Bu beyan ispaddir
ki sen qalbjñiñ gûrlendirmeyürsin.⁶⁶² Başıñniñ üzerine
vərilen tac üçün qalbjî gûrlendirmek üçün dêgil. Sen
yağ ilen silindiñ anca degeneginniñ altında
qavımınıñ baḥltli ędmek üçün. Ḥediye saña maqbul dêgil.
Rağbeti hiç <istemezsin>.⁶⁶³

⁶⁶⁰ wycwdwnw, unclear. Probably a variant of the Stand. Tur. vičut ‘l. body (of a person/an animal)’ etc. (TIRS 928).
⁶⁶¹ Rafe is omitted over pe.
⁶⁶² Reading tentative. It is possible that is should be read as ġururlandır-.⁶⁶³ ’yst’mksyn, misspelled.
Kish and your father Ner should also come with them.

29a
Abner
They are here now, in your chambers,
oh king.

Saul
God found this advice appropriate. You are
right. I wish all my thoughts would come to an end
with this idea. I will give him my daughter to send him
to grave. From now on I shall make him the head
of soldiers and he will fight against the Philistines
{and end his life over there.

Kish, Ner, Abner, Jonathan,
David, Michal, Ahinoam.}

Kish
May lord of the worlds bring ease to your body. My son
and king, I am happy to see you cheerful. This time
my brother’s son told me that you
accepted the advice to make son of Jesse
your son-in-law. It makes you different from
all other kings. It is clear evidence
that you don’t let your heart roar (with anger). The crown
put on your head is not supposed to make your heart roar (with anger). You
were anointed with oil only to bring happiness to the tribe
lead by your staff. There is no gift for you.
You shouldn’t want any esteem.
Maqbul edmediğ gibi bir padişah evla(d)ını gendine damat edmeye, uzadın düşünüğü 'azzim bağatır kişi almaya. Yaqın gel Yişay'ın oğlu. Yaqın gel David. Diz çok <teşekkür vėr> oğlumya ki gözlerinde çok şirinlik bulduñ. Cümle qiybatlı yigitlerden cümlelerinden ziyede seni ayırdı <meleğin> dilber qızı Miḥal saña vėrmeye.

Şaul
Evle evle oğlu David. Qızım Miḥal seniñ zevceñ olsun.

David ḍögüne diz çökeyir.
Üşte ben düzlerim überine seniñ gibi padişaha mutţi olmaya. Efendim padişah dayireñe geldigim günde ve dañ bu ayaqlarım überine ḍayr[n] <durduğum> vaqtlarda ruhum ve canım seniñ ruhumu ogüne itta’at668 édeler.
Qolay bu gözlerinize padişaha damat olmaya? Bu bir faqir miskin kimse, qoy sürüviniñ çobani. Baña bu <yaqsır>.670 Eger seniñ qalbünü ey padişahım beni damat edmeye isterse ki dünya 'alem ogüne ey padişah, yaşlığından beri qoy çobanı padişah qızı ilen yar olsun.

Şaul
Senden ḍayr yıq David. Yalıñız seni begendim. Ḥükümüm altına şan söhret bu def’a saña vėrildiler. Benim saña ettigim keremiñ cümlesine muqabele olur sen(iñ) Peliştim’

664 šškw r ywr, misspelled.
665 m’ḥyn, misspelled.
666 dwz lýrm, a variant of the CKar. tüz ‘köleño; kolano | knee’ (KRPS 552). CTat. tüz (KTR 260), Stand. Tur. diz ‘knee’ (TIRS 236). See 29b for regular spelling.
667 dwdw göwm, misspelled.
668 Stand. Tur. ituat ‘obedience’ (TIRS 451) ← Ar. ḍiṭā’at.
669 Rafe is omitted over bet.
670 yyeryşyr, misspelled. The word yeriş- is provided in CKar. (KRPS 274), however its meaning does not fit in this sentence.
You didn’t accept a child of a king like you to be your son-in-law, to take a great warrior who came from afar. Come here, son of Jesse. Come here, David. Kneel down and thank my son because he favored you. He distinguished you more than all other noble men to give you a beautiful daughter of the king, Michal.

Saul
That’s right, son David. My daughter Michal will be your wife.

David kneels down in front of him.
Here I am on my knees to be obedient to the king like you. My lord, since the day I came to your chambers and even now when I am standing here, my spirit and soul are obedient to you. Is it easy to be a son-in-law of the king? I am a poor and miserable man, a shepherd of the flock. This suits me. If your heart, oh king, wants to make me your son-in-law, oh king of the earth, a shepherd of the flock since adolescence will be the beloved of the king’s daughter.

Saul
There’s no one else but you, David. Only you I approve of. The glory and prominence of my reign are yours this time. In return for my kindness to you, you will fight
ni urmañ.

30a
David
Efendim padişahını gözüne bu iş maqbul ise ve seniñ
caniñ bunu ğarzlar ise sevlemenden vaz geçtim. Qarı qocaniñ
qalblarını bağlayan Allâh seni maqbul edsin ey padişah. Bana da
yaşlîğimden beri kerem êden Allâh beni de maqbul edsin, beni de.

Yonatan
Saña olsın Beîhemli Yişay’ñi oğlu padişah damatı.

Kullam
Saña olsın Beîhemli Yişay’ñi oğlu padişah damatı.

Yonatan
Gel qîzqaradın Mîhâl. <Vêr\^>\(^\text{671}\) elîni eriñe hangisine
ki babamız padişahl ráğbet ëedmeye istedi. Göttürüyûr oñu
David’ge. David de düşeyir Mîhal’niñ boynünüñ üzerine.
Qiş varayır[i] acele ëlen öpeyîr David’ni de Mîhal’nu da.

Qiş
<Pirlik\(^\text{672}\)> günlerimde de ey Adonay\(^\text{673}\) cümle buniña göstîrdûñ, 
ki bu züriyetimden çiç anniñ seniñ hûkûmûñ altında görmeye.
Seniñ hûkûmûñ altına ey <Adonay\(^\text{674}\) . David ‘azim bağatır
kimse, qoyayûr eki elini ekinsûñ başınıñ üzerine.
O <sefa‘atınıñ>\(^\text{675}\) göz yaşlarım, siz canma sefa‘at. Ben Allâh mi-
bbarek\(^\text{676}\) eleye, zira mibbarek seniñ qudretiñdedîr.\(^\text{677}\)

\(^{671}\) ywr, misspelled.
\(^{672}\) gyrlyk, misspelled.
\(^{673}\) ‘dny, Heb. ‘גָּדִי ‘God, the Lord’.
\(^{674}\) w’dnyn, misspelled. See the footnote above for the correct spelling.
\(^{675}\) s’t’ryñ, misspelled.
\(^{676}\) Stand. Tur. mübarek ‘l. blessed, enjoying divine favor’ etc. (TIRS 622) ← Ar. mubārak. Throughout the text
this word is spelled with a double bet.
\(^{677}\) The sense of the original Heb. sentence is different ‘Ana Allâh mâbûr, mabûr urar hâmî. ‘God bless you, greetings
from you’.
the Philistines.

30a
David
If this is pleasant to my lord and you desire it, I shall not speak. May God, who unites man and wife, accept you, oh king. May God, who has been kind to me since my adolescence, accept me too, me too.

Jonathan
You shall be a son-in-law of the king, son of Jesse from Bethlehem.

Everyone
You shall be a son-in-law of the king, son of Jesse from Bethlehem.

Jonathan
Come here, my sister Michal. Give your hand to your man whom our king father wanted to be esteemed. He takes her to David. David falls on Michal’s neck. Kish approaches them quickly, kisses David and Michal.

Kish
Even as I grow old, oh Lord, you show me all this, to see my progeny as one of your subjects, as one of your subjects, oh Lord. David is a great warrior, he puts both of his hands on their heads. These are tears of joy, you bring me happiness. May God bless you because he is the one who is able to give a blessing.
Siziñ gibi sadiqatlı çıqsınlar sizden. Adıñız soňraki <devre>.

30b
dek dursun, doğruluğa ispad üçun. Cümleleri gideyürler.
Doeg geleyür gayr tarafдан başayr artırmadan ve
tacib <êderek> duruyur. Doeg gendi gendine daha qapuda iken.

Doeg ha-Edomi
Yer üzerine adam çoq olmaya başladıgı günden, çoq qavımlar
birer toplandığı günden bevle tacib şey hiç eşitmedi
ki babasının qoyunu guten kimse padişahlığ dayiresine geldi
ve az günde padişahlığ qız ona vərildi. Bu Miḥal
sadiqatlı ve qızların dilber(i). Bu midir intiqamıñ Şaul? Bunuñ ilen mi düşüreceksin düşmanınıñ?

Şaul, Doeg
Doeg
Allaḥ bileñ[e] esen efendim padişa Ḵıñ qalbı ferraş
Şaul
İleriden beri üstте sen padişah Şaul’nıñ qad[d]eh-
karsın. Sevle Doeg daha padişahıñın qalbı ferraş

678 s‘wwr’, misspelled.
679 CKar. doğruluq 'праведливость; sprawiedliwość | justice' (KRPS 179).
680 Heb. ḟinen 'Doeg', an Edomite, chief herdsman to king Saul.
681 ḧd‘rn, misspelled.
682 Heb. ḡódim 'Edomite'.
683 Stand. Tur. sadakatlı 'loyal, faithful, devoted' (TIRS 725) ← Ar. ᵃdâqät. See sadat: 41b.
684 CKar. bîlen 'wместе, сообща; razem, wspólnie | together, jointly' (KRPS 117). Reading tentative, note that throughout the text this word occurs only twice (cf. 41b), whereas elsewhere in this denotation occurs a postposition typical of CTur. and CTat, namely ilen (29b, etc.) 'with', which also occurs in the form of the case suffix: -An (14b, etc.) as well as Turkish postposition ile 'with' (35a, etc.).
685 CKar. ḧor et- 'a) пренебрегать, презирать; b) отбрасывать; отвергать; a) lekceważyć, gardzić; b) odrzucać; ganiç | a) to disdain, to despise; b) to reject; to reprimand' (KRPS 603).
686 Rafe is omitted over kaf.
688 A a loanword formed from Stand. Tur. kadeh 'goblet; wineglass; liqueur glass' etc. (TIRS 462) ← Ar. qadaḥ and Per. suffix -kār. In the Heb. original ᵦᵦᵦ (42a) 'butler, cupbearer'.
May you bring up children as loyal as you. May your name be remembered

in the future ages, so it will be the evidence of justice. They all go away.

Doeg comes from other side, looks at them and stands is astonishment. Doeg to himself while still in the doorway.

Doeg the Edomite
Since people began to crowd the earth, since
many tribes gathered, such an astonishing thing hasn’t been heard of,
that a man who pastured his father’s sheep came to the king’s chambers
and in a few days a king’s daughter was given to him. This Michal
is loyal and the most beautiful among girls. Is this your revenge,
Saul? Is this how you are going to destroy your enemy?

Saul, Doeg
Doeg
May God be with you my lord, may he despise
your enemies. May he throw them to the ground and, what is more,
may he destroy them completely.

Saul
You have been the king’s butler for a long time.
Tell my, Doeg, is the king’s heart peaceful
mı, naslı ki idi ileriden baña gizmet\textsuperscript{689} edmeye geldiginde?

31a
Doeg
Qalbım ditreyir bunu sevlemeye efendim padişaha.

Şaul
Ditreme Doeg. Sevle qalbımınız gizlenmişleriñi.

Doeg

Şaul
<Çok>\textsuperscript{692} đaşa sevlemesi. Görüyorüm ki her şey bildiñ, sadıq qul. Saña qalbımınız gizlilerini eşker(e) ėydiñ. Bilesin ki bu Yişay’ınız oglu qatile müstahaq.
Ben ondan vaz geçmem, ta ki o ölüme gelmeyince.

Doeg
Eger qalbımınız içerisinde ħasmlıq bu qadar çoq ise ne üçün ona qızını vériñ? Ne üçün onu büyüttün?

Şaul
Bu ona qızımı zevçe üçün věrdigim av, tuzaq üçün-
dir. Ben oni biňbaşi ēdecegim Peliştim eline

\textsuperscript{689} gizmet. A variant of the Stand. Tur. \textit{hizmet} ‘1. service 2. duty 3. care, maintenance’ (TIRS 392) ↷ Ar. \textit{ḫidmat}; both forms are present. Cf. gizmelkar. 38b.

\textsuperscript{690} ‘ussız, misspelled. CKar. ussz ‘glyupi | stupid’ (KRPS 583).

\textsuperscript{691} CKar. ciger ~ ciyer ‘печень; внутренности, погрона; wątroba; wnętrzności; nerki | liver; bowels; kidneys’ (KRPS 172, 174).

\textsuperscript{692} cwk, misspelled.
as it was before when you came to be my servant?

31a
Doeg
My heart is trembling to tell this to my lord.

Saul
Don’t shiver, Doeg. Tell me what’s hidden in your heart.

Doeg
It strikes my eyes that the king’s palace has changed. An unusual reason has appeared which wasn’t here before.
I makes me stupefied. If it is good in my king’s eyes, so be it. But my heart is filled with pain, my guts are torn to pieces, as far as I can see my king’s prominence disappeared from his face.

Saul
Don’t say anything more. I see that you know everything, my loyal servant. I will tell you the secrets of my heart so you shall know that this son of Jesse deserves to be killed. I will not go back on it until he dies.

Doeg
If there is so much hostility in your heart why did you give him your daughter? Why did you elevate him?

Saul
I gave him my daughter as a wife as a prey (to lure him) into my ambush. I will make him a commander and he will fall
düşmek üçun.

31b
Yonatan
‘Af èdesin babam. Ne uçun acelə ilən çebük gittiñ ve da’vetlileriñ yanından trapezden qaćtıñ[ı]? Yoqsa pişman mı olu[s]yursın ki Yişay’ñuñ oğl(u) <damadıñ>⁶⁹³ oldu?

Şaul

Yonatan
Unuttun mı ‘azim quvatını Golyat Peliştim ilən?
Unuttun mi düşmandan intiqamınıñı aldıñi vaqıt gördüñ babam ve sevindiñ. Bu ne sevleyürsin?
Şimdi bir anda sevmek düşmanlığa mı çevirildi?

Şaul
Benim gibi sen de qarılarıñ aşenklérin eşittiñ. Şaul biñlerini urdu lakin David tūmenlerini.
Bunuñ uçun qatil olmasın mi Beit Lehemli Yişay’niñ oğlu?

32a
Yonatan
Bunuñ uçun öldürülşin mi David? Èşitmeden şaşqin oldum. Aqlısqʿ qarılar Yişay’ñuñ oğlunu öldürsin-

---
⁶⁹³ dm’diñ, misspelled.
⁶⁹⁴ f, a spelling mistake.
into Philistine hands.

31b
Jonathan
Excuse me, father. Why did you go away in haste
and run away from the table from your guests? I wonder if you regret
that the son of Jesse is your son-in-law?

Saul
(Maybe) there is some regret (maybe) there isn’t. He deserves to be killed,
you should know it, Jonathan. David from Bethlehem is going to
be killed.

Jonathan
Who, who is going to be killed? Is David going
to be killed? Your son-in-law? Oh, oh, father, is it
your mouth that is saying this or it is my ears that hear inaccurately?
Have you forgotten his great strength against the Philistine Goliath?
Have you forgotten that he took revenge on the enemies,
you saw it, father, and it pleased you. What are you saying?
Did your love turn into hostility in one moment?

Saul
You heard the melodies of women as well as
I did. Saul killed thousands but David ten thousands.
Shouldn’t the son of Jesse from Bethlehem be killed
because of that?

32a
Should for that reason David be killed? I am amazed
by what I heard. Stupid women will (be the reason to) kill the son of Jesse.

Şaul

Hey oglum, eger acı[ñ] qalbımı bilseñ idiñ. Canım ğayyet sizlayır <kemiklerime> de quş gibi <qodu> Yışay’niñ oglu, Yonatan seniñ dediçiñ gibi de olsa.

Yonatan

Başım üçün ey babam David’niñ qalbı saña eyi. Oniñ işleri ve ër antları saña şan ve şöhret üçün.

Şaul


32b

Şaul


---

I know David’s heart as well as my own. I knew him even when he pastured his father’s sheep. His heart didn’t fill with pride even when he became the king’s son-in-law but he’d better be killed! It is a bad idea that deceives you to kill the righteous man in this world. It’s David who shouldn’t be killed, a man filled with kindness and justice.

Saul
Son, if only you knew my bitter heart. My soul is aching so much, as if the son of Jesse thrust a sword into my bones, even if your words are true.

Jonathan
I swear on my head that David’s heart is good to you. All his works and all his words are intended to bring you glory and prominence.

Saul
Go, my dear son. Send him to me right now. Later I will come to you to the midday meeting. *Jonathan goes away. Saul stays alone.*

32b
Saul
You stopped me from unjustified bloodshed. My anger is gone. The king’s wrath passed. But my heart doesn’t want to be peaceful. It will not find peace until he is killed or (I am sure that) I will not see him anymore.
Şimdi Şaul ilen David.

Şaul
Sen misin Yişay’nın oğlu? Nerede idiñ?

David

Şaul miştage’a ve mitnabe
Ha ha onda leşler düstüler. Gilboa dağlarınınñ dibinde çoğ urmaq urdu Yişay’nın oğlu, Peliştim eserinde. Şimdiñ sonra ey padişah otur yataq odañda. Quvata malik olmadın, Yişay’nın oğlu aldı quvatınız. Şaul biňlerini urdu lakin David tümenlerini tümenlerini tümenlerini.

33a
Göknin tümen <gevgebleri> olmaz gibi şafaf vérirler. Cümleleri şafaf vérirler
cevaĥer taşlardan işlenmiş yüzük gibi ki onda temel taş
Now Saul and David.

Saul
It that you, son of Jesse? Where were you?

David
I brought good news to my lord. Even after the death of Goliath, their hearts weren’t broken. These uncircumcised men didn’t give up the fight and every day they fight against the king’s army. They are like a mountain bear and like a forest lion. This tribe only (wants) to beat and burn your nations. That’s why I put my soul into my hands and girded my sword and I hit them many times and they fell. Over there at the feet of mount Gilboa their dead bodies fell.

Saul loses his mind and prophesies
Ha, ha, their dead bodies fell over there. Jesse’s son hit them many times at the feet of mount Gilboa, the Philistines grieve. From now on, oh king, sit in your bedroom. You don’t possess the power, Jesse’s son took your power. Saul killed thousands but David ten thousands, ten thousands, ten thousands.

33a
Ten thousands stars of heavens shine in an impossible way. They all shine like a ring with precious stones where the main stone
ortada oturuyor. Gökler gevebleri\textsuperscript{707} ile onlar cümlesi yüzük, lakin ortadaki taş parlayan güneş.

Ekle de bu Yisra’el <veleleri>\textsuperscript{708} onlar yüzük. Bu taşından aydınlık vereyürler. Cümleleri cümle kenardaki taşlar aralarında Šaul padişah da.

Ortadaki taş qayıb olduğu gibi barabarında yüzük de qayıb.

{David başlayır kėman çalmaya. Šaul ardından sünği\textsuperscript{710} ile sençeyir.\textsuperscript{711}

David dışarı segirteyir. Šaul da ardından.}

\textbf{Nabot}\textsuperscript{712} ba-Rama\textsuperscript{713}

Șemu’el yanında naviler\textsuperscript{714} navilik èdeyürler qıyafetleri ilen.

Cümleleri

Ya’qov’dan bir yıldız çıqmış
Beit Lehemli Yişay’dan. Peliştim’niñ quvatını alça èder, sürm[ŷ]elerini geser.\textsuperscript{715} Hekber\textsuperscript{716} Allah, gendine ey(b)etli\textsuperscript{717} cenk (b)ilen bir kimse. Ğayet ilim saḥabu aşıl feraset saḥabu. Qavımıñ arasında onu mertebeli étti, Ya’aqob da padişah étti onu. <Sağmalı>\textsuperscript{718} qoyunların ardından onu getirdi. Paye vėrdi oña.

\textsuperscript{707} g*bnyblry, here the word is spelled correctly. See a footnote above on the same page.
\textsuperscript{708} wyllydlyry, misspelled.
\textsuperscript{709} 'wtrt'ky, misspelled.
\textsuperscript{710} Stand. Tur. sünği ‘spear’ etc. (TIRS 791). Cf. sünği: 17b.
\textsuperscript{711} CKar. senç ‘колоть, вкалывать, втыкать; kłuć, wtykać | to prick, to tuck’ (KRPS 499).
\textsuperscript{712} nwt, not quite unclear. Heb. נביא ‘prophet, visionary; soothsayer’, the plural form should be הנביאים.
\textsuperscript{713} brmh, here spelled without medial tav. Heb. בריחיו יגדע ‘he cuts in sunder its bolts’.
\textsuperscript{714} Present in TKar. and HKar. navı ‘пророк; prorok | prophet’ (KRPS 417) ← Heb. נביא ‘prophet, visionary; soothsayer’.
\textsuperscript{715} In the Heb. original הבריחיו יגדע (45a) ‘he cuts in sunder its bolts’.
\textsuperscript{716} Stand. Tur. ekber ‘greatest’ ← Ar. akbar.
\textsuperscript{717} Reading tentative. See 3a.
\textsuperscript{718} s’bmly, misspelled. CKar. sağmahl ‘дойная; dojna | milch (cow)’ (KRPS 457).
is in the middle. Heavens and stars are (in) the ring but the stone in the middle is the shining sun. In the same way sons of Israel are a ring. The stone in the middle is the son of Jesse from Bethlehem. The glow of this stone gives light. There is Saul among the stones surrounding the middle stone. If the stone in the middle is lost, the whole ring will be lost, too.

