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CRIMEAN KARAIM VERSION OF *MELUKHAT SHA'UL*.

CRITICAL EDITION AND LINGUISTIC ANALYSIS

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PREFACE

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.¹ 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).² 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,³ 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 sectarians 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 century⁷ Karaims inhabited a land occupied mainly by the Turkic peoples, i.e. the Crimea, and adopted local varieties of Turkic.⁸ Therefore, the most significant factor that enabled them to preserve their identity and distinguished them from the Muslim majority, Rabbanite 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).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 record¹⁰ 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.¹¹

⁷ It is probable that the migration to the Crimea started earlier, see section 2.2 “History”.

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).

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.

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.

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 preliterate 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.¹² 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.¹³

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.¹⁴ The Karaites sought new sources of income and the economy in the Crimea after the Mongol invasion was developing fast.¹⁵ They settled in Sol̄yat (Eski Qırım, Staryi Krym), Caffa (Kefe, Feodosia), Chufut Qale (Qale, Qırqyer) and Mangup. Sol̄yat 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)¹⁶ and Armenians, thus it was called “Jewish Castle”. As the status of Sol̄yat 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, Kőzlev, 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, Troχ), to safeguard the Lithuanian Duke Vytautas (Vitold).¹⁷ 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.¹⁸ 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.¹⁹ In the nineteenth century the community in Gözleve increased in number. According to Simḥah Isaac Lutski, there were 105 households in the eighteenth century (Akhiezer 2003: 733), whereas in 1897 the Russian census counted 1505 Karaims in Gözleve. Although, as argued by Aqṭay (2009: 13-14), the number was probably overestimated, the comparison with other Karaim cities mentioned in the census (Feodosia - 1233 people, Bahçesaray - 395 people) shows that the biggest Karaim population in the Crimea at the time resided in Gözleve.²⁰ 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.²¹ 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 Naḥamu, who proved to be a less powerful leader than his predecessor (Miller 1993: 17-21, 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.²² 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.²³ 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.²⁴

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)²⁵. The historical minority in Lutsk does not exist any longer, two elderly women²⁶ 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 *aḥenu* '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.

²⁵ See Schur (1992: 148-150), Harviainen (2003b: 827-838), Jankowski (2004a: 84), Adamczuk (2003: 37).

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: lix-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 *ja* in the denotation of 'bow' and *jaja* in the denotation of 'rainbow' (Kowalski 1929: 197).

repeatedly in the *mejuma* of Samuel Kohen (38b: *yaalarımı hadırlarım*, 49a: *yaa çekmesinler*, 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. *uyuhu* ‘a dream’ (in MSK 37b, 56a, 59a, in CC *uyuxu* ~ *uyuxi* ‘Schlaf’, Grønbech 1942: 264)³⁰, *yumşaq* ‘soft’ (in MSK 18a, in CC *yımşaq* ~ *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 *yuhu* ‘sen | dream’ (KRPS 260), this form occurs also in MSK (53b), as well as in MEQ (23/6). Moreover, the variant *uyucu* occurs in Radloff’s texts from Qarasuv Bazar (1896: 163).

³¹ For Ckar. KRPS provides *yımşaq* ‘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, kelğın* versus Ckar. *bol, kel* ‘be, come’, respectively; for jussive (1SG, 2PL): (Bible’s language and WK) *barğaymın, sevineysiz* 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* ~ *eziz* ‘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 Çulha (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 Karaims 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 Karaims 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 *Meqabbeş Niddehei Yisra’el* (Trk. *Meqabbeç*) 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 Karaims 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 Nogay³⁷. 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 Bahçesaray 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 Karaims 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,³⁸ 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).³⁹ 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.⁴⁰ 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’, *dört* ‘four’, *göl* ‘lake’ etc. and word initial *y-* replaced *ğ-*, the latter being typical of CTat., e.g. *yibirmek* ‘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 Adameczuk (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.⁴¹ 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.⁴²

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), Judaeo-Karaim Turkic, Judaeo-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 evidence⁴³ 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.⁴⁴ Also, all publishing activities of the first Karaite printing house set in Chufut Qale in 1730s, such as the printed edition of *Meqabbeş Niddehei Yisra'el* (Trk. *Meqabbeç*⁴⁵) from 1734 edited by Sulimowicz (1972)⁴⁶ 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).⁴⁷

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-Şem Tañrımıznuñdır ol rahimler de ol boşatlıqlar ki tanıdıq añar. Da eşitmedik sözine ha-Şem tañrımıznuñ yürüme töreleri bilen ki berdi aldımızğa qolı 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 *Şuf Devash* (*Çuf Devaş*, *Balmñ solağı*). It was written by Mordecai ben Solomon Kazaz from Chufut 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 *Şuf 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 ta'am* is a short catechism (13 leaves), the third entitled *Meshalim u-ma'asiyot* consist of various didactic stories of non-Jewish origin (34 leaves⁴⁸). Moreover, some copies of this work comprise the story of Hannah and her seven sons.⁴⁹ 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 Chufut Qale (1755-1826) entitled *Pinnat Yikrat*. It was printed in Gözleve in 1840 (Poznanski 1913: 44, Walfish 2003: 938)⁵⁰. 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.⁵¹ 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 Ṭatar*, 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 preserved 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 yaḥud tefillası*, 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 Lutski⁵², 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 *Şuf 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".

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 Niddeḥei 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 *Фукаренынь тюркюсы* (*Fuqarenii türküsü*) and *Зенгиньнь тюркюсы* (*Zenginiñ türküsü*) (Poznanski 1913: 47). At the same time A. Levi's *Ахыръ Зэманъ* (*Ahır Zeman*) was published in Petersburg (Zajączkowski 1926: 12).⁵⁷ 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.⁵⁸ A year earlier R. S. Kefeli collected 500 Crimean Karaim proverbs⁵⁹ 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.⁶⁰ 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 heretofore published *mejumas*. It is also known from Turkish, Azerbaijani, Uzbek, Turkmen and Krymchak literature.⁶¹ *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, Zajączkowski (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 Zajączkowski's article. This and other mistakes made by Zajączkowski 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 oğlanniñ 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 Bahçesaray (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 Volksliteratur 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 Bahçesaray, 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 *derhuni*.

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).

⁶⁹ For the tale of *Aşıq Qarip*, see Aqtay (2009: 416-494) and Çulha (2010b: 66-124), for *Tenbel oğlanniñ meselesi* see Aqtay (2009: 371-381) and Çulha (2010b: 152-160).

mejumas.⁷⁰ 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 *Aşiq 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.⁷¹ The first line of a colophon on folio 62b reads '*Ani katavti. Şemu'el ha-maskil ha-bahur Kohen R. oğlu*. 'I wrote (this). Samuel, a young educated man, son of rabbi Kohen'. In the second one we read *senesinde yazğamdır bu tiyatirni* '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 étim* '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: *Beraha Aqam Poyraz geçindiginde çıqa 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.⁷² 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.⁷³

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, ı). 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 *şere* (rarely *segol*) in the first syllable in order to indicate that it should be read as *e*, e.g. יֵרֵא *yere* (2b) ‘to a place’, גִּזְזָא *ceza* (5a) ‘penalty’, אֵבְגָא *evge* (9b) ‘to a house’, אֵרִים *erim* (14b) ‘my husband’, סֵרִי *seri* (28a) ‘head of’. Analogically, he places *pataḥ* or *kamaş* in the first syllable to indicate that it should be read as *a*, e.g. שִׁשִּׁירְמִישׁ *şaşırımış* (1b) ‘puzzled’, סָאכִין *sakin (ol-)* (6a) ‘to dwell’,⁷⁴ אַנְדָא *anda* (6b) ‘in a moment’, אַמִּין *amin* (17a) ‘amen’. There are a few examples of using *pataḥ* to indicate the front vowel *e* in the first syllable, e.g. דֵפֵע *def* ‘(ét-) (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 *şere* to indicate *e* in non-first syllables, e.g. נַאֲלִיט *nalet* (*ét-*) (3a) ‘to curse’ and טַזְאֵלֵדִינְךָ *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 *á* 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 *ä* (as opposed to *á* suggested by Sulimowicz).

Here, in non-first syllables, not only *pataḥ* but also *kamaş* is used to indicate that the vowel should be read as either as *a*, e.g. שַׁמְאָרְלֵן *şamarlan* (*ur-*) (8a) ‘to slap in the face’, אָקָאָר *aqar* (28a) ‘flowing’ or *ä*, e.g. טֶשֶׁקְכֹּר *teşekkür*⁷⁵ (7b) ‘thanks’, where *e* is spelled with *segol* in the first syllable and *ä* with *kamaş* in the second syllable; בֵּילְקֵרִי *bilekleri* (10b) ‘his wrists’, where *ä* is spelled with *pataḥ* in the second syllable; אוֹטָא בֵּרִי *öte beri* (21b) ‘various things’, where *ä* is spelled with *kamaş* in the second syllable of *öte* and *e* with *şere* in the first syllable of *beri*.⁷⁶

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 vocalized⁷⁷, mainly Arabic, Persian and Hebrew loanwords, e.g. אֲמֵלֵק *Ameleq* (1a) ‘Amalek’, אַקִּיבֵתִינִי *aqıbetiñi* (3a) ‘its endACC’, גֹּלְיָת *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 טִרֵמְפֵטָא *tirempeta* (24b) ‘trumpet’.

⁷⁵ We did not indicate the vowel *ä* 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 *ä* from *e* in the rest of the text. Thus, we used the vowel *e* to indicate both *ä* 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)⁷⁸ 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 century⁷⁹ 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)⁸⁰ 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'jašević this was why he remained independent in his opinions and actions of the ignorant and influential members of Crimean Karaim community.⁸¹ When Abraham Lutski returned from Istanbul⁸² 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 *hazzan'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'jašević 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 *hazzan*, 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.⁸³ The first one, *Shivḥei todah* (published in 1833) is a collection of prayers and hymns. It was written together with his father, Abraham Firkovich and Mordecai Kazaz⁸⁴. The second one, *Iggeret zug ve-nifrad* (published in 1837) was devoted to the biblical law *halakhah*.⁸⁵ 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. Zajaczkowski (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-'Asaf* (edited by Joseph ben Obadiah Algamil, published in Ashdod by Mekhon Tif'eret 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).⁸⁶

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).

Şaul biñleri urdu, lakin David tümenlerini. Utanıñ yüzlerim çebük gizleniñ. Ne ħor olduñ Qış'niñ oğlu. Ne rezildir şöħretiñ. Naletlidir dürlü yurlayan qarılar. Hey ceħennem aşahadan ceħennem. Ne uçun açmadiñ boğurdağınni yutmaq uçun beni qargışlı naletli yırları ilen barabar? Bu mukruħ padişah dayiresine geldiği günden o günden ki daha bir 'ay geçmedi. Zam ettim derdimi hafifletmeye, lakin 'aksine oldu. Anamıñ rahimünden çıqtığım günden beri ileriden olan ħilletlerim cümleleri mevcut oldular. Cümleleri yıldırım gibi geçerler, bende sakin olurlar. Bu mukruħ bir gün ya eki gün daha durursa, padişah da olacaq topraqda, ħükünder de olacaq.

'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. *Türki 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. *Aşığı Qarip türkü* ‘The song of Aşığı Qarip’ (65b),
7. *Sıçannın türkisi* ‘The song of a mouse’ (101a-101b),
8. *Benjamin Turşu’nun türkisi* ‘The song of Benjamin Turşu’ (102a-102b),
9. *Beraha Aqam Poyraz geçindiginde çıqa türkü* ‘Song written when my uncle Beraha Poyraz passed away’ (103a-103b),
10. *Bu da bir türküdir* [*Yemek içmek bir hoştur*] ‘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 *Aşığı Qarip* which we can find in Radloff’s, Qılcı’s and Qatıq’s *mejum*as. 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 hoştur* appears in all other three *mejum*as which were published by now, namely in Radloff, Qılcı and Qatıq. 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 Qatıq) 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 *mejum*as were written (e.g. *hoştur* in Radloff, *hoştır* in Qılcı, *hoşdır* in Qatıq and *hoştır* in Kohen). The number of stanzas is different in each version. The shortest one is present in Qatıq’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.⁸⁷ 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.

Radloff

Yeyüp içmek bir hoştur
Yigidiñ boynuna borcdır
Can dedigiñ uçan quştur
Quş qafesten uçar bir gün

Qılcı

Yemek içmek o bir hoştır
Yigitin boynına borcdır
Can dedigiñ uçan quşdır
Quş qafesten uçar bir gün

Qatıq

Yemek içmek bir hoşdır
Yigitiñ boynına borctır
Can dedigin uçan quştır
Quş qafesinde uçar bir gün

Kohen

Yemek içmek bir hoştır
Yigitiñ boynına borçtır
Can dedigin uçan quştır
Quş qafesten uçar bir gün

3.2.4 COMPARISON OF THE TEXT UNITS IN KOHEN'S *MEJUMA* WITH THOSE THAT OCCUR IN RADLOFF, QILCI AND QATIQ *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 Aqtaş (2009: 55-61), whereas for comparison of Qatıq against Radloff see Çulha (2010b: 13-19).

Radloff	Qılcı	Qatıq	Kohen
-	1878 senesi İstanbul'da cenk uçun çıqqan türkü [qalqıñ hey ehl-i vetan] 168	-	[Qalqın ey ehl-i vatan] 63a, 104b

⁸⁷ 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.

Türkü [Gider iseñ eş olayım] 353-354	-	-	Türkü [Gider iseñ eş olayım] 63b
-	-	Türkü [Ben seni sevmişim candan] 124	Türkü [Ben seni sevmişim candan] 64b
-	-	Samuel Şişman'niñ türküsü [... sıra sıra Konstantin'niñ selvisi ...] 100	Türkü [Sıra sıra Konstantinler selvisi] 65a
Aşiq Qarib ilen Şah Sine'niñ türküsü ve masalı [Bir vaqt Tevriiz degen şeerde] 1-38	Aşiq Qarip'niñ meselesi ve türküsü [... bir soqta Âşiq Qarib'iñ yanına ...] 506-626	Aşiq Qarip'niñ meselesi ve türküsü [Bir zamanda Tevrüz degen şehirde] 25-97	Aşiq Qarip türküsü [Bir zaman ile Tevriiz degen şehirde] 65b
Sıçan Türküsü [... sıçan delikten baqar ...] 323-325	-	-	Sıçanniñ türküsü [Sıçan delikten baqar] 101a-101b
Türkü [yeyüp içmek bir hoştur] 290	Türkü [yemek içmek o bir hoştur] 57-58	Türkü [yemek içmek bir hoşdur] 11	Bu da bir türküdir [Yemek içmek bir hoştur] 104a

3.3 COMPARISON OF THE TRANSLATION WITH THE ORIGINAL PLAY

3.3.1 MELUKHAT SHA'UL BY JOSEPH HA-EFRATI TROPLOWITZ

The original drama *Melukhat Sha'ul* 'Saul's Kingdom' was written by Joseph Ha-Efrati Troppowitz (1770-1804). He lived in Prussian Silesia, in the town of Troppowitz.⁸⁸ 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 and 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 1829.⁸⁹

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 panegyrics⁹¹ 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 ומבא 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 'b' as 1b, 2b etc. The Vienna edition from 1829 ends on the page 96b (that is on the page following the page צו). At the end of the play there appears a Hebrew formula תם 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 (:).⁹² 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.⁹³ It may be of either Arabic (*tamām* ‘finished’) or Hebrew origin (תם ‘the end’).⁹⁴

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).⁹⁵ 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 *Qatıq’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 *Qatıq’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

	The original text	The text in translation
1.	<p style="text-align: center;">עוד חַמְתִּי כַלְבַּת אֵשׁ בְּלִבִּי בּוֹעֶרֶת!</p> <p>still anger-my like-flame fire in-heart-my</p> <p style="text-align: center;">burns</p>	<p style="text-align: center;"><i>Dağa qaharım yüregimde alevli ateş gibi yanayır.</i></p> <p style="text-align: center;">still anger-my heart-my-in flaming fire like burns</p>
2.	<p style="text-align: center;">גַּם אַחֲרַי הַכּוֹתִיו לֹא מָצָאתִי מְרֻגֵעַ</p> <p>also after smite-I-him not found-I peace</p>	<p style="text-align: center;"><i>Bu 'Ameleq qavmunı qırduğımdan sonra, dahı rahatlıq bulamayırım.</i></p> <p style="text-align: center;">this Amalek tribe overcoming-my after even peace find-can-not-I</p>
3.	<p style="text-align: center;">מִשְׁטִין לְבָנַי עָמִי בְּעֵלוֹתָם מִמִּצְרַיִם</p> <p>opposing to-children-of people-my in-coming-up-they from-Egypt</p>	<p style="text-align: center;"><i>Milletim Mısır'dan çıktıkları vaqt onlara hasımlık göstürücünü.</i></p> <p style="text-align: center;">people-my Egypt-from leaving-their when them-to hostility showed-who</p>
4.	<p style="text-align: center;">הַיּוֹם הַזֶּה בְּחֶרֶב נֹקְמַת הִפְלִיתִיהוּ</p> <p>day this with-sword-of revenging defeated-I-him</p>	<p style="text-align: center;"><i>Bugün intiqam alıcı qılıçlan onu düşürdim.</i></p> <p style="text-align: center;">today revenge taking sword-with him defeated-I</p>
5.	<p style="text-align: center;">אֲבָד זְכָרוֹ לְנֶצַח אֵל מַאֲז הַזְּכִיחַ</p> <p>erasing memory-his forever God since-then has-decided</p>	<p style="text-align: center;"><i>Zikrini ömüre dek qayıp edmeye nice ki ileride Allah emir buyurdu.</i></p> <p style="text-align: center;">memory-his forever lose-to as in-advance God commanded</p>
6.	<p style="text-align: center;">נִקְמַתִּי נִקְמַת מְרוֹם וּדְבָרָיו מְלֹאתִי</p> <p>revenged-I revenge-of hights and-words-his fulfilled-I</p>	<p style="text-align: center;"><i>Allah'ın intiqamını aldım ve cevablarını tekmil ettim.</i></p> <p style="text-align: center;">God's revenge took-I and words-his fulfilled-I</p>

II. THE BEGINNING OF THE FOURTH ACT

	The original text	The text in translation
1.	<p style="text-align: center;">שְׂאוּל הַמֶּלֶךְ, דָּוִד מִיְמִינוּ קִישׁ מִשְׂמָאלוֹ יוֹנָתָן אֶצֶל דָּוִד</p> <p>Saul the-king David to-right-his Kish to-left-his Jonathan by David</p>	<p style="text-align: center;"><i>Şaul ha-meleh, soñ yanından David, on yanından Qiş, Yonatan David'niñ yanına.</i></p> <p style="text-align: center;">Saul the-king left his-to David right his-to Kish Jonathan David side-his-by</p>
2.	<p style="text-align: center;">נֵר אַבְנֵר וְשָׂרֵי הַצְּבָאוֹת</p> <p>Ner Avner and-other captains-of-the-</p>	<p style="text-align: center;"><i>Ner, Avner ve sayır sereskerler,</i></p> <p style="text-align: center;">Ner Avner and other commanders</p>

- armies
3. ואנשי המלחמה הולכים על סדר תוך *cenk adamları gideyürler sıra ilen.*
and-men-of the-war walk in order war men-of walk order in
4. רחוב המלך חצוצרות וקול שופר *Padişah dayiresiniñ içerisine tirempetalar*
street-of the-king trumpets and-sound-of *tiruba.*
shofar king chambers-his inside-of trumpets trumpet
5. ומשני עברי הרחוב תעמודנה נשים המשחקות *Havlunıñ eki taraflarında da oynayan qarılar*
and-from-both sides-of the-street stand-will *duruyur.*
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. | יותר מכל מהלל יפיו מעללידי
more than-all praising beautiful-are deeds-
your | <i>Cümle matahtdan ziyede senin işlerin yaqışıklı oldular.</i>
all goods more-than your deeds-your beautiful became |
| 2. | היש יתרון לספיר כי ישבץ בעופרת
is-there profit to-sapphire when set-will-be
in-lead | <i>Ne mertebe olur cevahere eger etraftan qurşun ilen işlense.</i>
what grade gets gem if surroundings lead with engraved-is-if |
| 3. | שם במרום קנדה תמאס שירי תבל
there in-highs nest-your fed-up-will-be
songs-of world | <i>Orada öksekte duran bu dünyanın maqamlarını ikrah edersin.</i>
there above standing this world's melodies loathe-you |
| 4. | שם בין כוכבי בקר תרון תשחק אל אכל
there among stars-of morning sing-will-
you enjoy-will-you to mourning | <i>Orada sabah yıldızlarının arasına sen sevinirsin. Yas uçun gülersin.</i>
there morning stars among you happy-are mourning to laugh-you |
| 5. | שם במהנה שדי נפשה נצח נשארת
there in-the-vision-of the-Almighty soul-
your forever remains | <i>Orada qadir Allah huzurunda canın ömüre dek qayyam qalır.</i>
there mighty God presence-his-in soul-your forever eternal remains |

IV. THE WITCHES' SONG

The original text		The text in the <i>mejuma</i>	
I		I	
המכשפות	בָּאָה הַעֵת בָּא תְּצִי הַלַּיִל בָּאָה הַעֵת הַמְשֻׁמָּחֶת נִפְשֵׁנוּ עוֹרוּ קוֹסְמוֹת! עוֹרוּ נְשֵׁי הַיָּל רְנוּ בַלַּיְלָה הִיא תְּדוֹת לְבָנוּ הַלַּיְלָה, הַלַּיְלָה, תְּדוֹת לְבָנוּ	Cadular	Vaqt geldi, yarı gece vaqıtı oldu. Canımızı sevindiren vaqt geldi. Haydi qosemciler, haydi mitupan qarılar. Çığırıñ gece ile, odır qalbımızoñ ferraħlıđı. Cümleler Gece, anca gece. Oldır qalbımızoñ ferraħlıđı.
II		II	
המכשפות	בְּתוֹלָה בְּמַחּוֹל בְּחוּרִים יַחַד אָךְ בַּיּוֹם בַּיּוֹם תָּרְנוּ וּבְכוֹא הַלַּיִל מְלֹא תָם פֶּחַד תְּדַר בְּתֶדֶר אֶז תְּלִינוּ הַלַּיְלָה, הַלַּיְלָה, תְּדוֹת לְבָנוּ	Cadular	Qızlar kemanğa yigitler kezalik. Sizler gündüz sevinir oynarsız. Gece geldükte qorquya düşersiz. Oda içinde odaya girip yatarsız. Cümleleri Gece, anca gece. Oldır qalbımızoñ ferraħlıđı.
III		III	
המכשפות	גַּם הַגְּבוּרִים גְּבוּרֵי הַיָּל יַעֲצָבוּ עֲצָב יַעַת גִּילְנוּ הֵם יְנוֹסוּ מִתְּשֻׁכַת לַיִל אֶמְנָה אֶז שְׁמַח לְבָנוּ הַלַּיְלָה, הַלַּיְלָה, תְּדוֹת לְבָנוּ	Cadular	Askerniñ bađatırları dađı. Bizim sevindigimiz vaqt onlar beħzun olurlar. Onlar gece qaranlıđından qaçarlar. Anca bizim qalbımız sevinir. Cümleleri Gece, anca gece. Oldır qalbımızoñ ferraħlıđı.
IV		IV	
ב"א	אַרְכִי, בְּרַסִי, הַחֲלַצְנָה	Baş Cadu	Arqi, Barsi ⁹⁶ ĥadır olun.
אר' בר'	צוּי, צוּי! כִּי הִנְנוּ	Arqi, Barsi	Emir eyle üşte biz buradayız.
ב"א	אַתָּן אַחֲיוֹת, הַקְּבָצְנָה	Baş cadu	Siz qızqardaşlar devşirilin.
המכשפות	תְּפָצִי לְבָדָה גַּם תְּפָצְנוּ	Cadular	Seniñ qalbıñnoñ muradlarıdır bizim de muradımız.
כלן בלכתן	הַלַּיְלָה, הַלַּיְלָה, תְּדוֹת לְבָנוּ	Cümleleri	Gece, anca gece. Oldır qalbımızoñ ferraħlıđı.