{David begins to play the violin. Saul strikes with a spear behind his back. David jumps outside. Saul follows him.}

**Prophets in Ramah**

*Prophets surrounding Samuel prophesy wearing clothes.*

Everyone

A star came out of Jacob, out of Jesse from Bethlehem. He subdues the Philistine forces, he stops their advance. Mighty God chose a man who knows how to fight. A man well-educated, intelligent and wise. He made him of high rank among his tribe and Jacob made him king. He came following milk sheep. He gave him honor.
Şemu’el

Diñlayıñ evladların, öksek Allah’ın evladları. Ben ehtiyar olduğum, çöq qal’madı. Qadir Allah’ın kö[l]egesiniñ tibinde
şığınmaya sidecegim. Siz evladların şaraat ’eyilik ve
doğruluqnu diqat’ edin, zira Yisra’el’niñ vaqıltları
yaqın oldular, çebik gelirler dogrüluq ilen. Qorqulu
işler’ edecekdir David yerde [qoşulacaqlar]. Önüň
günlerinde <çiçek> vèrecek, şaraat eyilik ve doğruluq (qoşulacaqlar).

David geleyir. Baş urayır Şemu’el’niñ qarşısında.

Şemu’el

Qadir öksek Allah yedi kökni yaradan, ne işini var
burada David? Sen padişah dayiresinde dégi ne misin?
Sevle endi ne uçun benziñ solmuş?

David Şemu’el’niñ elin öpeyir.

Ey ragbetli navi, endi güçlenmeye. Çıldırmuşun elinden
qurtulmaq uçun qaçtım. Günden güne padişahnın
hasiliği ziyede olur. Hep bunu Golyat Peliştim’i
urduğum sebeb etti. Beni seveceginiñ yerine
ölüme <qadar> bana hasil olunuyır. Cümle soğbetleri
beni yer yüzünden qayib edmeye. Benim dünyada
olmam arasma bir taban yer qadar. Eger qadir Allah
yardımmı olmaydı elleriniñ dibinde olurdum.

719 tybynd’. A transitional form between CKar., CTat. tip ‘1. основание; почва; дно; низ; 2. род,
происхождение; 1. podstawa; grunt; dno; dół, spód; 2. ród, pochodzenie | 1. base; ground; bottom; pit; 2. kin, origin’ (KRPS 554, KTR 272) and Stand. Tur. dip ‘1. bottom; foot, lowest part 2. the far end, back’ (TIRS 233).
The form tip is present in HKar. (KRPS 529). The form tip occurs also in the glossary in Jankowski (1997:75).
720 CKar. şaraat ‘религиозные предписания, право, закон; przepisy religijne, prawo | religious
laws, law’ (KRPS 644).
721 Throughout the text this word is spelled with only one qof, which is typical of Crimean Karaim. Stand. Tur. 
dikkat ‘careful attention’ (TIRS 229) ← Ar. diqat.
722 In the Heb. original יפלא (45b) ‘bibl. wonders, miracles’.
723 This word has been mistakenly put in this line. See the following sentence.
724 cyc’k, misspelled.
725 qwวลcaq’. CKar. qoşqal- ‘сочиняясь, присоединяясь, входить в компанию; łączyć się, przyłączać się,
dołączać do towarzystwa | to connect, to join in, to join a society’ (KRPS 372), after labial consonants
unrounded vowels have a tendency to become rounded, see section 4.1.4 “Vowel harmony”.
726 q’tr, misspelled.
Samuel

Listen, my children, children of exalted God. I got old, not much time is left. I will go to take shelter at the bottom of God’s shadow. You, my children, take care of law, kindness and justice, because the time of Israel is coming soon, it will come shortly with justice. David will do wonders on the earth. In his days law, kindness and justice will flourish.

*David comes. He bows in front of Samuel.*

Samuel

Mighty great God, the creator of seven heavens, what are you doing here, David? Aren’t you at the king’s home?

Tell me now, why is your face so pale?

David *kisses Samuel’s hand.*

Oh, esteemed prophet, I am getting better now. I run away to save myself from a madman. Day by day king’s hostility is growing stronger. It is because I killed Goliath the Philistine. Instead of loving me he is my enemy forever. All he talks about is how to erase me from this earth. My existence on this earth is threatened. If it wasn’t for the help of the mighty God, I would have fallen into his hands.
Merḥamet eyle endi babam, ayaqlarınınıñ toprağın yalayım.

34a

Şemu’el

Navilerinin biri
Babam navi üstte padişah geleyür buraya. Gezeyür deli dön⁷³¹ gibi aqıldan <yoqsun>⁷³² kişi gibi.

Şemu’el

David gideyür.

---
⁷²⁷ CKar. gece ‘noct; noc | night’ (KRPS 167). Throughout the text, the variant gece prevails, see 2b, 19a etc.
⁷²⁸ ʧwวล’dylr, misspelled.
⁷²⁹ Stand. Tur. malum ‘1. known’ etc. (TIRS 588) ← Ar. ma’lüm. See 26a for the correct spelling.
⁷³⁰ CKar. qvar- ‘gınать; gınar, выгонять, прогонят; gonič; gnać, wypędzać, przepędzać | to chase; to drive out, to drive away ’ (KRPS 372).
⁷³¹ Unclear, the meaning is established on the basis of the Heb. original יְלָךְ הָלָךְ וּמָלַךְ (46b) ‘he walks hither and thither’.
⁷³² ιwqsn, misspelled.
Have mercy on me my prophet, let my lick the ground under your feet.

34a
I got to know his heart. He will not give up until he gets rid of me. What profit and what good is it to be a king’s son-in-law if death shines like the moon on my doorstep? Because this night rascals surrounded my house. This madman sent them to kill me. If it wasn’t for my dear wife who told me about it and helped me slide down a rope from a window of my house, if it wasn’t for her, I would have already died in a moment of pain.

Samuel
Get rid of the sorrow in your heart and of the tears in your eyes. I saw this in my dream. God told me about this as I saw that you will become a king in the future, I knew this my son David. He will keep on chasing you, but the mighty God will not let him hurt you.

One of the prophets
My prophet, here comes the king. He walks (hither and thither) like a crazy wheel, like a man who lost his mind.

Samuel
May he come and see his own destruction in his insanity. You, David, go away. Leave this to the mighty God. He kills thousands with his left, ten thousands with his right.

David goes away.
Şaul gelir yurlaraq ve çıldıraq.

Nerede Elqanah-nni ev? Navinin evi nerededir? Nerededir qayib?

34b

Şeyleri olmalarından evvel bilici bagayır

Şemu’el’ge


Şemu’el


Şaul

Padişah ębtiñ beni ey navi geçen günlerde. Geçen günler-de. Çoqtan geçmiş günlerde.

Mitnabe


733 Cf. 1 Sam 19:22 ‘Then he himself went to Ramah. He came to the great well that is in Secu; he asked, “Where are Samuel and David?” And someone said, “They are at Naioth in Ramah”.

734 Heb. אֱלְקָנָה ‘Elkanah’. He was, according to the Books of Samuel, the father of prophet Samuel.

735 gddy, misspelled.

736 Heb. בני הנביאים ‘sons of prophets’.

737 cyc‘nldy, misspelled.

738 CKar. ölet ‘1. yağı, chuma, mör, lihaya boleness; 2. necishta siila; 1. wrzód, dźuma, mór, zła choroba; 2. nieczysta siła | 1. ulcer, plague, pestilence, bad illness; 2. sinister force’ (KRPS 439).
Saul comes singing and acting crazy.
Where is
the house of Elkanah? Where is the house of the prophet? Where is he lost?

34b
Before anything happens he looks knowingly
at Samuel
You are a prophet. You are a prophet. Here you are. You made me
king over (tribe of) Jacob.

Samuel
I made you a king, Saul. You are right.
I made you a king. I made you a king in the name of God.
Saul takes off his clothes. He take clothes of one
of the prophets.

Saul
The other day you made me a king, prophet. In the past.
These days are long gone.
Prophesies
The star of Jacob rose. The sun shone on it. One sun
glowed. (But) Here the sun set. The sun set. The violet
of Saul wilted. The violet of David blossomed. Saul became
king. He became king of Israel yesterday.
David will be king. David will rule, he will rule
forever. And into Saul’s heart pestilence,
plague and poison.
Naviler ve barabarlarında Şaul
Ya’qovdan bir yıldız çıqmış Beit Lehemli Yişay’dan. Pelištim’
niğ quvatını alçaq eder sürmelerini <geser>.\(^{739}\) Ḥekber Allah
gendisi ey(b)etledi\(^ {740}\) cenk (b)ilen bir kimse. Ġayet ilim şahabu
aql feraset şahabu.

35a
Qavımıñ arasında onu mertebeli etti, Ya’qov da padişah etti
onu. Sağmalı qoyunların ardından onu getirdi. Paye vêrdi <ona>.\(^ {741}\)

\textit{Yonatan ile David Gibe’a’dan qol dutaşup geleyirler.}

(David)
Naqıl eyle endi [David] baña. Ne suçum var babañınığ
<hursturuna>\(^ {742}\) Ne üçun ardimdan sungusü ilen eki def‘a
sençe? Ondan qurtulmaq üçun Rama’ya qaçtım. Oraya da
geldi beni quvmany. Şimdi ne yaparım ben?\(^ {743}\)

Yonatan
Bildiñ qardaşım ki onu eser dutayır. Bunu saña
düşmanlıqdan edmeyir. Ne üçun hasım olsın saña?

David
Eger evle ise ne üçun bana yaliñiz ökelneyür?\(^ {744}\)

Yonatan
Qardaşım bu deqil. Eger qalbında seniñ üçun fenaliq
olaydı ne üçun bana ma‘lum edmесin? Ne üçun gizlesin?

\(^ {739}\) gz‘r, misspelled.
\(^ {740}\) Reading tentative. See 3a.
\(^ {741}\) ‘www, misspelled.
\(^ {742}\) hwzyrm‘, misspelled.
\(^ {743}\) Cf. 1 Sam 20:1 ‘David fled from Naioth in Ramah. He came before Jonathan and said, “What have I done?
What is my guilt? And what is my sin against your father that he is trying to take my life?”
\(^ {744}\) CKar. ökel-en- ‘1. обижаться; 2. сердиться; гневаться; 1. obrazać się; 2. złościć się; gniewać się | 1. to take
offense; 2. to get angry; to be angry‘ (KRPS 439).
Prophets along with Saul
A star came out of Jacob, out of Jesse from Bethlehem.
He subdues Philistine forces, he stops their advance. Mighty God chose a man who knows how to fight. A man well-educated, intelligent and wise.

35a
He made him of high rank among his tribe and Jacob made him king. He came following milk sheep. He gave him honor.

*Jonathan and David come from Gibeah holding hands.*

(David)
Tell me now. What is my fault against your father? Why did he strike me twice with a spear? I ran to Ramah afterwards to escape from him. He came there too to chase me. What shall I do now?

Jonathan
You knew that he was in anger. He doesn’t do it because of hostility. Why would he be hostile to you?

David
If it is so, why is he angry only with me?

Jonathan
Brother, it is not (true). If he had bad feelings against you, why wouldn’t he tell me? Why would he hide them?
David

Yonatan
İçime can ve ruh veren Allah, ol bilir ki benim canım seniň eyiligine ńazlayır.

35b


David
Qardasım ve dostum ben seniň ńemiriñ üzere ederim. 

Yonatan
Bevle qybatlı adam padişahl elinden qatıl olunacaq. Haqqun var qardasım ki saña fenaliq tamam. Hele babamın cevabı onu öldürmelı dediği içermide furtu(na)lanayır.

745 CKar. egiz ‘близнает; bliźniak | twin’ (KRPS 653).
746 l’kym, misspelled.
747 Rafe is omitted over pe.
748 Cf. 1 Sam 20:20-21 ‘I will shoot three arrows to the side of it, as though I shot at a mark. Then I will send the boy, saying, ‘Go, find the arrows.’ If I say to the boy, ‘Look, the arrows are on this side of you, collect them,’ then you are to come, for, as the Lord lives, it is safe for you and there is no danger’.
David
Because he knows about our love. We are like twins who came out from
the same womb. For that reason he told (himself) that Jonathan shouldn’t know about this.
But I swear on my head that he is looking for a way to kill me.

Jonathan
God who gave me my soul and spirit,
He knows that I want your welfare.

35b
Now, brother, I will inform you soon whether
my father is determined to hurt you. Hide in the desert
by the target stone. My father Saul will ask (about you)
when you are not around. Then I will see whether my father
will say something bad about you. It shall be a straight target.749
I will shoot three arrows in the shooting distance between you and me
when I come to you. I will bring a young boy with me.
If I tell the boy that the arrow is closer than him, then you will
really know that you are safe and whatever happens you are safe. But
if I tell to the boy that the arrow is further than him, then you will know
that my father is determined to hurt you.

David
My brother and my friend, I will do as you say.

Jonathan
Such a dear man will be killed by the king.
You are right, brother, that his viciousness against you is absolute. My father’s
words that you should be killed are still raging inside me.

749 The translation of this sentence is tentative.

36a

Merav
Hełbet tevekel dégil. Sabaıt beri arayur seni, zira babamız da’vet ėdeyür seni üyle mancasına.

Yonatan
Gid şu saat, ben de ardından varırım. Merav gideyür. Ğayretli ol qalbım, qayretli ol, quvatlı ol. Şaraat ve doğruluq gözleriñ ögünden gidmesinler.

750 qıçy, unclear. In the Heb. originalIMALMI (48b) ‘wormwood’.
751 CKar. hełbet ‘konечно; oczywiste | certainly’ (KRPS 608).
752 CKar. tevekel ‘напрасный; напрасно, попусту; próżny, daremny; на próżno, daremnie | void, vain; in vain’ (KRPS 360).
But I would be better if thousands were killed rather than if one son of a good man was killed. May thousand thousands disappear and only he stay on the earth. How unhappy will the world become if a righteous man disappears! What good can a thousand of thousands swindlers do? They are like (...) and thorns, which help steppe fields. They destroy every good field.

36a
No, no, David cannot be killed. The beautiful boy should be safe. It is my proper duty to execute my father’s will because I am his son but kindness and justice are contrary to his will. If they fight, will I be able to disobey his orders? You, who show to (every) creature faith and law, You didn’t order me so. Your orders do not go beyond kindness and justice. It is better that my father orders are disobeyed, that orders of earthly kings are disobeyed. *He wanders filled with sadness.*
May orders of a thousand of thousands of men be disobeyed. But kindness and justice may not be broken. May David be safe, if not, may Jonathan perish, too. *Merab comes.*
What has happened, sister, that you came in such haste?

Merab
I surely didn’t come in vain. I have been looking for you since the morning, because our father is inviting you to the midday meal.

Jonathan
Go now, I will follow you. *Merab goes away.* Be eager, my heart, be zealous, be strong.
Don’t forget about law and justice.
36b

Meleḥ, Malḥī(-ṣua), Qīṣ ve Avner, Merav ve Yonatan onlarıñ ardından ve padi şañlıñ sayır ispa hisi. İstoł qurulmuş.
Ona oturayırlar hergez payesine göre.

Ağino’am
Bunu bahşlamam saña Şaul erim padi şañ. Bu eki günden geldiginden beri ve şimdi dañlı tertibleriñ benden gizli oldular.

Şaul
Qarılara vérgidir bu her şey bilmeye <isterler>. Bunu bilesin hanım, üyle mancasından sonra.

Qīṣ
Bu zalim ‘arel Peliştimler Beit Leḥemli David’den urulduqlarından soña dañlı gene vaz geçmeyürlər topraqımızınıñ sınırlarından yaramazlıqlarını ëdmeden.

Şaul Yonatan ‘ğa
Nerede David, ne uçun gelmedi mancaya?

Yonatan
Dün baña rica etti onu Beit Leḥem’ge qoyivérnege, zira aqrenleriniñ bugün meclisi var emiş. Onuñ uçun eki gündir gelmedi padi şañ tira pezine.

Şaul öke ilen
Gid alçaq yaramaz qarınıñ belası

---

753 Heb. חדר ‘room’.
754 ýstwl. A loan from Rus. стол ‘table’.
755 CKar. bahşıla- ‘darıttı; darowaç, prezentować | to donate’ (KRPS 109).
756 ýst’rlm, misspelled.
757 CKar. aqren ‘1. одинаковый, подобный; подходящий; 2. ровесник, товарищ; 1. jednakowy, podobny; odpowiedni; 2. równieśnik, towarzysz | 1. equal, similar; corresponding; 2. peer, companion’ (KRPS 58).
The room of the king

36b

King, Malchi-shua, Kish and Abner, Merab and Jonathan follow them and other king's riders. A table is set up. They sit at the table according to their position.

Ahinoam
I will not forgive you this, Saul, my husband and king. Since you came two days ago and even today your plans have been hidden from me.

Saul
It is typical of wives that they want to know everything. You will get to know this after the midday meal.

Kish
Even after being beaten by David from Bethlehem these cruel uncircumcised Philistines don’t give up and do wicked things on our borders.

Saul to Jonathan
Where is David, why didn’t he come to the meal?

Jonathan
He asked me yesterday to let him go to Bethlehem because his companions are having a meeting today. That is why he hasn’t come to you for the last two days.

Saul with anger
Go away you despicable wicked scourge
babasınıñ cevabına dûñlamayan.
Ben senin qalbünün fenalığını bilirim <fena> 758 fikirleriñi. 759
Gendi rezaletiñ ve seniñ doğurannıñ rezaleti üçun bunu
ëttiñ. Padişahlq tac bilmiş olasın, baña da
olmaz sana olmaz. Çebük simdì buraya getir onu zira
o qatile müstañaqdır.

Yonatan 760 çişlerin 761 güçdaratayır. 762
Ne üçun qatil olacaq, ne yapmış Beit Lehemli David?

Şaul
Ben (ë)mir ëttigim vaqitta sen su’al ëdmek yaqışır mı?
Öl sen de öl, hayırsız evlad, asi ve yaramaz evlad.

Sençeyir ardından sünkü ilen, Yonatan qurtulayır dışartya.
Ölün benim ikrah ëttigim[i] <cümle (...)>763 kimseler. 764 Urayur
sünɡisi ilen ögünden ve ardından, Avner elini dutayır.

Cümlelerı
Ya öksek ve qorqulu Alla. Padişahl ne oldu?

Avner
Vaz geç ondan Şaul, qaçarını buraq ey padişahl.
Ömürümde saña el uzatmaya [n]yanmadım. Şimdi bu
def’a öleyim mezara eneyim. Baña ölüm eyidir
bevle ğamlar çıyntısı 765 görmeden ise. Dünya
yerinden taysın 766, direkleri ditresinler ve cümle

758 p’pyd, misspelled. Reading tentative. In the Heb. original (50a) ‘your evil thoughts’.
759 Rafe is omitted over pe.
760 The order of the following two sentences is broken and it is corrected on the basis of the Heb. version (50b).
761 CKar. çış ‘3y6; zaib | tooth’ (KRPS 629).
762 Stand. Tur. gucirdat-’1. to make (s.t.) creak/ squeak/squeal 2. to grind/grate/gnash/grit (one’s teeth)’ (TIRS 325).
763 çwm’ sbn, misspelled.
764 In the Heb. original (50b) ‘Death to all the people who prefer to hate’.
765 See 11a.
766 CKar. tay-’1. шататься; скользить; 2. колебаться; 2. сторониться, избегать; 1. chwiać się; ślizgać się; 2.
wahać się; 3. stronić, unikać | 1. to waver; to slide; 2. to hesitate; 3. to avoid’ (KRPS 505).
who doesn’t listen to his father.
I know the evilness of your heart, your evil thoughts.
You did it to your disgrace and to the disgrace of the one who gave birth
to you. You shall know that the royal crown is neither for me
nor for you. Bring him here quickly because
he deserves to be killed.

Jonathan grinds his teeth.
Why should he be killed, what did David from Bethlehem do?

Saul
Should you ask questions when I give you orders?
May you die as well, you worthless son, you rebellious and wicked son.

He strikes him with a spear, Jonathan escapes outside.
May everyone die who I chose to loathe. He strikes with
a spear from the front and from behind, Abner grabs his hand.

Everyone
O great and fearsome God! What has happened to the king?

Abner
Let him go, Saul, let go of your anger, oh king.
I don’t believe that he might hurt you. May
I die now, may I descend to a grave. I would better die
than see this pile of sorrows. (Better) the world move
from its place, its pillars tremble and every
beni-Adam ḥara(p)liğine çöksünler. Tek eyi ve sadıq adam dünyadan qatil olmasın.

37b

Şaul Qış babasına
Rağbetli babam, ne uçun bu cümleñiz beni buraqtınız?

Qış qauçayır.768
Oğlu(m), oğlu(m).

Şaul
Canımıň sevgilisi, ne uçun qarşidan durursın?

Aḥino’am
Kimin, vay başına, ve erim padişaḥınız canınıň ğamı da,769 ne vaqıt ki padişah unutursa padişah olduğunu, vay.
Kime? Ancaq sultan qadına. Zira yalıñız idi padişaḥ-

767 Stand. Tur. isten- ‘to be desired, to in demand 2. to be asked for’ (TIRS 444).
768 CKar. qauç- ‘обнять; objęć | to embrace’ (KRPS 377).
769 The meaning of the sentence is unclear. The meaning is established on the basis of the Heb. original אל מי אבויגם תוגת נפש אישי המלך (51b) ‘To whom, woe, the grief of the soul of my husband, the king’.
human being fall into despair than the only good
and faithful man to be killed.

37b
Wake up, elders of Gibeah. Will this wise man, this man filled with
goodness and kindness be killed in the name of law
and justice? In this anger he appears small to you,
oh king. You came very close to killing your favorite
son. If you do so, what will happen to your
throne? You know how people love this
son of Jesse, too. Now you want his
blood. They will learn about this and what will happen to you
and your kingdom? Get rid of these thoughts from your heart
if you want me to be a commander
of your army. If you won’t, I will leave you and hide
until I die. After these words of Abner the anger of Saul
diminished.

Saul to his father Kish
My esteemed father, why did you all leave me alone?

Kish embraces him
My son, my son.

Saul
My beloved, why do you oppose me?

Ahinoam
Whose, woe, is the sadness of king, my husband,
when a king forgets that he is a king, woe.
Whose? Only the king’s wife’s. Because she is the only one
nim qoynında yatan. Gel endi erim üyle uyuşsunu. Gel endi erim üyle uyuşsunu.770 uyuyalım.771

38a

*Sade. David geleyür çırınlarının arından. Elinde bir küçük kėman calaraq gideyür.*

David


*Çalayur.*


770 ‘wywyhwswsnw. It is a variant of the Stand. Tur. uyku ‘1. sleep 2. sleepiness, drowsiness’ (TIRS 904).
771 ‘wywl’yym, misspelled.
772 CKar. çırıp ‘1. можжевельник; 2. кусты, мелкий кустарник; 3. сорняк; 4. сор; 5. ложбина, долина; 6. линия; 1. jałowiec; 2. krzak, chruśniak; 3. zielsko; 4. śmiecie; 5. dolinka, dolina; 6. lina | 1. juniper; 2. bush, thicket; 3. weed; 4. rubbish; 5. valley; 6. rope’ (KRPS 638).
773 The meaning of this phrase is inconsistent with the Heb. original חסד ומשפט (51b) ‘grace and justice’.
774 Stand. Tur. tesbihat ‘prayers’.
775 ‘kwlr. Here the word is spelled correctly. Cf. 7b.
776 The meaning of this sentence is not quite clear. In the Heb. original המסתפח במחזה שדי גרשוני (52a) ‘They have driven me out that I should not cleave into the vision of the Almighty’. Cf. 1 Sam 26:19.
777 CKar. ölçe ‘мера; количество; размер; измерение; miara; rozmiar, wymiar; ilość; mierzenie | measure; size, dimension; quantity; measuring’ (KRPS 440).
778 CKar. çıraq ‘свеча; świece | candle’ (KRPS 637).
779 The meaning is not quite clear. Cf. the Heb. original ماذا تعترض على نعرفك عن شبرك التوحيد (51b) ‘grace and justice’.
780 ‘qwl’ygn’, misspelled.
781 Here the translator used the word felek in a denotation ‘angel’. In the Heb. original שלאך (52a) ‘angels’.
who sleeps in his arms. Come, my husband, let’s take a midday sleep.

38a
A field. David comes out from behind the bushes. He walks while playing the little violin.

David
I shall play and pray to You because of Your kindness and Your anger. Every day I shall speak about Your eminent greatness above all. I shall give You thanks with this violin and bare my soul. Now my violin is in mourning because thousands chased me away. They expelled me so I wouldn’t hide in the house of the mighty God. Nevertheless I am thankful to You who created the whole world. It was You who created these great skies. You put in order its pillars and strings with a measure. You put it in order among countless worlds. These ten thousands candles in the sky, they became really great. They move according to your orders and they shine. Your laid ground to everything they are.

Plays.
Why do you wail my soul? You wail and humble yourself. Why do you fight with the Creator because of our weakness? Look the stings of your violin, pay attention to the melodies. How pleasing are melodies to one’s ears. They are similar to the voices of angels who sing
ögüne çığırırlar ve sabaḥ yıldızlarının maqamı⁷⁸² gibidir
onların qutulmaları.⁷⁸³ Lakin eger seddaḥları⁷⁸⁴ birer birer
çalırsa ve bölük bölük vaqtlarda ayrılırsa bu
tatlı olmaz. Bu hoş gelmez eşiten kimseye. Cümlesi saña
keman gibidir, sen çalarsın üzerlerine.

38b
Benim bu kemanım gibidir dünyalar cümleleri. Ḥep
barabara sesler eyidir. Yalnız sen bilirsin. Aqar <su>⁷⁸⁵
gibi gezgen insan ne anlar? Biñlerden bir ne eşitmez
ve adamın gözünde bu şey şaşqın edici gibidir. Ne
munrarsın canım? Ne munrarsın ve alçaq olursın?
Sen[i] Yaradan ilen qırıqlığından ötrü ne üçün davala-
şırsın? Buni qadir Allah’ın kemanı etti. Yalnız ol
bileyür. Yonatan geleyir hizmetkari⁷⁸⁶ ile. David
gizlenmiş bir direğiñ altına.

Yonatan ve hizmetkari⁷⁸⁷
Yonatan
Burada David düz yerde yaalarım(ı)⁷⁸⁸ Ḥadırlarım.⁷⁸⁹
Benim atacağım oqların üzerine sen diqat ilen
baq.

Çocuq
Evle éderim efendim. Çocuq gideyür oq <menzile>⁷⁹⁰
qadar usahaan. Yonatan oqları atayur daňa öteye.

---

⁷⁸² CKar. maqam ‘музыкальный мотив; mus. motyw | mus. theme’ (KRPS 402).
⁷⁸³ Unclear. CKar. qutul- ‘избавляться, спасаться, освобождаться; ocala się, wybawiać się | to
rescue oneself, to redeem oneself, to free oneself’ (KRPS 376). The denotation of the stem
qutul- does not fit this
sentence.
⁷⁸⁴ sdd’h. This word occurs in two variants: sedda ~ seddaḥ. In Stand. Tur. seda ‘1. voice, sound of a voice 2.
echo’ (TIRS 746) ← Ar. śādā’. Cf. sedda: 19a.
⁷⁸⁵ swyy, misspelled.
⁷⁸⁶ CKar. yaa ‘1. лук; 2. радуга; 1. łuk; 2. tęcza | 1. bow; 2. rainbow’ (KRPS 213).
⁷⁸⁷ CKar. hadırla- / hadırla- ‘готовить; przygotowywać | to prepare’ (KRPS 597, 606).
⁷⁸⁸ mnzıry, misspelled.

260
to God and when they are gathered they resemble the melody
of morning stars. But when their voices are heard one by one
and are split into separate parts it is not
enjoyable. It is not pleasant to the one who listens. They are
like a violin to you, you play them.

38b
The whole world is like my violin. The sounds
are more pleasant when played together. Only you understand that. What can
people who wander like flowing water understand? Even one in a thousand doesn’t hear
and this makes one puzzled. Why are you wailing,
my soul? Why are you wailing and humbling yourself?
Why are you fighting with the Creator because of
our weakness? It is because of the violin of the mighty God. Only he
understands. Jonathan comes with his servant. David is hidden
under a tree.

Jonathan and his servant
Jonathan
David, I will prepare my bow here, on this plain.
Look carefully at the arrows that I am going to
shoot.

Boy
I will do so, my master. The boy goes as far as
the shooting distance. Jonathan shoots his arrows further.
Çocuq acele ilen gideyür onları devşirmeye.

Yonatan
Ne ușun seniñ gözleriñ öte beri dolaşayur?
Oq(lar) senden öteyar çebük getir onları çocuk.
Devşireyür oqları. Getireyir Yonatan ğa.

39a
Şimdi şeher gid. Ben de <arqandan> gelirim. Çocuq
Yonatan qarşısına çıqıp quçaqlaşayurlar ve ağlayurlar.

Yonatan
Sahi qardaşım daňa babamıñ qaharı ates gibi yanayır.
Qalbından egir fikir daňa sekinlenmeyür. Endi ușaq yere
ğurbet(e) gid. Qadir Allah yarım olısun, ben de barabariña
olurum. David öpeyir yanağında da ve ağlayır.

David
Biriksin gözlerimini göz yaşları seniñ göz yaşlarıñ ile
ispad ușun ki canlarımız da dünyaya qadar bağlanmış-
dırlar. Darda suqlatda gene kemiklerim ğaz
èderler. Eger qasavet bulutları başımıñ üzerine
yel <esse> seniñ muhabbetligini qardaşım fikirime getirirsem bulutlar dağılarlalar. Dön sen, babamınıñ evine
barabarma gelme. Eger Allah ișterse bize sevi(n)çler gene
göstürür.

791  "reqynhn, misspelled.
792  "gyhwyr, misspelled.
793  "CKar. quçaqlaş- ‘obниматься; obejmować się | to embrace one another’ (KRPS 377).
794  "CKar. sekinlen-‘uspokajać się; uspokajać się | to calm down’ (KRPS 497).
795  "yys”, misspelled.
796  "Rafe is omitted over pe.
797  "Rafe is omitted over bet.

262
The boy goes quickly to pick them up.

Jonathan
Why are your eyes wandering around?
The arrows are further than you, bring them quickly, boy.
*He picks up the arrows. Brings (them) to Jonathan.*

39a
Now go to the town, I will follow you. *The boy goes away. David comes out of the place he was hidden in.*
*He comes to Jonathan, they embrace each other and cry.*

Jonathan
It is true, brother, my father’s anger is still burning like fire.
Crooked thoughts haven’t calmed down in his heart. Now you should go away to some distant place. May the mighty God help you, I will be with you, too. *David kisses him on the cheek and cries.*

David
May the tears in my eyes mix with your tears to prove that our souls are joined forever.
In hard times and in trouble my bones are still content.
When the wind blows clouds of sorrow over my head then I think about your love, brother, and the clouds scatter. Go back, don’t come with me to my father’s house. If it is God's will, He will bless us with happiness.
Yonatan

Hey Allah baq ösekden baq. Qalınlımızı
rica ilen canıllarımızıñ ahıllarıñ mahapusından bizi çiqar.
Öpeyur David ni, gideyir.
David be[h(z)un arından baqayır.
Tam. Tam.

39b

Ha-ma’araka ha-ḥamışit798

Omuzında kēman. Aḥimeleḥ802 kohenden803 aldıq Golyat Peliştim’
nın qılcı bileginiñ üzere. Varayur, oturayur bir
kıçık qaya üzere.

David

Yonatan vay Yonatan! Baña ne qiybatlı oldun. Hey
sevgili çocuk kişi ki onıñ gibi yoq. Saña muhabbetim
Şaul’ünü düşmanlıgından büyük oldu. Onun düşmanlığı
ve hastalığı muhabbetligiminiñ qarışına ne olacaq?
Sadi[İ]qsun sen Allah kökde <sakin>804 eden. Emirine ası
olmam, zira senini qudret[in]ındendir ᵳep bunlar. Evle
ise ne uğun şimdi ȩziyet vaqtında ası olayım?
Ne uğun çobansız qoy gibi şaşırmış gezeyim? Baḥt
dumanı da ẖel almısa, qabil unuturum o vaqt
ki yerini yaran sabancı evde gibi. Vaḥ, o vaqt
evinden805 dağa ziyede eyi. Yişay ve qarısı, David’niñ
babası ve anası geleyür acele gezerek. David

798 Heb. תלש ינש, ‘fifth’.
799 Heb. חלום, ‘Adullam’.
800 Heb. עלה, ‘cave, cavern’. This word should be regarded as a Heb. loanword, since it takes the Turkic
possessive suffix.
801 Cf. 1 Sam 22:1 ‘David and His Followers at Adullam. David left there and escaped to the cave of Adullam;
when his brothers and all his father’s house heard of it, they went down there to him.’
802 Heb. name שים-א ‘Ahimelech’.
803 Heb. חָי ‘priest’.
804 sgyn, misspelled.
805 Rafe is omitted over bet.
Jonathan
O God, look down from high above. We are asking You, rescue us from the captivity of sighs of our souls.

He kisses David, goes away.

David looks at him with sadness.
The end. The end.

39b

Act Five
The wilderness of the cave of Adullam. Middle of a road. David approaches.
His violin is on his shoulder. The sword of Philistine Goliath which the priest Ahimelech gave him is on his wrist. He arrives and sits on a small rock.

David
Jonathan, oh Jonathan! How formidable you have become to me! O! You are a lovely boy, there is no one like you. My love for you is bigger than Saul’s hostility. What is his hostility and his illness compared to my love?
You are loyal, God, who reside in heaven. I will not disobey Your orders, because it is all thanks to You. If it is so, then why should I disobey You in time of oppression?
Why should I wander like a sheep without a shepherd? If I had any remains of luck, maybe I would forget like a plowman who plows ground and feels at home. Oh, then he feels better than at home. Jesse and his wife, David’s father and mother come quickly. David
ditreyir. Qarşılara düşeyir boyunları üzerine.

David
Qıybatları babalarım bu ne görüyir gözlerim?

Yişay
Señi gördüğime oglum sevindim. Ḥey aldına ölsin babaани।

40a
Yişay’niñ qarısı
Biñ şükürler Allah’a bizi buraqtığım üçun. Seni David göstermeye her qazadan emin.
Oğlum, oglum, oglum. Ağlayır.

David
Ne uçun sen ağlayırsın? Nenecigim naqıl eyle.
Oğlum David’niñ yüzünü görüyirsen de sen sevinmeyirsin.

Yişay’niñ qarısı
Vay David, ne vaqt ki memelerimniñ sütünden saña emizdim, ne vaqt ki quçaqda bu ellersim ile seni quçaqladım, ol vaqıtda seniñ de qalbîn taştı çöq eyilikten ve raḥatlıqdan dilberliginden. Baştuğımda padişah dünyalığını zevqlandım. Burada yerde zan ettim ki gökte <kevkkeblerin> arasındayım. Sabaḥ yıldızlarınıñ (sesi) Ḥangi idi bana seniñ sesiñ (i)di lakin [edi].

Gözlerin sileyir. Yişay qarısı sevlediginden beri beḫzun.

806 The meaning of this sentence is not quite clear. In the Heb. original (55b) ‘May I die now’.
807 KRPS provides only nenebaba ‘родители; rodzice | parents’ (KRPS 422) in CKar. However the term nene ‘мать | mother’ occurs in Prik’s grammar of CKar., (Prik 1976: 160). In Stand. Tur. nine ‘1. grandmother, granny 2. old woman’ (TIRS 642). In the Heb. original ‘אמה (56a) ‘my dear mother’.
808 CKar. emiz- ‘кормить грудью, давать сосать; karmić piersiq | to breast-feed’ (KRPS 661).
809 CKar. quçaq ‘объятие; objęcie | embrace’ (KRPS 377).
810 Should be benim de qalbim.
811 KB’pyplyrn, misspelled. See gevgeb: 33a.
David
My dear parents, what do my eyes see?

Jesse
I am pleased to see you, son. Oh, may your father die here!

40a
Jesse’s wife
I thank a thousand times to God that he let us live.
So we can see you safe from any danger.
My son, my son, my son. She cries.

David
Why are you crying? Tell me, my dear mom.
You see David’s face and you are not happy.

Jesse’s wife
Oh David, when I was nursing you with the milk from my breasts,
when I was embracing you in my arms
my heart overflowed due to your kindness,
comfort and beauty. I noticed that I enjoyed it (like)
royal pleasures. Here on the earth I thought
that I was in heaven among stars. I heard the sound
of the Morning Star but it was your voice.
She wipes her tears. Jesse’s wife is sad after saying these words.
Yişay
Lakin şimdi qayıb oldular ḥep bunlar. Çebük savuştılar.

40b

David
Babalarım, doğru babalar.

Yişay’ının qarısı

Yişay
Padişahıñ evladları ilen qoşulduğuñ accel uçun. Onun uçun ki.

David
Sabur ëðiñ, doğru babalarım, ýüreñiniz de emin ëðiñ ve biliñ naslı ki Allaḥ vardır ḥer gizlimizi bilen

解说：

613 This is a calque from Heb., in the Heb. original על בל תרדנה accel (56a) ‘time does not diminish (them)’.
614 zft, misspelled.
615 mwzwvwrlyk. A variant of the Stand. Tur. müzevirlik ‘being a mischief-maker; mischief-making’ (TIRS 629).
616 The meaning is not clear. In the Heb. original על בל תרדquirrel accel (56b) ‘He did not do so’.
617 See 33b.
Jesse
But now these are all gone. They passed quickly.
My tears are very precious, they don’t diminish with time. I have controlled them
since the day I sent you to the king. But now they are
stronger than me. I cannot hold them back. Tell me
now, how did you get in debt with the king? Why
are you wandering like a puzzled man?

40b
What have you done? What is your fault? David walks
between his father and mother. He stops and takes them
by their hands.

David
My parents, my righteous parents.

Jesse’s wife
You will know now. You should see
that people from Bethlehem have oppressed us. They gave
false and fraudulent witness. We heard: “David was expelled,
because he did not do well. That is the reason.”

Jesse
Because you allied with king’s sons. That is why.

David
Be patient, my righteous parents, reassure your heart(s)
and know that there exists God who knows our every secret
evle de oğlunuz pakdir 818 her egrilikden ve her qabaḥat- 
dan. Ḥalqın ′adeti evledir kiçik şey görсeler büyük
ėderler. Az içizık öksek qolay başını gökge degdirirler.
Eger padişah nice ki evvelden aqlı sağlam olaydı,
der idim ki bu ğayrı şey dėgil. Anca ğastalıq yaqtı beni
<qısqanç> 819 kimseleriň ğastalığı ve yaramazlıqları. Sebeb ĕtti bunu.
Qaldı ki bilirsz onu eser dutayır. Sevinen qarılарın ahenki
ocaqları yandırdı. Rica ilen doğru babalar feragat gelin.
Ğam çekmeden qoyıvėrineniň beni. Sürüv üzerine durduğum
vaqtidan baña

41a
yardım ęden Allah şangısı ki yüregime quvat vėrdi. Ayuv
beni arslanını öldürmeye ve daň Peliştim Golyat′ni
oldürmeye baña cęsaret vėrdi. O yardım olur bana.
Sadiqliğimniň őğ yanına durur utanmam.
Şemu′el ha-Roe de qayretlen işandırı 820 beni. Endi qiybatlı babalarım
eve gidmeyiniň, zira ğalq sevinir ėziyet ve zeval 821 üçun.
Üşte Moab 822 padişalımnı gözüne ben maqbulum, ona
ya(l)varrım. Bir ay onını yanında durũň ta ki
bileym ne olacaq, Yaradan′ım ne ĕmir ĕdecek.
Baňt mi, yoqsam zeval mı? Çebük oluň oña varını,
üşte ben de siziň ard[ını]ňudan.

Yişay ve qarısı gittiklerinde
Endi eglenme bizim arдумızdan çebük gelmeye.

818 Stand. Tur. pak ′1. purehearted, (s.o.) whose intentions are pure 2. free of sin/guilt 3. clean′ (TIRS 679).
CKar. pek ′1. чистый, незапачканный; 2. очень; 1. czysty, niezabrudzony; 2. bardzo | 1. clean, not dirty; 2.
very′ (KRPS 450).
819 kzyk, misspelled. It is corrected on the basis of the Heb. original ʾקנאת אנשי (57a) ′jealous man′.
820 CKar. işandır′ ′обещать; уверять; obiecywać; upewniać | to promise, to assure′ (KRPS 652).
821 รวี, KRPS provides this word only in TKar. and HKar. in a variant зван ′падок; гибель; несчастье;
upadek; zguba; nieuśczęście | decline, destruction, misery′ (KRPS 186) ← Ar. zawāl. In Stand. Tur. zeval (TIRS
992). It is not possible to determine whether this word should be read with the back variant зван or front variant
zeval due to the fact that vowels a and e are spelled in the manuscript in the same manner, that is either with alef
or not spelled at all (e.g. baba ′father′ is spelled either as b'b′ or as bb′). Nevertheless the front vowel e is
generally not idicated in the word medial-position, therefore we find the reading zeval as more probable.
822 Heb. מוֹאָב ′Moab′.
similarly, your son is clear of any injustice or
any guilt. This is a custom of people to make every little thing
look bigger. If you are a little taller they say your head touches the sky.
If the king’s mind was as sane as it was before
I would say that this is not strange. But I was struck by an illness,
an illness and wickedness of jealous people. This was his reason.
What is more you know that he is in anger. Melodies of rejoicing women
put his furnace on fire. Please, my good parents, let it go.
Leave me alone without feeling any sorrow. God who has been helping me
since

41a
I looked after the flock has made my heart strong. He gave me
courage to kill a lion and a bear and also
to kill the Philistine Goliath. He helps me.
I am not ashamed of my loyalty to Him.
Also prophet Samuel reassured me with his zealously. Now, my dear
parents, don’t go home, because persecution and misfortune make people happy.
King Moab favors me, I will
beg him. Please stay by his side for one month until I know
what is going to happen, what the Creator will order.
Will it be happiness or unhappiness? Hurry up, go to him,
I will go after you.

Jesse and his wife while departing
Don’t stay too long, come quickly after us.
David yahiñiz. 823 Gad824 ha-ḥoze825 geleyür.

David


Gad


David

Eger qiyafatine adam qiyafatı görmesem831 idim, sesini

41b


Gad

Gid, qadir Allah bileñ[e] olsun quvatınıñ söhreti ögine.

David elini öpeýir de gideyir. Gad yahiñiz, ardiñdan baqayır.

Sabaḥ açıldıqta seher yıldızının şafafları gibi, sevin Yisra’el!

---

823 The monologue of David was omitted in translation, see 57b-58a in the Heb. original.
824 Heb. גע ‘Gad’, a prophet.
825 Heb. חוה ‘bibil. seer, prophet’.
826 ş’wl, misspelled. See 8a for the correct spelling.
827 ‘wr’pynd’, misspelled.
828 CHar. qala ‘крепость; twierdza’ (KRPS 359).
829 CHar. tenbeh ‘наставление; pouczenie | instruction’ (KRPS 564).
830 Heb. חור ‘Hereth’.
831 It is a mistake. It should be görmeseydim.
832 myylyk, misspelled.
833 myyl, unclear.
David alone. Prophet Gad approaches.

David
Peace be with you, esteemed father, welcome. Excuse me, where are you coming from, in the middle of the road? I can see God’s light upon your face.

Gad
I came as an emissary of the Lord of the worlds. He told me: Go to the son of Jesse from Bethlehem. Warn him not to stay in this town. He should go to the Hereth Forest. This is what was ordered to me.