⁹⁶ These Heb. names are unclear. In Heb. original, ארכי, ברסי. In *dramatis personæ* 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
 came the-time who-rejoice soul-our
 get-up witches get-up women-of courage
 sing at-the-night she-is joy-of heart-our
 the-night the-night joy-of heart-our

witches

everyone

II

virgin in-the-dance boys together
 but by-the-day by-the-day sing-you
 and-when-comes the-night filled-you with-fear
 room in-the-room then sleep-you
 the-night the-night joy-of heart-our

witches

everyone

III

also the-heroes heroes-of courage
 sad-will-be-they sadness when happy-were-we
 they flee-will from-darkness-of night
 indeed then happy-is heart-our
 the-night the-night joy-of heart-our

witches

everyone

IV

Archi Barsi get-ready
 command command for here-are-we
 you sisters gather
 wish-of heart-your also wish-our
 the-night the-night joy-of heart-our

head witch
 Archi-Barsi
 head witch
 witches
 everyone

Translation of the text in the *mejuma*

I

time came half night's time came
 souls-ours-for joyful time came
 come-on witches come-on brave women
 sing night-with it-is heart-our happiness-of
 night only night it-is heart-our happiness-of

II

girls violin-to boys likewise
 you by-day happy-are dance-you
 night comes-when fear-to fall-you
 room in room-into enter sleep-you
 night only night it-is heart-our happiness-of

III

soldiers heroes even
 we happy-are when they sad are
 they night's darkness-from run-away-they
 but our heart-our glad-is
 night only night it-is heart-our happiness-of

IV

Archi Barsi ready get
 orders give here we here-are-we
 you sisters gather
 your heart's wishes-are our too wishes-our
 night only night it-is heart-our happiness-of

3.3.5 COMMENTS

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 translations⁹⁷ 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 bašta yarattı tañrı şol kökni da şol 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): *başlyyynda ĵaratylmaçnyn ĵaratty teñri ol köklarni da ol ĵerni* ‘in-the-beginning-of-creation-created-God-these-heavens-and-this-earth’. Both examples correspond exactly to the original Hebrew sentence: *בְּרֵאשִׁית בָּרָא אֱלֹהִים אֶת הַשָּׁמַיִם וְאֶת הָאָרֶץ* ‘in-the-beginning-created-God-these-heavens-and-this-earth’. The Karaim vocabulary as well as the word order is a carbon copy of the original.⁹⁸

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

⁹⁷ As in the examples above, we provide word-for-word translation for the purpose of comparison.

⁹⁸ It is noteworthy that Zajęzkowski (1931-1932: 188-192) compared four translations into the Troki dialect of Karaim of *The Book of Jeremiah*. Even though all versions displayed a certain affinity, the scholar observed a great freedom of translation and interpretation. Moreover, he provided a sample of sentences which had a contradictory meaning in different versions of the translation, see (Zajęzkowski 1931-1932: 191).

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: אַתְּרִי הַכּוֹתִיו 'after smiting him' is paraphrased as *Bu 'Ameleq qavmunı qırđıđımdan 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: מְרוֹם 'heaven, sky' is paraphrased using a related word *Allah* 'God'.

II. The beginning of the fourth act

c) II.1: דוד מימינו קיש משמאלו 'David to-right-his Kish to-left-his' versus *soñ yanından David, on yanından 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: רְחוּב 'street, road' is paraphrased using two unrelated words, i.e. *dayire* 'chamber' and *havlu* 'courtyard'.

e) II.4: שׁוֹפָר '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 'traba; trumpet' for the word *boru* and *burğu* (KRPS 131, 141).

III. The final five lines

f) III.2: The specific name סַפִּיר 'sapphire' is translated by using a more general word *cevaşer* 'gem' due to the lack of the equivalent term in Crimean Karaim.

g) III.3: בְּמְרוֹם קִנְיָה '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: בְּמַחֲוֹל '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: תרנו '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: אמנה אז '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 *kóz* 'human eye' and *enajāt* '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):

Nice ki senin canıñ padişahım bugün benim gözlerimde qıybatlı oldu / evle de qıybatlı ola benim canım Allah'nuñ 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. *kuḍrat* '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):

Emirine ası olmam, zira seniñ qudratınıñdandır hep bunlar 'I will not disobey His orders, because it is all thanks to you'.

In contrast to (2a):

Şaul Yonatan'nuñ elinden dutayır '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 *kötärsäm 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 büyük boldi* ‘our hand was great’ (Jankowski 1997: 47), which is ‘Our hand has triumphed’ in Eng. translation (Deuteronomy 32:27).

4 LANGUAGE

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.¹⁰⁰ As we have mentioned above¹⁰¹, 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’, *kiçik* (p. 4b) ‘wee’.

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

¹⁰¹ See section 2.3 “Language”.

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 $q- \rightarrow \check{g}-$: e.g. *qayıp* (27a) \rightarrow *ğayıp* (3b) ‘lost’, *qıybatlı* (2a) \rightarrow *ğıybatlı* (25b) ‘dear’ (they appear alternately in the text); $-q- \rightarrow -\check{g}-$: e.g. *qaraquş* \rightarrow *qarağuş* (17b) ‘eagle’.

3) $d \sim t$

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

Moreover, initial $b-$ never occurs in words such as *var* (2b) ‘exist’, *var-* (4a) ‘to go’, *vér-* (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).¹⁰²

Other characteristic phonological changes are as follows:

$c \rightarrow \check{c}$: c undergoes a change into \check{c} in an irregular manner, e.g. words ‘warrior’ and ‘quickly’ are written \check{c} or with its voiced counterpart c (*cençi* (26a) \sim *cenki* (14b) and *çebücek* (46b) \sim *çebücek* (6b), respectively). It should be noted that in some cases change $c \rightarrow \check{c}$ is regular, e.g. *gıçırdat-* \rightarrow *ğıçırdat-* (37a) ‘to grind’, *azıcık* \rightarrow *azıçık* (26b) ‘a little bit’.

$-\check{g}- \rightarrow -\check{h}-$: *aşağı* \rightarrow *aşaha* (7b) ‘bottom’, *bağışla-* \rightarrow *başışla-* (7b) ‘to forgive’,

$h- \rightarrow g- \sim \check{g}-$: *hizmet* \rightarrow *gizmet* (30b) ‘service’, *hovarda* \rightarrow *ğovarda* (54a) ‘vagabond’.

$h- \rightarrow q- \rightarrow \check{g}-$: *heybetli* \rightarrow *qeybetli* (2a) \rightarrow *ğaybetli* (15b) ‘majestic’.

All of the aforementioned phonological changes are present in *mejuma* presented by Aqtay (2009: 34-35) except for $q \rightarrow \check{h}$, $h- \rightarrow \emptyset$ and $-p- \rightarrow -b-$, 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: ($a \rightarrow e$), e.g. *hükümdarlık* \rightarrow *hükünderlik* (22a) ‘reign’, *serbaz* \rightarrow *serbezlik* (3a) ‘bravery’, *tedarik et-* \rightarrow *tederik et-* (26b) ‘to prepare’.

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

($e \rightarrow a$)¹⁰³, e.g. *kardeş* \rightarrow *qardaş* (8b) ‘sibling’, *kuvvet* \rightarrow *quvat* (1a) ‘strength’, *sıklet* \rightarrow *sıqlat* (5a) ‘depression’, *beraber* \rightarrow *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 \imath) as well as (\ddot{u} , \ddot{o} , u and $\ddot{ö}$). Therefore, we established the quality of vowels on the basis of the Crimean Karaim dictionaries. Consequently, vowel alternations ($a \rightarrow e$), ($e \rightarrow a$), ($i \rightarrow \imath$) are merely our assumption that cannot be proved beyond any doubt.

(*i* → *ɪ*), e.g. *asi* → *asɪ* (3b) ‘rebellious’, *muti* → *mutɪ* (8b) ‘obedient’, *vaqit* → *vaqɪt* (1a) ‘time’, *dahi* → *dahɪ* (1a) ‘even’, *hayli* → *haylɪ* (48a) ‘quite’.

3) Sometimes the assimilation is regressive: (*a* → *e*), e.g. *sakin* → *sekin* (10a) ‘calm’; (*ü* → *u*), e.g. *düşman* → *duşman* (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 *é-*.¹⁰⁴

i- ~ *e-* : *iyilik* ~ *eyilik* (8a) ‘kindness’, *ihiyar* ~ *ehtiyar* (11b) ‘old’, *iki* ~ *eki* (6a) ‘two’, *in-* ~ *en-* (3a) ‘descend’, *işit-* ~ *êşit-* (20a) ‘to hear’, *ikiz* ~ *egiz* (35a) ‘twins’.

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** (*ɪ* → *u*): e.g. *kapɪ* → *qapu*¹⁰⁵ (6a) ‘door’, *yapɪ* → *yapu* (3a) ‘structure’, *firtina* → *furtuna* (5a) ‘storm’,

b) after and before **b** (*ɪ* → *u*): e.g. *sabır* → *sabur* (7b) ‘patience’, *birak-* → *buraq-* (2a) ‘to give up’; *musibet* → *musubet* (27b) ‘nuisance’,

c) after **m** (*ɪ* → *u*): e.g. *miktar* → *muqtar* (2b) ‘amount’, (*e* → *u*): e.g. *mekruh* → *mukruh* (27b) ‘abominable’,

d) after **d** (*i* → *ü*): *dilber* → *dülber* (27a) ‘beautiful’, *diz* → *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* → *ı*: e.g. *usul* → *usıl* (53b) ‘quietly’, *yorgun* → *yorgın* (51b) ‘tired’,

3. The Shift *ü* → *i/i*: mostly after *m* in word-initial position, e.g. *mübalağa* → *mibbalağa* (13b) ‘exaggeration’, *mübarek* → *mibbarek* (30a) ‘blessed’, *münasip* → *minesip*¹⁰⁶ (53a) ‘suitable’. This shift is not regular, for example:

‘consultation’: *müşavere* → *müşevre* (KRPS 413) appears in the manuscript both with the rounded vowel *-ü-*, i.e. *müşevre* (6a) and with the unrounded vowel *-i-*, i.e. *mişevre* (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 *-i-*, 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 ~ *-lıq*, e.g. *ömürlük* (3b) ‘forever’, *büyüklik* (14a) ‘greatness’, *durğunluq* (50a) ~ *durğınluq* (5a) ‘stillness’, *çoqlıq* (13b) ‘plenitude’, *behzunluq* ‘sadness’ (4b),

-siz ~ *-sız*: *sabursız* (14b) ‘impatient’, *ussız* (31a) ‘stupid’,

-çik ~ *-çiq*: *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) ~ *ömürlük* (3b), *doğruluq* (30b) ~ *doğrulıq* (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* ~ *minasıb* ~ *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 \emptyset - → *h*-, typical of Karaim.

It appears in the text in words of Arabic origin:

\emptyset - → *h*-, 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) ~ *ḥarzla-* (18b) ~ *ḥarızla-* (5a) ~ *ḥarzula-* (23a). Four variants of this verb occur in the text.

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

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

2. Epenthesis, addition of a sound in the middle of a word, is another ubiquitous process characteristic mainly of loanwords:

\emptyset - → *-y-*, added before *-i-* in Arabic loanwords, e.g. *sair* → *sayır* (1a) ‘other’, *daire* → *dayire* (12a) ‘chamber’, *daim* → *da’yım* (45a) ‘permanent’.

Alongside \emptyset - → *h*- prosthesis, we may also find an \emptyset - → *-ḥ-* epenthesis, e.g. *deruni* → *derḥuni* (4a) ‘inner’; *icra* → *icraḥ* (12a) ‘execution’.

Moreover, there occurs one vowel epenthesis in a word borrowed from Russian, namely *мпыба* ‘trumpet’ → *truba* (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-* → \emptyset - : *yüksek* → *öksek* (1b) ‘high’, *yüz-* → *üz-* (56b) ‘to swim’.

¹⁰⁷ This prosthesis might have occurred under the influence of the synonymous Turkic word *uyuhū*.

2. In words borrowed from Arabic and Persian the original double consonants become simplified:

- a) *dikkat* → *diqat* (33b) ‘attention’,
- a) *izzet* → ‘*izet* (15b) ‘honour’,
- c) *kuvvet* → *quvat* (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* → *ferrah* (9a) ‘contented’,
- c) *sahi* → *sahhi* (41b) ‘true’,
- d) *seda* → *sedda* (19a) ~ *seddah* (38a) ‘voice’,
- e) *maada* → *ma’adda* (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 *mI*¹⁰⁸ does not undergo rounding harmony after markers of any tense. Doerfer (1959a: 274) stated that in CTur. it sometimes happens that the particle *mI* loses its roundedness (*mü* → *mi* and *mu* → *mi*) 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 *ɨ*, *U* stands for rounded vowels *u* and *ü*.

following examples: *oquduŋ-mi* ‘did you read’ (in Mischor) and *qoyulur-mi* ‘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 *-mIş*, *-mUş*. 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 *-mIş*, *-mUş* 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. *Peliştım ordusu tederiklenmiş cenkke* (18a) ‘(apparently) Philistine army has prepared for war’ as well as perfectivity, e.g. *Anca budır ħarzladığım 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’, *gördüñ* (24b) ‘you saw’, *savurdu* (24a) ‘he struck’, *durduq* (23a) ‘we stopped’, *ħoş ediniz* (62a) ‘you said goodbye’, *düştüler* (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’, *göstürdiñ* (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).

	Singular	Plural
1 person	döndüm	işittik
2 person	qırdıñ	bildiniz
3 person	buyurdu	toplandılar

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

4.2.1.1.3 EVIDENTIAL 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’, *düşmüş* (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) dutuşmuşlar* (14b) ‘they have grabbed each other's (hands)’, but in some cases also in those attached to monosyllabic stems, such as *(benziñ) 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) kurulmuş* (36b) ‘(A table) has been set up’.

Doerfer (1959a: 279) presented all four variants of evidential past for CTur., i.e. *-miş*, *-miş*, *-muş*, *-müŝ*. 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 *-miş* is also present in the southern dialect of CTat., cf. Jankowski (2010: 171).

4.2.1.1.4 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. *görüyürüm* ‘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’, *döneyir* (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’, *çıqmayırlar* (55a) ‘they are not going out’. Doerfer (1959a: 278-9) found the evidence of this form in texts from Üsküt, e.g. *gäläyir* ‘he comes’.

	Singular	Plural
1 person	göreyirim	-
2 person	sevinyeirsin	qurayırsız
3 person	dutayır	furtunalanayırlar

Question is formed by adding *-mI* after the verb. There is only one example: *tanımayır mısız?* (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. *êşiteyürim* (44a) ‘I am hearing’, *sevleyürsin* (31b) ‘you are saying’, *varayur* (39b) ‘he is approaching’, *şamata edeyürsüz* (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. *görüyürüm*¹⁰⁹ ‘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. *sekinlenmeyür* (39a) ‘he is not calming down’, *tanımayurlar* (55b) ‘they are not recognising’.

	Singular	Plural
1 person	arayurım	-
2 person	bileyürsin	edeyürsüz
3 person	urayur	yerişeyürler

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’.

	Singular	Plural
1 person	eciyirim	-
2 person	görüyürsin	-
3 person	duruyır	oluyırlar

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)’, *(bulutlar) 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*.

	Singular	Plural
1 person	benzeyeceğim	-
2 person	saqlayacaqsın	-
3 person	doğuracaq	uzatacaqlar

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 *-mAn* (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 AORİST

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, *öler* (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 *-sIz*, 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: *-sInIz*, *-sIñIz*, *-sIz*.

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

	Singular	Plural
1 person	dutarım	varırız
2 person	gülersin	bilirsiz, doldurursız
3 person	olur	otururlar

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

	Singular	Plural
1 person	utanmam	gidmeyiz
2 person	görmezsin	-
3 person	varmaz	kaçmazlar

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 bahtını 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 *cılap* ‘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 qoyivèriñ beni* (40b) ‘Leave me alone without feeling any sorrow’; and the meaning ‘before’, e.g. *Yarın seher 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 keman 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. *padişahlığıniñ kürsüsi dünya durduqcaz dursın* (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: *qırdığmdan sonra* (1a) ‘after I destroyed’, *geçtigim vaqıt* (18a) ‘when I was (there)’, *döndüğüm daqiqada* (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’, *gizledigi gibi* (1b) ‘as soon as it hides’.

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

c) Expressing accordance with another action: *dedigiñ 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. *şafafîñ 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. *doğuracaq qarı* (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. *-mİş, -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 *cümlemiz 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’, *intişam alıcı duşman* (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 form *-An* is more common. Doerfer (1959a: 278) gives only one example *şu kälän kimin çizi* ‘this one who came, whose daughter is she’. We have found only two verbs which form this participle in the text: *çiq-*, e.g. *ateşten çiqqan kösüv* (21a) ‘firebrand which came out of fire’ and *oyna-*, e.g. *oynağan qarılar* (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 (qarılar)*.

5. -(y)An

This participle is very productive, e.g. *ine düşen qoyuniñ* (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 cevabları* (18a) ‘words you heard’, *gizlendiği 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. *Yalnız sevinmemize baqalım* (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 qardaşım 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 (...) içerimde 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. *Ağlamaqñı canım haz étmez* (11a) ‘I don’t appreciate crying’, *lakin saña doqunmaq 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‘ edmeye* (10b) ‘to chase away these scary hallucinations’, *sevinmek* ‘joy’ in *Tümen sevinmekler qalbimizi ferraḥlandıralar* (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 *ñ* instead of dental nasal *n*, i.e.: 2SG *-Ø* and 2PL *-(y)Iñ*, *-(y)Uñ*, *-(y)IñIz*, and probably *-(y)UñUz*¹¹². Yet, there are differences. In stems which have word-final voiceless *-t*, the consonant becomes voiced, e.g. *gid* ‘go’, *(yüregiñi) emin ed* (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 olıñ* (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: *duñlayıñ* (33b) ‘listen’.

	Singular	Plural
2 person	<i>gid</i>	<i>duruñ / oyanıñız</i>

There are two plural forms *-Iñ/-Uñ* and *-IñIz/-UñUz*. 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 *-IñIz/-UñUz* is used to address a wider audience, therefore more polite form is required, e.g. *Oyan Yisra‘el, cessor yürekliler oyanıñız* (20a) ‘Wake up Israel, wake up brave hearts’, whereas *-Iñ/-Uñ* form is used to address a limited number of people, e.g. *Şimdi qıybatlı evladlarım qalqıñ gidiñ* (11a) ‘Now, dear children, get up and go’ and to address objects, e.g. *Düşüñ, kökiñ 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.

	Singular	Plural
2 person	sevleme	gidmeyin

4.2.1.5.2 OPTATIVE

This mood is formed with the suffix $-(y)AyIm$ ¹¹³ for 1SG and $-(y)Allm$ for 1PL. This singular form is typical of CTur., plural form was also marked by Doerfer (1959a: 278) but as more seldom than $-AyI\chi \sim -Ay\chi$, (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. *aḥşam 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. *Şimdi 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’.

	Singular	Plural
1 person	buraqayım	sevinelim

4.2.1.5.3 JUSSIVE

1. Jussive is formed analogically to CTat., cf. Jankowski (2010: 149) with the suffix $-sIn/-sUn$, $-sInAr/-sUnAr$. 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. *qorqsınlar* (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 êdsin* (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 \tilde{n} was used instead of dental nasal n , e.g. *ärsinlär* ‘they should reach’. There is no evidence of this in the manuscript.

¹¹³ We should note that Doerfer (1959a: 278) showed two forms of 1SG, namely $-(y)AyIm$ and $-(y)Aym$. As the suffix is written with *alef*, double *yod* and *mem* (איימ-), where double *yod* indicates $-y-$, it is impossible to determine whether we should read (איימ-) as $-(y)AyIm$ or $-(y)Aym$, because *i* after double *yod* (which indicate *y*) is never marked.

	Singular	Plural
3 person	olsun / qursın / èdsin	olsunlar / götürsinler

There are multiple usages of this mood. It is used to instruct someone indirectly, e.g. *Qiş babam da bundan Ner babañ da barabarlarına 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. *oniñ çoq ahenklerinden ğam unutulısın* (6a) ‘may sorrow go away thanks to his melodies’ or a purpose, e.g. *asker adamlarınıñ üzerine onu baş edeceğim ki Peliştimler ilen cenk èdsin* (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 èdesin* (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

	Singular	Plural
1 person	-	-
2 person	sevinesin (17a)	-
3 person	ola (54b)	gezeler (4b)

4.2.1.5.4 DESIDERATIVE 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 vaqıt seni düketineceye dek qıraydı* (11a) ‘If only [...] he had beaten you to death’ or *keşke seniñ dedigiñ gibi [...] olaydı* (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 *qalasıñ*, 3SG *çağıra*, 1PL *açalım ~ qorqamız*, 2PL *veresiz*, 3PL *oturalar*.

	Singular	Plural
1 person	gizleneydim	-
2 person	olaydıñ	-
3 person	geleydi	-

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 harzlayan kimse adam ne vaqıt ki harzladıđını bulursa onıñ sevinmesi insana gelen her dürlü 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 muhabbetligini qardaşım fikirime getirirsem bulutlar dađııalar* (39a) ‘When I think about your love, brother, the clouds scatter’. The inflection for person is consistent with CTat., cf. Jankowski (2010: 153).

	Singular	Plural
1 person	-sAm	-sAq
2 person	-sAñ	-
3 person	-sA	-sAlAr

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 dađa beıle görecek isem, dirlikten ise ölümü 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 quvatlı 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 şeyleri sen temel ettiñ 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. *doğrusın sevgili kızım* (23a) ‘you are right, dear daughter’. We noted one exception, which has rounded vowel in the suffix, namely *padişahınıñ 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: *-sIz* was also situated by Doerfer amongst the ‘special’ forms.

1SG: *-(y)Im*, e.g. *Padişahlar evladları gibi degilim* (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: *-sIz*, e.g. *Sizler kimsiz?* (58a) ‘Who are you?’,

3PL: *-lAr / -Ø*, e.g. *zeytin direkleri 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 ferraħlandırdılar* (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. *üç oq atarım* (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 vermesine* (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 רָמַיִם , which exists only in plural in Hebrew, e.g. *Bu büyük gökleri yalıñız sen temel ettiñ* (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)ñ, (U)ñ*, e.g. *qalbuñ* (55a) ‘your heart’, *hükümüñ* (1a) ‘your ruling’, but also *çocuğıñ* (14a) ‘your child’,

3SG: *-(s)I, -(s)U*, e.g., *sesi* (24b) ‘his voice’, *süngüsü* (35a) ‘his spear’, but also *kürsüsü* (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 *ñ* in 2SG. However in 2PL dental nasal *n* is prevalent with only a few examples of suffixes with velar nasal *ñ*. Jankowski claimed that the 2PL suffix *-nIz* is typical of the southern dialect of CTat.

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

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

3PL: *-(l)ArI*, 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 \emptyset ,

2) GENITIVE *-nIñ*, e.g. *qoyuñ* (5a) ‘of sheep’, *Avner’niñ* (12b) ‘of Avner’.

According to Pritsak (1959: 321), this Kipchak suffix was used in CKar., e.g. *ayačlarnıñ* ‘GEN trees’. The suffixes occur only with unrounded vowels *i* and *ı*. The final velar nasal *ñ* 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 *ñ* actually alternated with dental nasal *n*. After possessive suffixes the genitive suffix retains its form, e.g. *qardaşımñıñ* (17a) ‘of my brother’, *ömürüñniñ* (11b) ‘of your life’, *ekimizniñ* (9b) ‘of both of us’, *cümleñizniñ* (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. *qalbımñıñ* (47a) ‘of my heart’, *yüregiñiñ* (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: *qızya* ~ *qıza* ‘DAT girl’. Nevertheless, he stated that the Oghuz suffixes were more common.

-QA, e.g. *arlanğa* (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’, *padişaha* (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), *duşmanı* (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. *qizni* ~ *qizi* ‘ACC girl’. After possessive suffixes both suffixes occur alternately. I will demonstrate this based on the first and second person singular.

After 1SG: *canımni* (32b) ‘my soul, myself’ and also *evimi* (34a) ‘my home’,

After 2SG: *qoyunuñni* (1b) ‘your sheep’ and also *qızıñni* (31a) ‘your daughter’.

Moreover, after 2SG the dental nasal *n* in ACC suffix *-nI* was often confused by the copyist with the velar nasal *ñ*, hence we evidence forms such as *yolunñi* (7b) ‘your way’ (should be: *yoluñni*), *qavminñi* (10b) ‘your tribe’ (should be: *qavmiñni*). 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 *bunu* (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’, *mahlukatlardan* (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’, *dilberlikte* (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: *-lAn* (14b), *dék* (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.

MSK	CTur.	CTat.	N. CKar.
<i>-lAn ~ ilen ~ ile</i>	<i>-nAn ~ -nän ~ -inän ~ -lAn ~ -lAn ~ ilä ~ - lä ~ -män</i>	<i>-nän ~ -män ~ bilän ~ ilän ~ -nan ~ -lä ~ -ilä ~ -ilän ~ -lAn ~ -nAn ~ -mAn</i>	<i>bilän</i>
<i>däk, qadar</i>	<i>däk</i>	<i>qadar</i>	<i>dek ~ degin</i>
<i>gibi ~ (rarely) kibik</i>	<i>kibi ~ (Karaims) gibi</i>	<i>kibi ~ gibi, CCTat. kibik</i>	<i>kibik</i>
<i>sonra ~ (rarely) soñra</i>	-	<i>soñ ~ SCTat. sonra</i>	<i>soñra</i>
<i>uçun</i>	-	<i>içün ~ CCTat. NCTat. üçün</i>	<i>üçün</i>

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 *ög*.

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

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

berli ‘from, since’, appears only once in *bunu 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.

ög ‘front’, the Crimean variant of Turkish *ön*, e.g. *Seniñ öğüne 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 ussız olurum* (31a) ‘I feel stupid because of this’. This is the only postposition, which forms causal clause of Turkic type, e.g. *qavmiñniñ duşmanını qırmağdan 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,¹¹⁵ especially at the level of simple phrases. The genitive-head order is always regular, e.g. *Yonatan'niñ 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 çıplaq çıqtıq* (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 çoq millet* (10a) 'How strong is this big nation' or *Acılı qarıyım 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 qadın!* (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 ed* (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 idiñ askerleriñ büyükleri cümleleri müşevre ettiği vaqıtta?* (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 vaqıt ki harzladığını bulursa oniñ sevinmesi insana gelen her*

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

dürlü cümle sevinmeden ziyededir (20b) ‘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.¹¹⁶ 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

עוד נועם אמרי הרואה נפשי יודעת כי יותר מצוף דבש לחיך עסיס הטיפו (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 cevablarını canım daha biliyir ki solaqdan ziyede tanlayıma bal ağızdılar. (1a)

prophet’s-pleasant-words-my-soul-still-knows-**which**-honeycomb-more-than-to-palate-honey-dripped

The Hebrew conjunction כִּי *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 Karaim, Krimchak and Armeno-Kipchak.

...את שאול אבי ידעת כי איש הנהו... (11b) → *Şaul babamı bilirsin, evle adamdır 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.

כי מעשה ידי הוא אנכי המצאתי הוא (3b) → *Zira benim qudretimiñ hasılıdır ol. Ben var étтім onu* (3a) ‘Because he appeared by means of my power. I created him’. This correspondence occurs regularly, cf. כי (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. כאשר ‘when, as’ corresponds to *naslı ki* and *nice ki*, e.g.

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

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

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

אם משמי מעל השמש עליהם זורחת (2a) → *ne zaman ki ökseğ 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.

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

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

מאז בגלגל עמם המלוכה חדשת (5b) → *Ne vaqıtdan ki Gilgal’da padişahlıqını tazelediñ* (4a) ‘Since you have renewed your reign in Gilgal’. This conjunction is rare, it is also translated as מאז (7b) → *ileriden (bilirsin) ki* (5b) ‘(You knew) before’.

5. Heb. אשר ‘that, which, who’ corresponds to *hangı ki*, e.g.

הדחק ממנו שובב האריה המת אשר שסע (9b) → *Uzaqtan arslan gövdesi yatayır, hangisi ki parladı* (7a) ‘Far away lies a body of a lion, which he had torn to pieces’. This correspondence occurs regularly, cf. אשר (מ) (2a) → *hangisi (ilen) ki* (1b). However, אשר is sometimes translated with a participial phrase, e.g. השנים אשר תבאנה (1b) → *gelecek çoğ yıllarda* (1b) ‘in years to come’.

Sometimes the conjunction in the Hebrew version is not necessary, yet in translation *hangi ki* is present, e.g.

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

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

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

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

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

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

עוד לא שבה חרבו ריקם עת נלהם לחם עד עפר הדרך הדמים גבורי החיל (12a) → *Evle adamdır ol ki cenk ettigi vaqıtta daha qılıçı boş gibi dönmedi, ta ki toprağa düşürdü ‘azim bağatırları.* (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 כי (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 padişahıñniñ ğamını def’ edmeye* (12a-12b) ‘Maybe you will be able to chase away the sorrows of the king’. *Üşte ben düzlerim üzerine seniñ gibi padişaha mutı 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 *-mAȳA* 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. *Çıldırmuşın 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 *-IcI*, *-UcU*, which is characteristic of Ottoman Turkish.

-AcAQ, e.g. *Bunlar qadir Allah’ın oqlarıdır, onlarıñ atılacaq nişanı oldum* (11a) ‘They are the arrows of the mighty God, I was the target to which they were to be fired’.

-mİş, *-mUş*, e.g. *Ol döşek üzerine sarılmış hasta kişini sağlam eder* (19b) ‘It brings back to health an ill man who is lying in bed’.

-IcI, *-UcU*, e.g. *Sola baqarsam imdat edici yoq* (59a) ‘If I look left I see no one to come to the rescue’.

-(y)An, e.g. *Qalbım teşekkür verdi saña, içerimde duyğunluq eden yüregim ki bunu seniñ qudretiñ var ettiler* (7b) ‘My heart is thankful to you, my heart which feels that you made it.’

-DIG-, *-DUG-*, e.g. *Ahino’am Miħal ilen padişah götürüldiği haneden (...) 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. *Cehenem dahı ditrer onlara baqtığında* (60b) ‘Even the hell trembles when it looks at them’; *-DIGI/-(y)AcAGI vaqıt*, e.g. *Keşke anañ iskemle üzerine oturduğu vaqıt qarını yarılardı* (43b) ‘I wish your mother’s belly split in two when she was sitting on a chair’, *David’ni buraqıp gideceği vaqıt sevleyir gendi gendine* (54b) ‘He leaves David and says to himself as he goes away’; *-DIGI vaqıtta/ vaqıtta*, e.g. *Dürlü peşrafları çaldığı vaqıtında babamızın deliligi def’ oldu* (13b) ‘When he played various melodies the insanity of our father went away’;

‘after’: *-DIGIndAn sonra*, e.g. *Lakin onu çoqladığımdan sonra ‘aksine oldum (15a)* ‘But when I smelled him, I changed my opinion’;

‘since’: *-DIGIndAn beri*, e.g. *Bu eki günden geldiginden beri ve şimdi dađı tertibleriñ benden gizli oldular (36b)* ‘Since you came two days ago and today also your plans are hidden from me’; *-DIGI vaqıtdan*, e.g. *Süriv üzerine durduđum vaqıtdan baña yardım eden Allah řangisi ki yüregime quvat vèrdi (40b)* ‘God who helped me since I had looked after the flock made my heart strong’; *-DIGI günden*, e.g. *Seni padişaha yolladıđım 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 padişah dayiresine geldiđiñ uçun qalbım sevineyir (16a)* ‘My heart is happy because you came here to the palace of the king’; *-DIGIndAn ötrü*, e.g. *Halqdan qorqtıđından 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 dediđiñ 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 *-DİK-*, *-(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 padişahlıđıñnı ve bu evladlarıñnı 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 *hangisi*,¹¹⁷ e.g. *Baňa yardım eden Allah hangisi ki yüregime quvat vèrdi* (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 dünyanıñ evvelki gibi duruyır* (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 mı Merab qızqardaşınıñ 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 gördim neni ki görmeye umud edmedim* (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 beħzunlandı* (46b) ‘When they visited him in times of trouble his face became sad’, *Ne vaqıt ki qasevet seniñ içerinde mekan alırsa onıñ çoq ahenklerinden ğam unutulısın* (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 padişahlıqı tazelediñ, ağızını 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.¹¹⁸ They are used to express intentions and wishes, e.g. *Bundan soñra asker adamlarınıñ üzerine onu baş edeceğim ki Peliştimler ilen cenk edsın ve orada ömür dükensin* (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*, *-DIGIndAn/-(y)AcAGIndAn ötürü/dolayı* and *-DIGI/-(y)AcAGI için*.¹¹⁹ Here, they are created with *-DIGIndAn ötürü* usually followed by *ki*, e.g. *Bildigimden ötrü ki seniñ qalbiñ heveslidir cenkke varmaya* (6a) ‘Because I know

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

¹¹⁸ Cf. an analogical type of purpose clause Aqtay (2009: 47).

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/onın için* with *ki*, e.g. *Seni pek beğenirim onun için ki cessur adamdırsin* (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 varırım, nice ki emir ettiñ baña* (41b) 'So I will go to Forest Hereth as you ordered me' and by a less prevalent *naslı ki* 'as', e.g. *Sevle Doeg, dağa padişahınıñ qalbi ferrağ 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 *nasil ki*. The former was mentioned by Jankowski (1997: 23) in the northern form *neçik ki* and it carried the same meaning.

5) TERMINATIVE CLAUSES

Terminative clauses are formed with the conjunction *ta ki* 'until',¹²⁰ e.g. *Dağa rahat olmaz ta ki qatil olunur* (32b) 'It will not find peace until he is killed'.

4.4 VOCABULARY

4.4.1 TURKIC 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*), *yaşlıq* (18b) 'youth' (Tur. *gençlik*).

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. <i>butar</i> 'добыча; łup booty' (KRPS 143). For SKar. only its derivative is provided, i.e. <i>butarla-</i> '1. рвать, терзать, разрывать на части; 2. истязать; 1. szarpać, rozszarpać na części; 2. katować, torturować; 1. to pluck, to tear to pieces; 2. to torment, to torture' (KRPS 143); 25b.
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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. *şarki* ‘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. נָבִיא ‘prophet’; 33a.
- navilik èt- Present only in TKar. and HKar. *navilik* ‘звание пророка; пророчество; предсказание; godność proroka; prorostwo | being a prophet; prophesy’, *navilik et-* ‘пророчить; prorokować | to prophesy’ (KRPS 417) ← Heb. נָבִיא ‘prophet’; 5a.
- şevet Present only in TKar. and HKar. *şevet* ‘род; племя; ród | tribe’ (KRPS 649) ← Heb. שֵׁבֶט ‘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

- aşaha A variant of CKar. *aşağa* ‘низ; dól, spód | bottom’ (KRPS 91), both forms present. In Stand. Tur. *aşağı* ‘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 ~ müñüz* ‘рог; róg | horn’ (KRPS 411, 412). In Stand. Tur. *boynuz* (TIRS 140). It occurs in MEQ: 26/1 etc.; 18b.
- çıçra- A variant of CKar. *sıçra-* ‘прыгать; skakać | to jump’ (KRPS 496), both forms present. In CTat. *sıçra-* (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, putting (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.
- endir- KRPS provides this form only in HKar. *endir-* ‘1. опускать, спускать; отсылать; 2. пускать; 1. spuszczać; odsyłać; 2. puszczać | 1. to lower; to remand; 2. to let go’ (KRPS 662). However, in Kakuk’s dictionary this form exists 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’.

göşe	The equivalent of Stand. Tur. <i>köşe</i> ‘1. corner 2. out of a place, secluded spot, nook’ (TIRS 553). Radloff provides this form for Crimean dialects <i>göşe</i> ‘der Winkel corner’ (Radloff 1899: 1612). It occurs in MQat: 167/14; 16b.
gürsü	The equivalent of Stand. Tur. <i>kürsü</i> ‘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. <i>gıçırdat-</i> ‘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.
havlu	The equivalent of Stand. Tur. <i>avlu</i> ‘court, courtyard’ (TIRS 72). It occurs in Radloff (1896: 364); 24b.
kifir	The equivalent of Stand. Tur. <i>küfür</i> ‘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. <i>manavşa</i> ‘фиалка; fiołek violet’ (KRPS 403), both forms present. The variant <i>malavşa</i> occurs in MEQ: 488/10, in MQat <i>melevşe</i> : 194/4 etc.; 24b.
pekle-	It is a variant of Stand. Tur. <i>bekle-</i> ‘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. <i>qaraquş</i> ‘орёл; orzeł eagle’ (KRPS 363). This form is present in the glossary in Jankowski (1997: 69): <i>qara ğuş</i> ‘eagle’; 17b.
qo-	A variant of CKar. <i>qoy-</i> ‘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. <i>tüp</i> ‘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) and Stand. Tur. <i>dip</i> ‘1. bottom; foot, lowest part 2. the far end, back’ (TIRS 233). The variant <i>tip</i> is present in HKar. (KRPS 529). This form occurs in the glossary in Jankowski (1997:75): <i>tip</i> ‘1. bottom 2. deck, store’, in MEQ: 27/1 etc. and in MQat: 22/11 etc.; 33b.
toba	In CKar. <i>top</i> ‘куча; группа; толпа; kupa; grupa; tłum load; group; crowd’ (KRPS 538), it occurs alternately with a voiceless variant <i>topa</i> ; 3b.

- ufanmış A variant of CKar. *ufanğan* ‘надломанный, сокрушенный, угнетенный; załamany, przygnębiony | devastated, subdued’ (KRPS 585); 59b.
- uyuğu 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 → ħ before vowel as well as the epenthesis -Ø- → -ħ- 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. *züriyet* (3a), see below).

- ‘aqıbet Present only in TKar. and HKar. *akıbat* ‘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 *aqıbet*; 3a.
- begzade It is formed by attaching Per. *zāda* to CKar. *beg* ‘господин; пан | 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. *ğasūr*. KRPS provides this word with unrounded vowel in the second syllable, i.e. *cesır* (KRPS 175). Its derivatives, such as *cessurlıq* (Stand. Tur. *cesurluk* ‘courageousness’) and *cessaret* (Stand. Tur. *cesaret* ‘courage’) are also spelled with double samekh; 20a.
- çebük A variant of CKar. *çebik* ‘быстро, скоро, проворно, поспешно; spiesznie, prędko; szybki | hastily, speedily; fast’ (KRPS 639) ← Per. *çābuk*, 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: *çabıcaq*: 61/2; 2b.
- dayire In Stand. Tur. *daire* ‘apartment | room, section’ etc. (TIRS 205) ← Ar. *dāʿirat*; 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.
- dıqat In Stand. Tur. *dikkat* ‘careful attention’ (TIRS 229) ← Ar. *dıqqat*. It occurs in Radloff (1896: H 136), in MEQ: 536/1; 33b.
- ferrah 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.
- ḥacaba 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.
- ḥarz In Stand. Tur. *arzu* ‘wish, desire, longing’ (TIRS 59) ← Per. *ārzū*. It occurs in derivative *ḥarz eyle-* ‘to wish (for)’. Present in MEQ: 14/8 etc., in Radloff (1896: H 249) in the variant *harz et-*; 11b.
- ḥarz éd- 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. *ʿard*. It occurs in Radloff (1896: H 272) and in MQat in the variant *harz eyle-*: 179/23; 22a.
- ḥarızla- A variant of SKar. *harzla-* ‘желать, жаждать; мечтать; życzyć, pragnąć, marzyć | to wish, to crave, to dream’ (KRPS 607), it occurs alternately with *harzula-* and *harzla-*. Stand. Tur. *arzula-* ‘to wish (for), want; to long (for),

	desire' (TIRS 59) ← Per. <i>ārzū</i> . In Radloff (1896: 279) it occurs in the variant <i>harzula-</i> , in MEQ <i>harzıla-</i> : 583/3 etc., in MQat <i>harzıla-</i> : 75/12; 5a.
hekber	In Stand. Tur. <i>ekber</i> 'greatest' ← Ar. <i>akbar</i> ; 54b.
hıfz eyle-	A variant of Stand. Tur. <i>hifzet-</i> '1. to protect, preserve' (TIRS 385) ← Ar. <i>hifz</i> ; 55b.
hikamet	In Stand. Tur. <i>ikamet</i> 'residence, residing' (TIRS 419) ← Ar. <i>iqāmat</i> ; 3a.
hillet	Stand. Tur. <i>illet</i> '1. chronic disease; chronic illness 2 passion, mania, addiction' (TIRS 429) ← Ar. <i>'illat</i> . It occurs in Radloff (1896: 314); 27a.
hükümdar	In Stand. Tur. <i>hükümdar</i> 'ruler, monarch, sovereign' (TIRS 398) ← Ar. <i>hukm</i> and Per. <i>dār</i> . Progressive assimilation is typical of the language of MSK; 3b.
icrah	In Stand. Tur. <i>icra</i> '1. carrying out, doing, performance 2. law execution, fulfillment (of a decision/a decree)' etc. (TIRS 407) ← Ar. <i>iğrā'</i> ; 12a.
ilımdar	A loanword formed from Ar. <i>'ilm</i> 'wisdom' and Per. suffix <i>-dār</i> . In Stand. Tur. <i>alim</i> '1. learned, wise 2. scholar' (TIRS 37). It occurs in Radloff (1896: 241); 10a.
itta'at	In Stand. Tur. <i>itaat</i> 'obedience' (TIRS 451) ← Ar. <i>iṭā'at</i> ; 29b.
'izet	In Stand. Tur. <i>izzet</i> 'glory, greatness; excellence; honor' (TIRS 455) ← Ar. <i>'izzat</i> ; 15b.
macun	It is used in a different meaning than in Tur., that is <i>macun</i> '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. klajster; 3. konfitury; 4. gotowane przyprawu korzenne 1. medicine; 2. glue, paste; 3. jam; 4. cooked spices' (KRPS 401) ← Ar. <i>ma'ğūn</i> . It occurs in MQat. 108/19; 17b
ma'adda	In Stand. Tur. <i>maada</i> '1. except, apart from, with the exception of 2. in addition to, besides' (TIRS 582) ← Ar. <i>mā'adā</i> , both forms present; 41b.
malayik	A variant of Ar. plural <i>malā'ik</i> 'angels'. The reading is tentative, mainly because of the double plural form: <i>malayikler</i> . In CKar. and in Stand. Tur. <i>melek</i> 'ангел; anioł angel' (KRPS 415, TIRS 599). In MEQ <i>melek</i> : 2/1 etc., in the Heb. original מַלְאָכִים 'angel'; 41b.
mezlimlik	From Stand. Tur. <i>mazlum</i> '1. wronged, oppressed 2. quiet, compliant, inoffensive' (TIRS 597) ← Ar. <i>mazlūm</i> . It occurs in MEQ in the variant <i>mazlum</i> : 289/14 etc.; 9b.

mibbalağa	In Stand. Tur. <i>mübalağa</i> ‘exaggeration’ (TIRS 622) ← Ar. <i>mubālağa</i> ; 13b.
mibbarek	In Stand. Tur. <i>mübarek</i> ‘1. blessed, enjoying divine favor’ etc. (TIRS 622) ← Ar. <i>mubāarak</i> . It occurs in Radloff (1896: H 300), in MEQ in the variant <i>mibarek</i> : 205/14 etc., in MQat both <i>mibarek</i> : 2/16 and <i>mibbarek</i> : 120/10 etc.; 30a.
mişevre	A variant of CKar. <i>müşevre</i> ‘совещание; беседа; parada; rozmowa consultation, conversation’ (KRPS 413), both forms occur in MSK. In Stand. Tur. <i>müşavere</i> ‘obs. (mutual) consultation’ (TIRS 628) ← Ar. <i>mušāwarat</i> . In MEQ <i>mişavere</i> : 314/8; 5b.
mukruḥ	In Stand. Tur. <i>mekruh</i> ‘1. abominable, disgusting’ etc. (TIRS 598) ← Ar. <i>makrūh</i> ; 27a.
muqtar	In Stand. Tur. <i>miktar</i> ‘1. quantity, amount, number 2. portion, part; group’ (TIRS 610) ← Ar. <i>miqdār</i> . It occurs in Radloff (1896: 272), in MEQ: 296/3 etc., in MQat: 68/7; 2b.
musubet	In Stand. Tur. <i>musibet</i> ‘1. calamity, disaster’ etc. (TIRS 621) ← Ar. <i>muşibat</i> ; 27b.
pençere	A variant of CKar. <i>pencere</i> ‘окно; okno window’ (KRPS 450) ← Per. <i>panğara</i> ; 12b.
qayret	In Stand. Tur. <i>gayret</i> ‘1. effort, energy, perseverance 2. arduous effort, endeavor, exertion, zeal 3. protective feeling’ (TIRS 311) ← Ar. <i>ğayrat</i> . It occurs also in the derivative <i>qayretli</i> ‘hardworking, endeavoring, diligent’ (TIRS 311); 12b.
qazab	In Stand. Tur. <i>gazap</i> ‘wrath, rage, fury, furor, anger’ (TIRS 312) ← Ar. <i>ğadab</i> . It occurs in Radloff (1896: H 127), in MQat as <i>qazap</i> : 117/13; 5b.
rusfay	A variant of CKar. <i>urusfay</i> ‘позорный, постыдный; haniebny disgraceful’ (KRPS 581) ← Per. <i>ruswā(y)</i> . In MQat <i>rüsva</i> : 116/7; 18a.
sadıqat	In Stand. Tur. <i>sadakāt</i> ‘loyalty, fidelity, devotion’ (TIRS 725) ← Ar. <i>şadāqat</i> . It forms the derivative <i>sadıqatli</i> (Stand. Tur. <i>sadakātli</i> ‘loyal’); 41b.
sahḥi	In Stand. Tur. <i>sahi</i> ‘really, truly’ (TIRS 728) ← Ar. <i>şahīḥ</i> . This variant occurs alternately with the regular form <i>sahī</i> ; 41b.
sayır	In Stand. Tur. <i>sair</i> ‘other (people/things)’ (TIRS 729) ← Ar. <i>sā’ir</i> . It occurs in Radloff (1896: H 140); 1a.

- seddah/sedda In Stand. Tur. *seḍa* ‘1. voice, sound of a voice 2. echo’ (TIRS 746) ← Ar. *ṣadā*. It occurs in Radloff (1896: 266) in the variant *sedda*, in MEQ *sedah* (177/18) ~ *seddah* (236/7) ~ *sedda* (614/2), in MQat *sedda*: 192/3; here *sedda*: 19a, *seddah*: 38a.
- serbezlik A variant of Stand. Tur. *serbaz* ‘obs. brave, fearless’ (TIRS 752) ← Per. *sar-bāz*; 3a.
- 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.
- vaqit A variant of CKar. *vaḥit* ‘время; czas | time’ (KRPS 156) ← Ar. *waqt*. RKS provides the form *vaht* ‘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. *zürriyet* ‘progeny, offspring, descendants’ (TIRS 1000) ← Ar. *ḍurriyyat*. 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. *istol* (36b) ‘table’ (Rus. *стол*).¹²³ An analogical process is to be found in *izbor* ‘rally; recruitment’ (Rus. *сбор*) in MEQ: 458/6.

- baraban From Rus. *барабан* ‘drum’. RKS suggests *davulbaz* (RKS 10) for this denotation. It occurs in MQat: 123/20; 60a.
- bütülke From Rus. *бутылка* ‘bottle’. RKS suggests *şişe* (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 *sofra* (RKS 100) for this denotation. It occurs in Radloff in the variant *istol* (1896: 362); 36b.
- jandar From Rus. *жандарм* ‘gendarme’. In Stand. Tur. *jandarma* (TIRS 456) ← Fr. *gendarme*. In the Heb. original *גַּזְזָן* ‘slave, servant’; 6b.
- Noyabr From Rus. *ноябрь* ‘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*.

tiyatir From Rus. *meamp* ‘theatre’; 62b.

truba From Rus. *труба* ‘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. *firtına* ‘storm, tempest, gale’ (TIRS 298) ← It. *fortuna*. KRPS provides only a verb derived from this noun *furtunalan-* ‘бушевать; szaleć | to rage’ (KRPS 595); 5a.

müziker A loanword from Yid. מוזיקער *muziker* ‘muzyk | musician’ (SPJ 340). In Stand. Tur. *müzişyen* (TIRS 629), in CKar. *çalğıcı ~ dereci* (RKS 51); 6b.