David
If I didn’t see you in human clothes, I would think

that your voice belonged to an angel. Because his voice is your voice. Thank you, God’s prophet, I shall go quickly to my parents. They went away from here to … So I will go to the Hereth Forest as you ordered me.

Gad
Go, may the mighty God be with you, may the fame of His strength lead you.

David kisses his hand and goes away. Gad alone, looks at him (David). Be happy, Israel, like the glow of the Morning Star at the break of dawn!
Baḥtlarını pekala [sevinmek]. Saray açıldı, ḥaneleri şirinlik doldu.

Gibe’a

Saray bahçesi. Şaul ilen Doeg ha-Edomi geleyürler.

Doeg


42a

Bunu eşittim ve ḡaber vėrdim efendim 840 padişaḥa.

Şaul

Daḥa cenk de édece(g)im 841 vay vay. Kolem beni aldad(i). Avner’nın ve oglumun mişevresiniň maḥsulları. Onlar beni aldad(i), bu yaramaz almaya ve ben de aldandım. Ben şaşqın onlara qulaq vėrdim, alçaq mişevresine düladım oniş gibi alçaqlar. Sabur ėdiň endi mizüvirler, 842 qorquñ padişaḥ qazabından. Çebük ol Doeg!

Çebük çagır buraya cümleleri!

834 Stand. Tur. sadakāt ‘loyalty, fidelity, devotion’ (TIRS 725) ← Ar. ṣadāqat.
835 Stand. Tur. sahi ‘really, truly’ (TIRS 728) ← Ar. ṣaḥīḥ. For regular spelling see sahi: 35b.
836 Heb. נוֹב ‘Nob’.
837 Heb. מַדָא ‘saint’.
838 Stand. Tur. maada ‘1. except, apart from, with the exception of 2. in addition to, besides’ (TIRS 582) ← Ar. māʿ adā. See 25b for regular spelling.
839 A variant of the Stand. Tur. tak- ‘1. to attach, fasten, affixing, puttin (s.t.) on; pinning (s.t.) to; hanging (s.t.) on’ etc. (TIRS 823).
840 Rafe is omitted over pe.
841 ‘ydcm, reading tentative.
842 For ČKar. KRPS lists mizüvirlık ‘обман, лукавство; podstęp, szachrajstwo | deception, swindle’ (KRPS 406).
Your destiny is secured. The palace is open, its rooms are filled with sweetness. All around there is justice and loyalty and in the middle there is law. It is because of a shepherd, the son of Jesse from Bethlehem. How sweet are his words! God has blessed him to be a king. *Goes away.*

**Gibeah**

*The palace garden. Saul with Doeg the Edomite appear.*

**Doeg**

It is true, my lord, what I have told you. I was in Nob when he came there. The Creator gave him a priest for the road. There was no bread apart from holy bread. He also took Goliath’s sword and girded it upon his thigh. Gloomy and cruel people gathered around him, as much as hundred people and he is their commander.

**42a**

I heard about this and told you, my lord.

**Saul**

Oh, oh, I will fight again. My servant deceived me. These are the fruits of Abner and my son’s advice. They tricked me into taking in this rascal and I fell for it. I was confused and listened to them, I listened to the wicked advice of rascals like him. Now, swindlers, be patient, be afraid of the king’s wrath! Hurry up, Doeg! Quickly, summon everyone here!
Doeg baş urayur

Sımarım<sup>43</sup> ederim padişah. emirine ben de ḥadırım.

Gideyür.

Şaul yahûnîz

Yabanda sakinler, luzgarlar <carızlar><sup>44</sup> nerede gezersin? Vaqt mı size şimdi vaqt mı size şimdi ey acıdahî<sup>45</sup> ma’aralarda oturmaya? Çebûk hergez yerinden yurtçi canavarlar devşiriliﬂ. Tepren<sup>46</sup> samyeli, başla belleriﬂî. Dağıt ﬧişîm<sup>47</sup> qazab. Düket qaærînîn düket cümle var (olan)<sup>48</sup> ve üfür aşaหadı alestri. Titresin çeşennem aşçınlar qapuları! Ateş alevleri çışsınlar, yer üzerine uçsunlar. Yoq olsın cümle var(olan)ni ve üfür aşaหadı ateşni. Titresin ceheñem, töben<sup>49</sup> ol. Yer silk(sin) üzerinde

42b


Eksik ol yaramazlar, <eksik><sup>50</sup> ol. Gizlen eksik ol. Dünya-nîn anası eksik ol, yeq ol. Ol cümle var, ‘adi naletli. Ortadan yarıl, çışsînlar seniñ qursağından yılanlar zêherleri ilen. Üfürsînler her tarafına ağu<sup>51</sup> ve zêher.

Buñu nefes alsın. Cümle diri çebûk savuşsînlar ve can

<sup>43</sup> CKar. simar ‘1. наставление; 2. поручение; 1. nauczanie; 2. polecenie | 1. teaching; 2. command’ (KRPS 492).

<sup>44</sup> zr'zl'r, misspelled. CKar. carz ‘ злои, сердитый; gniewny, zły | wrathful, angry’ (KRPS 172). It is possible that in the phrase luzgarlar carızlar the translator decided to copy the Hebrew order of adjective and noun. In the Heb. original רוחות זועות (59b) ‘terrible winds’ the adjective follows the noun and agrees in number with the noun.

<sup>45</sup> CKar. acıdahîr ‘дракон; smok | dragon’ (KRPS 46).

<sup>46</sup> CKar. tepren- ‘1. колебаться; шататься; двигаться, трогаться, шевелиться; качаться; дрожать; 2. грустить; волноваться; 1. wahać się; poruszać się, ruszać się; kolysać się; drżeć; 2. smucić się; niepokoić się | 1. to hesitate; to move; to sway; to tremble; 2. to grieve; to worry’ (KRPS 565).

<sup>47</sup> CKar. ﬧişîm ‘1. гнев; 2. злой дух, злой рок; 3. проклятие; 1. gniew; 2. zły duch, zły los; 3. przekleństwo | 1. anger; 2. evil spirit, bad fortune; 3. curse’ (KRPS 610).

<sup>48</sup> In the Heb. original כל הנמצא (59b) ‘consume all that is found’.

<sup>49</sup> CKar. töben ‘опрокинутый; przewrócony | overturned’ (KRPS 540).

<sup>50</sup> ‘ksyz, misspelled.

<sup>51</sup> CKar. ağu ‘1. горький; 2. ядовитый; 1. gorzki; 2. jadowity | 1. bitter; 2. venomous’ (KRPS 44).
Doeg bows
I will do as you ordered, king. I am ready to serve you.
Goes away.

Saul alone
Habitants of the desert, terrible winds, where are you wandering? Is it time now, is it time now for you to sit in caves, oh dragon? Predacious monsters from everywhere, gather quickly. Move you, hot winds, fasten your belts. Spread anger and wrath. Destroy everything that exists with your anger and blow your fire from down below. Let hell tremble, open its gates! Let its flaming fires get out and fly around the world. Let everything that exists disappear. Blow your fire from down below. Let hell tremble, may you fall over. Let the earth shake off the ones who walk on it. Didn’t you get tired of bearing them after all this time? Look with amazement, devils are walking on you. Get out, rascals, disappear, drop dead. Go away, mother of the earth, disappear. They are all here, mean and cursed. Split in two, may snakes come out of your belly with their venom. May they blow venom and poison all around. May (everyone) inhale it. May every living (creature) pass away quickly and surrender

Küngə bağı(p) da, diş[e]leriňi ğıçtırdatayır.

Eger bu dünyada cümle şeyleri sen temel ettiñ ise bu yer ve dolu855 ki cümlesi seniň yapuñ ise, vay! Keşke bu dişlerimiñ arasına onları çıynemek856 elimden geleydi. Sen de beni aldadığni ki beni padişah ettiñ.

Meşorer857 ve miştage’ä.

Yisra’el’de beni padişah ettiñ. Beni padişah ettiñ. Ne güzel taç, padişah başı üzerine taç. Şa(ul) başı üzerine yoq, yoq. Sürüv çobanlığın başı üzerine dégil. Naviden çobanğa yağ ilen sildi onu. İlerinden qo[o]y küttü858, şimdi Yisra’el’ gütecek. Padişah geleyür, kim, kim bu geleyür?

43a


(Gelenleri de görmezeyir)

852 ətklym, misspelled.
853 qwwm q’hy/m’nydn, misspelled.
854 C Kar. fodullan- ‘торжествовать, пыться’ (KRPS 594).
855 dwlw. Meaning unclear, in the Heb. original מִלְואת (60a) ‘bibl. bezel’.
856 A variant of Stand. Tur. ciğne- ‘1. to chew, masticate 2. to trample, tread under foot; to crush, run over’ (TIRS 192).
857 Heb. מְשׁוֹרֵר ‘poet, here: to sing’.
858 C Kar. kiit- ‘1. берець, оберегать; сохранять; 2. пасты; 1. strzec; zachowywać; 2. paść | 1. to guard; to preserve; 2. to pasture’ (KRPS 354).
859 Heb. יְדֹר ‘Dan’, one of the twelve tribes of Israel.
860 Heb. מְשָׁבָע ‘Beersheba’.
861 Heb. יֹדֵע ‘Judah (one of the twelve tribes of Israel)’.
862 KRPS attributes this word to TKar. and HKar. şevet ‘род; племя; ród | tribe’ (KRPS 649) ← Heb. בֵּית ‘tribe’. 
(their) soul. Are you still not listening? Do you still not hear? They shivered because of a fearsome and strong warrior of a tribe. And you are still proud and you are not splitting in two.

*He looks at the sun and grinds his teeth.*

If you have made everything on this earth, if this earth and (…), if everything is your work, woe!

I wish I could crush them with my teeth.

You have deceived me by making me king.

*He sings and loses his mind.*

You made me king of Israel. You made me king. What a beautiful crown, a crown on the king’s head. (But) not on Saul’s head, no. Not on the head of the shepherd of the flock. A prophet anointed the shepherd with oil. Before he pastured sheep, now he will pasture Israel. King is coming, who, who is coming?

43a

It is David from Bethlehem. There is a prophet on his right side, warriors follow him. There is a lot of people, like sand at the seaside. He is an offspring of Jesse’s family, of Judah tribe, from Dan to Beersheba. God made him beautiful. God drew him with a compass.

He is like a lying lion, who can lift him?

*He sits down on his throne, he holds his head between his hands on the table. Ner, Abner, Jonathan and other king’s rides. Doeg follows them. Saul lifts his head. (He doesn’t see that they have come).*
Şaul


Baqayur gelenələri.


43b

Yonatan'ğa


İsteyir sinqini almaya, bayiləvr, ardına düşeyir. Ner ilen Doeg çebük içeri haneye götürəyürler. Cümle durənlər ta 'cibde.

---

⁸⁶³ See 34a.
⁸⁶⁴ syzyqtvrəysyn, misspelled. Reading tentative.
⁸⁶⁵ CKar. ters '1. противоположный, облатный; 2. непослушный, своенравный, строптивый; 3. обратная сторона; 1. przeciwstawny, odwrotny; 2. nieposluszný, krnąbrny; 3. odwrotna strona | 1. opposite, reverse; 2. disobedient, refractory; 3. reverse side' (KRPS 566).
⁸⁶⁶ hcynlvrən, unclear. In the Heb. original (61a) 'Before goats and Azazels I have begotten you'.
⁸⁶⁷ Stand. Tur. doğur- '1. to have (a child), give birth (to)' etc. (TIRS 239).
⁸⁶⁸ Rafe is omitted over bet.
Saul
Oh, what is this? My God, are these horrible visions not enough?
You stupefied me while I was sleeping and you still
torment me in my dreams during the night and in this deceitful night
I see this rascal, he is approaching me, he is humiliating the one
who is wearing the king’s crown. May every thought be damned. May every
thought of my soul be damned. May thoughts of a man be damned,
they make misfortune even worse.
*He looks at the ones who came.*
You are a refractory generation, insensitive rascals, wicked men. Not even one of you
hurts because of me (my state). You all disobeyed me. Insensitive
rascals, wicked men, my servant deceived me
and all of you loathed me.

43b
*To Jonathan*
I can see wicked devils in your eyes.
I wish your mother’s womb had split in two when she was sitting
on a chair. But also me, I wish I had been scattered over
seas and that I had been thrown with a sling
to the end of the world before by (...) and devils
before I gave birth to you. It was you who made this Jesse’s
son so important. You stole reign
from your father’s house. You. You.
*He wants to grab a spear, faints, falls
backwards. Ner and Doeg carry him to an inner
chamber. Everyone is astonished.*
Biri birine baqıp ditreyirler. Yonatan ğayet
ditreyir, düşeyir iskemle üzerine, eli
başı üzerine. Aḥino’am Miḥal ilen
padişah götürüldiği haneden gelenleriň
arasına çebük geleyürler.

Aḥino’am
Avner, Yonatan çebük [olduñ] oluñ, odaya geliñ.

Miḥal
Vay qardaşım, babamızıñ yüzü qar gibi beyaz oldu.

Ekisi
Sevleyiñ ne oldu ki onu ditremek duttu?

44a
Avner
Ne uçun bevle şamata èdeyürsiz? Sabur ëdün. Biraz
eseri dutmuş. Daňa tanımayır mısz?

Malḥişua geleyür
Sana <dayım> Avner babamın tarafından elçi geldim.
Çebük ol, durma. Odaya onun yanna var. Çebük
gel, qaḥarı ates gibi yanayur. Kohenleriniñ şeheri
Nov ki qılıçdan geçer.

Avner
Kohenleriñ şeheri Nov’ni? Ne sevleyürsin Malḥişua?

---

869 dyyn, misspelled.
870 Rafe is omitted over pe.
871 Cf. 1 Sam 22:9 ‘Doeg the Edomite, who was in charge of Saul’s servants, answered, “I saw the son of Jesse coming to Nob, to Ahimelech son of Ahitub’.
872 This phrase is unclear, the meaning is established on the basis of the Heb. original 'Smite, smite Nob, the city of the priests with the stroke of a sword'.
They look at each other and tremble. Jonathan trembles heavily, falls down onto a chair, his head between his hands. Ahinoam with Michal come quickly from the chamber where the king has been carried to the ones who came.

Ahinoam
Abner, Jonathan, hurry up, come to the chamber.

Michal
O brother, our father’s face became as white as snow.

Both
Tell us, what happened that he began to shiver?

44a
Abner
Why are you making so much noise? Be patient. He is a bit sad. Didn’t you recognize?

Malchi-shua comes
I came as a messenger from my father, my uncle Abner. Hurry up, don’t stand still. Go to him, to his chamber. Hurry up, his anger is burning like fire. (Smite) the town of priests, Nob, with the stroke of a sword.

Abner
The town of priests, Nob? What are you talking about, Malchi-shua?
Malhişua
Üşte babamın cevabını ve emirlerini sevleyirim.

Miḥal
Sesiñi eşittin mi qardasım bana sevlediğini?

Malhişua
Naslı ki şu saati seni eşitediğim.

Avner'ge usul ilen.
David’niñ ardından quvacaq. Ökesinin qaharı gayet büyüdü.

Miḥal
Def'ed anam göz[i] yaşlarını. <Teselleḥ> al.

44b
Üşte babamız laqırdı edeyür. Sen eşiteyürsin.

Ahino’am

Avner
Gel sultan qadin Allah ise hayırlısını edsin. Sen de[n]
Miḥal gel barabar varalım odaya. Cümleleri gideyürler
yalınız Miḥal qalayur. Yonatan evvelki gibi daha
iskemlesinini üzerine. Miḥal yavaş yavaş varayur ona gelinceye dėk.

Miḥal
Qardașım ne oldu saña? Babamız da ne oldu?
Ne üçun bevle oturursın mahmur kişi gibi?

873 tsslḥ, misspelled. A variant of the CKar. teselle ‘yreuenec; pociecha | consolation’ (KRPS 567). Note that in CTat. letter h is never pronounced. We are not able to determine whether is was pronounced by the Karaims in the nineteenth century. Cf. teselleḥ 45b.

874 Rafe is omitted over bet.
Malchi-shua
I am saying my father’s words and orders.

Michal
Did you hear your voice, did you hear what you told me?

Malchi-shua
Just as well as I hear you now.

To Abner, quietly.
He will chase after David. His anger has grown stronger.

Michal
Get rid of your tears, mother. Console yourself.

44b
You father is speaking. You can hear (it).

Ahinoam
He is speaking but what he is speaking of? God, please help him.
Save him from this confusion. Save me, too. Me too because
I am also confused.

Abner
Come, queen, may God help us. You too, Michal,
come with us, let’s go to (his) chamber. Everyone goes,
only Michal stays. Jonathan, same as before, is still sitting
on a chair. Michal approaches him very slowly.

Michal
Brother, what has happened to you? What has happened to our father?
Why are you sitting here so groggy?
Yonatan
Seniñ <qasavetiñ> sızılarımı büyük əttiler. Çevir gözlerini.

Mihal
Faqir qızqardaşını çox qasavetdən can əstəm ədeyən,
eger sen de unutursañ onıñ sıqlatıları ne qadar büyük oldu.
Eger yalıñız budur umudum, Yonatan qardaşım dirlükde
dağa ne qalır bana, eger de sen de beni unutursañ?

45a
Babamıñ əhasta, çäre bulunmayacaq dert, qocam. Ağlayur.

Yonatan
Vaz geç.

Mihal
Qiabatlı qocam qayib. Şaşırmış gezeýir.

Yonatan
Buraq beni. Seniñ cəvablarınızı benim yüregime qılıç gibi öteyir. Yalvarırım saña vaz geç benden. İster misin ki öleyim aldına?

Mihal behzun
Her veciñ ilen bil qardaşım Allañ'ın qudreti etti bunu.
Kim ona qarşı gelip de emin olur, kim onuñ emirine
asi olur da, yolu uğur olur? Daña ne qadar ömürüm
var ise peklerim umud gəsəməcə. Qardaşlarımıñ
qiabatlısi, sen bilirsin benim qocamın qalbini. Eger kök-deki məlaviyklər yerde gesseler onlar da utanalar, zira Yışay’

875 qysp'yñ, misspelled.
876 Probably a spelling mistake. Should be qardaşım.
877 CKar. əl- ‘1. prosesdér, prəlezət, prətəkət; 2. prosesdér; prətəkət; 2. prəzəbywaç, məşxərəç | 1. to pass, crawl; to leak; 2. to reside, to live’ (KRPS 444).
878 gss'lr, unclear. It is either a spelling mistake or an equivalent of the Stand. Tur. gezmek to ‘1. to stroll, walk around, promenade 2. to go on a pleasure trip, to go out 3. to tour (a place), to walk around (a place)’ etc. (TIRS 324). Cf. ges-.: 48b.
Jonathan
Your sadness made my pain even worse. Turn your eyes away.

Michal
Your poor sister will surrender her soul because of all this sadness if you forget how great her sorrows are, too.
If this is my only hope, my brother Jonathan, what is left for me in life, if also you forget about me?

45a
My father is ill, there is no cure for his distress, brother! She cries.

Jonathan
Please, stop.

Michal
My dear husband is lost. He is wandering in confusion.

Jonathan
Leave me alone. Your words strike into my heart like a sword. I beg you, leave me alone. Do you want me to die in front of you?

Michal sad
You should know in every way, brother, that this was done by the power of God. Can anyone who opposes Him be safe? Can anyone disobey his orders and have a happy life? I will wait as long as I am alive as long as I have hope. The dearest of my siblings, you know my husband’s heart. If angels from heaven were walking on the earth they would be ashamed because
nıñ oğlunuñ şafafı onlardan ziyede aydınlıq vėrir. Baq qardaşım qizqardaşınıñ gözleriniñ göz yaşlarını, baq kirpikleriniñ qizarmasını ki suv gibi aqayırlar. Lakin yüreğiniñ içersine de baq. Onda qoyyivr gözleriniñ görünsin ki quvat işanması vardır on(d)a, da’yım Allah’dan.

Yonatan

Tirapezden galqayır. Qizqardaşını quçaqlayır. <Öpmeklerim> muh[h]ab(b)etligimiñ şaḥadırları olurlar.

45b


879 d’yım, CKar. dayım ‘постоянно; stale, ciągłe | constantly’ (KRPS 169). Here spelled with ayn as in Arabic.
880 See 12a.
881 wlmklrym, misspelled. It is corrected on the basis of the Heb. original פָּשַׁקְי (63b) ‘kisses’.
882 CKar. şaḥad ‘свидетель, świadek | witness’ (KRPS 645).
883 qyş qrdsymyñ, misspelled.
884 Rafe is omitted over pe.
885 This sentence is unclear, the meaning is established on the basis of the Heb. original אֶרֶץ אֶרֶץ אֶרֶץ פָּשַׁקְי (64a) ‘I guarantee, you can ask him on my behalf’.
886 CKar. şaraat et- ‘судить; sądzić | to think, to deem’ (KRPS 644).
the glow of Jesse’s son is brighter than theirs. Brother, 
look at your sister’s tears, look at
the redness around her lashes because they (tears) have been flowing like water. But
look into her heart. Focus your eyes on it,
then you will see that her faith is strong, thanks to the eternal God.

Jonathan

*Gets up from the table. Embraces his sister.* My kisses
are witnesses of my love.

45b

The wisest of all girls, your words are right, true
and loyal. They came out on God’s orders. Come,
girls of this nation, listen to my sister’s words.
That’s an example for you, learn about justice from her.
Whose daughter was better than you to become
a wife of the son of Jesse from Bethlehem? Sister, you
made my heart stronger, too. May the Creator be kind
to me, may He look after your brother, too. May not
even one hair fall from David’s head. I am your guarantor,
you may ask Him on my behalf. But now don’t say
anything. Just be quiet, entrust yourself to God
as you have decided yourself. You said that your faith
was strong thanks to the eternal God. Be calm thanks to this strength.
Leave the rest to me.
Mihal
Sen nereye gideceksin? Teselleğimin nişayetini sensin.