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 עֲמֶרָם Amram; 11a

Aḥi‘ezer אַחִיעֶזֶר Ahiezer; 55b

Aḥimeleḥ ha-Hiti אַחִימֶלֶךְ הַחִתִּי Ahimelech the Hittite; 46a

Aḥino‘am אַחִינוֹעַם Ahinoam; 12b

Agag	אַגַּג Agag; 4b
Aviṣay	אַבִּישַׁי Abishai; 46a
Avner	אַבְנֵר Abner; 1b
Avraham	אַבְרָהָם Abraham; 3a
Azmavet	עֲזַמְוֶת Azmaveth; 57a
Baqbaqqar	בַּקְבַּקָר Bakbakkar; 54b
Dagon	דָּגוֹן Dagon; 60a
David	דָּוִד David; 7a
Doeg ha-Edomi	דּוֹעַג הָעֲדוּמִי Doeg the Edomite; 30b
Elqanah	אֶלְקָנָה Elkanah; 34a
Evyatar	אַבִּיָּתָר Abiathar; 47a
Gad	גָּד Gad; 41a
Golyat	גִּלְיָת Goliath; 18a
Laiṣ	לַיִשׁ Laish; 61b
Malhiṣua	מַלְכִּישׁוּעַ Malchi-shua; 10b
Manoah	מָנוּחַ Manoah; 20a
Merav	מֵרַב Merab; 10a
Mihal	מִיכַל Michal; 10a
Moše	מֹשֶׁה Moses; 3b
Ner	נֵר Ner; 21a
Nov	נוֹב Nob; 44a
Nun	נוּן Nun; 3b
Palti	פַּלְטִי Palti; 61b
Qiṣ	קִישׁ Kish; 2b
Şemu'el	שְׁמוּאֵל Samuel; 1a
Şaul	שָׂאוּל Saul; 1a
Tahre'a	תַּחְרֵעַ Tahrea; 54b
Ya'aqov	יַעֲקֹב Jacob; 3b
Yehoşua	יְהוֹשֻׁעַ Joshua; 3b
Yiṣay	יֵשַׁי Jesse; 7a
Yonatan	יוֹנָתָן Jonathan; 1a
Zeruya	זֵרוּיָה Zeruah; 46a

2) ETHNIC NAMES

'Amaleq	עַמְלֵק Amalek; 1a
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Dan	דָן Dan, one of the twelve tribes of Israel; 43a
Kasdim	כַּשְׁדִּים Chaldeans; 10a
Peliṣtim	פְּלִשְׁתִּים Philistines; 6b
Yuhuda	יְהוּדָה Judah, one of the twelve tribes of Israel; 43a

3) GEOGRAPHICAL NAMES

Adullam	עַדְלָם Adullam; 39b
Aṣqelon	אַשְׁקֶלוֹן Ashkelon; 61b
Azeqa	עֲזֻקָה Azekah; 18a
Be'er Şeva	בְּעֵר שֶׁבַע Beersheba; 43a
Beit Leḥem	בֵּית לֶחֶם Bethlehem; 7a
Çiyon	צִיּוֹן Zion; 22a
Efes-damim	אֶפְסֵס דָּמִים Ephes-dammim; 23b
'Endor	עֵין-דָּאָר Endor; 57a
Gat	גַּת Gath; 61b
Gibe'a	גִּבְעָה Gibeah; 9a
Gilboa	גִּלְבּוֹעַ mount Gilboa; 32b
Gilgal	גִּלְגָל Gilgal; 4a
Ḥeret	חֶרֶת Hereth; 41a
Moab	מוֹאָב Moab; 41a
Rama	רָמָתָה Ramah; 33a
Soḥo	שׁוֹכָה Socoh; 23b
Yaveṣ Gil'ad	יַבֵּשׁ גִּלְעָד Jabesh-Gilead; 1b
Yisra'el	יִשְׂרָאֵל 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 (*Şaul*) *miṣṭage'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-şenit* (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. *חדר המלך* (36a) 'the room of the king'), are elsewhere translated with words borrowed from Persian, i.e. *padişahniñ ḥanesi* (13b) 'the

room of the king’ or with Persian and Turkic words *padişahnuñ odası* (25b) ‘the room of the king’.

a	א first; 1a
'al ha-‘eder	אל העדר to the herd; 8a
anaşim	אנשים people; 59b
armon	ארמון palace; 9b
eved	עבד slave; servant; 6b
hamişit	חמישית <i>f</i> fifth; 39b
heder	חדר room; 36a
hişstage‘a	השתגע to go crazy, to lose one's mind; 10b
hitnabe	התנבא to prophesy; 27a
kullam	כלם all of them; 10b
layla	לילה night; 49b
le-milhama	למלחמה on the battle; 60a
ma‘ara	מערה cave, cavern; 39b
ma‘araka	מערכה act; 1a
meleḥ	מלך king; 9b
meşorer	משורר to sing; 42b
midbar	מדבר desert; 49b
revi‘it	רביעית <i>f</i> fourth; 24b
sade	שדה field; 7a
şenit	שנית <i>f</i> second; 7a
şişit	שישית <i>f</i> sixth; 54b
şlišit	שלישית <i>f</i> third; 15b
tam	תם end; 7a

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 ömürlük zıkr 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-*, *qosemci* (in KRPS only *kösemcilik*) 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.¹²⁵

Adonay	אָדוֹנַי God, the Lord; 30a
‘arel	עָרֵל uncircumcised; 18a
ben Adam	בֶּן אָדָם human being; 1b
çadiq ¹²⁶	צַדִּיק saintly, pious; righteous; <i>bibl.</i> just, moral; 16b
hoze	חוֹזֵה <i>bibl.</i> seer, prophet; 41a
kohen ¹²⁷	כֹּהֵן priest; 39b
qodeş ¹²⁸	קֹדֶשׁ saint; 41b
roe	רוֹאֵה viewer; <i>bibl.</i> prophet, seer; 1a
seder	סֵדֶר (Jewish ritual) the Seder, festive meal conducted on the first night of Passover; 54a

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* (*Te‘ala*) (4a) ‘(Almighty) God’, ‘*aziz* (10a) ‘saintly’, *gunah* (49a) ‘sin’, *merhamet* (3a) ‘mercy’, *put*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’¹³⁰, (*öksek*) *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 is 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-baḥur Kohen R. oğlu, 1876 senesinde yazgamdır bu tiyatirni. 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 *ani katavti* (אני כתבתי) ‘I wrote’¹³¹. He describes himself as *ha-maskil* (משכיל) ‘intelligent, educated’ and *ha-baḥur* (בַּחור) ‘a young man’. In the subsequent phrase, after the Ar.

¹²⁵ For further reading see, e.g. Jankowski 2003a: 119-120.

¹²⁶ Listed in Kowalski (1929: 175) in two variants *tsaddik* and *tsadik*.

¹²⁷ Listed in Kowalski (1929: 220).

¹²⁸ Listed in Zajaczkowski’s glossary (1934: 175).

¹²⁹ This word was borrowed through Persian from Sogdian *but* or Sanskrit *buddha*.

¹³⁰ Term ‘God’ is usually borrowed from Arabic. Throughout the text Ar. loanword *Allah* occurs ninety-eight times, whereas Trk. *Yaradan* twenty-three times and Trk. *Tanrı* only once.


















¹³¹ An analogical formula appears in *mejuma* published by Aqtay (2009: 30).

loanword *sene* 'year', occurs Heb. *šana* (שנה) in the same denotation. It is followed by Heb. *yom d* (יום 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.

Block letter	Semi-cursive	Transcription	Transliteration
א		a, e	'
ב		b	b
בֿ		v	v
ג		g	g
גֿ		ğ	ğ
גּ		ñ	ñ
ד'		c	c
ד		d	d
ה		h, ø	h
ו		u, ü, o, ö, v	w
וו		v	ww
ז		z	z
ז'		j	j
ח		ḥ	ḥ
ט		t	t
י		i, ı, e, y	y
יײ		y	yy

כ		k	k
כּ		ḵ	ḵ
ל		l	l
מ ם	 	m	m
נ ן	 	n	n
ס		s	s
ע		‘	‘
פ ף	 	p	p
פּ ףּ	 	f	f
צ ץ	 	ç	ç
ק		q	q
ר		r	r
ש		ş, s ¹³²	ş
ת		t	t

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. אסלן *aslan* ‘lion’ (3b), אוולא *evle* ‘thus’ (8a).

3) In words of Arabic and Persian origin vowels *a* and *e* are not indicated with *alef* after *ayn*, e.g. עדת *adet* ‘custom’ (5b), דפּע *def’a* ‘time’ (4a), עזים *azim* ‘great’ (8a). Sometimes *ayn* is mistakenly put before *alef* in Trk. words, e.g. עאיי *ay* ‘month’ (3a), עאנדא *anda* ‘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. *ê*, 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. אֵיטְטִים *ëttim* ‘I did’ (1a), דֵּגִיל *dëgil* ‘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 *şere*. 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.

Symbol	Semi-cursive	Transcription	Transliteration
-		a, e	a
˘		a, e	a
˙		E	e
˚		E	e
˛		i, ı	i

Remarks:

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

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

3) *Kamaş* is predominant in non-first syllables, whereas the use of *pataḥ* 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).

Ar.	Arabic
<i>bibl.</i>	biblical
CC	<i>Codex Cumanicus</i>
CCTat.	Central Dialects of CTat.
CKar.	Crimean dialect of Karaim
CTat.	Crimean Tatar
CTur.	Crimean Turkish
DAT	dative
Eng.	English
Fr.	French
GEN	genitive
Gr.	Greek
Heb.	Hebrew
HKar.	Halicz dialect of Karaim
<i>I</i>	i, ı
It.	Italian
Kaz.	Kazakh
KKS	Çulha, Tülay. 2006
KRPS	Baskakov, N.A., A. Zajączkowski, S. M. Shapshal (eds). 1974
KSB	Mardkowicz, Aleksander. 1935
KTR	Useinov, S.M. 2005
<i>lit.</i>	literary language
<i>med.</i>	medical
MEQ	The transcription of <i>mejuma</i> in Aqtay, Gülayhan. 2009
MQat	The transcription of <i>mejuma</i> in Çulha, Tülay. 2010b
MSK	<i>Şemuel Kohen's Mejuma</i>
OTAL	Devellioğlu, Ferit. 2006
Ott.	Ottoman Turkish
Per.	Persian
PL	plural
POSS	possessive suffix
RKS	Levi, Boris Zaharovič. 1996
Rus.	Russian
SG	singular
SKP	Aqtay, Gülayhan, Henryk Jankowski. 2011
SPJ	Makosz, Julia. 2007
TIRS	Bezmez, Serap, C.H. Brown (ed.). 2005
TKar.	Troki dialect of Karaim
Trk.	Turkic
Tur.	Turkish
<i>U</i>	u, ü
WK	Western Karaim
Yid.	Yiddish

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

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7 TRANSCRIPTION OF THE TEXT IN MANUSCRIPT

1a

Ma‘araka¹³⁴ **A**¹³⁵

*Şaul*¹³⁶ ‘*Ameleq*’ni¹³⁷ *qırıp döndüğünde Yonatan*¹³⁸ *ve sayır*¹³⁹ *oğlanları*.¹⁴⁰

Şaul

Dağa qaharım¹⁴¹ yüregimde alevli ateş gibi yanayır. Bu ‘Ameleq qavmunı¹⁴² qırdığımdan sonra, dahi¹⁴³ rahatlıq bula-mayırım. Milletim Mısır’dan çıktıkları vaqt¹⁴⁴ onlara Һasımlik göstürücünü.¹⁴⁵ Bugün intiqam alıcı qılıçlan onu düşürdim. Zikrini ömüre dek¹⁴⁶ qayıp edmeye nice ki ileriden Allah emir buyurdu. Allah’ın intiqamını aldım ve cevab-larımı teknil ettim.

Yonatan

Naslı¹⁴⁷ ki bu ‘Ameleq’ni qırdıñ evle¹⁴⁸ de padişah babam cümle

¹³⁴ Heb. מַעֲרָכָה ‘(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 המערכה הראשונה (1a).

¹³⁶ Heb. name שָׁאֻל ‘Saul’.

¹³⁷ Heb. name עֲמֶלֶק ‘Amalek’.

¹³⁸ Heb. name יוֹנָתָן ‘Jonathan’.

¹³⁹ Stand. Tur. *sair* ‘other (people/things)’ (TIRS 729) ← Ar. *sā’ir*.

¹⁴⁰ СKar. *oğlan* ‘сын; мальчик; syn, chłopiec | boy’ (KRPS 423). СTat. *oğul* (KTR 180).

¹⁴¹ KRPS provides for СKar. only *qahir* ‘гнев; gniew | anger’ (KRPS 367).

¹⁴² *q’awmwny*. This word occurs in two variants *qavım* and *qavum*. In Stand Tur. *qavım* ‘ethnic group, ethnos; (a) people; tribe’ (TIRS 501) ← Ar. *qavm*. In MEQ (465/18) occurs a composite form *qavum qardaş*. In СTat. *qavım* (KTR 115). Cf. *qavım*: 14b.

¹⁴³ СKar. *dahi* ‘тоже; także | also’ (KRPS 170). СTat. *dahi* (KTR 60).

¹⁴⁴ *w’qyt*. A variant of the СKar. *vaht* ‘время; czas | time’ (KRPS 156) ← Ar. *vaqt*. RKS provides the form *vaht* ‘время’ (RKS 19), in Prik (1976: 165) *вахым*. In СTat. *vaqt* (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 *göstür-* (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 СKar. *dek* ‘до; do | till’ (KRPS 184).

¹⁴⁷ СKar. *naslı* ‘какой; каков; как, каким образом; jaki, jak, w jaki sposób | how’ (KRPS 418). Stands for the Stand. Tur. *nasıl* (TIRS 633).

¹⁴⁸ СKar. *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

h asımlarını[a] alt  edersin. Gene olur Yisra’el¹⁴⁹ seniñ h uk m n 
altında, hergez¹⁵⁰ baėında bah esinde ra atlıqlan otururlar[1].

  Saul

Sevinmeklen qorqu h azlan ėam i erimde furtun(a)lanayırlar.¹⁵¹
Ne olmalı ba a bug n quvat¹⁵² ve ba tlı g nde? Sevgili
evladlarım¹⁵³ da a fikirimde dutarım.¹⁵⁴ Ne g nni ki navi-
lik¹⁵⁵  ttim h ayrı bir adamėa d nd m.  emu’el¹⁵⁶ ha-Roe-
niñ¹⁵⁷ datl(1) cevablarını canım da a biliyir ki solaqdan¹⁵⁸ ziyede¹⁵⁹
ta layı[a]ma¹⁶⁰ bal aėızdılar¹⁶¹. Yisra’el  zer ne padi ah olacaėımı
bilirdim, onları yaramaz du manlarıñ¹⁶² z l mkerleriñ¹⁶³ elinden

1b

qurtarmaq u un.¹⁶⁴ Lakin h acaba¹⁶⁵ gelecek  oq yıllarda da padi ah
qıyafeti ile asker  g ne¹⁶⁶  ıkar mıyım, du man  g ne?
 zerine gene <ėalib>¹⁶⁷ olup alt  der miyim, nice ki Yave 

¹⁴⁹ Heb.       ‘Israel’.

¹⁵⁰ SKar. *hergez* ‘ka dy; ka dy | 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. SKar. *furtunalan-* ‘bu evaty; szalec | to rage’ (KRPS 595).

¹⁵² SKar. *quvat* ‘sila; sila, moc | force, power’ (KRPS 373). CTat. *quvet* (KTR 128).

¹⁵³ SKar. *evlad* ‘potomstwo; 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* ‘zwanie proro a; prorocze stwo; предска anie; godno c proro a; prorocstwo | being a prophet; prophecy’, *navilik et-* ‘proroczyć; prorokowa c | to prophesy’ (KRPS 417)   Heb.      ‘prophet’.

¹⁵⁶ Heb. name       ‘Samuel’.

¹⁵⁷ Heb.      ‘viewer; bibl. prophet, seer’.

¹⁵⁸ SKar. *solaq* ‘soty; plaster (*miodu*) | honeycomb’ (KRPS 478).

¹⁵⁹ In Radloff *ziyede* (1896: 302). Stand. Tur. *ziyade* ‘more, greater’ etc. (TIRS 997).

¹⁶⁰ SKar. *tanlay* ‘nebo; podniebienie | palate’ (KRPS 512).

¹⁶¹ SKar. *aėız-* ‘1. lity; wyliva y, proliwa y; 2. razity, skverno pachnu y; 1. la , wylewa c, przelewa c; cedzi c; 2. cuchna c,  mierdzi c | to pour, to spill; to strain out; 2. to stink, to smell’ (KRPS 44).

¹⁶² SKar. and CTat. *du man* ‘vrag, nepriyatel’; wr g, nieprzyjaciel | enemy, foe’ (KRPS 182, KTR 68).

¹⁶³ Stand Tur. *zul m* ‘1. injustice; oppression; tyranny’ etc. (TIRS 999).

¹⁶⁴ SKar. *u un* ‘dlya; dla | for’ (KRPS 587). Radloff (1896: 250) transcribed it as *u  n*.

¹⁶⁵ *hc’b’*. Stand. Tur. *acaba* ‘I wonder’ (TIRS 4)   Ar. ‘*aėaba*, however in Radloff (1896: 246) transcribed as *haceba*. In CTat. *aceba* (KTR 31).

Cf. 7b.

¹⁶⁶ SKar. * g* ‘pered; prz d | front’ (KRPS 437).

¹⁶⁷ *ėylyb*, 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’niñ¹⁶⁸ üzerine cenk eden kimseye ettiim?¹⁶⁹ Bunı bilmeyirim.

Yonatan

Baq babam, bu cevablarıñlan qalbımı¹⁷⁰ ğayet incittiñ.¹⁷¹
Ğayretli olan i[y]ne düşen qoyuniñni gütmeye. Bu dağınıq
qoyunu, bu şaşırımış quzularını, seniñ gibi sadıq hükü[r]mder¹⁷²
ey padişah babam da bulacaq[lar]; zülüm sevmeyen <egrilik-
ten>¹⁷³ uzaq. Naqadar¹⁷⁴ sevinir dünya, naqadar hoşlanırlar
evladları ne zaman ki öksek¹⁷⁵ gökten üzerlerine güneş
şafafı¹⁷⁶ gerilirse. Lakin güneş şafafını¹⁷⁷ gizlediği
gibi cümle yüzler qara olur. Beħzun¹⁷⁸ otururlar ve qasavet-
li¹⁷⁹ yürekler gezerler. Seniñ degenegiñ¹⁸⁰ altına olan
qavma da evle olur. Ve qaranlıqda oturanlarıñ
fasılı¹⁸¹ gibi onlara da rasgelir¹⁸², eger¹⁸³ onları ħapis
édmeden seniñ eliñ geri çekilirse. Seni anañ¹⁸⁴ doğurduqtan
beri sen padişah idiñ. Dünyaya geldiğñ günden sende
padişahlıq nişanları belli idi. Evle eşittim ser-

¹⁶⁸ Heb. יְבִישׁ גִּלְעָד ‘Jabesh-Gilead’.

¹⁶⁹ Sentence unclear, in the Heb. original כאשר לגלחם על יבש (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 *qalbında* (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. *hukumdār*.

¹⁷³ *‘ğrylyqt’n*, misspelled. CKar. *egrilik* ‘несправедливость; 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. *şafaf* ‘блеск; blask | glow’ (KRPS 645). *Rafe* is omitted over *pe*.

¹⁷⁷ *Rafe* is omitted over *pe*.

¹⁷⁸ CKar. *beħzun* ‘опечаленный; унылый; скучный; zasmucony, zmartwiony, smętny, smutny, markotny | sad, upset, doleful’ (KRPS 153).

¹⁷⁹ There are two forms in CKar. *ħasevet* ‘беспокойство; тоска; забота; страдание; горе; печаль; niepokój, tęsknota, troska; cierpienie | anxiety, longing, care; suffering’ (KRPS 601) and *qasavet* ‘smutek; sadness’ (KRPS 365). In MEQ a variant *ħasevet* is present (312/12 etc.).

¹⁸⁰ Stand. Tur. *değnek* ‘1. stick, rod, cane; wand 2. beating with a stick’ (TIRS 215).

¹⁸¹ CKar. *fasıl* ‘случай; событие; приключение; przygoda, przypadek, wydarzenie | 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* ‘мать; 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

askeriñ Avner'niñ¹⁸⁵ ağzından. Bu quvatnı sen ne uçun
yoq gibi dutarsın hangisi ilen ki dünyada gezen-
leriñ cümlesinden ziyede mertebeli olduñ. Biz cümlemiz ben
Adam.¹⁸⁶ Cümlemiz can sahabları.¹⁸⁷ Lakin padişahlıq müstahaqlığı

2a

cümlemize verildi, nice ki saña ey qıybatlı¹⁸⁸ babam. 'Azim
quvatlı¹⁸⁹ ne uçun ğam çekersin? Eger seni bir daha
beve¹⁹⁰ görecek isem, dirlikten ise ölümü isterim.

Şaul. *Yonatan'niñ elinden dutayır.*

Üşte¹⁹¹ sen qalbımıñ ferahlığı. Üşte sen aslan yürekli.
Bu gören dahı ben. Yisra'el' iñ üzerinden padişahlıqdan feragat¹⁹²
gelirsem eger sen Yonatan bu milleti gezdirseñ. Lakin
benden tacımın şanı şöreti gitti. Cenkden geri
döndüğün günden ber(i) rahatlıq bulmayırım. Ve vaqıt(t)an
vaqıta qarşıdan göreyirim öğüme bir qıyafet ğaybetti¹⁹³
ve beni şaşqın edici padişah qıyafetilen giyinmiş. Ayaq-
larınıñ altına tac burqılmış ve basılayır. Padişah
olmadan qalmadım. Lakin padişahlıq edmeden feragat
geldim. Padişahlıq şöreti bende yoq. Padişahlıq
yüregi daha hiç quşnıñ ağzından fırlamış.¹⁹⁴ Bu bir
malavşa¹⁹⁵ gibi ki çuqurlarıñ birisinde yaban
yerde buraqır¹⁹⁶ onu.

¹⁸⁵ Heb. name אַבְנֵר 'Abner', commander of Saul's army.

¹⁸⁶ Heb. בְּחַיִּי 'human being'.

¹⁸⁷ CKar. *sahab* 'владелец; właściciel | owner' (KRPS 469).

¹⁸⁸ CKar. *qıybatlı* 'дорогой, милый; любимый; уважаемый; drogi, miły, 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 גבור (2a) 'mighty, strong, courageous'. Cf. *ğaybatlı*: 15b.

¹⁸⁹ CKar. *quvatlı* 'сильный, мощный; silny, potężny | strong, powerful' (KRPS 373).

¹⁹⁰ CKar. *beve* 'так; tak | so' (KRPS 146).

¹⁹¹ CKar. *üşte* 'вот; oto | here it is' (KRPS 592).

¹⁹² *fr't*. Stand. Tur. *feragat* 'renunciation, abandonment, cession, waiver' (TIRS 295). Throughout the text this word is written with *ayn* which is used here to denote *ghayn*.

¹⁹³ Stand. Tur. *kaybet-* 'to lose' (TIRS 502).

¹⁹⁴ *Rafe* is omitted over *pe*.

¹⁹⁵ *m'lvş'*. A variant of the CKar. *manavşa* 'фиалка; fiołek | violet' (KRPS 403). The same variant occurs in MEQ: 488/10. Cf. *manavşa*: 9b.

¹⁹⁶ CKar. *buraqır* 'покидать; оставлять; porzucac | 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

Qabildir ki qavmıñnıñ duşmanını qırmagdan ötrü¹⁹⁷
sevinçiñ. Onuñ yaramaz <uruvınıñ>¹⁹⁸ üzerine duşman-
lığıñnıñ¹⁹⁹ şiddeti.²⁰⁰ Qabil bunlardan gün seniñ qalbıñı
sersem édeyirler. Bunlar def²⁰¹ olduğı gibi yüregiñ
quvatlanmış²⁰² olur.

Şaul. Evlad.

2b

Şaul

Evladlarımıñ sevgilisi, keşke seniñ dedigiñ gibi evlad
olaydı. Üşte Şemu'el ha-Roe. Gid çebük²⁰³ gendi²⁰⁴ odaña.

Yonatan gitti.

Şemu'el ve Şaul

Şaul

Allah'dan berhudar ol. Sefa²⁰⁵ geldin ey <roe>.²⁰⁶
Seniñ eliñ ilen Allah'ıñ baña émir olunmuş cevabları-
nı[t] kamil éttim. 'Ameleq'niñ öksekligini ve quvatını
yere qadar alçaq éttim. Yayan ve atlı askerlerini de
soğuma²⁰⁷ yat[ı]tırdım.²⁰⁸ Talav[ur]niñ²⁰⁹ muhteberlerinden

¹⁹⁷ SKar. *ötrü* 'вследствие; na skutek | due to' (KRPS 444).

¹⁹⁸ *zwrw'py*, misspelled. SKar. *uruv* 'род; племя; происхождение; семья; поколение; ród, plemię; pochodzenie; rodzina; pokolenie | family, tribe; origin, family; generation' (KRPS 581).

¹⁹⁹ SKar. *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 SKar. *quvatlan-* 'усиливаться; крепнуть; wzmacniać się, krzepnąć | to strengthen' (KRPS 373).

²⁰³ *ç'bwk*, a variant of the SKar. *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 SKar. *gendi* 'сам; sam | self' (KRPS 167).

²⁰⁵ SKar. *sefa* 'наслаждение, блаженство, удовольствие; веселье, развлечене; rozkosz, urojenie, radość, zadowolenie, rozrywka; wesołość, uciecha, zabawa | bliss, rapture; gaiety, merriment' (KRPS 500).

²⁰⁶ *dw'h*, misspelled.

²⁰⁷ SKar. *soğum* 'убой, резня; ubój, rzeź | slaughter, butchery' (KRPS 477).

²⁰⁸ KRPS provides a different form of causative in SKar. *yatqız-* 'опускать, укладывать (в постель); kłaść, układać (*do snu*) | to put (to bed), to put (to sleep)' (KRPS 240). Stand. Tur. *yatur-* 'to put to bed' (TIRS 949).

²⁰⁹ *t'l'wvnyñ*, reading is tentative. SKar. *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

qavımnıñ fuqareleri²¹⁰ yağma²¹¹ ettiiler²¹² ve ondan bir muqtarın²¹³ imdat eden Allah’a vèrmeye niyet ettiiler.

Şemu’el

Dıñla²¹⁴ endi²¹⁵ Qıř’niñ²¹⁶ oğlu.²¹⁷ Cevablarıma qulaq vèr, tacibde²¹⁸ qal ve eşit. Yuqarıda Allah’ıñ cevablarıñı düş gece uruyasında²¹⁹ baña geldi ve dedi:

Var Qıř’niñ oğlu. Padişaha cevablarımı haber vèr.

Yerde bulunan cümle mañluqatları ben yarattım. Yerni

ve gökni yoqtan ben var ettiim. Ondan beri qavım-

lara [padişahlara] padişahları ben padişah ettiim. Hıalsıza²²⁰

quvat vèrmek, gevşek elliye cessurlıq²²¹, doğuracaq

qarıya da quvat benim qudretimdendir.²²² Benden

ğayrı yoq. Ben öksek <‘aziz’²²³ kökden²²⁴ aşığaya²²⁵ baqtım.

Gördüm

3a

ki adamnı ki onu buraqılmış. Fayda edmeyecek. Boş şeyleriñ peşinden gezmeye hangileriniñ quvatı yoqtır

²¹⁰ СКар. *fuqare* ‘нищий; biedny | poor’ (KRPS 595).

²¹¹ СКар. *yağma* ‘милостыня; jałmużna | charity’ (KRPS 215).

²¹² This sentence is unclear, it is corrected on the basis of the Heb. original ממיטב הבזה דלת העם שללו (3a) ‘The poorest people took the best spoils’.