Yonatan
Raḥat ol, bu vaqt gibi sabah sana geri dönürem. Doğru
varacağım ‘Adullam merasmini yoluna[dir]. Onda David’
niņ yüregini quvatlandıracığım hangisi ki evvel-
den de quvatlıdır. Senden ötrü ne ki sevlerse çebük bilirsin.
Yonatan gideyir. Mihal yalınıq qalayır.

Mihal
Topraq parçası benim gibi çürük acı canlı qarı.

46a
Cessaret eder mi qalbı seniņ taḥtın ḥuzurunda sevlemeye? Adamı
(ya)rattın, ona eyi olmaq üçun var ēttiņ onu. Ben de qarı
aqlı az qaldı senden <göz> çevirildim, ne vaqt ki benim
snoruma zewal geldi, ne vaqt ki bu fasıllar bana
rasgeldiler. Dünyada beve qiybatlı adam qocadan
Seniņ qudretiņiņiņ qazabı ki Allah vaz geçmeyir ondan
bunca vaqt. Egrilikden <pak> qocama babamını duşmanlıği.
hapus bu ėdamaq elimden gelir mi, qarşına ası olmayınca?
Lakin hap bu senin başişiůdur bunlar da eyilikleriñ-
dir. Yıllardan beri hap bunları gördünü. Gelecek günleriñ
zuḥuratlarını evvelden baqtıņ. Çok keremiñden Yişay’nıņ
oğlunu bana qoca olmaya ayırdıņ. Ol önürümüñ gün-
lerinde senden ötrü ḥikmetler ögretti ki şafafiņ
parlandıqta unutmayalım gendimiz topraq olduğumızı.

887 tsllḥumīn. Note that the word-final h must have been pronounced as the possessive suffix of 1SG is +I as opposed to +sl used after words with a final vowel.
888 An analogical word appears in the Heb. original  רקב (64b) ‘rotten’.
889 gr, misspelled.
890 This phrase is unclear, the meaning is established on the basis of the Heb. original יד אל (64b) ‘by the blow of Your hand’.
891 p’s, misspelled.
892 CKar. ĉiða- ‘терпеть; сдерживаться; cierpieć; wstrzymywać się | to suffer; to refrain’ (KRPS 174).
Michal
Where are you going? You are my last consolation.

Jonathan
Be calm, I will come back to you in the morning at the same time. I will go straight to the road to the Adullam desert. Over there I will strengthen David’s heart which already is strong. You will soon learn what he has to say to you.

*Jonathan goes away. Michal stays alone.*

Michal
A rotten sorrowful woman like me is (only) a speck of dust.

46a
Will her heart be brave enough to speak in the presence of Your throne? You created man, You made him to be good to him. I am a woman, I am not very smart, I turned my eyes away from You when misfortune came to my borders, when this happened to me. I was left by my husband, who is so dear. My father is wrathful, he is angry because of you. He is angry because of You, God, he hasn’t been able to let go of it for such a long time. The hostility of my father towards my husband who is pure of injustice. Am I able to endure this without rebelling against You? But all of this was given by You, they are also (an evidence) your kindness. You saw all of them years ago. You had already seen the events that were going to happen. In Your grace You decided that Jesse’s son would be my husband. The other day he told me about Your wisdom that when the light shines we shouldn’t forget that we are (only) dust from the ground.
Zeval vaqtında şikayat edmeyelim seniň müşev[er]n uçun.
şasqınlar›n canlar›ndan bu ağıll›n›n cevablari uzaq. Ben
bunu bilirim ki solaqtan ziyede da[rl]t›durlar[1]. Gideyür.

(...)^894 Heret
Ahimelech ha-Hitî^895, Avîsay^896 o¤lu Zeruya’nın^897, David’nin seraske(r)leri.

<Ahimelech>^898
Canûm avuçuma <qodum>^899 begimiz^900 uçun cenk ëmdeye. Qanım
suv gibi aqsn, qanım ona peşkeş getirim zira
quvatlı kimseleriñ aras›nda onuñ gibi adam yoq. Ne
qadar âqılsızlıq ëtti(n) Qiş’niñ o¤lu ki onu

46b
askerinden quvdun? Pelişimler onu ëhemen eşittikleri gibi
onlar dütremek duttu. Bu beg David bir tarafda on biñ
asker de bir tarafda teraziye gelseler. Onuñ quvatı
onlara barabar olur.

Avîsay
Doğru sevleyirsin, cenk arka[r]daş, doğru sevlediñ. Köle-
gesinin^901 altında girdigimden beri quvat qabul ëttim.
Quvatlı ordu aras›na düserim onlardan hiç qorqmam.
Begimi fikirime getirmegi bana quvat ve ã grayet vërır.

Ahimelech
Cümle adamnüñ canlar›ndan onuñ <can>^902 ayr›dtr. Qalbimi

---

893 CKar. şikayat ‘jaloloja; skarga | complaint’ (KRPS 646).
894 'rt, misspelled. In the Heb. original אֶרֶץ (65a), should be יער ‘forest’.
895 Heb. חִתִּי ‘Hittite (nation)’.
896 Heb. אֲבִישַׁי ‘Abishai’.
897 Heb. צְרוּיָ֑ה ‘Zeruiah’, daughter or stepdaughter of Jesse.
898 A spelling mistake. He wrote Aḥino am instead of Ahimelech.
899 qwrwm, misspelled. This phrase is translated literally from the Heb. original תִּשְׂבַּי אֱלֹהִי בְּבֵית (65a) ‘I put my soul into my hand’.
900 CKar. beg ‘gosподин; pan | lord, mister’ (KRPS 146).
901 CKar. kölege ‘тень; cień | shadow’ (KRPS 337).
902 ç’ny, misspelled.
We shouldn’t complain in hard times because of Your words. These words of a wise man are far from (the words of) a puzzled man. I know that they are sweeter than honey. Goes away.

*The Hereth Forest*

*Ahimelech the Hittite, Abishai son of Zeruiah, David’s soldiers.*

Ahimelech

I put my soul into my hand, to fight for our lord. May my blood flow like water, I will bring my blood as a gift for him because there is no man like him among strong men. What foolishness did you, son of Kish, do when

46b

you expelled him from your army. As soon as the Philistines heard him, they started to shiver. This David on one side, ten thousand soldiers on the other side, they equal each other. He is as strong as them.

Abishai

You are right, my brother in arms, you are right. I acknowledged his strength when I entered his shadow. (If) I find myself against a powerful army, I will not be afraid of them. Thinking about my master gives me strength and perseverance.

Ahimelech

His soul is different from the souls of everyone else. He
qasavetlendirecek vaqt <_RDWR>903 etti de az vaqt axt eder.
Çebücek axt savaşır, olmamış gibi olur. Onda quvat ve 
isanmaq her zuhrurat[itäqar]a qarşı dururlar. Hoş rahatlığa rahatsız-
lıq vərène sakin olmaya buraqmaqlar. Fikirine getir 
dostum. Bu (bir) qaç gün aşdem ne qaşqar gəmi çox oldu 
babalarının həli üçun. Ne zaman ki onu səflət vaqtında 
yoqladılara904 yüzü behzunlandı. Gözleri gözəş suvları doldular. 
Lakin <cekücek>905 yüzünden behzunluq nişanları savuştur. Qan gibi 
zəzərdər, cenkçicə906 kişi gibi cenkden geldiğə vaqt ki 
talav[ur]ı yanında ise. Ve o vaqt bənilmən 
<söhbət>907 etti tatlı cavaplar işən, sanki ona çan qəmləndirəcək 
bir şey zuhrat edmedi.

Ašísay

47a
Bu doğru nişanlardır doğrulığa ve sadıqlığa.
İşanması nedir Allah'a? İnsan nedir ki ondan qorqsun?
Dünyada sevinmek ne, qasavet ne? Sevinməkləri de qasavətələri de əhp 
boş. Evə eşittim bən qaç defə908 sevəyir. Qalbında rahat-
lıq bulmam və həcbir eminlik anca qalbımı hənəleri nə 
her qusurluqdan paq bolduğumda və vaqt ki isərə adəm 
sevəsəni və Allah'dan qorqmasəni. Lakin ne vaqt onları 
temizsiz bulursam o zaman ağım ziyədə olur, əlümü dirlikdən 
ziyədə isterim.

Ağimeleğ
Baq dostum. Şurada geleyir barəba rinda bir çoxcuq lakin bizim 
askerimizdən dəgən. Yüzü evə göstəreyir. Baq şimdə gözərləndən

903 zwbaru, misspelled.
904 CKar. yoqla- 'nəvbəndə, nəvbəndə, nəvbəndə; nəvərdə, nəvərdə | to haunt, to visit' (KRPS 247).
905 ələnə, misspelled. A variant of the CKar. cebücek 'çok hərətki; şəyətci | very quickly' (KRPS 639). 
906 Cfr. cenki: 26a.
908 Rafe is omitted over pe.
was calm when his heart should be worried and he hardly ever sighs. He quickly fights off sighs as if they have never happened. His strength and faith resist any unforeseen events. He will not allow any disturbance of pleasure to linger. Imagine this, my friend. A few days ago he had a lot of sorrows because of his parents. When they visited him in times of trouble his face became sad. His eyes filled up with tears. But signs of sadness quickly disappeared from his face. They redden like blood, like a soldier when he gets back from war because he has spoils of war. Then he spoke to me with his sweet words as if nothing had happened that could make him worry.

Abishai

47a

They are true signs of justice and devotion.

What is faith to God? What is a man to be afraid of him? What is joy, what is sorrow on this earth? Both joys and sorrows are meaningless. That’s what I have heard, how many a time has he said so. I will not find comfort in my heart nor any kind of peace unless the chambers of my heart are pure of any flaw and (my heart) wants to love (every) man and is afraid of God. But if I find it dirty, I shall sigh a lot, I’d rather die than stay alive.

Ahimelech

Look, my friend. Here comes a boy with him but he is not one of our soldiers. You can guess that by looking at his face. Look now, he
göz yaşını sileyür.

Avişay
Şimdi ellerini açar gözlerini gökge qaldırır. Gel dostum orduya gidelim onlar gelmelerinden evvel.

Aḥimeleḥ
Qadir Allah’a onu her qazadan beladan emin eyleyesin. Gideyürler.

David ilen Evyatar909
David

47b

909 Heb. name אֶבְיָתָר ‘Abiathar’, son of Aḥimeleḥ or Ahijah, priest at Nob.
910 Rafe is omitted over bet.
911 mww/l’ ‘dygym v’qyt, reading tentative. In the Heb. original יֹּסֵכ (66b), unclear.
912 Rafe is omitted over pe.
is wiping tears from his eyes.

Abishai
Now he is opening his arms and is raising his eyes to the sky. Come, my friend, let’s go to the army before they come here.

Ahimelech
May the mighty God save him from every misadventure and every trouble. They go away.

David and Abiathar
David
You made my spirit stronger, Abiathar. You broke my heart. Unjustified blood was shed, the blood of the ones who love justice and loyalty. Try to look, Abiathar, look at my face. All of this happened because of me, I am the reason (for it all).

47b
But just the way a wind didn’t think that it would break a leg of a traveler who was walking by when it was pushing a tree until it fell down, the same way I didn’t think when I was there and I took … that it would be a reason to kill your father. This wicked swindler Doeg the Edomite! Wickedness flew out of this loyal fountain like an abscess which grew on one part of a man’s body and the body rotted around it. Rascals do the same thing, they spit snake venom on everyone who meets them. But you should know, boy, that this comes from God, too. Nothing happens without His order. I believed in this even when I was a little boy. How painful would my situation be if it wasn’t for this. How harsh would it be because feelings of my heart soften from everything. When I see a plowman plowing ground

48a
canını aranan odur. Allah‘ın ilen sîqlatda da raḥatlîq bulur. Lakin egrilerin fikirleri kêman gibi savrîłr. (Evyatar yere düşeyir ve yadint pus ëdeyir.)

Evyatar

David

914 CKar. cift ‘nara; para | couple’ (KRPS 172). Rafe is omitted over pe.
915 CKar. hayd‘ yahtı, pogonять (skot); gnaç, poganiaç | to urge on (an animal)’ (KRPS 606).
916 twrd’, misspelled.
917 gyçik, misspelled.
918 Reading tentative, in the Heb. original אך עשתונות רשע כמוץ תזרה הרחת (67a) ‘A shovel would scatter the thoughts of the wicked’.
919 yadyny, this word was not translated from Heb. ד (67a) ‘hand’. It could also be an Ar. loanword yad ‘hand’.
920 Reading tentative, in the Heb. original כָּחָז (67a) ‘to kiss’.
921 Rafe is omitted over pe.
922 Reading tentative, in the Heb. original הָנָשָׁק (67a) ‘to kiss’.
923 Cf. CKar. yayqan- ‘myться; myć się | to wash up’ (KRPS 218).
924 Stand. Tur. taam et- ‘to eat, have a meal’ (TIRS 815) ← Ar. ta‘âm.
925 CKar. hayh ‘порядочно, много; sporo, wiele | a lot of, many’ (KRPS 606).
and urging on a pair of oxen by hitting them with a staff, I pity them. If I look under their feet I see a small ant being stepped on by the ox. I turn my eyes away from them and lift them to the sky, oh, there’s a flying eagle which is tormenting a small bird. I am afraid that it may hurt it. But the Creator ordered so, that’s the order He determined a long time ago. If the world could be better than this, He would make it so. All his deeds are good because they come from a good fountain. Now, Abiathar, sit down with me. You are entrusted to me because the one who is looking for you

48a
is looking for me too. (Who is) with God finds peace even in hard times. But the thoughts of crooked people are scattered [like arrows] from a bow.

_Abiathar falls down (on his knees) and kisses his hand._

Abiathar
Oh, I am small and poor. Can I look at your greatness? Take me into your shadow, I am ready to wash your feet.

David
What do you mean? We are all human. Now go to my tent and eat something. _Abiathar goes away. Jonathan comes._

_David approaches him quickly, they embrace each other for a long time._
David

Hângi luzgar qaldırdı da seni de buraya getirdi?

Yonatan

Sana bağlanmış <ruhum> ve canım beni buraya getirdiler. Da’ım senin üçün düşünen fikirlerim beni çaptılar.

David

Lakin <sende> havadis var mı? Miḥal ilen soḥbet ëttiň mi? Haberi var mı ki bana geldiň?

Yonatan

Her şey bileyir, gelmemden evvel ona vêrdim. Vay David bu <mitupan> bu zevceň ne qadar canı sızladi ve qalbı sabur ëdmeye qadir

48b
degil. Ne ḥoşdur güneşiň şafafi yolcunun gözüne qorquvlı. Ben de bütün gece gezdiginden sonra evle de senin yüzlerini görece olursa yolec gibi rahat olur. Lakin o gendi gendine qarşılıq vêreyir ki bu mümkün degil.

David

Qadir Allah’dan olsın <muḥabbetlik>, ol eyilik <edsin> saña. Vaz geçme Yonatan teselleḥ vêrmeye bu mitupan qariya. Ol cümle düşündügim her yol gezdigim vaqtta.
David
What wind lifted you up and brought you here?

Jonathan
My spirit and soul which are devoted to you brought me to you.
I was forced (to come) by constant thoughts about you.

David
But do you have any news? Have you talked with Michal?
Do you have news from her since you have come to me?

Jonathan
She knows everything, I told her (everything) before coming here. Oh, David,
your brave wife is suffering so much and her heart
is not able

48b
to be patient. How pleasant is the glow of the sun (but) fearsome to a traveler’s
eye. If she saw your face after walking all night long like me,
she would be as calm as the traveler (he refers to himself). But she
tells herself that this is not possible.

David
May the mighty God give you love, may He be kind to you.
Don’t stop, Jonathan, consoling this brave woman.
She is all I think about wherever I go.
Yonatan
Bu olur qardaşım. Lakin naqıl eyle bana şimdi,
bu kişiler kimdir ki ormanda rasgeldim? Cenk
ta‘limleri933 gibi, yüzleri asker bağatırları gibi.

David
Ne vaqıt ki Allah azaştırdı934 beni babañının evinden935 bu
gezdigim meydanda bunlara rasgeldim. Darlıq ve sıqlat
ilen idi evleriñin geçinmeleri. Çoğu onlardan şeherde
sürgin936 oldular, borç üçün. Cümle bunlar baña rica
ettiler barabar devşi[i]rildiler ki onlara ser olayım
barabarıma da’ım gessinler. Ben bunu efendim padişa
usahaan Büyük

Anca fesfese937 ettigimden ötrü ki olmaya duşmanlar qalqarlar.
Zira quvula[q]nин quv(uv)çısı938 çok olur benim gibi quvulannın.
Canımı quqarmaq939 üçün onlar ilen yoldaş oldum.

49a
Yonatan
Ey kamillik ettini,940 babamın qa narrativesi sekilenmedi. Günden güne
hasilığı saña galayı oluyur. Seni quvacaq lakin saña
doqunmaq elinden gelmeyecek. Zira canını saqlayacaqsın,
<aslandan>941 da quvatlı adamdın. Anca David qardaşım,
qalb[n]nин doğrulüğünü bilirim. Bilirim ki seni
<quvsqa>942 da canına qas(t) edmesin. Lakin şaraatını ve

933 From Ar. ta‘lim ‘teaching’. Here in the meaning of ‘teacher’. It is corrected on the basis of the Heb. original

934 CKar. azaştir- ‘заставлять блуждать, плутать; kazać blądzić; | 1. to make s.o. wander’ (KRPS 48).

935 Rafe is omitted over bet.

936 CKar. sürgün ‘изгнаник; wygnaniec | exile’ (KRPS 486). Stand. Tur. sürgün ‘1. exile, banishment 2. (an) exile 3. place of exile’ etc. (TIRS 793).

937 CKar. fesfese ‘болтовня, бред; 2. мнительность; растерянность; 1. talk, raving; 2. suspiciousness; confusion’ (KRPS 596).

938 CKar. quvuvaʁ ‘гонитель, преследователь; prześladowca | molester’ (KRPS 373).

939 This sentence is not quite clear, the meaning is established on the basis of the Heb. original (68b) ‘There was wisdom in you’.

940 ‘slyndn, misspelled.

941 ‘qsww’, misspelled.

302
Jonathan
Alright, brother. But tell me now,
who are these people whom I met in the forest? They
look like teachers of war, their faces are like those of warriors.

David
When God strayed me from your father’s house
I met them on my way. Their livelihood was
limited and difficult. Most of them were
exiled from cities because of their debts. They all
gathered together and asked me to be their leader
so they can walk with me all the time. I didn’t do it
to rebel against my lord, God forbid, my love for him is great.
But I am suspicious therefore it isn’t possible that the enemies will rise.
Because there are many who chase after the expelled ones just like me.
I became friends with them to save myself.

49a
Jonathan
Oh, you acted maturely, my father’s anger didn’t pass. As days go by
his hostility against you prevails. He will chase after you but he
will not be able to catch you. Because you will hide yourself,
you are stronger than a lion. However, my brother David,
I know that his heart is sincere. I know that
even if he chases you, he doesn’t want to kill you. But not everyone
Sadıqatını hergez bilmez. Rica éderim eyi nazar èd ona. Yaa çekmesinler, aliqo\(^{943}\) onları, ona qarşı oqlarını atmasınlar.

David \textit{alayur Yonatan’ını elini.}

Cevablarıñ qardaşım muhabbetlik alevi yandırayurlar. Üşte sen qardaşım evle adam belki yer qaldırmaz, seniñ gibi çoclular üzerine barabar oturmaya. Dahi\(^{944}\) babañ[ı] <evle>\(^{945}\) kimseleriñ biri olsa. Elim qurusun eger ben onu öldürsem, ondan ötrü ki bilirim sadıqat ve doğrulıq seven kımsedir. Haşa bana el uzatmaya ya urmaya, Allah haqqımdan gelsin. ‘Af èdmesin gunahını ve <qabaḥatını>.\(^{946}\)

\textbf{Yonatan}

Qadr Allah quvatdır her doğru kımselere. Şaul babam da bileyür ki sen padişah <olacaqsın>\(^{947}\) yerde. Keske Allah ondan qorqusununñ degenegini\(^{948}\) def èdeydi\(^{949}\) ki onu dutan eserden şaşqıllanmayaydı. OI zaman sana düşmanlığı da def olurdu. Bunu bilirim ve gendi yerine seni görmüşünde sevinirdi.

\textbf{49b}

Ben de sevinirdim padişah veziri olmaya. Senin gibi padişah, sen ‘azım padişah. Endi şaraat geselim\(^{950}\), da’yım olsın züriyetimize de bizden sonra.

\textbf{David}

Şaraat evvelden gesilmiştir ömürde dêk bağlanmıştır.

\(^{943}\) For the Stand. Tur. \textit{alıkoy} - ‘1. to hold (s.o.) in (a place) for a while 2. to keep/detain/prevent from’ etc. (TIRS 36).

\(^{944}\) Rafe is omitted over kaf.

\(^{945}\) ‘wwr’; misspelled.

\(^{946}\) ‘qb’hıky, misspelled.

\(^{947}\) ‘wl’c’nsyn, misspelled.

\(^{948}\) In the Heb. original (69b) ‘staff of fear’.

\(^{949}\) In the Heb. original (69b) ‘if God would remove’.

\(^{950}\) This phrase is unclear, the meaning is established on the basis of the Heb. original (69b) ‘now let’s make alliance’.
understands law and loyalty. I beg you, look after him.
Don’t let them pull bows (against Saul), stop them, don’t let them shoot
arrows towards him.

David *takes Jonathan by the hand.*
Your words, brother, light the fire of love. Indeed
brother, you are such a man that the earth wouldn’t bear it
if many men like you lived here side by side. If only
your father was like one of them. May my hand wither if I kill
him because I know that he loves loyalty
and justice. I would never try to kill or hurt him, may God
punish me, may He not forgive my sins.