²¹³ Stand. Tur. *miktar* ‘1. quantity, amount, number 2. portion, part; group’ (TIRS 610) ← Ar. *miqdār*.

²¹⁴ For the СКар. *dınla-* ‘слушать, слушаться, подчиняться; 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. *dınle*.

²¹⁵ СКар. and СТат. *endi* ‘1. теперь, сейчас; 2. уже, еще; 1. teraz; 2. już, jeszcze | 1. now; 2. already, still’ (KRPS 662, KTR 335).

²¹⁶ Heb. name קיש ‘Kish’, father of king Saul.

²¹⁷ СКар. *oğul* ‘сын; syn | son’ (KRPS 424).

²¹⁸ *t’cybd’*, Ar. loanword. In modern Tur. *hayret* ‘amazement, astonishment, surprise’ (TIRS 375).

²¹⁹ Stand. Tur. *rüya* ‘dream’ (TIRS 720) ← Ar. *ru’yā*. An example of *u-* prosthesis, see section 4.1.5 ‘Addition of a sound’.

²²⁰ СКар. *halsız* ‘больной, нездоровый; chory, niezdrawy | ill, unwell’ (KRPS 607).

²²¹ *cysswrlıq*. Stand. Tur. *cesurluk* ‘courageousness, bravery, boldness’ (TIRS 159). This word is spelled with a double *samekh* throughout the text. See *cessur*: 20a.

²²² See section 3.3.6 ‘Avoidance of anthropomorphism in the Karaim translations’.

²²³ ‘syz, misspelled.

²²⁴ СКар. *kök* ‘небо; niebo | sky’ (KRPS 337). The word *kök* is used alternately with Stand. Tur. *gök* ‘sky, heaven’, see 3a.

²²⁵ СКар. *aşığa* ‘низ; dól, spód | bottom’ (KRPS 91). This word occurs alternately with *aşığa*, 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

‘aqıbetiñi²²⁶ ħayıř édmeýe. Onıñ uçun dúnya olduqtan beri
çoq mertebesine merĥamet éttim. Zira benim qudretimiñ
ĥasılıdır ol. Ben var éttim onı. Yerde gezen cümle
maĥluqatlardan ziyede onu ey(b)etledim.²²⁷ Ona dirlik
nefesi üfürdim. Dedim yarattıqlarımıñ eñ muĥteberi
zaya²²⁸ gidmesin. Bir var idi Avraham²²⁹, aqılı eksik-
leriñ arasından ĥangileri ki feleklere ve elleriniñ
yapusu²³⁰ putlara baş ururlardı.²³¹ O onları ikraĥ
étti canı ki teĥlikeye qodu.²³² Yurdunı²³³ ve <ulus-
ını>²³⁴ nalet²³⁵ étti, zira gökni yerni Yaradan bunlar dègil
güneşlen ay²³⁶ da dègil bunı añladı.
Ben daĥı ne dürlü²³⁷ bilinecegimiñ tarzını oña eşkere²³⁸
éttim. Qurtardım onu deviriniñ ĥalqından ve
duşmanlıqlarından. Vèrdim ona ‘aziz züriyet²³⁹, ömür-
lik²⁴⁰ gendim maĥsus.²⁴¹ Ondan sonra <evladları>²⁴² Mısır’a endiler²⁴³
ĥikameti.²⁴⁴ Evle èmir étti, aslından evle buyurdım. Bu
yaramaz Mısırlılılar onlara èziyet vèrdiler. Züriyeti

²²⁶ A variant of the TKar. and HKar. *akıbat* ‘1. надежда; 2. конец; 1. nadzieja; 2. koniec (HKar.) | 1. hope; 2. end’ (KRPS 60) ← Ar. ‘*aqibat*. In MEQ: 211/8 etc., in MQat: 26/17 etc. In Radloff (1896: 242) occurs the variant *aqibet*. In Stand. Tur. *akıbet* ‘1. end, outcome 2. fate’ etc. (TIRS 26).

²²⁷ *‘yytl’dym*, reading tentative. Throughout the text this word is spelled without *bet*. It is possible that it is a derivative of the CTat. *eybet* ‘внушительный, важный; величие, импозантность | impressive, important; majesty, solemnity’ (KTR 330). In Stand. Tur. *heybet* (TIRS 384). The meaning is established on the basis of the Heb. original, namely (here) בחרתי (3b) ‘I chose’, *inf.* בחר ‘to choose’.

²²⁸ *z’yy’*, unclear. This word is probably misspelled. In Stand. Tur. *ziyan* ‘loss; damage; harm’ etc. (TIRS 997).

²²⁹ Heb. name אַבְרָהָם ‘Abraham’.

²³⁰ SKar. *yapu* ‘внешний вид, наружность; одежда; wygląd zewnętrzny, postać, powierzchowność; ubranie; odzież | external appearance, figure, exterior; garment; clothes’ (KRPS 229).

²³¹ SKar. *baş ur-* ‘кивать, кланяться; kiwać, kłaniać się | to beckon, to bow’ (KRPS 109).

²³² *qwdw*. A variant of the SKar. *qoy-* ‘класть; kłaść | to put’ (KRPS 368).

²³³ SKar. *yurt* ‘дом; dom | house’ (KRPS 260).

²³⁴ *synsyn’syru*, unclear. In the Heb. original כל משפחתו ובית אביו נתן לחרם (4a) ‘His whole family and his father’s house was accursed’.

²³⁵ This is a regular metathesis, in SKar. *nalet* ‘проклятье; przeklęcie | curse’ (KRPS 418), stands for Stand. Tur. *lanet* ‘curse’.

²³⁶ ‘yy. Throughout the text this word is mistakenly spelled with an initial *ayn*. Cf. *aydınlıq*: 4b.

²³⁷ An equivalent of the Stand. Tur. *türlü* ‘1. various, varied, diverse, multifarious’ etc. (TIRS 984).

²³⁸ SKar. *eşkere* ‘явный, откровенный; явно; szczerze, otwarty; szczerze | honest, open; honestly’ (KRPS 673).

²³⁹ *zwr’yyt*. Stand. Tur. *zürriyet* ‘progeny, offspring, descendants’ (TIRS 1000) ← Ar. *ḍurriyyat*.

²⁴⁰ SKar. *ömürlik* ‘пожизненно, навсегда; dożywotnio, na zawsze | for life, for ever’ (KRPS 441).

²⁴¹ *Rafe* (a diacritic mark which here would indicate that one should read *kaf* as *ħ*) is omitted over *kaf*. It is a common omission of the copyist.

²⁴² *‘wwıldry*, misspelled.

²⁴³ SKar. *en-* ‘спускаться; заходить; spuszcząć się, zachodzić | to go down, to go under’ (KRPS 662).

²⁴⁴ *ħk’mty*. It is a typical Karaim prosthesis formed with initial *ħ-*. Stand. Tur. *ikamet* ‘residence, residing’ (TIRS 419) ← Ar. *iqāmat*.

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

qul éttiler. Bu dêmir ocağın içërisinden, Mısır
qavmınıñ arasından ‘azim quvatım ile qulumıñ züriyetini
çıqardım. Onlara dürlü cezalar éttigimden sonra
bunu gördüler. Dünyanın ögünden cümleleri suv²⁴⁵ gibi
éridi. Anca qavmum serbezliklen²⁴⁶ yesirlikten²⁴⁷ çıqtı-
lar. Onlardan bir çocuqqa bile hiç yabancı

3b

ağzını açmadı. İntiqam alıcı qılıçtan cümleleri qorqtu-
lar ditrediler.²⁴⁸ Yalıñız²⁴⁹ bu ‘Ameleq Allah’ını bilmeyen
qavum aslan gibi yerinden qalqtı dilsiz qoyunı butarlamaya,²⁵⁰
Avraham’ınıñ züriyetiñi ğayıp étmeye²⁵¹ onı yerden düketmeye,²⁵²
Mısır qavmınıñ qulluğınan, raħatlıq uçun nefes alamasından
evvel²⁵³ qalbınıñ fikirleriñi bildim. Gizlileri baña
eşkere. Ol vaqıt dedim <yoqsızlığım>²⁵⁴ Moşe’niñ²⁵⁵ eli
doqunmasın ona. Ya‘qov²⁵⁶[nı] qutqarıcı qırmasın a yaramaznı.
Nun’nın²⁵⁷ oğlu Yehoşua²⁵⁸ hizmetkarı o cenk ét[t]sin, o qırsın
onu, bağatırlarınıñ²⁵⁹ tobasını²⁶⁰ alçaq étsin, topraqğa qadar
endirsin²⁶¹ onu. Onlarıñ leşleriniñ üzerine Ya‘qov
züriyetiñi 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. *yalıñız* ‘единственно, только, исключительно; tylko, jedynie | only, solely’ (KRPS 223).

²⁵⁰ CKar. *butarla-* ‘1. рвать, терзать, разрывать на части; 2. истязать; 1. szarpać, rozszarpać na części; 2. katować, torturować; | 1. to pluck, to tear to pieces; 2. to torment, to torture’ (KRPS 143).

²⁵¹ CKar. *ğayıp et-* ‘терять; gubić, tracić | to lose, to waste’ (KRPS 163).

²⁵² An equivalent of the Stand. Tur. *tiket-* ‘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 *ywqsyvnylm*, misspelled. CKar. *yoqsızlıq* ‘бедность, нужда; бедствие; bieda, ubóstwo, nędza; nieszczęście, niedola | poverty, deprivation, misery; misfortune’ (KRPS 247).

²⁵⁵ Heb. name מֹשֶׁה ‘Moses’, an Israelite leader.

²⁵⁶ Heb. name יַעֲקֹב ‘Jacob’, son of Isaac and Rebekah.

²⁵⁷ Heb. name נֹחַ ‘Nun’, father of Joshua.

²⁵⁸ Heb. name יְהוֹשֻׁעַ ‘Joshua’, Israelite leader who succeeded Moses.

²⁵⁹ CKar. *bağatur* ‘герой, богатырь, воин; bohater, guscerz, wojownik | hero, knight, warrior’ (KRPS 95).

²⁶⁰ *twb’syny*. A variant of the CKar. *top* ‘куча; группа; толпа; кура; група; tłum | load; group; crowd’ (KRPS 538). Cf. *topa*: 25b.

²⁶¹ KRPS provides this form only in HKar. *endir-* ‘1. опускать, спускать; отсылать; 2. пускать; 1. spuszczać; odsyłać; 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).

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 haqтан gelmek yerniñ h k mderlerine²⁶², ne vaqıt ki egri²⁶³ yollan gezmeye can meyil olursa.  mir  ttim onu  ayıp  dmeye ve  ld . Mo eh’niñ hizmetkarı bir anda²⁶⁴  ayıp  tti ve d ketti onu. Bunu Toramda²⁶⁵  m rl k zikr u un yazmı ım ki gelecek devirde bilsin bu yaramaznıñ egriligini ve yemin qodum onuñ z riyetiniñ  zerine  m rl k²⁶⁶  asımlıq u un. Sen  aul  mirime ası olduñ²⁶⁷  a qınlıq  ttiñ. Qoynunıñ eyisini aldıñ. Onıñ  zerine mer amet  ttiñ. Bu yaramazları da a d ketmediñ. Al aq z riyetten yaramazlıq  i eklerini sa  buraqtıñ.  kra   ttiñ benim cevaplarımı, bir tarafa attıñ. Onıñ u un bu da seni Ya’qov z riyetiniñ  zerine padi ah olmadan <ikrah>²⁶⁸  ttim.

4a

 aul

Qaba atımı bildim, rica  derim ‘af eyle endi bu def’a.

 emu’el

Saqın bir da a sevlme.²⁶⁹ Allah  mir  tti evle olacaq.  oq eciyirim²⁷⁰ laki(n) fayda  dmek elimden gelmez. Qadir Allah pi man olmaz. [Cevab] cevabları geri d nmez.

 emu’el gideyir.

Halq a ba vurayır.

Avner, Yonatan,  aul.

²⁶² Stand. Tur. *h k mdar* ‘ruler, monarch, sovereign’ (TIRS 398) ← Ar. *hukm* and Per. *d r*.

²⁶³ CKar. *egri* ‘кривой; krzywy | curve’ (KRPS 654).

²⁶⁴ ‘nd’. Throughout the text the copyist mistakenly spells this word with *ayn*.

²⁶⁵ CKar. *Tora* ‘Пятикнижие, Библия, право; Pi cioksi g, Biblia, prawo’ (KRPS 539) ← Heb. תּוֹרָה ‘Torah’.

²⁶⁶ CKar. * m rl k* ‘пожизненно, навсегда; do ywotnio, na zawsze | for life, forever’ (KRPS 441). Cf. * m rl k*, a variant that undergoes full rounding harmony, 26a.

²⁶⁷ CKar. *ası ol-* ‘бунтовать; buntowa  si  | to rebel’ (KRPS 82).

²⁶⁸ *’ykrh*, misspelled.

²⁶⁹ *swwlm*. A variant of the Stand. Tur. *s yle-* ‘1. to say, utter’ etc. (TIRS 781) typical of both CKar. and CTat. It occurs in MEQ: 3/4 etc. and MQat: 2/2 etc.

²⁷⁰ CKar. *eci-* ‘жалеть, сожальть; щадить;  alowa , litowa  si ; szcz dzi  | to pity, to have mercy; to spare’ (KRPS 654).

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 padişahıma Allah Te‘ala çoq kerem ve ömür-
ler vère.

Şaul

Sefaya geldin, Avner dayım, ‘azim quvatlı seresker.²⁷¹
Saydıñ mı milletimiñ askerlerini nice ki saña emir éttim?
Dağa yürekleri aslan yüregi gibi mi cümle duşmanlarını
éritmeye? Canı dağa (alev)lenirler mi cenkge varmaya?

Avner

Ne vaqıtdan ki Gilgal’da²⁷² padişahlıqı tazelediñ, ağzıñı
açan ve cevap sevleyen yoq. Cümlesi seni seveyirler, cümleleri
derhuni²⁷³ yürekden Allah’a niyaz édeyirler sağığıñ
ile saña uzaq ömürler²⁷⁴ vèrmesine

4b

ve sabahıñ seher²⁷⁵ <yıldızınıñ>²⁷⁶ şafafı gibi padişahlıqını
şafaflandırmaya ki bu aydınlıqlan²⁷⁷ gezeler ve <şar>²⁷⁸ ola-
lar. Anca şevkatlı padişahım ‘af édesin²⁷⁹, bir kiçik²⁸⁰
su‘alim var rica éderim güç[s]enme.

Şaul

Avner, Avner, bevlè cevablar dağa nice sevlersin? Ne
vaqıt oldu ki sen sevlediñ de ben qulaq vèrmedim? Var mı
bir şey benim hükümüm altına 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. גִּלְגַּל ‘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 *yıldynynyn*, misspelled.

²⁷⁷ *‘yydynlyqln*. Throughout the text this word is mistakenly spelled with an initial *ayn*. Cf. *ay*: 3a.

²⁷⁸ *ş’z*, misspelled. In the Heb. original ישירו (5b) ‘they sing’. Therefore it should be read as *şar olalar* ‘they sing’ where *şar* is a loanword from Heb. שר ‘to sing’.

²⁷⁹ CKar. *af etsin* ‘пусть простит; niech przebaczy | may he forgive’ (KRPS 85).

²⁸⁰ CKar. *kiçik* ‘маленький; maleñki | 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 götürən getirensin, sen düşman qarşısına çıqtıqlarında seniñ elleriñ galib oluyr. Bu Agag'ni²⁸¹ dirisiniñ bilekleriñ duttu.²⁸² Buña olmalı daña bir kiçik şey. Sual édeceksin sevl.

Avner

Efendim²⁸³ padişah ve evladları begzadeler²⁸⁴ dünyaya qadar sağ olsunlar padişahlığıniñ kürsüsü dünya durduqcaz dursın. Padişahım büyük efkaradayım, fikirim şaşırımış oldu, benziñnin beħzunlığıni²⁸⁵ dün ve aqdemki gün gördüğümde. Nerededir yüzüñniñ şafafları ki seh[yy]er yıldızı gibi parlarlardı? Nerededir seniñ yüregiñ, aslan yüregi düşmanniñ ayaq altına almaya? Nerededir seniñ adımlarıñ qavmıñniñ q[a]juvatı? Ne oldu sana? Şaul dayım, rica éderim baña beyan eyle. Avner'niñ qanı suv gibi dökülsin, seni h[yy]alis étsin.

5a²⁸⁶

Şaul

Benim selametimi seniñ qalbiñ ħarızladığıni²⁸⁷ yüzleriñ şahadlıq édeyir²⁸⁸ ki seniñ gözleriñ çarq gibi döneyirler, padişahıñniñ ħasımlarınıñ qarşısına ceza göstürmeye ve bir an düketmeye. Üşte onlar ħayet çoq baña ħaber véreyürler. Cümle ağız ve cümle dil sevlmeye qadir olduğundan ziyede bilirim. Avner benim padişahlığıni seniñ canıñ isteyir. Beni quvatlı gördüğünde seniñ

²⁸¹ Heb. name אָגָג 'Agag', king of the Amalekites.

²⁸² This sentence is unclear, in the Heb. original הלזה תפשת היים בזרועיך (6a) 'This one Agag whom you took alive with your hands'.

²⁸³ *Rafe* is omitted over *pe*.

²⁸⁴ *bgz'dylr*. This word is formed by attaching Per. *zāda* to CKar. *beg* 'господин; pan | lord' (KRPS 146). Stand. Tur. *beyzade* '1. son of a prince. 2. *Ott. hist.* son of a bey/beg. 3. noble/refined person' (TIRS 118).

²⁸⁵ CKar. *beħzunlıq* 'печаль; troska, smutek | care, sadness' (KRPS 153).

²⁸⁶ There is a seal on this page that reads *C. M. Когень, Коммисионеръ, Ростовъ н. Д.* 'S.M. Kohen, agent, Rostov-on-Don'.

²⁸⁷ *ħryzldygyny*. A variant of the CKar. *ħarzla-* 'желать, жаждаť; мечтатъ; życzyć, pragnać, marzyć | to wish, to crave, to dream' (KRPS 607). Stand. Tur. *arzula-* 'to wish (for), want; to long (for), desire' (TIRS 59). Cf. *ħarzla-* (18b) and *ħarzula-* (23a).

²⁸⁸ CKar. *şahadlıq et-* 'быть свидетелем; być świadkiem, świadczyć | to be a witness, to testify' (KRPS 645).

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.

qalbıñ sevineyir. Lakin dünki günde ben de sen de egrilik
ëttik.²⁸⁹ Ne uçun bu ‘Ameleq’ni tamam düketmedik? Qoynıñ²⁹⁰
eyisini ve sayır talav[ur]dan yağma ëttik. Unuttıq ki onuñ
[ki] zikri de yerden kesilecek. Bunuñ uçun Allah qaharlandı,
padişahlığımyı yırttı. Gökniñ öksekliginden sıqlat²⁹¹
çuqurına düşürdi beni.

Avner

Nice bildiñ ki bunıñlan Allah’ıñ ëmirine ası olduñ?

Şaul

Dönüşten döndüğüm daqıqada beni büyük titremekler
duttu. Benim qalbım navilik ëtti qorqulu şeyler ve
ileri gördüm. Beħzun ve pir²⁹² Şemu’el geldi bana. Gözleri
darğınlıq parlattılar ve Allah’ıñ <cevabıñı>²⁹³ bana haber vërdi.
Ağzınıñ cevabları [v]yüregimi yerinden üzdüler. Daħa
<şurğunlıq>²⁹⁴ duruyır qulaqlarımıñ içeresinde. Furtuna²⁹⁵
luzgar²⁹⁶ gibi qıyameti çevireyir, yüzleriñi ağlamaya.

5b

Yonatan

Vay babam! Nice beñziñ qaçmış ağlamaqtan.

Şaul

Daħa [daħa] evle ömüre qadar ağlayacağım acı can

²⁸⁹ CKar. *egrilik et-* ‘чинить несправедливость; czynić niesprawiedliwość | to do injustice’ (KRPS 654).

²⁹⁰ CKar. *qoy* ‘овца; owca | sheep’ (KRPS 368).

²⁹¹ CKar. *sıqlat* ‘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). In STat. *sıqlat* ‘1. спешность, срочность; спешный; 2. тягость | 1. haste, urgency; hasty 2. burden’ (KTR 233).

²⁹² 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).

²⁹³ *сww’gyvy*, misspelled.

²⁹⁴ *şwrğwnlyq*, misspelled. In the Heb. original *המה* (7a) ‘(literary) moaning, groaning’. It corresponds to CKar. *şarilda-* ‘шуметь (о водопаде); huczeć (o wodospadzie) | to roar (a waterfall)’ or *şuvulda-* ‘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. *lizgar* ‘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. Padişahlığımıñ şöħreti benden geçti. Aqılım da
<gitti>.²⁹⁷

Avner

Qayretli²⁹⁸ olan padişahım, Yisra’el padişah gevşeme. Bu olucu şeydir her <devirde>²⁹⁹ bevla zuruħat³⁰⁰ oldu ve olur. Buniñ uçun Allah da saña qazab³⁰¹ ét[t]mez. Zira o gunahını³⁰² ‘af êdici Allah’dır. Askeriñ yürekleriñi alan vaqıt [vaqıt] qalıblarında qorqu ve qasavet vèrmesi dünyaya qadar olmaz ömüre qadar uzanmaz. Mişev[i]re³⁰³ vèreyim sana ey padişah, qadir Allah da yardımınıñ ola. Bevla çoq şeyler eşittim. Babalarım baña naqıl³⁰⁴ êttiler adamıñ başına gelen zahmetler quvatlarıñı gesserler.³⁰⁵ Cümle siñirleriñi ve damarlarıñı cümle kemikleri ile ħa(l)sızlandılar.³⁰⁶ Bir daqiqa rahat olmasa şaşqına döner. Endi Şaul, daha çoq anlar geçmedi ki duşmanı urduñ³⁰⁷ ve quvatını qırdıñ. Bundan ötrü içinde qanıñniñ damarları ‘adetleriñi tebdil êttiler. İleriden bilirsın ki askerleriñniñ seri benim, duşmanı qayıb êdmeye oqlarımı oña düketmeye. Canım qadirdir şimdiki quvatım evvelki quvatım gibidir asker ögüne çıqmaya.

6a

Onlarıñ ögünden cümle ħasımlarıñı def’ êdip yere düşürmeye.

²⁹⁷ *’yty*, misspelled. It is corrected on the basis of the Heb. original (7a) רוחי סרה ‘My soul has left/departed’.

²⁹⁸ Stand. Tur. *gayretli* ‘hardworking, endeavoring, diligent’ (TIRS 311), see *qayret*:12b. In the Heb. original התחזק ואמץ (7a) ‘strong and brave’.

²⁹⁹ *d’ww’rd’*, misspelled.

³⁰⁰ *zwrħt*, reading tentative. It may be a spelling mistake or a metathesis of Stand. Tur. *zuhurat* ‘obs. unforeseen events, contingencies’ (TIRS 999) ← Ar. *zuhūrāt*.

³⁰¹ Stand. Tur. *gazap* ‘wrath, rage, fury, furor, anger’ (TIRS 312) ← Ar. *ğadab*.

³⁰² CKar. *gunah* ‘грех; grzech | sin’ (KRPS 162).

³⁰³ A variant of the CKar. *müşevre* ‘совещание; беседа; narada; rozmowa | consultation; conversation’ (KRPS 413). Stand. Tur. *müşavere* ‘obs. (mutual) consultation’ (TIRS 628) ← Ar. *mušāwarat*. Cf. *müşevre*: 19b.

³⁰⁴ In Radloff’s transcription of CKar. texts *naqıl* (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 *halsız* ‘больной, нездоровый; chory, niezdrowy | ill, unwell’ (KRPS 607). However its derivative with *ħ* in word-initial position is attributed to HKar. *ħalsızlan-* ‘тратить силы; tracić siły | to lose strength’ (KRPS 599).

³⁰⁷ CKar. *ur-* ‘бить, ударять; ковать; 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.

Onları[ñ] <sañga>³⁰⁸ benzetip dışarı çöplükge atmaya. Lakin sen padişah bunlara alışmadıñ. El vèrir ki padişah sarayda otursın. Evinde sakın olsun milletiniñ bahtını fikir èdüp³⁰⁹ yalıñız èmir buyurmaya. Otur endiden soñra evde³¹⁰ <saqın>³¹¹ bir daña cenkke varma. Èmir buyur kamil çalmaya bilen bir adam arasınlar saña. Ol çalsın kèman³¹² üzere ve seniñ qulağına hoş³¹³ gelsin. Ne vaqıt ki qasavet seniñ içerinde mekan alırsa oniñ çoq ahenklerinden ğam unutulısın ve aslından nice evvelden³¹⁴ qalbıñ ferağ olsun.

Yonatan

Dayım sereskeriñ cevabları qulaqqa ne hoştır. Bu eki³¹⁵ gündir ben de evle müşevre èttim³¹⁶ ki babam çıqmasın evinden qapusından³¹⁷ dışarıya. Lakin saña bunu sevlemeye babam cessaret³¹⁸ èdmedim. Bildigimden ötrü ki seniñ qalbıñ heveslidir cenkke varmaya. Ökse Allah qodı bunı askerleriñniñ seriniñ ağızına. Onıñ keñeşi³¹⁹ ilim keñeşi, sana babam rahatlıq getirir. Onıñ ağızınıñ cevablarını yerniñ padişahlarınıñ padişah èden hadırladı.³²⁰

Şaul

Yalıñız Avner ve oğlum Yonatan her şeye qadirdirler. Yalıñız size qalbımıñ ferağlıqları diñlarım padişah olduğum günden beri. Avner peşim sıra gezdiñ. Her duşman qalqtığı vaqıt-

³⁰⁸ *s'mg'*, misspelled. Clauson (1972: 831) provides the meaning 'bird's dung' for *sañ*, which corresponds to the Heb. original $\gamma\mu\tau$ (7b) 'dung, excrement'.

³⁰⁹ CKar. *fikir et-* 'думать; myśleć | to think' (KRPS 594).

³¹⁰ *Rafe* is omitted over *bet*.

³¹¹ *s'gyyz*, misspelled.

³¹² Identical with the Heb. original כנור (8a) 'violin; *bibl.* stringed musical instrument'.

³¹³ Cf. *oş*: 27a.

³¹⁴ *'vldn*, here the word is spelled correctly. Cf. misspelled *evvel*: 3b.

³¹⁵ CKar. *eki* 'два; dwa | two' (KRPS 656).

³¹⁶ CKar. *müşevre et-* 'совещаться; naradzać się | to consult' (KRPS 413).

³¹⁷ CKar. *qaru* 'дверь; ворота; drzwi, 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. *hadırla-* / *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 qodiñ, çebük düketiñ. Tamurını³²¹
gestiñ ve qayıp ettiñ onu.

6b

Ben olmadıqta dañı bevre éde canına qalbım émiridir.
Baq Avner, bu qoynıñ gözleri seniñ üzerinedir. Yonatan' nı da
al, o da saña yardım olsun. Onuñ yüregi babasınıñ
yüreginden alınmıştır. Benim yerime üşte o, o da
duşmannıñ qarşısına qazab ile hareket édebilir. Urmaya
yaqmaya ve bir anda qayıp édmeye onuñ qalbı cessaret
etti. Çocuqlan vardı Peliştım³²² ordusınıñ qarşısına.
Çebücek³²³ aslan gibi sekirdi.³²⁴ Elleri ayaqları üzerine
qayanıñ üzerine çıkt[t]ı. Ne bana ne askere haber
<vérmeyince>³²⁵ gitti yalıñız. Ekisiniñ muhabatlığı ki
içinde alev gibi yandı, o yüregiñi qızdırdı ve
o(n)ları qılıçlan qırdı. Qadir Allah' ın yardımından soñra
siz benim askerim benim qavmumu zalim millet-
leriñ elinden qutarırsız.³²⁶ *Padişahıñ janda(r)larınıñ³²⁷ biri[ni]*
(sev)leyür.

Eved³²⁸

Kéman çalmaya kamil bilen çocuq bileyirim. Müzikerleriñ³²⁹
birisi gibi dürlü peşraflar³³⁰ çalayır. Cenk kadehi
onuñ yüregi, arslan yüregi gibi, 'azim bağatırdır,
cümle düşmanlarıñı urmaya ve qayıp étmeye. Kamil-

³²¹ СKar. *tamur* '1. жила; 2. корень; 3. запрещенное для пищи мясо; 1. żyła; 2. korzeń; 3. zakazane mięso | 1. vein; 2. root; 3. forbidden meat' (KRPS 510). СТat. *tamir* (KTR 243).

³²² Heb. פְּלִשְׁתִּים 'Philistines'.

³²³ *çbwck*, A variant of the СKar. *çebicek* 'поскорее, скорехонько; szybciej, prędzej | quicker, faster' (KRPS 639). Stand. Tur. *çabucak* 'very quickly' (TIRS 166). Cf. *çebücek*: 46b.

³²⁴ СKar. *sekir*- 'прыгать, скакать; skakaç | to jump' (KRPS 498).

³²⁵ *wyrm'm'e*, misspelled.

³²⁶ СKar. *qutar*- 'спасать, избавлять, выручать, освободить; ratować, wybawiać, wyzwalać, oswobadzać | to save, to rescue, to liberate, to release' (KRPS 376).

³²⁷ Stand. Tur. *jandarma* 'police soldier, gendarme' (TIRS 456) ← Fr. *gendarme*. In the Heb. original עֶבֶד (9a) 'slave, servant'.

³²⁸ Heb. עֶבֶד 'slave; servant'.

³²⁹ *mzyk'rlıryñ*. A loanword from Yid. מוזיקער *muziker* 'musician' (SPJ 340). In Stand. Tur. *müzişyen* 'musician' (TIRS 629), in СKar. *çalğıcı ~ dereci* (RKS 51).

³³⁰ СKar. *peşraf* 'мелодия; 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
şafaflandırır. Hergeze sevgili ve her nereye

7a

varsa uğurlu ve bahtlı oluyır.

Şaul

Nerede bu çocuk? Çebük seyle nerededir ol.

Eved

Babası Yişay³³¹ namında. Şeheriniñ³³² ismi Beit Lehem.³³³

Yonatan

Buraq babam canıñ rahat olsun. Yarım <seher>³³⁴
yıldızı dönmeden ben onı getiririm.

Tam.³³⁵

Ha-ma‘araka ha-şenit³³⁶

Sade³³⁷ **Beit Lehem**

*David*³³⁸ *qoy güteyir ve elinde kiçik kèman. Uzaqtan
arşlan gövdesi yatayır, hangisi ki paraladı.*

David

Hey hey³³⁹, dünyanın padişahları sarayda ve
köşüklerde oturanlar bahçe maşulları ile
sefalanmaya bütülkeleri³⁴⁰ doldurmaya içip keyf
édmeye. Eyi şarap[lan]larlan qursagınızı³⁴¹ doldurursız.

³³¹ Heb. name יֵשׁוּ ‘Jesse’, father of David.

³³² SKar. *şehar* ‘город; miasto | city’ (KRPS 649).

³³³ Heb. בֵּית לֶחֶם ‘Bethlehem’.

³³⁴ *s’hym*, misspelled.

³³⁵ Heb. ׀ת ‘end’.

³³⁶ Heb. הַשֵּׁנִית ‘second’.

³³⁷ Heb. הַשָּׂדֶה ‘field’.

³³⁸ Heb. name דָּוִד ‘David’.

³³⁹ SKar. *hey* ‘ej, hej! | hey’ (KKS 67).

³⁴⁰ *bwtwlk’*. A loan from Rus. *бутылка* ‘bottle’.

³⁴¹ SKar. *qursaq* ‘чрево, живот; łono, 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.

7b

Sefa ermeye nerede ki bolursız.³⁴² Yoq size rahatlıq yoq. Size sefa yoq. Gelin oradan, buraya kök altına. Baqıp Allah'ın yapusını, gözlere heveslik, açıp sarayını burada baqıñ.

Yanan mumları uçun hikmet edin ki bazı eşkere olunurlar bazı gizlenirler. Canğa zevq³⁴³ ve sefa bunlar yağdırırlar.

Keman çalayır.

Severim seni Allah. Yaşlığımdan³⁴⁴ beri <sevdim>³⁴⁵ seni. Dağacanım içimde iken heveslidir yolunı bilmeye. Nice gayet büyük olduñ kökte ya Allah. Hacaba³⁴⁶ maqbul olur mu aşaha³⁴⁷ ayarlığın teşbihati³⁴⁸ ona ki cümle yuqarıki askerler çökeyirler. Bizden ayrısın gözlere görünmesin. Sabur³⁴⁹ edmek elimden gelmez. Qalbım <teşekkür>³⁵⁰ vèrdi saña, içerimde duyğunluq eden yüregim ki bunı seniñ qudretiñ var ettiiler. Yanayır ateş gibi luzgar qanatlarımıñ üzerine qalıbnıñ gizlileriñi eşker(e) edmeye ağız sen vèrdiñ. Seniñ ettiğiniñ ve hikmetiñni cümleye beyan edmeye, benim canıma bu hoş gelir. Bunı yazarım tahta üzerine. *Keman çalyur ulu aslanıñ yanına ve gövdesine baqayır.* Hey arslan 'azim quvatlı ecirim seni ki burada bulduñ ömiriñniñ aħırını.³⁵¹

8a

Burada öldürdü seni benim elim. Evle olur her yolunu egri edene, gendinden halsızınıñ üzerine galib

³⁴² СКар. *bol-* '1. быть, стать, становиться, сделаться; 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 СКар. *zevq* 'веселье; радость; удовольствие; развлечение; wesolość; radość; przyjemność; rozrywka | cheerfulness; joy; pleasure; entertainment' (KRPS 191).

³⁴⁴ СКар. *yaşlıq* 'молодость; młodość | youth' (KRPS 242).

³⁴⁵ *sbyndy*, misspelled.

³⁴⁶ *hcyb'*. This spelling suggests that this word should be read as *haceba*, as provided in Radloff (1896: 246). However elsewhere it is spelled with medial *alef*, cf. 1b.

³⁴⁷ 'şh'. A variant of the СКар. *aşağa* 'низ; dól, spód | bottom' (KRPS 91). Stand. Tur. *aşağı* '1. the lower part, bottom 2. the one below 3. lower' etc. (TIRS 63). The form *aşağa* occurs only once (2b).

³⁴⁸ This fragment was incorrectly translated. In the Heb. original the sentence reads האם תיטב תודה שפל הערך (10a) 'Would gratitude of an unworthy one please the One'.

³⁴⁹ СКар. *sabur* 'терпение; терпеливый; cierpliwosc | patience' (KRPS 454).

³⁵⁰ *şşkkwyr*, misspelled. See 38a for the correct spelling.

³⁵¹ СКар. *aħır* 'конец; koniec | end' (KRPS 87).

7b

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.

8a

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- 'eder³⁵²

Sağ ol qoyunçığım. İntiqamını aldım.

Yonatan geleyir hi(z)metkarı ilen.

David

Bu ne göreyirler gözlerim? Şurada yañlış dëgilim.

Padişahımız Şaul'nın oğlu begzade Yonatan. Gözlerinden eyilik³⁵³ parlayır, qalbi da fer[s]ahlı. Peliştım askeriniñ ordularınıñ arasında da kirpikleri parlamış ëdiler.

Evle vardı duşmannıñ qarşısına ve şamarlan urdu³⁵⁴ onu. Laki(n) benden ne isteyecek bilmeyir[r]im.

Yonatan

Selam aleykim³⁵⁵ qıybatlı çocuq, sürüvün³⁵⁶ çobanı.

David *baş urayır*

Dünyaya dëk dursun padişahımızıñ gürsüsü³⁵⁷ ve 'azim quvatlı Yonatan gendi gendine de berhıdar olsun.

Yonatan *gendine sevleyir*

Dilberligi³⁵⁸ güneş gibi. Çırayı³⁵⁹ seher yıldızı gibi.

³⁵² Heb. אל העדר 'to the flock'.

³⁵³ SKar. *eyilik* 'добро; dobro | goodness' (KRPS 656).

³⁵⁴ SKar. *şamar ur-* 'дать пощечину; wymierzać policzek | to slapp in the face' (KRPS 644).

³⁵⁵ *slm* 'lykym. From Ar. السلام عليك 'Peace be upon you'. In Stand. Tur. *selamiün aleyküim*. In the Heb. original אלהים עמך (11a) 'May God be with you'.

³⁵⁶ SKar. *süriv* '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 SKar. *dilberlik* 'красота; piękność | beauty' (KRPS 177).

³⁵⁹ SKar. *çıray* '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 hangi şeherdendirsin, ey³⁶⁰ çocuq?

David

Babamıñ ismi Yişay. Mekanım Beit Lehem şeheredir.

Yonatan

Seniñ ismiñ nedi(r), ey çocuq? Qalbım <harızlayır>³⁶¹
bilmeye.

David

David.

Yonatan

Babañiñ evinde senden ğayrı dağa qardaşlarıñ³⁶² var mı?

Yonatan, David

Dağa var. Ben eñ kiçigi. Ehtiyarlığında doğdum.

Babamıñ adetidir qoynıñ sürüvünü kiçik oğluna vèrir.

Yonatan

Ğayretli ol David. Cevabıma qu[n]lağımı vèr.

David

Yaşlığımdan beri pekleyirim³⁶³ bir cevap eşitmeye
padişahımıñ ağızından, rical ve seniñ ağızından.

Doğduğum günden beri emirine mutuyım. Ben
hükümdar degeneginiñ altına ulanlarıñ³⁶⁴ biri gibi.

³⁶⁰ 'yy, It is a counterpart of Heb. הַי 'hey'.

³⁶¹ *hryll'yyr*, misspelled. See 5a for the correct spelling.

³⁶² CKar. *qardaş* 'брат; brat | brother' (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).

8b

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.

9a

Yonatan

Gel öpeyim seni.

David *sevleyir*

Bevle şey eşitmeye umudum yoq
idi.

Yonatan

Şaul babamı bilirsin. Evle adamdır ol ki cenk
ëttiği vaqıtta daħa qılıçı boş gibi dönmedi, ta ki
toprağā düşürdü ‘azim bağatırları. Nice ki [ki] arslanğā
evle de ona quvat vërdi Allah öksekte. Bu qadir
Allah’ın baħşışidir yernin (h)ükümdesine. Evle de
Yaradan şimdi istedi yolunu çevirmeye. Yüregiñden
quvatını aldı. Şimdi ğayrı kişidir ol. O Şaul dëgil
dün ne bugün gibi. Daħa aqdemki gün gibi de dëgil.
Ben sereskerlen rica ëttik ki bir daħa cenkke çıqmasın,
anca <evde>³⁶⁵ beklesin. Seniñ uçun eşittim ki sen
ma‘rifet ehli[n]. Këman çalmaya ve dürlü peşra(f)ları
bileyirsin. Cannın duyğınlıqlarınını fenadan eyine
tebdil ëtmek Allah’ından gelir. Qalq bu qoymı qardaş-
larına buraq. Gel barabarıma³⁶⁶ Gibe‘a’ğā³⁶⁷ padişah
sarayına, seniñ këmanıñ benim babama can sefa‘atları³⁶⁸
olur. Ğamlı can yerine ona ferraħ³⁶⁹ gonil³⁷⁰ vërir.

David

Benim gibi miskin padişah huzurına görünür mi? Padişah-

³⁶⁵ ‘vny, misspelled.

³⁶⁶ *b’rbrym’*. CKar. *barabar* ‘вместе, совместно; razem, wspólnie | together, jointly’ (KRPS 102). Cf. 26b.

³⁶⁷ Heb. גִּבְעָה ‘Gibeah’, hometown of king Saul.

³⁶⁸ *Rafe* is omitted over *pe*. A loanword from Ar. *sefāhat* ‘zevk ve eğlenceye düşkünlük | keenness for pleasure and fun’ (Devellioğlu 2006: 928). In the Heb. original שעשוע (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. *farāh*. Throughout the text this word is spelled with a double *resh*. Cf. *ferraħlıq*: 57b.

³⁷⁰ CKar. *gonil* ‘сердце; serce | heart’ (KRPS 161).

9a

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?

lıqta bulunmaz mı benden maqbul adam?

9b

Yonatan

Def³⁷¹  d  imdilik David c mle mezmlikni³⁷² qalbından.

Yalıñız sensin bu adam. Yoqdır senden  ayrı.  m r (m)-
de budan  ayrı seni tanımadım.  iddetli oldu saña
muħabbetligim. Aevli ateş gibi yanayır.  imdi(den) soñra
qardaşım derim saña. Qardaş gibi hesap  desin beni.

David baqayır Yonatan ’nıñ y z ne.

David

Qardaşım qardaşım, sen de topraqтан yaratıldıñ. C mlemiz
barabar Allah’ıñ evladları. C mle[y] Yaradan’nıñdır biz. Sen
padişahnıñ z riyetinden, ben aşıħa ayarlı. Bir topraq-
dan alındıq, ekimizniñ de canı var. Ciħanım ve
ciħanıñ bir yerden yaratıldılar. Manavşa³⁷³ ilen diken de[n]
bir anadan dođdular.  imdi bunu babama ħaber v rmek
uun evge varay(ım). Ondan sonra varayım beni
nereye ki g t r rsin.

Yonatan

Ben de[n] varırım barabarıña babañnıñ evin[d]e.
 imdi qardaşım gel. Ħaydi  m rlilik  art geseli[m].

David

Sen sevlemeden evvel qalbım <qalbıñ>³⁷⁴ ile gesmişdir.

D nyaya d k durur, yipleri³⁷⁵ ħi  z lmez.³⁷⁶

³⁷¹ *dp*, *Rafe* is omitted over *pe*. This word is spelled alternately with and without a word-final *ayn*, see 2a for the alternative spelling.

³⁷² Stand. Tur. *mazlum* ‘1. wronged, oppressed 2. quiet, compliant, inoffensive’ (TIRS 597) ← Ar. *mazl m*.

³⁷³ SKar. *manavşa* ‘фиалка; fiolek | violet’ (KRPS 403). Cf. *malavşa*: 2a.

³⁷⁴ *qlbym*, misspelled.

³⁷⁵ SKar. *yip* ‘1. нить; [толстая] веревка, канат; 2. струна; 1. ni; [gruby] sznur, lina, powr z; 2. struna | 1. thread, [thick] rope, line; whip-cord; 2. string’ (KRPS 245).

³⁷⁶ SKar. * z l-* ‘1. отцепиться; выпасть, срываться; 2. выходить из себя; 1. odzeping si; wypadac; zrywac si; 2. oburzac si | 1. to cleave; to fall over; to break off; 2. to outrage’ etc. (KRPS 588).

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.

10a

Armon ha-meleh

*Şaul, Miħal*³⁷⁸, *Merav*³⁷⁹ ve sayır evladları.

Şaul

Ne quvatlıdır bu çoq millet, emin sekin³⁸⁰ olan millet.

Ne dilberdirler Yisra'el velidleri, Allah'ın fidanı
zeytin direkleri³⁸¹ gib(i) evladlar. Cenkke kiyik³⁸² eçki³⁸³ gibi
qoşarlar. Yüzleri şeħe[i]r yıldızı gibi qızarırlar[ı]. <Sevinerek>³⁸⁴
aħenklen varmaya zalimlerin qarşısına. Bu da ne güzel
ne hoştır. <Onların>³⁸⁵ üz[r]erine padişah olmaya
yaqışıq[ı] olduñ. Yisra'el sende uya³⁸⁶ etti. Aqıl[ı], ilim
ve tertip sende iskan ettiiler. Aqar çeşme gibi, üşte
onlar seniñ baħçeñ içerisinde, ondan içerler ve
sefalanırlar. Seniñ evladların dünyanın cümle
qavımları arlanırlar. Ağızlarını qaparlar seniñ
cevablarını eşittiklerinde. Kasdim'nin³⁸⁷ bağatır-
ları, Mısır'nın minacimleri³⁸⁸ uzaqтан gelirler, seniñ
ağzından ilim qabul etmeye. Ne yaqışıklı
oldun Yisra'el. Ne hoş olduñ 'aziz züriyet. Bu
ılımdar³⁸⁹ kimseler Allah'ımızın hikmetlerindedir. Bunlar

³⁷⁷ Heb. ארמון המלך 'the king's palace'.

³⁷⁸ Heb. name מִיכַל 'Michal', daughter of king Saul.

³⁷⁹ Heb. name מֵרָב 'Merav', daughter of king Saul.

³⁸⁰ СKar. *sekin* 'осторожно, медленно; тихо; wolno; cicho, spokojnie | slowly; quietly, calmly' (KRPS 497).

³⁸¹ СKar. *direk* 'дерево; drzewo, drzewko | tree' (KRPS 178).

³⁸² The meaning of this word is ambiguous. It may be СKar. *kiyik* '1. дикий (о животных); 2. дикий, жестокий; 1. dziki (*o zwierzętach*); 2. dziki, okrutny | 1. wild (*animal*); 2. wild, cruel' (KRPS 318) or a variant of the Stand. Tur. *geyik* '1. deer, stag, hart' etc. (TIRS 324). Cf. MEQ: 25/15 where the same ambiguity occurs.

³⁸³ СKar. *eçki* 'коза; koza | goat' (KRPS 672).

³⁸⁴ *svyn'rñ*, misspelled.

³⁸⁵ *'wnlryp*, misspelled.

³⁸⁶ СKar. *uya* 'гнездо; gniazdo | nest' (KRPS 575).

³⁸⁷ Heb. חֵדְדִּים 'Chaldeans'.

³⁸⁸ СKar. *minacim* 'чародей; czarodziej | wizard' (KRPS 407).

³⁸⁹ In part dedicated to СKar. Radloff (1896: 241) provides *ilmdar*, a loanword formed from Ar. 'ilm '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 *ı* 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>³⁹⁰ qıybatlıdır, ahenkleriniñ tatlılığından.

Bunlarda arslan yüregi var. Bunlar quvatlı bağatır-
lar. Duşman ögünde qaçmazlar naqadar ki quvatlı da
iseler. Seniñ üzerine güzel fidan seniñ üzerine padişah
oldum. Şöhretim alınmadan evvel seniñ üzerine
padişah oldum.

10b

*Miştage 'a*³⁹¹

Vah, ne qorquludur bu kişiniñ görmesi. Baqıñ evladlarım,
baqıñ. Padişahlığımanıñ kürsü[s]siñ dutup qağarlan düşürecek.
Lakin şurada şu duranlarıñ görmelerin de ne qadar
qorquvludur.³⁹² Ğayet büyükdirler gökke qadar yerişeyürler.³⁹³
Cümle yerniñ zem[m]iñi³⁹⁴ bilekleri ilen dutayırlar, omuzlarına
alıp şapqan³⁹⁵ ilen atayırlar. Neredesiz evladlarım?
Neredesin Miħal? Neredesin Malħişua?³⁹⁶

Kullam³⁹⁷

Buradayız babam. Buradayız rahat ol.

Miħal

Kerem eyle babam padişahım. Yüregiñi emin éd. Ne uçun
beħzun, ne uçun boşqa inanırsın?³⁹⁸ Biz evladlarıñı
unutursın. Baq bizim cêfamızı,³⁹⁹ gözlerimi(ze) baq, qırmız
gibi qızardılar dëktükleri göz yaşlarıñ çoqlığından.
Üşte cümle bu qavmıñı sen ğama qodıñ. Beliñden⁴⁰⁰

³⁹⁰ *'slwn*, misspelled.

³⁹¹ Heb. הִשְׁתַּעַע 'to go crazy, to lose one's mind'.

³⁹² SKar. *qorquv* 'боязнь, страх, ужас; strach, bojaźń, przerażenie | fear, anxiety, terror' (KRPS 371). In the Heb. original נורא מראות העומרים אלה (14a) 'the group of these terrible images'.

³⁹³ SKar. *yeriş-* 'достигать, доходить, догонять; doganiać, dopędzać | to reach, to catch up' (KRPS 274).

³⁹⁴ This phrase is not quite clear, in the Heb. original כדור הארץ אחזו (14a) 'they grasp the earth'.

³⁹⁵ SKar. *şapqan* 'праца; proca | sling' (KRPS 644).

³⁹⁶ Heb. name מַלְכֵי־שׂוּא 'Malchi-shua', son of king Saul.

³⁹⁷ Heb. כָּלָם 'all of them, everyone'.

³⁹⁸ Stand. Tur. *boş inan* 'superstition' (TIRS 138).

³⁹⁹ SKar. *cefa* 'скорбь; żałość, boleść | grief, pain' (KRPS 175).

⁴⁰⁰ *bylyndn*, unclear. It is possible that it should be spelled *bedeniñden* '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

doğın evladlarınıın içinde sanki can yoq. Kim bu
sıqlat vèrdi saña? Kim çekip aldı senden şöhretiñi?
Ya‘qov’niñ qalbı sana eyidir <şimdi>⁴⁰¹ nice ki evvelden ve
aslından bahtıñ uçun pekleyirler ve umud édeyirler
cümleleri bu qorqulu görmekleri def’ édmeye. Zira
boştır bunlar, biriniñ aslı yoq. Burada oğullarıñ ve
qızlarıñ. Babam baq, sarayıñ köşügiñi⁴⁰² qafeslerinden
baq. Görürsin cümle dünyanıñ

11a

evvelki gibi duruyır. Ne uçun ditrersin? Evle görmekten temeli⁴⁰³
yoq. Yoq <şeyden>⁴⁰⁴ hiç varlıq olur mı? Ondan qorqarsın. Ne qorqarsın
ondan? Sürgün eyle bu qasaveti, sevindir padişahlığıñı ve bu
evladlarıñı ki senden doğdular.

Şaul

Qızlarımiñ qıybatlısı saqın bir dağa sevlème. Yumuşattıñ yüregimi
ağlamaqtan. Gidmeye tahtım yoq. Hoş ağlamaqñı canım haz
etmez.⁴⁰⁵ Yumşaq[ı]lıqñı⁴⁰⁶ da istemem. Aqlımıñ şaşırması sanki geçti.
Qasavet savuştı. ‘Af édiñ ev[v]ladlarım,⁴⁰⁷ bana darğınlıq
édmeyin. Siziñ qalb[ı]ñlarıñızniñ ğamından benim <canım>⁴⁰⁸ çıqmaya
hevesli oldu. Bunlar qadır Allah’ıñ oqlarıdır, ben onlarıñ
atılacaq nişanı oldum. Şimdi qıybatlı evladlarım qalqıñ
gidiñ. Beni yalıñız buraqıñ.