Jonathan
The mighty God gives strength to every righteous man. My father Saul
also knows that you will become a king on this earth. I wish God would
take away the staff of fear from him, so the grief that fills him
wouldn’t make him confused. Then his hostility against you would disappear, too. I know
this and he would be happy to see you take his place (as the king).

49b
I would also be happy to be a king’s vizier. A king like you,
you are a great king. Now, let’s make alliance, may it last forever
in our progeny, also after our death.

David
The alliance has already been made, it binds (us) forever.
Yonatan
Sızım gayet müskül, bugün ayrılıq ne qadar güç
padışaḥ. Padısaḥ olaçaqsin Yısra’el qardaşıñını unutma.
(Ağlayur, düşeyr boynu üzerine).

David
Ne uçun taqrarlarşın qalbımı yumuşatmaya? Üşte qardaşi(m)sin.
Sen qardaşım her ne vaqt ki burada sağ olursaq ve daňı öldükten sonra. Gün akşam oldu, buyur endi.
Çadıra gideyür.

Midbar951 Zię,952 layla.953
Şaul, Avner, Doeg, Ner, biraz da asker.

Doeg
Onun mekan yeri bu tarafdadır. Burada bulunuz onu.
Gidmeyiz bu meydandan, evle èmir ettiñ.

Şaul
Evle èmir ettim. Çoq paye vèrim kimse onu urursa.
Yürekde qılıç gibi evle de canda bu fikir. David daha dünya-da daha sağ bola gizeneyür. Döşegimde düşelerimde šaňadlıq véreyürler

50a
ki hastalığımıñ sebebi Yişay’nuñ oğłudır, çeşmesi odur.
Vaň Yaradan Tanrımd nedir bu bende, nedir bu furtuna?
Dökeyim mi naňaq qan? Qanı (...)954 yere dökeyim mi? Ne büyük
oldu kaçılmyň kemiklerime sindi.955 Ne yapmış David?

951 Heb. מִדְבָּר ‘desert’.
952 Cf. 1 Sam 23:14 ‘David remained in the strongholds in the wilderness, in the hill country of the Wilderness of Ziph. Saul sought him every day, but the Lord did not give him into his hand’.
953 Heb. לַיְלָה ‘night’.
954 yvy, probably a spelling mistake.
955 CKar. sin- ‘1. пропитываться, впитываться; 2. вторгаться; 1. przesiąkać, wsiąkać; 2. wdzierać się | 1. to seep, to soak in; 2. to invade’ (KRPS 474).
Jonathan
My pain is very strong, today’s farewell is very hard,
my king. You will be a king, don’t forget about your Israeli brother.
(He cries and falls on his neck).

David
Why do you keep on softening my heart? You are my brother, indeed.
You are my brother as long as we live,
and even after we die. Day has turned to evening, let’s go now.
He goes to a tent.

The Ziph desert, night.
Saul, Abner, Doeg, Ner, a few soldiers.

Doeg
The place where he is staying is over there. We will find him there.
We will not go away from here, that’s what you have ordered.

Saul
That’s what I have ordered. I will give a lot of honors to the one who kills him.
Just like a sword in a heart, this thought is in my soul. David is still safe
and sound and he is hiding. In my bed in my dreams
they are a witness

50a
that the cause of my illness is Jesse’s son, he is the source.
Oh, my Creator and God, what is this, what is this storm in me?
Should I shed blood without a reason? Should I shed blood on the ground? How strong
has my hostility become, it has soaked into my bones. What has David done?
Nedir durğunluq, qabaḥatı da ne?

Doeg

Sarayda durduğumdan beri ey padişah bilirsin beni.
Sevle bunların qarşısına bende bir eğrilik bulunmü mi?
Adamin canı bana aslanır ğayet qybatdırır. İllaki aqılı cəncə kişi David’niñ canı. Lakin şimdə efendim padişahdan uzqaq olən bu qabaḥatımı ‘af edmeye, padişahlığımı kelpaze ettigə üçün. Gendisine asker faydə edmek bu asılıq!

Avner gendi gendine

Hey (...) nenem veledi.

Doeg

Hałquq qavqanı sıvuldebir, padişahə el qaldırlar. Qoy sürəvün- đen gelip padişahlıq hanesine qadar büyüklük isterler.

(Avner gendi gendine

Gid[i] alçaq müzevir!) 963

Doeg

Yüregim sıxlar, onun işleri bize şan səhəret idi.
Anca şimdə qalbə değışirildi, bunu şəhədlək edeyür.

Şaul

Zif yabanın hałqının haber vərməsi de onu

957 CKar. kelpaze ‘gülümdə; gülü | stupid’ (KRPS 391).
958 Rafe is omitted over pe. Thoughout the text this word is written without final h. Cf. fayda: 54a.
959 CKar. asılıq ‘çoprətviləni; opr | resistance, disobedience’ (KRPS 82).
960 hyy lby gnm vlydy, unclear. In the Heb. original ‘יליד תפתה ואבדון’ (71a) ‘son of hearth and destruction’.
961 In the Heb. original ‘מקור משחת ובליעל’ (71b) ‘Source of corruption and wickedness’.
962 CKar. deqışiq- əmeniçə, imeniyə; zmieniać się | to change’ (KRPS 183).
963 əxələşik: 5a.
What is this stagnation and what is his fault?

Doeg
You know me as long as I am in the palace, oh king.
Tell me, have I done any injustice against them?
This man is more dear to me than a lion. Certainly,
David is a wise warrior. But now
my lord should not incline to forgive
his sins because he put your kingdom to shame. Acquiring
his own soldiers, this is a rebellion!

Abner to himself
This is the order, son of my mother.

Doeg
That is how people fight, they raise their hand against a king. They come from
a flock of sheep to the king’s chambers and they desire greatness.

Abner to himself
Go away, you wicked swindler!

Doeg
My heart is filled with pain, his actions brought us glory and prominence.
But now his heart has changed, it gives testimony of this.

Saul
The words of people from the Ziph desert show
egri çqarır zira yaban çölde bu qaç gündir gizleneyir.

Avner
Eger doğruluq sesi padişaḥın gözlerinde daha maqbul ise, eger eyilikinin <bir> ucuquni yüreğinde yine ise ol zaman sereskerin[d]e qulaq vér. Ne vaqta qadar aldanırsın?

Doeg

966 bw, misspelled.
967 ‘ucqun, a variant of the CKar. and Stand. Tur. uçqun/uçkun ‘spark’ (KRPS 586, TIRS 897).
968 Rafe is omitted over pe.
969 qüry, misspelled.
970 CKar. kerake ‘taμan; plaszec | coat’ (KRPS 392) ← Ar. kerrâke. Cf. 1 Sam 24:4 ‘(…) Then David went and stealthily cut off a corner of Saul’s cloak’.
971 s’ilçrm, misspelled.
972 Rafe is omitted over bet.
973 The meaning of this word is not quite clear.
974 syl’tın, misspelled.
975 The meaning of this sentence is not quite clear, therefore it is established on the basis of the Heb. original מיראתו את העם פן אז יתקבצו לעשות לו כאשר עשה (72a) ‘Fear of the people, otherwise they would gather, to do to him what he had done.’
that he is dishonest because he has been hiding in the desert for many days.

Abner
If a voice of truth is still pleasant to king’s eyes,
if there still is a spark of goodness in your heart,
then listen to your commander. How long are you going to be deceived?
The blood of this Edomite and of priests from Nob is
screaming. Your heart has been broken in vain, let go of your wrath,
make your anger go away. Who told you that David
wanted to hurt you? Recall that he cut off
a corner of your cloak but he didn’t kill you. Have you seen
anything like that? It was heard before. Tell me now, you rascal,
would you do such a thing? If you found your enemy,
would you just cut off a corner of his cloak?

Doeg
My hair has stood on end since I heard your words. You are
a king’s commander who is so loyal to the king? So, you say that David
has left our king alive in a cave? Only to
deceive him, to hunt him at home and to
dethrone him unexpectedly with a weapon so this wickedness
will not be revealed to the world. They will not gather to do to him
what he has done (to them) because they are afraid
of people. This is what I have heard.
Avner


Ner

Ben susarım, doğrulqı bu oğlumdan eşittiň, ne mutlu saňa. Qardaşımıñ oğlu ona diňlarsañ, ne mutlu sana.

[Avner] Şaul

Avner, Avner, senin ağzınıñ cevaplarını da’yım gendime şaraatec yerine dútundum. Lakin bu uşusuda saňa diňlamaq elimden gelmez. Yişay’ınıñ oğlu öldürülüs, dirlik dünyasından (g)esilsin. Lakin onun gesilmesilen belki ben de gesilirim. Ölsin bizim dirli(g)iñiz. Savuştıqtan sonra cümle sefa ne olacaq?

Da’yım, da’yım

etrafını çeviren boy 312 qarşıstıňa, kemiklerimiň


977 The copyist mistakenly wrote çekteçeler instead of çekteçeler.

978 CKar. šaraatec ‘судья; şędzia | judge’ (KRPS 644).

979 Rafe is omitted over kaf.
Abner
I’d better be quiet instead of responding to the slyness of your heart. But you should know, my king, that I will go wherever you will go. Even now I am ready to defeat your enemies as I have done before. But tell me the truth. The elders told me (that) even if a sapless tree revives after rain and if a man cultivates it, he will bother in vain. He is such a man that even if he was deceived by wicked thoughts of his heart, he wouldn’t listen to words of this wicked swindler. Even if he talked all day long, he (Saul) would loathe him. Here I am, here I am. What will happen to men, in any case, what will happen to me, since you lost your intelligence and wisdom? He turns his face away with anger.

Ner
I will be quiet. You heard the truth from my son, how lucky you are. Son of my brother, if you listen to him, how lucky you are.

[Abner] Saul
Abner, Abner, I have always treated words of your mouth as law. But I cannot listen to you on this matter. Jesse’s son shall be killed, he shall disappear from the world of the living. But maybe as he is gone, I will be gone, too. May our life end. What will happen to joy when it ends?

Despite all illnesses which continuously beset me, I remind myself
içerisinde fikirime getiririm: Şaul, daha sağ olasm. Bu Yişay’niñoğlu yağilen silindi, vaş! Yağilen silindi
padişahl olmaya. Qalq Doeg suvur süngünü qılıcımı. Sen de
Avner ağızını qapa. Gel peşimizden ki güneş doğmadan evvel
Gideyür yatayur yer üzerinde. Avner ile Ner sağ tarafından.
Doeg sol tarafından. Qalan asker de etrafında.

Gece, qaranlıq oldu.
David ile Avişay geleyür bir qayaniñ başında. Bir tarafдан
aralarında meydanda çöq, peşleri sura David’niñ askerinden
silahlı bir kaç kişi, bir çocuq [cu]q, elinde de fener.

Avişay
Gelecek, mutlaq gelecek. Çaştlar evle haber vərdiler. Lakin baq
endi padişahım bu örgümüzdeklir? Adamlar surati
görüyirim. Şurada dallarını altına ortada yatannıñ
baş tarafında süngi saplanmış.

(David kişileriniñ birisine sevleyir)
Var sen usuñ ile. Gör bunlar kimdir ve ortalarında yatan
kimseniñ rubaların[d]a diqat eyle. Çocuq va(r)ayur onlara
yavaş ta ki eyi diqat etti̇kden sonra David’ge keri geleyür.

52a
David’ge haber çocuq
Cümleleri qılıç bağlanmış. Onlar Yisra’el evladları. Ortada

980 This phrase is unclear, the meaning is established on the basis of the Heb. original
981 CKar. suvur- 'извлекать; вынимать, вытаскивать, витягивать; выдергивать, вырывать; wyciągać, wyjmować; wydzierać, wyrywać, wyszarpać | to pull out, to take out; to tear out, to pluck’ (KRPS 483).
982 CKar. yorğın 'устальный, утомленный; zmęczony | tired’ (KRPS 250).
983 CKar. rahatlan- ‘1. отдыхать; 2. успокаиваться; 1. odpoczywać, 2. uspokajać się | 1. to rest 2. to calm down’ (KRPS 452).
984 Rafe is omitted over pe.
985 CKar. keri ‘назад; z powrotem, nazad | back’ (KRPS 392).
deep in my bones about that: Saul, you will be fine. This son of Jesse was anointed with oil, alas! He was anointed with oil to be a king. Stand up, Doeg, take out your spear, your sword. And you, Abner, shut your mouth. Come with us so that dead bodies will fall before sunrise. But I am tired now after a long journey. I shall lean against this tree. I shall rest a little bit.

*He goes and lies on the ground. Abner and Ner on his right. Doeg on his left. Other soldiers surround them.*

**Night, it got dark.**

*David and Abishai approach a rock. On one side there is a lot of space. A few of David’s armed soldiers and a boy with a lantern follow them.*

Abishai

He will come, he will surely come. That is what the spies said. But look, my king, who are these people in front of us? I can see faces of men. Here, there is a man lying under branches, he has a spear lying by his head.

(David *says to one of his men*)

Go there quietly. Check who they are and pay attention to the clothes of the people who are lying over there. *A boy approaches them slowly. After observing them carefully, he comes back to David.*

52a

A messenger boy *to David*

They all have girded their swords on. They are sons of Israel. A man lying in the middle
yatan padişah Şaul’dir. Uyurlar, üzerinde deren yuçu düşmüş.

Avişay


David


52b

53a

Avişay

Buni inanma[a]zdım ki duşmanıñ qarşına yatmış olsun, bu

986 dr’n, a variant of the Stand. Tur. derin ‘1. deep. 2. profound 3. bottom, depth’ (TIRS 222).
987 Rafe is omitted over kaf.
988 CKar. qaza ‘bėda, bėdestvie, nečastie; 2. nečastnyj sluchay; 1. niedola, bieda, nieszczęście; nieszczęśliwy wypadek; 2. niebezpieczeństwo | 1. misery, adversity, misfortune; misadventure; 2. danger’ (KRPS 357).
989 For the CKar. ruhset ‘pozwolenie, rozprzemyślenie, pozwolenie | permission’ (KRPS 453). Rafe is omitted over kaf.
990 gwkwntwr’s, misspelled.
991 This page was mistakenly copied. The copyist noticed that and he crossed out the whole page. The proper location of this page is on the page 54a where it was copied once again. The fact that the whole page was erroneously copied a few pages to early leads us to believe that the copyist copied the text from a volume of similar measurements, presumably another mejuma.
is king Saul. They are sleeping, they fell into deep sleep.

Abishai
Oh, oh, my king, today is the day I have been waiting for. Today God handed you over your enemy. Please order to do to him what he wanted to do to your army, my king. I am ready to fight to the death. I will take the spear lying by his head or strike him with a sword. The blood of your enemy who is over there should be shed onto the ground. There where he prepared the arrows to kill you.

David
I like you very much because you are a brave man, but we shouldn’t hurt him now, Abishai, God forbid! You cannot kill someone anointed with holy oil. Men like us are not allowed to kill a king. Should we destroy the prominence given to him by Heaven? His death is in the hands of the One who has made him a king, only in His will. He will either die in his bed or in war. It is going to happen the way He sees fit, Abishai. That is what will happen.

52b

53a
Abishai
I cannot believe that your enemy could be lying in front of you and this
duşmanın onca vaqıt seniñ ardından q[a]uvayır, sen daha büyüklik edeyürsin onun yere <urmamaya>.  

David


Avişay

Qaldı ki sevle endi padişahım, eger sen de burada uyumuş olaydıñ hasilba seni Şaul bulduqta öldürmez mi idi?

David

Eger onıñ aqlı başında olaydı beni öldürmez mi idi? Diyelim seniñ dediğin gibi olsa gene bunu ben eđemem. Birisi egrilik ęttiğin üçun ben de mi egrilik eđeym?

Avişay

Minesip 997 gördügünü ed.

53b

David varayur usul' olam ve alayur suv dolu sulahisini ve sünkünü Şaul'niñ başınıñ üzerinden ve aq(d)emki yerine

992 'wrμ'y'm', misspelled.
993 bwwłmyy, misspelled.
994 sh, a spelling mistake.
995 Rafe is omitted over kaf.
996 CKar. suçra/-ṣur- 'prygaç; skakaç | to jump' (KRPS 496), cf. çuğra-: 56b.
997 For the CKar. minesip 'подходящий, соответствующий; odpowiedni | suitable' (KRPS 413). Reading tentative, it may be also read as mînasîb ~ mînesîb ~ mînasîb ~ mînesîb (KRPS 407, 413).
998 Std. Tur. usul usul 'slowly and softly; quietly' (TIRS 902).
999 CKar. sulahî 'кубок; puchar | goblet' (KRPS 484).
enemy has been chasing you for such a long time and you
would do a decent thing and not strike him to the ground.

David
Be quiet. It will be as I said. Even if it is not
a sin to kill an anointed king, tell me, oh soldier,
can we do this? Is it a duty of warriors to kill an enemy
when he is lying safely on the ground? Even in my youth
I didn’t think this way because I used to check, before making any move,
whether my enemy was ready to fight. Then
I would stand up like a warrior and jump on a rock
to beat my enemy, to destroy him.

Abishai
Moreover, tell me, my king, if you were sleeping
over here and Saul found you, I wonder whether he wouldn’t kill you.

David
If he were in his senses, wouldn’t he kill me?
Even if it was as you say, I still wouldn’t do it.
Should I act unjustly just because someone else is doing so?

Abishai
Do as you see fit.

53b
David walks quietly and takes a goblet filled with water
and takes the spear lying by the head of Saul and returns
döneyir.

David
Avner, Avner, qarşılıq vər endi, ey bağatır, seni çağırannıñ sesine. Avner oyanayır yuhusından.\textsuperscript{1000}

Avner
Kimdir, bu kimdirsin şurada ki padişəha çağırırsın?

David
Kimdir? Senin gibi Avner padişəhünüñ askerlerinin seri.
Ne oldu size ki yaban(da) emin uyursız? Hemen elinden gelir mi qara adamın birisi padişəha fena\textsuperscript{1001} edmeye? Ol zaman ne qarşılıq vərirdin sen ‘azizim quvatlарının bağıtırt?

Avner yataq yerinden qalqayır.
Vaḥ Yişay’niñ oğlu David!

David
Allah ʰaqdır ki ölüm sahabusıdır스ın ve cümle arqa[r]daşların, zira padişəh ilen ölümnin arasına bir adım qadar qaldı. Şaul ve Doeg qalqayırlar.

Doeg
Kimdir bu? Vaḥ, Yişay’niñ oğlu!
Dutayır qılıçını segirteyir David’niñ qarşısına[n].

54a
Avişay
Gid ḥey müzevir gid. Dutayır onu ta ki uzaq yere düşeyir.

\textsuperscript{1000} C’Kar. yuḥu ‘con; sen | sleep, dream’ (KRPS 260), cf. uyuḥu: 37b.
\textsuperscript{1001} Rafe is omitted over pe.
Abner wakes up from his sleep.

Abner
Who is this, who are you that you are calling the king?

David
Who? A king’s commander like you, Abner.
What happened to you that you are sleeping on a desert so peacefully? What if an ordinary man would hurt a king? How would you react then, my dear friend, a strong warrior?

Abner gets up from the place where he was sleeping.
Oh, Jesse’s son, David!

David
God is right that you are mortal, as well as all your friends, because only one step separated the king from death. Saul and Doeg get up.

Doeg
Who is this? Oh, Jesse’s son!
Takes his sword and jumps towards David.

54a
Abishai
Go away, you swindler, go away. Grabs him and throws him very far.
Şaul
Seniñ sesin mi bu, oğlum David? David vaḥ, ben yanıldım.

David

Şaul
Suç benim, oğlum David. Taqrarlادım gunañ ėedmeye, ne yapayım?

54b
Bugün geri gel oğlum David padişah sarayına. Saña bir đaňa

1002 ssyn, misspelled.
1003 Rafe is omitted over bet.
1004 gwб, misspelled.
1005 'yd dyr, unclear. In the Heb. original 76a) ‘In this last days you have fallen into my hands’.
1006 Rafe is omitted over pe.
1007 gwbrd’lr, unclear, in the Heb. original (76b) ‘mischievous’ Stand. Tur. hovarda ‘1. (s.o.) who will spend money extravagantly in order to have a good time, who is a big spender when it comes to pleasure 2. (s.o.) who chases women, who womanizes, who philanders’ (TIRS 395).
1008 Rafe is mistakenly added over kaf.
1009 Heb. סֵדֶר (‘Jewish ritual) the Seder (festive meal conducted on the first night of Passover)’.
Saul
Is this your voice, my son David? Oh David, I was mistaken.

David
Is this my voice? It is a voice you know, a voice of a man whom you
chased away. How long could you not recognize
my loyalty and my truthfulness? Look, father! In these last days
you fell into my hands. I didn’t touch you and I left you
on a good (safe) road. If it is a God’s order, then may God
forgive, I will bring Him sacrifice. His laws
are sweeter than honey. Even if I didn’t know that a good thing
may come out of a bad thing, He knows it. He understands
our actions. But if wicked rascals deceived your heart,
they are damned. Because of the evilness of their hearts
I am walking in confusion during the day and like a stray during the night, as if
I didn’t have a soul. During the day from the heat, during the night from the cold.
O my king, who do you walk with? Who do you chase? What is,
what is my fault that you chase after me? What good does it do
that you chase after a man like me? When a mountain bird
chases after an ant it fills his stomach. But you
give yourself a feast.

Saul
This is my fault, my son David. I sinned one more time, what should I do?

54b
Come back today, my son David, to the king’s palace. I will not

David


Şaul’nin çocuk-
larını biri gideyür sünûsini David’niñ elinden alayur.[1013]
(Şaul)


Tam. Tam.

Ha-ma’araka ha-şişit[1018]

bağlanmış asker adamlarının ‘adetine.