Beħzun gideyirler.

Şaul yalıñız, evladlarıniñ ardından baqayır.

Yalıñız buraqıñ beni. Yalıñızlıq arqa[r]daşdır acı canlıya.

⁴⁰¹ *şymyd*, misspelled.

⁴⁰² *küşwgyñyñ*. 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. *haz et-* ‘любить; наслаждаться, получать; kochać; upajać się, rozkoszować się | to love; to revel, to relish’ (KRPS 606).

⁴⁰⁶ *yumşaqylqny*. Stand. Tur. *yumuşaklık* ‘softness; gentleness; mildness’ (TIRS 975), cf. *yumşaq* 18a.

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.

Eger adam <gendisi>⁴⁰⁹ adamğa h az ve rahatlıq ise, eger evlad-
lar arasına gezmek sefa‘at ise, yalınız benden eksik oldu
onların cıyıntılarının⁴¹⁰ sevinemesi. Hey ‘Ameleq hasım duřman
cümle gunaħkarların suratı. Cümle müzevirlernin babası,
cümle yaramazlarının qalıbı. Keřke ‘Amram’ın⁴¹¹ ođlunın el-
leri o vaqt seni düketineceye dek qıraydı. Keřke qayıp
 deydi senden insanrı ve hayvanrı. Yoqsa

11b

yalınız beni halsızlandırmaq uęun mı daħa qaldı seniñ
züriyetiñden. Cenkden geri döndüğüm günden beri [y]aqlı ve
ruħım beni buraqtılar. Lakin qabaħat benim, zira egrilik
 ttim. Benim canımın cümle sıqlatları gendi ęeřme-
lerinden aqtılar. “Cümleyi Yaradan’ın  mri üzere gezmedi.
Cevablarına ası oldu.  mirine ikraħ  tti” - evle
sevledi řemu‘el ha-Roe. Cümlesini nalet
ediñ,  güz[ü]ni⁴¹² qoy ilen ęocuqdan eħtiyara.⁴¹³
Onın bu cevablarını arqama buraq[a]tım ve
 ksekde senin Allah’ın cevablarına qulaq
v rmedim. Qaħarını yandırdım. Onın
uęun qazabına doldum.

řaul, Yonatan, David.

řaul

Yaqıřıqlı fidanım, qıybatlı ođlum, sefaya geldiñ. Benim
canım seniñ uęun ođlum ħemen ęıqmaya ħarz eyledi.⁴¹⁴ Saban

⁴⁰⁹ *gyntyssy*, misspelled.

⁴¹⁰ *çyntylyrnyñ*, STat. *çyın* ‘1. радость, веселье; 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 הַבְּרֵחַ (15a) ‘company, group of friends’. In SKar. *çyın* ‘1. сборище, собрание; 2. войско, полчище; 1. zbiorowisko, zebranie; 2. wojsko, zastęp; oddział | 1. gathering, meeting; 2. army, host; division’ (KRPS 650), Stand. Tur. *yıđıntı* ‘mass; heap, pile’ (TIRS 963), see 18b.

⁴¹¹ Heb. name אֲמְרָם ‘Amram’, father of Aaron and Moses.

⁴¹² STat. * güz* ‘вол | ox’ (KTR 180). SKar. * güz* ‘бык; byk | bull’ (KRPS 437).

⁴¹³ SKar. *eħtiyar* ‘старик; starzec | old man’ (KRPS 672).

⁴¹⁴ Stand. Tur. *arżula-* ‘to wish (for), want; to long (for), desire’ (TIRS 59) ← Per. *arżū*. Cf. *ħarızla-* (5a), *ħarızla-* (18b) and *ħarżula-* (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 urluğunu⁴¹⁵ saçtıqdan sonra yağmura peklediği gibi pekledim. Lakin şurada bu çocuk kimdir ki barabarına getirdiñ[i]?

Yonatan

Bu çocuğın ismi David. Beit Lehem şeherinden. Ol ahenkleri ile ömürüñniñ ahırını datlı eder. Kemanınıñ

12a

sesi güzel ve qulaqqa hoş, erinleri⁴¹⁶ de şirinlik dolu.

Şaul

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

David

Qorqu efendim padişahın duşmanlarının yüregine olsun.

Şaul

Sevle endi çocuk. Oturur mısın burada padişah dayiresini⁴¹⁷, yurdunı ve babañniñ eviñi unutmaq üzere, burada benim tirapezimde⁴¹⁸ yiyenleriñ birisi gibi olmaya?

David

Qalbiñniñ cümle dilekleriñi ve canıñniñ muradlarıñı icrah⁴¹⁹ edmeye. Evvelden ruğım ve canım heveslidirler.

Şaul

Müzikerleriñ çoğu sana ziyedelik vërdiler. Cümle keman

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. *dā’irat*. Should be *dayiresinde*.

⁴¹⁸ *tyr’fyzymd’*, word derived from Gr. *τραπέζι* ‘table’. Identical with the Heb. original *לחן* (16a) ‘table’.

⁴¹⁹ Stand. Tur. *icra* ‘1. carrying out, doing, performance 2. law execution, fulfillment (of a decision/a decree)’ etc. (TIRS 407) ← Ar. *iğrā*’.

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

çalanların üzerine⁴²⁰ seni ileri getirdiler. Ateş (y)andı sende.
Ne fasıl oldu bana? Vaqıt vaqıt ben şaşırımı(ş) gibi
olayırım. Yüregimin şaşırmasından dünya ‘adetlerini
bilmeyirim. Ben niçin günlerdeki Şaul değilim? Quvat benden
gitti. Şöhretim de savuştu. İlimdarlarımıñ mişevresi ilen
seni çağırmaya yolladım. Qabil

12b

sen qadir olursın padişahıñnıñ ğamını def’ edmeye. Eger
Allah isterse senin elin ilen bana yardım yollamaya. Bu saña
ömürlük zikir olunur ki padişahıñı qurdardıñ. Babañnıñ
cümle evini <Yisra’el’de>⁴²¹ mu‘af ederim. Padişah qudretiñe
göre⁴²² hangisi ki sana muhabbe(t)le isteyir vèrmeye.

David

Padişahımıñ her emirini dıñlarım. Padişahlara imdat
eden Allah, o açsın kökleriniñ pençerelerini⁴²³ padişaha
derman vèrmeye.

Avner’niñ odası.

*Avner ve Ahino’am*⁴²⁴

Avner

Qayret⁴²⁵ eyle sultan kadın! Bir daha çoq ağlama. Umud qoy
Allah’a. Onıñ cümle işleri bize eyidir. Biz bu dünyağa
daha dün geldik. Cümlemiz aklı qısalar. Soqur gibiyiz Allah’ıñ

⁴²⁰ Stand. Tur. *üzeri* ‘1. upper surface, top 2. space over/above’ etc. (TIRS 915).

⁴²¹ *y’r’ld’*. Reading tentative, it is established on the basis of the Heb. original *חפשי בישראל אתנה* (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 *כיד המלך* (16b) ‘fit for a king’.

⁴²³ It is a variant of the CKar. *pencere* ‘окно; okno | window’ (KRPS 450) ← Per. *panğara*. Cf. *pencere*: 34a.

⁴²⁴ Heb. name *אחינועם* ‘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. *ğayrat*.

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 tecirbe⁴²⁶
etmek uçun onı oqları ilen qazablandırdı. Biz analarımızñ
rahiminden çıplaq çıqtıq. Zenginlik ve devletni⁴²⁷ yalıñız Allah'ıñ
qudretinden aldıq. Burnumuzıñ nefesi dirlik, onıñ kereminden-
dir bize vèrmesi ve alması. Doğru yol üzere gezerler.

Ahino'am

Anca topraqdan yaratılmışnın üzerine hasil.

13a

Yürek taqat getirmez qaħarını gide(r)meye. Qazap yükü ağırdır⁴²⁸ topraq-
tan yaratılmışnıñ üzerine. Baq endi seresker Avner
dostumuz. Acılı qarıyım ben. Canım sızıya dolu eve⁴²⁹ döndüğü
günden beri ona da'vetli olmadım. Baħçe içerisinde
onu gördüm. Görmesi qorquvlu ve (göz)leriñiñ⁴³⁰ üzerinden
ölüm qorquvları baqayırlar. Kim tanıdı Şaul'nı evvelden
kim tanıır onu şimdi? Nice ki manavşa yapraqları
açıldıǵı vaqıtında, çıq damlalarından ki aqarlar oluq-
larınıñ arasına, evle de qızarmış idiler. Yüzleri şimdi
qara oldular. Qarardılar, düştüler. Yaqışıqları ketti⁴³¹
<manavşanıñ>⁴³² fasılı gibi ne vaqıt ki buz olur, qış
etegini yayar yeryüzü üzerine. Sizden uzaq olsun
Ahino'am'nıñ derdi. Devşiriliñ buraya cümleñiz yüzüme
baqıñ. Biz cümlemiz topraqdan yaratılmış adammız. Bize
sevinmek gelmez, anca qorqu. Daħı hanımlar ve sultan
qadınlar hep barabar boş.

⁴²⁶ CKar. *tecribe* 'опыт, испытание; проба; doświadczenie; próba | 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 *devlatli* 'могучий; potężny | powerful' (KRPS 183). However *devlet* 'sıla | strength, power' (KRPS 183) is provided in HKar. In Radloff's transcription of CKar. texts *devlet* (Radloff 1896: 250).

⁴²⁸ CKar. *ağır* 'тяжелый, тяжелоесный; ciężki | heavy' (KRPS 44).

⁴²⁹ *Rafe* is omitted over *bet*.

⁴³⁰ *Iryñnyñ*, letters are missing. It may also be read *yüz* 'face'.

⁴³¹ CKar. *ket-* 'уходить, уезжать; jechać, odjeżdżać, unikać | to go, to depart, to avoid' (KRPS 394).

⁴³² *mñşww'nyñ*, 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

Aḥino‘am

Senden ne <ḥavadis>⁴³³ var ki bevla çebik⁴³⁴ geldiñ?

Miḥal

Sevin endi anam, saña eyi mujdeye geldim. Yonatan döndü ve barabarında da bir çocuq dilberlikte <öktem>.⁴³⁵ Çırayı <seḥer>⁴³⁶ yıldızı gibi ve qardan

13b

ziyede beyaz. Keman çalmaya bileyir ve dürl(ü) peşrafları çaldığı vaqıtında babamızıñ deliligi def‘ oldu.

Aḥino‘am

Ḥaqqın var qızım. Bu eyi mujde anañnıñ yüregini <sekillayir>⁴³⁷ ve Allah yardımınıñ olsun. Bu cevablarıñ yüregimiñ ḥanelerine endiler. Can ğamınıñ yerine orada sevinmek oturtdılar. Endi eglenmeyelim⁴³⁸, varayım padişahğa göstürmek uçun ona qalbımıñ sevinmegini daḥı da‘vetli olunmadı.

Miḥal⁴³⁹

Da‘vetli olduñ <anam>.⁴⁴⁰ Da‘vetli olduñ. Bunı saña sevlmeye unuttum. Naslı ki yeni gelen ğam eskiñi def‘ eder, evle de çoq sevin[i]mekten cümle sevin[i]mek unutulır. Çocuq-ñ gelmesi uçun canımıñ sevinmesinin çoqlığında⁴⁴¹,

⁴³³ *ḥww’dym*, misspelled.

⁴³⁴ *çbyk*, СКАг. *çebik* ‘быстро, скоро, проворно; быстрый; spiesznie, prędko; szybki | hastily, quickly; quick’ (KRPS 639). Cf. *çebük*: 2b.

⁴³⁵ *‘km’t*, misspelled. СКАг. *öktem* ‘1. гордый; заносчивый; 2. сильный, храбрый; 1. hardy, pyszałkowaty; 2. silny, odważny | 1. valiant; boastful; 2. strong, brave’ (KRPS 439).

⁴³⁶ *s’yyr*, misspelled.

⁴³⁷ *s’lylt’yyr*, misspelled. СКАг. *sekillen-* ‘утихать, замирать; ucichać, zamierać | to subside’ (KRPS 497).

⁴³⁸ СКАг. *eglen-* ‘мешкать, задерживаться; zwlekać, odwlekać | to hold off, to delay’ (KRPS 654).

⁴³⁹ *myḥl*, *myḥl*. Throughout the text in many places the names of the characters are written twice.

⁴⁴⁰ *‘gm*, misspelled.

⁴⁴¹ СКАг. *çoqluq-* ‘обилие, множество; obfitość, 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

13b

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

hangisi ki babamızıñ yüregiñi rahat édeyir. Bu sevinmemden
ötürü seni çağırmaya unuttum. ‘Af eyle endi bunı
anam. Bilirsin, bilirsin ki qızıñnın saña muhabbetligi
büyükdir ve mibbalağadır.⁴⁴²

Ahino ‘am

Ğam çekme endi qızım. Ğam çekme. <Çebük>⁴⁴³ ol endi.
Sen de Avner gel barabarımıza.

Padişahıñ han[n]esi

14a

Padişah, Yonatan, Malhişua⁴⁴⁴, Merav.

David mani çalayır ve yırlayır.⁴⁴⁵

Qadir Allah’ıñ quvatı ile sevine. Padişah hazlana keremi
ilen. Qalbınıñ harzı⁴⁴⁶ vèrile ona. Quvatlana bağatırlığı⁴⁴⁷
ile. *Def⁴⁴⁸ çalayır.⁴⁴⁹*

Duşmanlarını harap éde, hasımlarıñı düşüre. Quvatı ziyede
ola, padişahıñ aqlıdır qavmınıñ quvatı sıqlat vaqıt-
lara.

Ahino ‘am, Avner, Miħal çaldığına tacib édeler.

David de onları gördikde bu beyitni sevleyir.

Şamata ilen yayqanı⁴⁵⁰, çıqmış çöl sürüvine, qoqulu güllere⁴⁵¹
ferraħ qalıblan ki araların(d)a qusur yoq. Evle benzettim

⁴⁴² Stand. Tur. *mübalağa* ‘exaggeration’ (TIRS 622) ← Ar. *mübalağa*. Throughout the text this word is spelled with a double *bet*.

⁴⁴³ *çbwl*, misspelled.

⁴⁴⁴ *Rafe* is omitted over *kaf*.

⁴⁴⁵ CKar. *yırla-* ‘петь; 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 *harız* are also present in MEQ: 14/8, 217/5 etc.

⁴⁴⁷ CKar. *bağatırlıq* ‘1. мужество, героизм; 2. мощь, сила; 1. meştwo, bohaterstwo; 2. potęga, moc | 1. bravery, heroism; 2. power, force’ (KRPS 95).

⁴⁴⁸ CKar. *def* ‘бубен | bęben | 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-* ‘мыться; myć się | to wash up’ (KRPS 218).

⁴⁵¹ In the Heb. original אַל וַרְדֵי רִיחַ (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 memleketniñ şöretleri. Ne
mutlu saña yır⁴⁵² ki sende bir qusurlıq⁴⁵³ yoq.
Ne mutlu sana, sefa‘atlı⁴⁵⁴ yır.

Şaul Avner’ge

Bu da Allah’ın bahşıdır, sıqlat vaqıtta yardım vèrmeye.
Kèmanınıñ sesi datlı, görmesine ne yaqışıklı. Nefes
alayım biraz, yüregimiñ ğamı sekillendi. Bu çocuqniñ
türkisiniñ hoşluğına canım sevindi.

Avner

Efendim padişah baq şu çocuğın gözlerine. Ondan
görürsin qalbını ki o ferrağ gönüllidir.⁴⁵⁵ Ondan yigit-
lik soyları ilen büyüklük⁴⁵⁶ parlayır. O da adam olur

14b

büyük mertebeli kimse seniñ hükümiñniñ altına. Yisra’el
qavımını⁴⁵⁷ o da qurta(ra)yır.

Yonatan *sabursız*⁴⁵⁸ varayır David’ge.

Padişahniñ yüreginiñ derdine derman bulan çocuq, babama
quvat vèren çocuq oldır. Biliş(el)im⁴⁵⁹ sevinelim qardaşım,
tutki⁴⁶⁰ bir qursaqtan.

Düşeyir David’niñ boynuna.

David

⁴⁵² KRPS attributes this word only to TKar. and HKar. *yır* ‘песня, стих; pieśń, wiersz | song, poem’ (KRPS 267). Present in CTat. *yır* ‘песня | song’ (KTR 92).

⁴⁵³ Stand. Tur. *kusur* ‘fault, defect, flaw, imperfection; shortcoming; drawback, disadvantage’ (TIRS 563).

⁴⁵⁴ In SKar. only *sefali* ‘приятный; przyjemny | pleasant’ (KRPS 500). In the Heb. original עדינה (19b) ‘delicate, gentle’. Cf. *sefa’at*: 9a.

⁴⁵⁵ Stand. Tur. *gönüllü* ‘(with a) heart; mind’ (TIRS 333).

⁴⁵⁶ SKar. *büyüklik* ‘величие; wielkość | greatness’ (KRPS 144).

⁴⁵⁷ *q’wıymıny*. See 1a.

⁴⁵⁸ SKar. *sabursız* ‘нетерпеливый; niecierpliwı | impatient’ (KRPS 454).

⁴⁵⁹ Stand. Tur. *bilişelim* ‘let’s get to know each other’. Probably a spelling mistake.

⁴⁶⁰ SKar. *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

14b

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, cenkci⁴⁶² adam, iftiharlanayır sürüv-
niñ⁴⁶³ ardından gelen bir çocuq ile. İbret alıñ rical
kibar⁴⁶⁴, siz da onıñ ediñ.

Ahino‘am *Şaul’niñ eliñi dutayır*

Efendim erim padişah, beni dıñlasañ idi. Gel
meclise zira üyle⁴⁶⁵ geçti.

Şaul

Evle éderim yarım.⁴⁶⁶ Seniñ ilen de eglenirim zira
sızımı sızın gibi çektin. Şimdi sevin endi çeken sıqlatlar
unutuldu. Bir dağa añılmazlar, fikirine gelmesinler.

{Yalıñız sevinmemize baqalım. *Cümleler*
gideyirler padişahlan Ahino‘am’niñ
ardından. Yonatan’lan David el dutuşmış-
lar. Yalıñız Merav ve Miħal qalayırlar.}

15a

Merav

Tacibde qaldım qızqardaşım⁴⁶⁷ ki şundan gözünniñ
çevirmedin.

Miħal

Sevle endi, gördigin var mı dilberlikte onıñ gibi
çocuq? Lakin dilberligini buraqayım. Bir kaç gün
aqdeminize gördüm dilber manavşa seher manavşa
gibilerden yaqışıklı. Za[m]n⁴⁶⁸ éttim ki qoqusu da
cümlelerinden ziyede olur. Lakin onu qoqladığım-
dan sonra ‘aksine oldum. Anca aqıl, feraset ve

⁴⁶² *cnkcy*. A variant of the Stand. Tur. *cenkci* ‘quarrelsome, bellicose, factious (group)’ (TIRS 158). Cf. *cenkci*: 26a.

⁴⁶³ *swrwbnyñ*. *Rafe* is omitted over *bet*.

⁴⁶⁴ In Ottoman Turkish *rical-i kibar*, but in the Kipchak languages *rical kibar*.

⁴⁶⁵ CKar. *üyle* ‘полдень; południe | noon’ (KRPS 589).

⁴⁶⁶ In Radloff’s transcription of CKar. texts *yarımı*, *yarım* etc. (Radloff 1896: 257, 259).

⁴⁶⁷ CKar. *qızqardaş* ‘сестра; siostra | 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

çocuqniñ kamilligi dilberleriñden eki qat ziyede
mibbalağa oldular.

Merav

Eger evle ise unuttuñ mı sen padişah qızı olduğñı,
o qara halqniñ fuqaresiniñ biri sürüv⁴⁶⁹ çobañı.

Miħal

Bunu da bilirim qızqardaşım⁴⁷⁰ nice ki sen bileyürsin.
Anca aqılsızlıq padişah evladlarına galip oldu
o aldayır o(n)ları. Yalñız gendileri adam bilmeye
dünyanıñ sayır kimseleriñi yoq gibi hesap éderler.
Padişah evladların(ı) da gördüñ Peliştım evladları da
gördüñ. Lakin sevre cümleleriniñ arasında onıñ
gibi gördüñ mi? Yalñız onda güzel <tabi‘at>⁴⁷¹

15b

dilberligiñi göstürdü. Yalñız onda Yaradan’niñ
qudreti ‘acayıleriñi beyan étti görmeye.
Ğ[a]ıybatlı⁴⁷² çocuq şirinlik ve dilberlik dolu. Lakin
<şirinligi>⁴⁷³ ve dilberliginiñ üzerine onda aqıl
ziyede hüküm édeyir.

Gideyir.

Merav

Yalñız şiddetli sevmesi yüreginde sevleyir. Kamil-
ligini ve ferasetiñi yüzüne perde uçun aldı.
Yalñız sen [mi] Miħal cümlemizden ziyede olduñ. Dilber-
ligi uçun dëgil, tek kamilligi uçun sen
sevinyirsin. Sen de bizim gibi, bunu

⁴⁶⁹ *swrwb*, *Rafe* is omitted over *bet*.

⁴⁷⁰ A mistake of the translator, Michal is the younger sister.

⁴⁷¹ *şby ‘t*, misspelled.

⁴⁷² *ğ‘yybtly*. For the alternative spelling see *qaybatlı*: 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

15b

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.⁴⁷⁴ Budır bu-
dır bizim yolumız, dünya-
niñ ‘adeti bu.

Ha-ma‘araka ha-şlişit⁴⁷⁵

Padişah sarayı

Yonatan ve David

16a

(David)

Ne ‘acayıpdır Allah’ımızniñ mişevresi ve hoşdır.
Aşahada gezenler doğru şaraatlanıyurlar hep
eyilik hep doğruluq⁴⁷⁶ terazisi ilendir. Allah’ıñ
cümle maħluqatları oña göre gezer. Bil endi
qardaşım, aqılım şaşırđı, fikirim beħut oldu
ne vaqıt ki padişah sarayı Gibe‘a’ya da‘vet oldum.
Ben çocuq, aqıllı cevablar sevmeye bilmem. Rical
kibar ilen görüşmeye alışmadım. Fuqareligimi
Allah gördü, mezlümlük⁴⁷⁷ ve şirinlik vërđi. Taħtta
oturan padişah züriyetiniñde qalbıña seni buldum
ki hep bunlardan ziyede qıybatlı olduñ. Eyiligiñniñ
büyükligini bana göstürmeye başladıñ. Unuttıñ
padişahlıq damarıñı, qardaşım dediñ bana. Endi benden
vaz geçme. Çözme ol bağı ħangisi ilen <yüreklerimiz>⁴⁷⁸ ve
canlarımız bağlanmış oldular.

Yonatan

Her ne qadar canım içimdedir David qardaşın olurum.

Her ne qadar qulaqlarım eşitirse ayaqlarım gezerse

⁴⁷⁴ ‘zytmyz. As in many other words borrowed from Arabic double consonant becomes simplified. Stand. Tur. *izzet* ‘glory, greatness; excellence; honor’ (TIRS 455) ← Ar. ‘*izzat*.

⁴⁷⁵ Heb. תשליש ‘third’.

⁴⁷⁶ CKar. *doğruluq* ‘правдивость; prawda | truthfulness’ (KRPS 179).

⁴⁷⁷ See *mezlimlik*: 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,

[Görü(r)se. Her ne kadar qulaqlarım eşitirse ayaqlarım
gezerse]⁴⁷⁹ qalbım bilir ki geñe daha dostuñ olurum.
Canım barabarı severim seni. Lakin nedir bu ditremek,
Yişay'nın oğlu ki ditrediñ? Buraya padişah dayiresine
geldiğini uçun qalbım sevin[i]eyir. Kim seniñ cevab-
larınñı eşitir de sadıqlığıñı tanımaz? Kimiñ canı

16b

heves(li) olmaz seniñ canıñ gibi sadıq olmaya? Ben padişah
evladım lakin padişahlar evladları gibi dëgilim.
Çadıq⁴⁸⁰ olmayan can ne padişahlıq eder dünya-
nıñ üzerine?

David

Keşke cümle dünyanıñ padişahlarınñ qalbü seniñ
gibi fikir edeydi. Ne kadar bahtlı olurdu padişah
halqları ve ne kadar hoş olurdu. Şimdi dostum
bir küçük şey dilerim senden. Babamı buraqtığım
vaqıt çoq günler geçtiler. Segirteyim endi ahşam⁴⁸¹
üzere⁴⁸² evge⁴⁸³ döneyim, babamıñ qulaqlarına haber⁴⁸⁴ vèrmek
uçun ki ne kadar çoqtır Allah'ımıznıñ keremleri. Nice
qoy sürüvünüñ arasından padişah heveslisine getirdi
beni ve sabağ ne günde⁴⁸⁵ üşte ben padişah sarayındayım.

Yonatan

Var Allah <birge>⁴⁸⁶ olsun yolda eglenme.