---

[1010] See section 3.3.6 “Avoidance of anthropomorphism in the Karaim translations”.
[1011] Stand. Tur. feragat et- – ‘to renounce, abandon, cede; to abdicate’ (TIRS 295). In other parts of the text this word is spelled with ayn, see 2a.
[1012] byl’ýydyyn, a spelling mistake. Should be biliyirsin ‘you know’.
[1013] Cf. 1 Sam 26:22 ‘David replied, “Here is the spear, O king! Let one of the young men come over and get it’.
[1014] yndn, misspelled.
[1015] yd’esyn, unclear.
[1016] ln, misspelled.
[1017] In the Heb. original (77a) ‘You will do many things and will succeed in them’.
[1018] This is a paraphrased fragment from the Old Testament, see 1 Sam 26:25.

324
hurt you anymore because I am dear in your eyes. I was mistaken, forgive me now. You showed your greatness more than I did.

David
May one of the boys come here and take the king’s spear. May I be dear in the eyes of God, just as you, my king, are dear in my eyes today. Understand (the nature of) my heart forever and stop chasing me. You know how dear you are to my heart, oh king.

One of Saul’s boys comes to David and takes the spear from his hands.
(Saul)
You were right to say it. I know it more than you. You are strong but will you be able to do all these things? He leaves David and says to himself as he goes away. Mighty God, great God, why were you so angry at me?

The end.

Act Six
Night, a gate of the king’s palace. Bakkakkar, Tahrea. One of them from the right side of the palace, the other one from the left side, they are armed, they girded on their swords the way warriors do.
Baqbaqqar
Ne üçün
bunca vaqt sükür dururysın Tahre’a? Gel, soňbet edelim
barabar, padişahımizin aḥvali üçün.

55a
Tahre’a
Üşte bu gece suvuq dolu, ayaz. Ayazın çoqluğundan
ayaqlarım sanki <şişti>.\footnote{şytt, misspelled.}

Baqbaqqar
Haqqın var qardaşım. Qıraqı\footnote{C’Kar. qıraqı ‘иней; szron | frost’ (KRPS 381).} ve suvuq ġayet ziyede oldular.
Üzerimdeki qaput ilen bütün gece ısnmajırmı. Hergez raḥat emin qaranlıqda bizim üçün hiç bir şey görünmeyir.
Hergez raḥat uyum pars\footnote{C’Kar. pars ‘барс; тигр; леопард; lampart; tygrys | leopard, tiger’ (KRPS 446).} ve arslan dahi\footnote{Rafe is omitted over kaf.} mekanlarında
ğizlenmişler. Ondan dışarı çıqmayırlar butar aramaq
uçun. Eşt qardaşım şurada (...)\footnote{pypwq, unclear. In the Heb. original קקאת (78a) ‘pelican’.
} naslı bağırayır.

Tahre’a
Dostum Baqbaqqar, şimdi qulağını bana çevir. Benim ilen
senin qalbini, benim qalbım senin qalbiniňlan olduğu gibi mi?

Baqbaqqar
Evle tamam. Evle yaqın gel, eňtiyar çocuq, vər elini.
El dutuşayırlar.

Tahre’a
Üşte saňa elim ve yüregim de. Çebük geldi qarşına. <Al, al>\footnote{Qardaşım Baqbaqqar, yüreginni içinde(n) qaldır onu.}
Bakbakkar
Why
Have you been quiet for such a long time, Tahrea? Come, let’s talk together about our king.

55a
Tahrea
Indeed, this night is cold and frosty. It seems that my feet have swollen because of this frost.

Bakbakkar
You are right, brother. The cold and frost are very strong.
I cannot keep myself warm for the whole night with the cloak I am wearing. Everyone is safe in the darkness, we cannot see anything.
Everyone sleeps peacefully, even a tiger and a lion are hidden in their lie. They don’t go out of there to look for prey. Listen, brother, how a pelican is crying over there!

Tahrea
My friend, Bakbakkar, turn your ears to me. Is your heart with my heart the way my heart is with your heart?

Bakbakkar
Yes, exactly. Come close, my old friend, give me your hand.
They hold their hands.

Tahrea
Here is my hand and my heart. He comes quickly to him. Take, take (it). My brother Bakbakkar, throw it out of your heart.
Baqbaqqar
Padişahların tacını maqbul edmem seniň yüreginnin yerine.

Taḥre'a
Bizim gibi giberiňi yüreklere dünyada cümle muḥafazakar[1]-
dan ziyededir. Bir daha cessaret eder mi sana sıqlat vәren kişi? Ben qarşında durduğum vaqt ol (y)arınğı gündө bir buraya gelmez daha.

55b
Baqbaqqar
Yaḥud1027 daha ki buradan gidmesin. Burada tekmil әtsин ömürüni.

Taḥre'a
Endi qardaşım dnla sana sevleyecegimi. Belki üç gece ileri burada bekçili oldum Aḥi'ezer1028 ilen.
Nisf-ı1029 gece vaqıtda bir şamata eşittim. Padişah'-
nın odasından burada bir qıyamet eşittik.
Durduğım yeri buraqmayıa qorqmaydın saglıgım üçun cessaret ederdim odasına girmeye.

Baqbaqqar
Nisf-ı gece vaqıtda? Haşa! Nisf-ı gece vaqıtda
bunu әmdezdim. Ol vaqıt şeytanlar devşirilirler. Baq
sevledigim vaqıtda baş[I]miň saçtı tik1030 oldu. Vaḥ, düver1031 quşlarını çerezine gizleneydim. Ey Allah ḥifz eyle1032 beni!

---

1027 Rafe is omitted over kaf.
1028 Heb. name רכיע ‘Ahiezer’.
1029 This word is spelled in three different variants on this page, i.e. nsfy, nysfy, nys'py. From Ar. msf 'yarım, yarış hafz' (Develioglu 2006: 832).
1030 CKar. tik '1. прямой, прямо стоящий; 2. стабильный, твердый, стойкий; 1. prosty, wyprostowany; 2. stały, stabilny | 1. straight, erect; 2. constant, stable' (KRPS 527). Cf. dik: 50b.
1031 CKar. düver 'crena; ściana, mur | wall' (KRPS 182).
1032 Stand. Tur. hıfżet- '1. to protect, preserve’ (TIRS 385) ← Ar. ḥifż.
Bakbakkar
I wouldn’t accept the king’s crown instead of your heart.

Tahrea
Hearts of people like us are superior to all other guards. Will he have the courage to bother you again? As long as I am by your side tomorrow, he will not come here again.

55b
Bakbakkar
Or he shall not go away from here anymore. Here he shall end his life.

Tahrea
Now, brother, listen to what I have to say to you. Maybe three nights ago I was a guard over here with Ahiezer. I heard a racket in the middle of the night. We heard a turmoil coming from the king’s chamber. If I was not afraid to leave my post for the sake of my health, I would dare to go into his chamber.

Bakbakkar
In the middle of the night? God forbid! I would not do it in the middle of the night. At this time demons are gathering. Look, the moment I said it the hair on the back of my neck stood on its end. Woe, I would hide myself in the walls like the birds do. Oh God, watch over me!
Taḥre‘a

Baqbaqqar
Sus, sus.

Taḥre‘a
Bu ne olmalı?

Baqbaqqar
Ben odada ayaq sesi eşiteyirim.

56a
Taḥre‘a

Şaul

Baqbaqqar
Ses seddaḥ da yoqtır efendimiz 1033 padişah.

Taḥre‘a
Eger burada kişi olsa idi ḥelbet daha burada olurdu.

1033 Rafe is omitted over pe.
Tahrea
People who do injustice should be afraid, not us. Because our hearts are free from any stain. The Creator made them so unjust people would be afraid of them, those who do not know the Creator.

Bakbakkar
Be quiet, be quiet.

Tahrea
What is that?

Bakbakkar
I hear footsteps in the chamber.

56a
Tahrea
I hear it too, the king must have woken up. The door of the palace opens. Saul approaches in his night clothes. He is disheveled. The soldiers stand in their posts.

Saul
Where is he? Where? Where is this man? Where is he? Where is this man who went out of this chamber a moment ago? Tell me quickly. Tell me, tell me, where did he go?

Bakbakkar
We have not heard a sound, our lord.

Tahrea
If there was a man, he would certainly still be here.
Şaul

Yok! Siz de yemin <ättiginiz mı> padişahını yüregin sızılı edmeye.


56b


Ne yapmalı şimdi? Qayıplıq ve aňr zaman geldi. Şimdi ne yapmalı? Şemu’el ha-Roe öldü, yoqdır. David yoqtr. Şimi kim cend eker Peliştimmer’ge qarşı?

Anca bir şey daha var onu edeyim evvel. Döşek hastası yılannı yutar eger onu yuttuqdan sonra hastalığından qalmaq umud ederse. Bu umudumun soni,
Saul

No! Did you make a vow to hurt the heart of the king, too?
All of you rebel (against me), all of you enjoy my misery. Why
do you torment me, why do you hold me by the neck to swing me
back and forth, like a reed in water? When the whole world
is happy I become worried. When I see
an enemy who tries to swallow me. You despise them, they taunted me.
They bow before their king and stand in front of me. *He starts to walk.*
The one who wants to take revenge craves my blood, the blood of the king! And
these uncircumcised will fight (against me), too. Woe, I lost my strength,
it abandoned me. What is happening? The whole world is spinning
around me. How my head is spinning over here!

56b

My heart is jumping inside me. Woe, my soul is swollen. My eyes
are swimming in tears. My heart is in the blood of death.
In blood, in blood. Whose blood will be shed? Woe, the blood
of the Philistines. May my tongue dry up if I told a lie.
What should be done now? The time of death and the end of the world have come.
What should be done now? The prophet Samuel died, he is gone. David
is gone. Who will fight against the Philistines now?
There is only one thing, I shall do it first. A terminally ill person
swallows a snake if he has hope that he will recover once
he swallows it. It is the last hope,
eger o uymazsa da gene ölsin. Aradım bir cadu\textsuperscript{1045} qaru.\textsuperscript{1046}

Belki bir[m] gizlenmişdir ki padişahın\textsuperscript{1047} emirini dünlanmış.

Bir keret\textsuperscript{1047} tercibe\textsuperscript{1048} edeyim [edeyim]. Gideyir acele ilen odaya.

Baqbaqqar


Taḥre’a


Baqbaqqar

Eger ḥükümdenlik [y]omuza o qadar ağını <yük>\textsuperscript{1051} ise, Allah’a şükür őderim ki beni qara ḥalqınıň fuqaresinden yaratti.

Bekçilikte bu gece benim nöbetim lakin

57a


Taḥre’a

Suvuq ġayet suvuq lakin çebük <ğeçer>\textsuperscript{1053} bizim nöbetimiz. Sarayin

\textsuperscript{1045} In Radloff’s transcription of CKar. texts cadu qar\i (Radloff 1896: 328). In CKar. caduv ‘колдун; колдунья, ведьма; czarodziej; wiedźma | wizard; witch’ (KRPS 171).

\textsuperscript{1046} Stand. Tur. karı ‘1. wife, spouse; law married woman 2. vulg. broad’ (TIRS 490).

\textsuperscript{1047} CKar. keret ‘raz; raz | time’ (KRPS 393).

\textsuperscript{1048} CKar. tecirbe ‘опыт, испытание; проба; doświadczenie; próba | experience; attempt’ (KRPS 560) ← (Ar.) tağribat. This variant occurs in MQat: 146/2. Cf. tecirbe; 12b.

\textsuperscript{1049} Rafe is omitted over kaf.

\textsuperscript{1050} Rafe is omitted over kaf.

\textsuperscript{1051} ywq, misspelled.

\textsuperscript{1052} glr, misspelled.

\textsuperscript{1053} glr, misspelled.
if it does not work, he will die anyway. I have been looking for a witch. Maybe one has hidden herself from the orders of the king. I shall try it out for once. He goes to (his) chamber in haste.

Bakbakkar
My friend, what do you think? What will happen today? I didn’t understand a word of what he said.

Tahrea
Probably, he did not understand a word of what he said, too. Now you see my brother that I didn’t lie. Three nights ago the same thing happened. But he went to his room.

Bakbakkar
If monarchy is such a heavy burden, I am thankful to God that He made me a poor servant. Today it is my duty to be a night guard but

57a
tomorrow I am free. I will go home and I shall sleep and rest. But these dignitaries can’t enjoy themselves for one minute. All their wealth and power bring them sadness.

Tahrea
It is cold, very cold, but our shift ends quickly. A cold wind
deliklerinden poyraz luzgari eseyür. Gel Baqbaqqar [y]evin sofasona\textsuperscript{1054} [ünün] içersin[d]ə\textsuperscript{1055} varalın orta nöbet gelinceye dėk. O zaman raḥat oluruz. (Gideyürler.)

\textbf{‘Endor.} \textsuperscript{1056} [Gideyürler]

Baş cadunıñ odası. Gece ğayet qaranlıq. Odanın düverleri siyah bezler ilen qaplanmış. Eki ç IRA qarşı qarşıya yanayır. Cadunıñ oğlu Azmavet\textsuperscript{1057} qapu dibinde ḥizmeti\textsuperscript{1058} var, ḥavanda eze\textsuperscript{1059} dönəyir.

Azmavet yalňız

Yarı gece yerişti lakin daha tekmil ędədim. Dönəyir. Anamın sımarını tekmil ędmedim bana sımardığı\textsuperscript{1060} gibi. Lakin ne üçun qaranlıq vaqutta baňa beve sımarladı bütün gece burada durmaya, evle ağır ḥizmetini?

\textit{Ezelere bagayur. Gene dönəyür[im].}

Ne qadar mibb[l]alağadır anamın kamilliği. Ne demeli beve qarna? Lakin cümle cadulıqları\textsuperscript{1061} ilen bilmem ne üçun? (O)ña düşmanlığı[m] ğayet büyük ölümden better. Cümle bu cadulıqlardan ne fayda ona? Qorqarm, qorqarm ki o da öldürülecektir padişah şaraatlarının elinden. Sayır

57b
cadularınıñ birisi gibi. Allah’dan qorqmasam padişah

\textsuperscript{1054} \textit{Şeherər} (81b) ‘teranda’; \textit{baľkon}; \textit{weranda}; \textit{balkon} | \textit{veranda}; \textit{balcony’ (KRPS 480). In the Heb. original (81b) ‘corridor’.

\textsuperscript{1055} The locative suffix is not required here.

\textsuperscript{1056} Heb. \textit{Endor}.

\textsuperscript{1057} Heb. name \textit{Azmaveth}.

\textsuperscript{1058} Rafe is omitted over kaf.

\textsuperscript{1059} ‘zz’, unclear. In the Heb. original \textit{bšm} (81b) ‘scents and herbs’.

\textsuperscript{1060} Ckar. \textit{simarla}– 1. dovver; 2. portuç, nakaşaw, prikazwa; naštalàv; zašvaw; 3. opredelaw, našawaw; 1. zawierzać; 2. polecać, nakazywać; począć, przekazywać [swą wole]; 3. przynajmniej | 1. to entrust; 2. to command, to order; to instruct, to express [one’s will]; 3. to dedicate’ (KRPS 492).

\textsuperscript{1061} In Radloff’s Ckar. texts in Hebrew script (1896: 154) \textit{cadu}luq. In Ckar. KRPS provides only Ckar. \textit{cadu} ‘колдун; колдунья, ведьма; czarodziej, wiedźma | wizard, witch’ (KRPS 171), but in HKar. occurs \textit{cadul}uq and in TKar. \textit{caduluk} ‘колдовство, чародейство; czary, czarodziejstwo | sorcery’ (KRPS 171). Cf. Mardkowicz’s dictionary of WK (KSB 21).
is blowing through the holes in the walls. Come, Bakbakkar, let’s go inside to the balcony of the house (and stay there) till the middle of the shift. Then we shall rest. (*They walk away.*)

**Endor**

*Room of the head witch. The night is very dark. Walls of the room are covered with black material. Two candles burn on opposite sides. Azmaveth, a son of the witch, keeps watch by the door. He stirs herbs in a mortar.*

Azmaveth *alone*

The middle of the night has come but I haven’t finished yet. *He stirs.* I did not fulfill the order of my mother as she had ordered me. But why did she give me such a hard duty to stay here in the dark for the whole night?

*He looks at the herbs. He stirs again.*

How great is my mother’s perfection. What can one say to a woman like her? But what is the purpose of all this witchcraft? The hostility against her is very strong, worse than death. How does she benefit from all this witchcraft? I am afraid that the king’s judges will have her killed, too. Just

57b

like the other witches. If I wasn’t afraid of God

 Baş cadu <şarkı>1064 burası, biri sağından, biri solundan ve daha bir qaç cadu.

Cadular

Vaqt geldi, yarı gece vaqıtı oldu. Canımızı sevindiren vaqıtı geldi. Ḫaydi qosemci,1065 Ḫaydi <mitupan> qarlar.1066 Çğıriñ gece ile, odır qalbümüzñ ferahlığı.1067

Cümleler

Gece, anca gece. Oldır qalbımızñ ferahlığı.

Cadular


Cümleleri

Gece, anca gece. Oldır qalbımızñ ferahlığı.

---

1062 A derivative of the Stand. Tur. mekrüh ‘1. abominable, disgusting’ etc. (TIRS 598) ← Ar. mekrūh.
1063 gyd’ywm, misspelled.
1064 y’rky, misspelled.
1065 qwsmcylr, word derived from Heb. קֹסֵם ‘magician; bibl. sorcerer, soothsayer’. In CKar. kösemcilik ~ qosmaçılıq ‘волхвование; uprawianie czarów | witchcraft’ (KRPS 340, 371). In MEQ (267/9) Heb. qosem is used for the same denotation. Cf. qosemçilik: 58a.
1066 mthyn q’rylr. In the Heb. original נשי חיל (82a) ‘women of valor’. Present in MEQ: 386/7. Unfortunately the exact denotation is unclear. Cf. 48a and 48b.
1067 frr’hlyg, Stand. Tur. ferahlık ‘contentment, happiness; relief’ (TIRS 295). Throughout the text this word is spelled with a double resh. Rafe is omitted over pe.
1068 From Stand. Tur. kezalik ‘1. ditto, the same 2. likewise, ditto’ (TIRS 517) ← Ar. keḍlālik. In the Heb. original בחורים במחול בתולה (82b) ‘Girls and boys dance together’. This is one of the fragments where the translator didn’t translate the words verbatim.
I would inform king’s office. It disgusts me to see these abominable things. How ugly are the faces of witches who come here! Their faces resemble desert devils. What is this racket? I shall go inside to look at them. Can one refrain from looking at them? He goes away.

This is a song of witches, one on the right, one on the left and a few witches more.

Witches
The time has come, the middle of the night has come. The joyful time for our souls has come. Come on, witches, come on, brave women. Sing into the night, it brings happiness to our hearts.

Everyone
Night, only night. It brings contentment to our hearts.

Witches
Girls, (dance) to the violin and boys likewise. You are glad and dance in daylight. When night falls, you are afraid. In a room, you go into a room and sleep.

Everyone
Night, only night. It brings contentment to our hearts.
Cadular
Askerniñ bağatırları dahi bizim sevindigimiz vaqt onlar behzun olurlar. Onlar gece qar(an)lı günden qaçarlar. Anca bizim qalbımız sevinir [cümleleri].

58a
Cümleleri

Baş cadu gideyür oğlunuñ dönüğü ezelerini görüyir ve gelip sevleyir.
Arqi, Barsi .chkdar olun.

Arqi, Barsi sevleyirler
Emir eyle üste biz buradayız.

Baş cadu
Siz qızqardashlar devşirilin.

Cadular
Seniñ qalbiniñ muradlarıdır bizim de muradımız.

Cümleleri
Gece, anca gece. Odur qalbımıñ ferralığı. Arqa-larına dönüp baqayılar ki perdeniñ yanna Şaul ile eki adam var.

Baş cadu
Sizler kimsiz ki cessaret ëttiniz baña [y]eve yaqın gelmeye?
Bilmez misiz ki benim gibi qarı caduliq eder? Sevleyiñ endi sizler kim ve ben(den) ne isteriz?

1069 Rafe is omitted over kaf.
1070 See 57a.
1071 These Heb. names are unclear. In the Heb. original דָּבָרִים, ברסי (82b). In dramatis personae they are described as magicians (Heb. קוסמות).
Witches
Even mighty warriors are sad when
we are glad. They run away from the darkness of the night.
Only our hearts are glad.

58a
Everyone
Night, only night. It brings contentment to our hearts.

_The head witch goes away, looks into the herbs stirred by her son,_
_comes back and says._
Archi, Barsi, get ready.

Archi, Barsi say
Here we are to fulfill your orders.

Head witch
My sisters gather up.

Witches
The wishes of your heart are our wishes, too.

Everyone
Night, only night. It brings contentment to our hearts. _They turn_
_back and see that there is Saul and two men_
_by the curtain._

Head witch
Who are you that you dared to come close to my house?
Don’t you know that a woman like me does witchcraft? Tell me now
who are you and what do you want from me?
Aradan birisi
Burada aramızda bir adam var şanı dünyaya belli. O yalvarayır bana: Sen <git> padişa ki ondan gizli şeyler ona ma'lum édesin ve qosemçilik degenegi ile ona şimdi hikmetleriñi édesin. Zira seniñ uçun eşittik her istedigine qadirsín.

Baş cadu
Ne uçun siz av qurayrisiz beni öldürmeye?  

58b
Padişa, èmir ettin cadulıqnü dünyadan ğaib ëtmeye.

Şaul

Baş cadu
Kimi çqarayım sana?

Şaul
Şemu’el ha-Roe’ni şu saat çqararmalsın.

Baş cadu ve bir qaç
gayriları qosemçi degenegi[ri]  elligine alip degeneklen
One of them
There is a man among us who is known by the world. He is begging me: Go to the king because you shall tell him things hidden from him and with your magic stick you shall reveal your wisdom to him. Because we heard that you are able to do anything you want.

Head witch
Why do you snare to kill me?

58b
King, you ordered to wipe away witchcraft from the earth.

Saul
Do not be afraid. Look, here is the royal seal, he shows the seal to the head witch, look so you believe that we which came to you by king’s order. Even one hair won’t fall from you head.

Head witch
Who do you want me to evoke?

Saul
You should evoke the prophet Samuel.

Head witch and a few others
take magic sticks into their hands and turn three times

Şemuʼel çıqığı gibi
Vaň, Qişʼinin oğlu.

Baş cadu
Efendim padişah Şaul, ne uçun beni aldadini?

Şaul
Nuçûn bevelle yaygara ëdersin? Qorqma, ben yalyňız ateş alevi gördüm, surat qiyaftı gormedim.

Baş cadu
Ben gördüm daňa qiyaftı qarşuma, üstê ol daňa burada-dır. Èhtiyar bir adam <kerake> giymiş.

59a

Şaul
Babam enbiya.

Şemuʼel
Ne oldu sana Qişʼinin oğlu ki öldüğümüzden soňra da

---

1081 "tr'ry, misspelled.
1082 "śybˈrdˈyyr, misspelled. C'Kar. śibarda- ‘колдовать; czarować | to bewitch’ (KRPS 648).
1083 Rafe is omitted over pe.
1084 C'Kar. nuçun ‘почему, зачем; dlaczego | why’ (KRPS 420).
1085 Rafe is omitted over pe.
1086 krs', misspelled.
with them around a high place. They take herbs
into their hands. They put a small pot into another one. Then they put
some other things inside and chant mene mene. The ground
splits. With the sound of a terrible thunderbolt and fire Samuel
comes out in a white shroud.

Samuel as he comes out
Woe, son of Kish.

Head witch
My lord Saul, why did you deceive me?

Saul
Why do you make such a noise? Do not be afraid, I
only saw a flaming fire, I did not see a face nor any clothes.

Head witch
I saw even his clothes, he is still here.
An old man who is wearing a cloak.

59a
But you cannot see him. I saw an angel which flew from the ground
to the sky. It came out of the ground.

Saul
Father, prophet.

Samuel
What happened to you, son of Kish, that you impose on me
bana zahmet verdin? Nuçun rahat uyuludan beni eziyete qoduñ?

Şaul


Şemu’el

59b

1087 CKar. piçaq ‘nök; nóz | knife’ (KRPS 449).
1088 The meaning of this sentence is unclear. In the Heb. original (85a) ‘Only to sadden your soul, to consume your eyes’.
after my death? Why do you torment me in my peaceful sleep?

Saul
Father, father, it is very hard, I have many troubles.
A knife touched a bone. There is no pain or gloom on this earth
that did not make itself at home inside me. Is my sin
so heavy? Isn’t there any forgiveness for my sin?
This is how my life will end, woe, bitter life. The bitterness
of death is nothing when compared to this life. The Philistines
will (come to) fight from left and right. When I turn right there is
no help, when I look right there is no one to rescue me. Prophets,
do not prophesy. My thoughts puzzle me. I lost the favor
of God. Father, father, rescue me! Tell me
what should I do? Rescue me this time.

Samuel
You lost the favor of God. He is your enemy now. What more
do you want? Why are you bothering me? All of this
was brought upon you because you hadn’t fully obeyed

59b
God’s orders. Due to your wicked disobedience you did not do
things I ordered you to do to Amalek. God approved of a man
to his liking, a loyal man named David. David son of Jesse,
David from Bethlehem. But you and your children shall kneel
to be slaughtered. The feet of the Philistines shall trample heads
of your soldiers. It will not take much time to hurt you
and to cause pain. You will die, you will end your life
and your blood will flow like flooding water.
You blood, Saul son of Kish, your blood and blood of your children.

As soon as Samuel finishes his words, he hides back into the place from which
Baş cadu da varayur yanna.

Baş cadu

Ne qadar benzin solmuş. Kemikleriñin içerisinde ne qadar <ufanmış> gözlerin, ey Šaul, ateş ocaqları alevler boşatayur.

Anaşım

<Efendimiz> padişah qalq endi. Qalq topraqdan.

Baş cadu


Sade, ha-ma’araka

60a

Le-milḥama

Etrafdan Gilboa dağıları. Ètrafda ölli leşleri görûneyir.

Baraban ve cenk silahtarının sesi eşit[ı]leyür. Ol zaman Peliştimler halqı geleyir bir tarafdan Šaul’ñiñ askeri bir tarafdan. Başlarında da Yonatan, qarşi qarşıya cenk

---

1089 This word is mistakenly spelled with an initial ayn. This mistake was made twice on this page, however elsewhere alev is written without ayn. Cf. 1a.
1090 'ufağan, misspelled. A variant of the CKar. nfaqan ‘надломанный, сокрушенный, угнетенный; zalamany, przygnębiony | devastated, subdued’ (KRPS 584).
1091 Heb. אֲנָשִׁים ‘people’.
1092 'ndymyz, misspelled.
1093 CKar. aran ‘коношня, стойло, хлев, загон; stajnia, chlew, obora | stable, pen, cowshed’ (KRPS 73).
1094 CKar. besli ‘1.的食物, сытый; 2. упитанный, откормленный (о животных); 1. nakarmiony, syty; 2. utuczony, dobrze odkarmiony (o zwierzętach) | 1. fed, sated; 2. fattened, well fed (animal)” (KRPS 152).
1095 CKar. buzuv ‘телёнок; ciełę | calf” (KRPS 137).
1096 Le-merchant, ‘on the battle’.
1097 br'b'n. A loan from Rus. барабан ‘drum’.

he came out. Once again fire and the roar of thunderbolt. Saul falls on the ground. His men try to raise him. The head witch approaches him.

Head witch
Your skin is so pale. Your eyes are so small in their eye sockets, oh Saul, they are (like) furnaces which burst into fire.

People
Our lord, stand up. Get up from the ground.

Head witch
I fulfilled your orders. Now listen to me. I have a fattened calf in the pen. Eat it, have some bread so you will have strength to move on. They lift him up. They carry him inside.

Field, the chapter

60a
At the battle
There are the Gilboa mountains around. There are dead bodies around. The sound of drums and war weapons resounds. Then the Philistines come from one side (and) Saul’s army from the other side. There is Jonathan at the front of his army, they fight

Yonatan öldü gü vaqtta

Doeg geleyür Yonatan’ın gördüğünde

Şaul

60b

---

1098 ‘wl’c’q, misspelled.
1099 Heb. יָדוֹן ‘Dagon’, a Philistine deity.
1100 ywil’ry, misspelled.
each other until the Philistines run away. The Israelites chase after them and the Philistines come from another side. They fight once again, as they did before. One of the Philistines strikes his sword into Jonathan’s heart and he falls to the ground. The rest of the Israelites run away, the Philistines chase after them.

Jonathan as he dies
Woe, father, father. I have been stricken with a fatal blow. Woe, deadly sleep, you came to my heart in the night. Father, my brother David is dying too.
The morning dawns.

Doeg comes and sees Jonathan
You are dead, you will not come back to the world of the living anymore. I wish your father would die as quickly as you. Then I would tell David, I would tell him the good news. Oh my dear, then he would make me his vizier.
Saul appears, climbs on a rock, he comes angrily from the other side. He does not see the body of his son.

Saul
Woe, I will end my life here. A king will die here.
I cannot turn right or left from the sword, because of the bows of the people who worship Dagon. I know you, fearsome death, I know your wrath.

60b
My every bone had known you, (even) before you came. O poisonous goblet, bitter death! You made all my bones shiver, you made my blood boil. It brought plague on the wings of a hot wind.
Nerede ẖapis₁¹⁰⁴ olayım onlarıñ qazablarından? Yer içine inersem qurtulmaq üçun, vay onda da beni quvarlar.


₆₁ᵃ


---

₈₁⁰¹ zrb. From Ar. darb ‘hit’. Stand. Tur. darbe ‘blow, stroke; impact’ (TIRS 210).
₈₁⁰² This sentence is not quite clear. In the Heb. original şahen bavut širîn hi ne (86b) ‘now it will throw him with force’.
₈₁⁰³ It is corrected on the basis of the Heb. original ishal meqsût:bavut šahen hi ne (86b) ‘It will throw him from the wings to the remains of a contrite spirit’, the translation is tentative.
₈₁⁰⁴ Rafe is omitted over kaf.
₈₁⁰⁵ Rafe is omitted over pe.
₈₁⁰⁶ qałñyň, misspelled.
₈₁⁰⁷ CKar. qaranğılgäq ‘тъма, темнота, мрак; ciemność, mrok | darkness, gloom’ (KRPS 363).
₈₁⁰⁸ This phrase is unclear, the meaning is established on the basis of the Heb. original ‘Ash màlas maðhul têvol şer (86b) ‘As if a terrifying angel had dipped his pen in a deep darkness’.
₈₁⁰⁹ CKar. biliş ‘1. знание; znajomość; 2. знакомый; 1. wiedza; znajomość; 2. znajomy | 1. knowledge, acquaintance; 2. acquaintance’ (KRPS 118).
₈₁¹ Rafe is omitted over pe.
₈₁¹¹ These sentences were mistakenly written twice by the copyist.
Now hell will strike him. It will throw him from the wings to the remains of a broken heart. Where will I hide? Where will I shelter myself from their wrath? If I descend underground to save myself, woe, they will chase me there, too. They will fight there too, they will find me. Or the sun will descend from the skies where it resides and walk on dark streets to put me on fire. I am still not dead, I am still standing on the ground. But all signs on my face show my heavy pain. As if a wicked angel dipped his pen in darkness and painted it on my face. Even hell trembles when it looks at them. He brandishes his sword, his soldier comes. I will not die from your hands, o the uncircumcised, do not be glad. He lifts his eyes to the sky.

Make my eyes blind, make my ears deaf. Turn my heart into stone. Death, please! Come, become acquainted with such a dishonest person like me. Come and embrace me, death! Embrace me with your wrists and cut off this breath in my nose with your own breath. He says to his soldier. Come, my servant, strike me now. Strike me with my sword. You haven’t had such a lucky day since you became my servant.

61a

[Be strong, strike me now. Strike me with my sword. You haven’t had such a lucky day since you became my servant.] Be strong, strike your lord now, my soldier. The king kneels down.
Şaul
Gid ögümden sen iş becermek üçun doğmadın. *Gendi qılıçınıñ üzere düšeýir ve düştüğinde sevleyir*. Haber vər qavmum
Yisra’el evladlarına ne ki gördün. Haber vər ki öldügü
vaqtında daň1112 yigit adam idi. Gendi qılıçınıñ üzerine
düstü. Lakin Peliştimler öldürmediler onu.

Jandar
Bevle Ḣaber vərcecek isem bana dirlik ne lazım. *Qursağına qılıçını sançayur da öleyir*. Doeg geleyür ve onu quturmuş1113
gibi görüneyür. Lakin daňa ziyede basayur qılıçını ağzına.

Avner, Qiş, Ner
Peliştimler qaçtılar quv(ul)dilar. Padişah nerede? Görür
Ṣaul’nüñ gövdesi. Allah Allah ta’çib <éderek>1114
duruyurlar. David Avişay ve Aḥimeleẖ askeri geleyirler.

David gendi adamlarına
Çebük bu tarafdan Peliştimlernin ardından quvının. Onlardan
hiç birqusur buraqmayın.

Avner David’ge
Lakin efendimiz, padişah Ṣaul’nun lešini gostüreyir, daha
ölmedi.

Ṣaul

61b
*büşmi qaldırayur*

Gel oğlum David. Gel bu gözlerimiñ qapularını sen qapa. ‘Af
eyle endi David, benim sana gunamuş çoktır. Vaḥ David,

1112 Rafe is omitted over kaf.
1113 ‘เศноваться, беситься, свирепствовать; szaleć, wściekać się, rozjuszać się | to rage, to get mad, to infuriate’ (KRPS 376).
1114 ‘ydč’k, misspelled.
Saul
Go away, you are not able to do this. *He falls on his own sword and as he falls down he says*. Tell my tribe, sons of Israel, what you saw. Tell them that even in the moment of his death he was brave. He fell on his own sword. But the Philistines didn’t kill him.

Soldier
If I am to tell them about this, there is no meaning to my life. *He strikes a sword into his stomach and dies*. Doeg comes and sees him half-mad. But he presses the sword even more into his mouth.

Abner, Kish, Ner
The Philistines ran away, they were chased away. Where is the king? *He sees the king’s body*. Allah, Allah They stand in astonishment. David and his soldiers Abishai and Ahimelech come.

David to his men
Quickly, chase after the Philistines, this way. Leave no one alive.

Abner to David
But our lord, *he indicates the body of Saul*, has not died yet.

Saul

*Saul raises his head*
Come, my son David. Come and close the gates of my eyes. Forgive me, David, I have sinned against you very much. Woe, David,
qızım Laiş’niñ oğlu Palti’ge verilmiştir. Al onu, ölmesin çoq askerinden. 1116 Vaň, ne dir bu? Müzevir Doeg?

David

David
Padişahım, padişahım. Keşke senin yerine ben olaydım. Qalbimi bilirdim ki sen her gunaḫdan paksın.

Şaul

David duşeyir üzerine
Vaň padişah.

Qiş
Oğlum, oğlum.
David duşeyir ve işaret édeyür Avner ilen Ner’ge ki Qiş’ni götürsinler ki onlar da barabarna gideyürler.

Qiş gittiği vaqt
Oğlum, Şaul, Şaul, oğlum, oğlum.

David
Şaul ve Yonatan öldüler. [a] Ve süküt.
Ey Yisra‘el’niñ devleti qal’alarını düştüler. Quvatlı kişiler

1115 Heb. name פַלְטִי בֶן לַיִשׁ ‘Palti son of Laish’.
1116 A mistake of the translator, should be eserinden. The meaning is established on the basis of the Heb. original צרותיה (88b) ‘her troubles’.
1117 m’dny, misspelled. In the Heb. original מבו ערש (88b) ‘source of evil’.
1118 This sentence was mistakenly written twice.
1119 CKar. qala ‘крепость; twierdza | fortress’ (KRPS 359) ← Ar. qal’a ‘fortress, castle’. Stand. Tur. kale ‘1. fortress, fort; citadel’ etc. (TIRS 469).
my daughter has been given to Palti son of Laish. Take her, she shouldn’t die because of grief. Woe, what is that? Swindler Doeg?

David
Doeg? An enemy, a foe, the reason of (all) injustice. *He strikes Doeg. He falls there dead. Saul wants to get up, he hasn’t got the strength.*

David
My king, my king. I wish I was in your place. I know that you are free of any sin.

Saul
Oh I will die now. David, Jonathan, woe, David. *He dies.*
[Oh I will die now. David, Jonathan, woe, David. *He dies.*]

David *falls on him*
Woe, king.

Kish
My son, my son.
*David falls down and points at Abner and Ner so they would take Kish and they go away together.*

Kish *as he goes away*
My son, Saul, Saul, my son, my son.

David
Saul and Jonathan have died. *Silence.*
Oh power of Israel, your fortresses collapsed. Powerful men
Allah’larına ateşe teşək(k)ür ederler, oň çığırlar ey Yisra’el seniň qırılmanıñ uçun. Ey Gilboa’nın dağları siziň üzerine de çiq' yağımur olmasın. Öksek tarla[r]-
nın üzerine güneş parlamasın zira onda paslandı

62a

1120 CKar. çiq ‘poca, iney; rosa, szron | dew, frost‘ (KRPS 636).
1121 CKar. yengi ‘1. легкий; простой; 2. недостойный, незнатный; 1. lekki, prosty; 2. niegodny, nieszlachetny | 1. light, straight; 2. unworthy, ignoble‘ (KRPS 272).
1122 This word is mistakenly spelled with ayn.
1123 The copyist corrected himself but he did not crossed out his mistake.
1124 This word is mistakenly spelled with ‘ayn.
1125 Unclear. The denotation of this word is ‘weird, strange’ whereas in the Heb. original there appear נפלא (89b) ‘wonderful, excellent’.
1126 ‘ydw. Probably a spelling mistake, this form does not exist, should be idi ‘was’.
1127 ‘yulat. Probably a spelling mistake, this form does not exist, should be idi ‘was’.
1128 CKar. yula- ‘plakать, стонать; płakać, stękać, jęczeć | to cry, to groan, to moan‘ (KRPS 264).
died, your warriors died. Do not let Ashkelon or Gath hear about it. Do not let them know. The Philistine girls are happy. They render thanks to fire, to their god, they are singing, o Israel, because you were defeated. Mountains of Gilboa, do not let dew or rain fall on you! Do not let sun shine on your high meadows because here the shields

62a

of great people and of your warriors rust! The sword of Saul didn’t swing in vain, it killed the enemies. Once the bow of Jonathan had been pulled it wasn’t released again. Woe, they lie here dead in the dark night. Saul and Jonathan say goodbye to your loved ones, in your lives you didn’t know fear. Now they are dead but they are together, they are not separated. They were lighter than eagles to save their tribes from the enemy. They were stronger than a lion to destroy a great army. Now their weapons are gone, woe, their shields are gone. Woe, my friend, Jonathan, Jonathan, I am so sad because of you. Your love was more wonderful than the love of two wives of the same man. People who talk of your loyalty say only good things. Oh, girls of Israel, start to sob and wail. Shed many tears for Saul and his son. Because their strength made your kingdom just. My brother Jonathan, indeed you were true since your youth. The loyalty showed you the (right) way. The most honorable of children, to whom may I compare your loyalty? You were born
doğdun da ise, sen adam idin. Padişahlar ve begler
arasına eyi ad qazandıñ. Daḫ 1128 raḥbet ve paye canını
<istemedi> 1129 ise. Qiyas olur mu benim bu sığıtım?

62b

Barabar olur mu seniñ büyükligine? Cümle 1130 mataḥdan ziyede senin işlerin yaqışıklı oldular. _ _ _
Ne mertebe olur cevaḥere 1131 eger etrafdan qurşun
ilen işlense? Orada öksəkde duran _ _ _
bu dünyanyın maqamlarını ikrah
èdersin. Orada sabaḥ _ _ _
yıldızlarının _ arasına sen
sevinirsin. Yas üçun _
gülersin. Orada qadar
Allah häzurun[a]da
canın ömür dêk
qayyam 1132 _
qalır.

Tam. Tam.
Şemuel Kohen R. oğlu

Tam. Tam. Tam. Tam.

'Ani katavtı. Şemu’el ha-maskil ha-baḥur 1133 Kohen R. oğlu
[1876] 1134 senesinde yazğamdır bu tiyatırı. 1135

Şana 1136 1876 yom d’ 1137 noyabr 1138 24 kabul ettim.

1128 A spelling mistake, should be daha ‘more’. Rafe is omitted over kaf.
1129 yok’t’mdy, misspelled.
1130 The copyist used horizontal lines and vaw to give the colophone a triangular shape. He also used a pencil to
draw a triangle in which he wrote the text of the colophone.
1131 CKar. cevaḥer ‘драгоценный камень; drogocenny kamień | precious stone’ (KRPS 174).
1132 CKar. qayyam ‘постоянный; staly, trwały | continuous, permanent’ (KRPS 358).
1133 Heb. ḫabuhr ha-mashkil ‘intelligent, educated young man’.
1134 The date was written later in pencil.
1135 tyy’lyrny. A loan from Rus. meamp ‘theatre’.
1136 Heb. ḫoṣṣ ‘year’. It could also be read as Ar. sene ‘year’.
1137 Heb. ḫ fís ‘fourth day, i.e. Wednesday’.
1138 nwy’bry. A loan from Rus. ноябрь ‘November’.

360
among dignitaries but you remained an (ordinary) man. You earned a good name among kings and gentlemen. You didn’t want more honor and rank. May my wail be compared to it?

62b

May it be equal to your greatness? Your deeds were more beautiful than all goods. 

What grade gets a gem if it is surrounded with lead? You stand there above and you loathe the melodies of this world. There among morning stars you are happy. You laugh at mourning. There in the presence of the mighty God your soul _

for ever _ remains.

The end. The end.

Samuel, son of rabbi Kohen

The end. The end. The end. The end.

I wrote (this). Samuel, a young educated man, son of rabbi Kohen. I wrote this theatre play in the year 1876.

I received (this) in the year 1876, Wednesday, 24 November.


Rękopis zawiera turkijskie tłumaczenie dramatu Melukhat Sha’ul ‘Królestwo Saula’, które znajduje się na stronach 1a-62a. Oryginalny dramat został napisany w biblijnym języku hebrajskim przez Józefa Ha-Efrati Tropplowicza w 1793. Dzieło jest uważane za pierwszy oryginalny dramat historyczny w języku hebrajskim, było ono zainspirowane m. in. dziełami Szekspira i Goethego. Tłumaczenie zostało najprawdopodobniej dokonane przez Abrahama Łuckiego w pierwszej połowie dziewiętnastego wieku. Stwierdzenie to opieram na informacji podanej przez Shapirę (2003a: 698) w artykule poświęconym karaimskiej literaturze, ponieważ autor tłumaczenia nie jest wspomniany w rękopisie.

Na koniec chciałabym wspomnieć o trzech pracach poświęconych karaimskim rękopisom, które ukazały się w ostatnich latach, a mianowicie opracowanej przez Aqtay (2009) medżumie Qılcı oraz dwóma pracom wydanym przez Çulhę w 2010 roku, to znaczy medżumie Qatıqa oraz transkrypcji na alfabet łaciński VII części monumentalnej pracy Radloff (1896). Prace te umożliwiły mi pełniejszą i pogłębioną analizę językoznawczą.
medżumy Samuela Kohena znacznie poszerzając dostępny materiał porównawczy. Jednocześnie pragnę podziękować obu paniom za udzielone mi rady i wsparcie w czasie pisania powyższej rozprawy. Moje podziękowania kieruję także do profesora Henryka Jankowskiego za krytyczne i inspirujące uwagi, do pani Agnieszki Olek za pomoc przy znalezieniu oryginału dramatu w języku hebrajskim oraz do pana Leszka Kwiatkowskiego za wszechstronną pomoc w odczycie niezrozumiałych fraz i zdań hebrajskich.