Qiş, Ner⁴⁸⁷, Avner, Şaul.

⁴⁷⁹ This line was written twice, probably the copyist's mistake.

⁴⁸⁰ Heb. קָדוֹשׁ 'saintly, pious; righteous; *bibl.* just, moral'.

⁴⁸¹ CKar. *ahşam* 'вечер; wieczór | evening' (KRPS 86).

⁴⁸² 'wzry. Here *üzere* is spelled with a final *yod*. See 18b for the alternative spelling.

⁴⁸³ *Rafè* is omitted over *bet*.

⁴⁸⁴ *hbyr*. Here *haber* is spelled with a medial *yod*.

⁴⁸⁵ Phrase *sabağ ne günde* is unclear. In the Heb. original כַּעַת מָחָר (23a) 'tomorrow'.

⁴⁸⁶ *bylğ'*, misspelled. CKar. *birge* 'вместе, совместно, сообща; razem, wspólnie | together' (KRPS 120).

⁴⁸⁷ Heb. name נֵר '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 göşesinde⁴⁸⁸ gizlenmiş.

Qiş

Seni[ñ] gördüğüm gibi gözümün <bebeği>⁴⁸⁹ qalbım sevineyir.

Seniñ caniñniñ ğamları def⁴⁹⁰ olması bir <bedenimi>⁴⁹⁰

quvatlandırır. Qavımıñniñ cengi cenk eden yardımıñ

olsun.

Hızla.

17a

Ehtiyarlıq pirlük⁴⁹¹ günlerimde de gene askeriniñi

göndireyirsin ve intiqam alıcı duşmannıñ qanından

ayaqlarıñ qızarayır. Sevinesin sen qavımıñ ilen. Onlar

da seniñ ile sevineler.

Ner

Amin, inşallah cümleye Yaradan evle[d] emir eder. Qadir

Allah'ıñ işleri büyük, mişevreleri der(m)an. Saña derman

vêrmesi şahadlıqdır⁴⁹² milletiñniñ yardımına. Şimden⁴⁹³

sonra <derler>⁴⁹⁴ Ya'qov'ğa: “Bağla bellerinñi”. Yisra'el'ge

“Ğayretli ol. Qılıçınıñı butun üzerine bağla”.

Şaul

Ne uçun şimdi de evvel dëgil? Bunun⁴⁹⁵ ğayrı

günlerden ne tebdiligi var? Ben onlarıñ üzerine

padişah olduğum günden soğum olmaya ğadırlanmıştıır-

lar quvatlan urmaya duşmannı urmaya ve yaralı êtmeye.

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 only to TKar. and HKar. *pirlük* ‘1. старость; 2. седина; 1. starość; 2. siwizna | 1. old age; 2. grey hair’ (KRPS 447).

⁴⁹² SKar. *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 *dylyyr*, 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

Bunu bilirim qardaşımın oğ[u]lu Şaul. Bunu bilirim. Üşte onlar quvatlı bağatırlar. Sen onlara hüküm ettigün günden sevab yanında dikilmiş [dn]. Direk maşsul vèrmez mi? Seniñ degenegiñden gedirilen⁴⁹⁶ qavım bahtl(ı) olmaz mı?

17b

Sen yalıñız padişah dègil, daħa yol göstürücü. Daħı cenk-ke çıqtıqları vaqıtta öglarine sen çıqtıñ. Cümleleri qılıç bağlanmış. Bunu senden ögrendiler. Sen çıqtıñ. Eger dünyanıñ cümle padişahları cenk èdmeye devşirilseler bu qavım seniñ <milletiñ>⁴⁹⁷, sen barabarlarında iken onları yere düşürürler. Lakin şimden sonra dedigim yüreklerini quvatlandırmaq uçun quvatlarını galib èdmeye, qozğamaq⁴⁹⁸ uçun ki cenk èdmeye ögrensiner. Zira Peliştimler el uzatayrlar ise ölmeye başlayrlar ve yerimiziñ sınırlarınıñ⁴⁹⁹ yanına zulüm èdmeye endi başladılar.

Şaul

Bu ne eşiteyirler qulaqlarım? Hangi şeyden ne haber⁵⁰⁰ almadım? Kim [m]haber vèrdi? Bunu dayım naqıl eyle. Endi bana naqıl eyle.

Ner

Ben ve öglüm Avner bu haberi eşittik. Anca rahat ol Şaul. Ğam çekme ey padişah. Baq başımıñ saçını ki qar gibi beyaz oldu. Lakin Yisra'el'niñ

⁴⁹⁶ Stand. Tur. *getiril-* 'to be brought (from) to' etc. (TIRS 323).

⁴⁹⁷ *myltyñ*, misspelled.

⁴⁹⁸ СКар. *qozğā-* '1. охранять, стеречь; 2. разрушать; 3. поднимать, возвышать; 4. толкать, тормозить; будить; 1. ochraniać, strzec; 2. niszczyć; 3. podnosić, wznosić; 4. szturchać, tarmosić, budzić | 1. to protect, to guard; 2. to destroy; 3. to lift, to elevate; 4. to poke, to tug, to wake' (KRPS 368).

⁴⁹⁹ СКар. *sinor* '1. предел, черта, граница; 2. край, окрестность; 1. kres, granica; 2. kraj, okolica | 1. boundary, border; 2. country, neighbourhood' (KRPS 493) ← Gr. *σίνορα* '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 içirim de. Ateş gibi yanayır
Yisra'el qavımınıñ intiqamı. Qanıma macun⁵⁰¹ gibi qaynatayır.
Dağa binerim at üzerine. Uçan qarağuş⁵⁰² gibi dağa
s[v]avururum süngü zalim-

18a

leriñ qursağına atmaya.

Şaul

Naqıl eyle

endi baña Avner cümle eşittigiñ cevabları.

Avner

Budur seniñ degenegiñ altına halqın birisiniñ
cevabı bu. Çoq günlerde ben yerde gezdim. Azeqa⁵⁰³
şehesinde geçtim vaqıt bunı gördüm. Peliştım
ordusu tederiklenmiş⁵⁰⁴ cenkke. Erlerinde bir kişi var.
Golyat⁵⁰⁵ quvatlı kimse. ‘Azim bağatır ve göremesi qorquvlu.
<İfritler>⁵⁰⁶ dükendigi gündən onıñ gibi görümemiş. Quvatı
selvi gibi. Öksekligi altı arşın bir karış. Ne vaqıt
ki yüzüne baqtım <kemiklerim>⁵⁰⁷ ditredi, zira onıñ ruba-
ları ğayrı insanlarnıñ rubaları gibi dëgil. Süngüsü
büyük altı yüz misqal⁵⁰⁸. Yalñız dëmiri ayağından
töbesine⁵⁰⁹ qadar dëmir ve baqır giyinmiş. Peliştım-

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. лекарство, эликсир; 2. клейстер; 3. варенье; 4. варенье пряности; 1.lekarstwo; 2. klajster; 3. konfitury; 4. gotowane przyprawy korzenne | 1. medicine; 2. glue, paste; 3. jam; 4. cooked spices’ (KRPS 401).

⁵⁰² A variant of the SKar. *qaraquş* ‘орёл; orzeł | eagle’ (KRPS 363). This form is present in the glossary in Jankowski (1997: 69): *qara ğuş* ‘eagle’.

⁵⁰³ Heb. אֶזֶקָה ‘Azekah’.

⁵⁰⁴ In KRPS only *tederik et-* ‘готовиться, делать приготовления; przygotowywać | to prepare’ (KRPS 560).

⁵⁰⁵ Heb. name גִּלְיָת ‘Goliath’.

⁵⁰⁶ *yrfytlr*, misspelled.

⁵⁰⁷ *kmynlrym*, misspelled.

⁵⁰⁸ A unit of weight, an equivalent to 24 carats (Devellioğlu 2006: 653).

⁵⁰⁹ SKar. *töbe* ‘1. крыша, кровля; 2. темя; 3. вершина, верхушка; 1. dach, pokrycie; 2. ciemień; 3. szczyt, wierzchołek | 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 çoq asker <Efes>⁵¹⁰ Damim'de⁵¹¹ de iskan edeyirler.

Rusfay⁵¹² ettiiler Ya'qov'nı ve Yisra'el Allah'ın da

kifir⁵¹³ ettiiler.

Qiş

Bu 'areller⁵¹⁴ onlar yumşaq⁵¹⁵ yüreklidirler padişahlarınıñ

quvatları şaşqın <ulu>⁵¹⁶ qavım ilen cenk edmeye

başlamaya. Anca oğlum Şaul va(z) geç qasavetden qalbıñ

ferrağ olsun. Nice ki qadir Allah şimdiye qadar cenkimizi

18b

cenk etti, evle de gene 'aziz öksek Yaradan cenk

malayigini⁵¹⁷ yollar. Bil endi gör. Üşte sen buvumlarımdan⁵¹⁸

bir buvumsın. Seniñ yüregiñ arslan yüregi. Bunı cümle

'alem bileyir. Kimden geldi sana bu? Babañnıñ Allah'ından

ve babañdan. Dağa pirlık günlerimde egrilik böñüzlerini⁵¹⁹

qırarım. Anca budır harzladığım⁵²⁰ gün evvelden beri

peklemişim. Yaşlıq günlerimden Yisra'el'niñ duşmanları

ilen cenk etmişim. Yoqsa ehtiyarlıq pirlık vaqıtında

qursaqtan <düşmüş çocuğa>⁵²¹ mı benzeyeceğim? Gel

qardaşım Ner. Eglenmeyelim evde. Quvatlı padişahdan

qorqmaya Allah'ımızdan qorqalım. Qadir Allah bize quvat

⁵¹⁰ *fk*, misspelled.

⁵¹¹ Heb. עֶפְסֵי דַמִּימ 'Ephes-dammim'.

⁵¹² A variant of the CKar. *urusfay* 'позорный, постыдный; haniebny | disgraceful' (KRPS 581) ← Per. *rusvā(y)*. Cf. *urifay*: 23b.

⁵¹³ An equivalent of the Stand. Tur. *küfür* '1. swearing, using profanity, cussing 2. swearword, oath, cuss' etc. (TIRS 567).

⁵¹⁴ Heb. עָרֵל 'uncircumcised'.

⁵¹⁵ *yymşq*, reading tentative, it could also be read as *yumşaq*.

⁵¹⁶ *wlm*, misspelled.

⁵¹⁷ *m'lyynyñy*, a variant of the Ar. plural *malā'ik* 'angels'. The reading is tentative, mainly because of double plural form which appear in MSK: *malayikler*. In CKar. and Stand. Tur. *melek* 'ангел; anioł | angel' (KRPS 415, TIRS 599). In the Heb. original מַלְאָךְ (25a) 'angel'. See 59a for the correct spelling.

⁵¹⁸ CKar. *buvum* '1. сустав, сочленение; 2. отрез, кусок; 3. семья; 1. staw, przegub; 2. kupon, kawalek; 3. rodzina | 1. joint; 2. coupon, piece; 3. family' (KRPS 135).

⁵¹⁹ *bwñwzlrnyy*, a variant of the CKar. *muñuz* ~ *müñüz* 'por; róg | horn' (KRPS 411, 412). In Stand. Tur. *boynuz* '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 *harizla-* (5a) and *harzula-* (23a). In MEQ *harzila-*: 583/3 etc.

⁵²¹ The phrase was wrongly copied. In the manuscript there is *duşmanları ilen cocuğa* whereas it should be copied as *düşmüş çocuğa*. It is corrected on the basis of the Heb. original לְנַפְלָה לְיָסְרָאֵל (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
duşman qalqtığı vaqıtında ellerimizi gevşetmeyelim.

Şaul

Direkniñ büki⁵²² belli olur meyve vèren daldan. Cenk
èdmeye hevesli yüregimi ben bilirim. Bunı eşittigim
vaqıtta qanım çocuq qanı gibi qaynayır. Endi
Avner çebük cümle askeri say. Onıñ uçun ki hadır⁵²³
olsınlar cümle cıyıntıları⁵²⁴ ilen.

Avner

Èmirin üzere⁵²⁵ evle èderim efendim padişah.
Avner gideyir. Qusurların⁵²⁶ da onuñ ardından.

Ahino ‘am, Miħal.

Yonatan.

Ahino ‘am

19a

Bu haber yeniden beni ĥasta èdeyir. Padişahlıq kürsünden
beni yere endireyir. Bunıñ uçun mı benim payem düştü?
Padişah qarısı olmaya sıqlattan sıqlata gelmeye qazabdan
qazaba. Peliştimler el uzatacaqlar cenk başlayacaqlar.
Bunı eşit[i]tigimden berli⁵²⁷ beni ditremek duttu.
Gök gürül(de)tikden⁵²⁸ evvel bulutlarda gizlenmiş

⁵²² *bwky*, unclear. In the Heb. original $\text{עג} (25b)$ ‘trunk of a tree’.

⁵²³ СKar. *hadir/hadır* ‘готовый; gotowy | ready’ (KRPS 596, 606).

⁵²⁴ СТat. *ciym* ‘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 $\text{צבאות} (25b)$ ‘army’. СKar. *iym* ‘1. сборище, собрание; 2. войско, полчище; 1. zbiogowisko, zebranie; 2. wojsko, zastęp; oddział’ (KRPS 650), Stand. Tur. *uyğıntı* ‘mass; heap, pile’ (TIRS 963), see 11a.

⁵²⁵ ‘wzr’. Here *üzere* is spelled with a final *alef*. See 16b for the alternative spelling.

⁵²⁶ СKar. *qusur* ‘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 СKar. *berli* ‘из, с, от; z, od | from, since’ (KRPS 151).

⁵²⁸ СKar. *gürülde-* ‘шуметь; греметь; hałasować; 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

yıldırım gibi, hangisi ki cümle yürekni qaltıratığı⁵²⁹,
cümle yerde gezenleri ditretigi, ardı sıra gelip
uracaq. Şiddetli sedd(a)⁵³⁰ qorqusundan ve eşitilecek sedda
belli olmadan evvel şiddetli midir ya yavaş cümle-
leri şaşırırlar. Evle dit[e]redi yüregim bu ‘areller-
niñ qaharından. Şaul’niñ qalbını bilirim. Doludur cenk
ateşi. Raħat olmaz oq atanlarınıñ qarşısına[n] <yakın>⁵³¹
gelmeden. Kim bilir ne rasgelir oña silah şamatasından?

Mihāl

Ben de, ey Yonatan, qasavet edmedim. Feragat gelmedim.
Ne etti Allah bize? Ağlamaya taqat yerıştirmeyir[i] ki
apansız qalqtılar Peliştimler bizimlen cenk étmeye.
Lakin sevrele endi qardaşım. Sen nerede idiñ asker-
leriñ büyükleri cümleleri müşevre ét[i]tigi
vaqıtta? Ne vaqıt ki sen evge geldiñ hemen onlar
çıqmış idiler. Evle haber aldım ki bu gece qonmayacaq-

19b

lar ve bugünden tederik edecekler cenkke asker kimse-
lerini ve başlarında da qavımınıñ ehtiyarları ve Şaul babamız.

Aħino‘am

Bilirim ey Yonatan sana muħabetligi büyüktir. Benim
müşev[i]remden⁵³² ziyede seniñ müşevrenni dıñlar. Sevrele
endi belki saña qulaq vèrir varmamaya askeriñ
öğüne nice ki şimdiye dek.

⁵²⁹ CKar. *qaltıra-* ‘трястись; дрожать; вздрагивать; trząść się, drzeć, 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. *šadā*. Cf. *seddah*: 38a.

⁵³¹ *y’qyz*, misspelled.

⁵³² CKar. *müşevre* ‘совещание; беседа; narada; rozmowa | consultation, conversation’ (KRPS 413). CTat. *muşavere* (KTR 164). Cf. *mişevre*: 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

Bunu bilirsin ki ben sana itta‘atlıyım.⁵³³ Saña bunu da
èdeyim. Varayım, sevleyim ki qalbı cesaret
édmesin zalimlerin qarşısına yaqın gelmeye, nice ki
şimdiye dek etti qılıçlan çıqtığından beri. Lakin ğayet-
len yenilirsin eger bunu <yenmeye>⁵³⁴ qadirim derseñ, babamı
aldamaya ki cenkden ayaqlarını al qosun. Benden evvel
doğduñ, benden ziyede bilirsin. Anca cenk bağaturlarınıñ
yüregini bilmek elinden gelmez. Yaşlığından cenkci kişi-
niñ hevesligi senden gizlidir. Ol halsıza quvat vèrir
yorulmuşa ğayret ve ehtiyarlıq pirlük yüreginde galip-
lik o oturtur. Ol döşek üzerine sarılmış hasta
kişini sağlam éder. Aldar onı, döşegi buraqup ta
qılıç dutmaya duşman qarşısına segirip te onı
yere düşürmeye. İlla ki şimdi nashı ki dün gece eşittim
Peliştimleriñ bu édepsizligi nafilé şey üzerine

20a

temel olunmuş. Onlarıñ ordularınıñ <arasında>⁵³⁵ bir qorquvlu
quvatlı bağatır kimse taşları alır ufatır⁵³⁶ kil gibi. Dünya-
niñ sayır insanları ona sinekler gibi qıyas olalar. Lakin
ğam çekmeyiñ. Ya‘qov’niñ Allah’ı vardır dünyada. Onıñ
yanın(d)a çoq merħamet var ve qıran ölüm ağızını qadar da var.
Ona ışananlara⁵³⁷ merħamet, boş şeye ışananlara ölüm.
Onun uçun veldem⁵³⁸ ve sen qızqardaşım rahat olun.
‘Arelleriñ ışanması boş şeyiñ üzerine yapulmuşdır.⁵³⁹
[y]Anca qadir Allah’ıñ Ya‘qov yardımını ne çebük eşitiriz.⁵⁴⁰

⁵³³ From Stand. Tur. *itaatli* ‘obedient’ (TIRS 451) ← Ar. *iṭā‘at*.

⁵³⁴ ‘*yınmyy*’, misspelled.

⁵³⁵ ‘*y’rysynd*’, misspelled. The copyist wrote *yarisında* ‘in the half of’, which does not comply with the meaning of the sentence.

⁵³⁶ CKar. *ufat-* ‘1. измельчать, размельчать; дробить; 2. ломать, сокрушать, разбивать; 3. притеснять; 1. rozdrabniać; 2. niszczyć, rozbijać; 3. uciskać | 1. to grand; 2. to destroy, to shatter; 3. to press’ (KRPS 584).

⁵³⁷ CKar. *ışan-* ‘верить, 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; słyseć, 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, Miħal gideyü[yü]rler.

Yonatan *yalıñız*.

Quvatı selbi⁵⁴¹ öksekligi altı arşın bir qarış.

Oyan⁵⁴² Yisra'el, cessor⁵⁴³ yürekliler oyanıñız. Sen Peliştim sevinme. Çebük örtülürsin qaranlıqta. Unuttun mı ki bizde de bulunurlar adamlar? Unuttıñ mı Manoah'nıñ⁵⁴⁴ oğlundan çoq qıranınnı? Fikirine getir onı ki zıncırlar⁵⁴⁵ ile onu maħpus éttiginden sonra öldüğünde öldirdiği hayatında öldirdiginden sonra ziyede oldu. Yisra'el öksüz dègil[e]dir, quvatlı bağatırlardan onlar. Seniñ quvatınnıñ şafafını geceniñ qaranlığına çevirirler.

David, Yonatan.

20b

Yonatan

Bir şeyini ħarzlayan kimse adam ne vaqıt ki ħarzladığını bulursa onıñ sevinmesi insana gelen her dürlü cümle sevinmeden ziyededir. Lakin dostum ne uçun <sen>⁵⁴⁶ eki gündir eglendiñ?

David

Bugün de qardaşım ayrılıq ğayet güç oldu. Seni fikirime getirmemiş olaydım daħa daħa eglenirdim. Anca sevle bana ne uçun sen yalıñızsın? Nerede babañ[ı] nerede padişahıñ cümle <ispaħisi>⁵⁴⁷? Seniñ yüzlerinde beħzun dün aqdemki gün gibi dègil.

⁵⁴¹ SKar. *selbi* 'тополь; кипарис; topola; cyprys | cypress' (KRPS 498).

⁵⁴² SKar. *oyan-* 'проснуться, пробудаться; budzić się | to wake up' (KRPS 424).

⁵⁴³ *csswr*. 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. *cesur* (KRPS 175). Cf. *cessaret*: 6a.

⁵⁴⁴ Heb. מַנּוֹחַ 'Manoah', the father of Samson.

⁵⁴⁵ SKar. *zincir* 'цепь; łańcuch | chain' (KRPS 190).

⁵⁴⁶ *bn*, misspelled.

⁵⁴⁷ *'tp'ħysy*, misspelled. SKar. *ispaħi* 'всадник, наездник; 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 gittig(iñ)den beri zuhurat olan fasıl ğayet
hikmet ki hiç aqılğa sığmaz.

David

Çebük seyle bana, zira canım şaşırımış oldu. Yoqsa
padişah qalbının cana eseri gene mi tuttu?

Yonatan

Yeñi zuhurat bir mun(r)ayır iş ki her eşitenniñ qulaqları
çınlar. Peliştım padişahları Yisra'el ilen cenk edmeye
top oldular.⁵⁴⁸ Aralarında Gat'dan⁵⁴⁹ bir kişi var Golyat.
Çehresi qo(r)quvlu, qazab elçileriniñ qıyafeti⁵⁵⁰ gibi.
Yüzlerinden qanı parlayır, gözleri qorquv oqları
atayır. Qaharı ateş gibi yaqayır, cehenem⁵⁵¹ gibi alev vèreyir.

21a

David

Padişah nerede, askeriñ bağatırları nerede?

Yonatan

Bu edepsizleriñ qarşısına cenkke gittiler. Dünki gün
sen de burada olaydıñ qardaşım, bilirim ki benim gibi
sevinirdiñ sen de. Cenkniñ alevli ateşi yüzleriniñ
üzerine yandı. Qiş, Ner ve Avner ve aralarında padişah
babam. Ateşten çıqqan kösüv⁵⁵² gibi ki içinde alev
uçqunları var, ateş qoqusunu aldığı gibi nice
yanar luzgarda. Evle de cenk haber vèriciniñ cevabıñ

⁵⁴⁸ CKar. *top* 'куча; группа; толпа; куча; група; tłum | 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. *qıyafet* 'наружный вид; одежда, одяние; убранство; wygląd zewnętrzny; odzież, odzienie, ozdoba | appearance; clothes, clothing, decoration' (KRPS 378).

⁵⁵¹ *chynm*. This stem is present in Stand. Tur. *cehenem* 'hell' (TIRS 156) as a loanword from Ar. *ġehennem*. In Heb. חַיְהֵנֶם 'hell'. KRPS provides for CKar. the variant *cahanam* 'hell' (KRPS 172). In MEQ *cehenem* (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 ehtiyarlarını
içerisinde yigitlik uçunları yandırdı. Quvat sahabu
yaş⁵⁵³ gibi evle quvatlandılar hemen ki eşittiler haberci-
den Peliştım evladlarını fikirini. Hemen çebük
uçtular, gökdeki <qarağuş>⁵⁵⁴ gibi uçtular. Seher
yıldızniñ şafafları gibi yüzleri qırmızı oldular. Gök-
niñ qapusından baqar gökniñ yıldırımını gibi ehtiyarlar-
niñ gözünden baqmaları evle parladılar. Avner'ge dayıma
emir olundu asker adamlarını saymaya. Şimdi Efes-
Damim'de Peliştımlerine qarşı sakın oluyırlar.

David

Vah qorquvlu du[n]yğınlıqlar, David ey, qalbıniñ içerisinde
munrayır.⁵⁵⁵ Tabir etmek elimden gelmez. Saburğa taqatım
yoq. Lakin buna tacib edeyirim. Sen ne uçun qaldıñ?

Yonatan

21b

Zira dedim olmaya ki David buraya geldiginde <boşuna>⁵⁵⁶
gelir, zira padişah sarayını ricallardan boş bulur. Onun uçun
qaldım burada, cümle bunları haber vèrmek uçun.

David Yonatan'niñ boynına sarılayır.

David

Anca bunı isterdim eşitmeye qardeşim Yonatan.

Nişan ve ispaddir ki bana muhabbetligiñ sadıq muhabbet-
likdir. Endi Yonatan yaqışır mı bize ki evde⁵⁵⁷
oturalım, ne vaqıt ki Yisra'el ordusu çöldedir onlar?

⁵⁵³ CKar. and CTat. yaş '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 qr'ğwz, misspelled.

⁵⁵⁵ CKar. munra- 'поднимать вой, реветь, рычать; wyc, ryczeć; | to howl, to scream' (KRPS 411).

⁵⁵⁶ gwçwñ', 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 were 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 düşündüm sen sevlmezden evvel. Olmaya ki
cenk vaqıtı geçer. Endi eglenmeyelim. *El dutuşup
gideyürler.*

*Ahino ‘am yalıñız geleyür bir tarafdán. Gezeyür qaç
def‘a öte beri düşünerek. O vaqıt gözleriñi gökke
qaldırıp diyür.*

Ahino ‘am

Şimdi yalıñız qaldım, evde bir kimse de yoq.
Şimdi yüregim de canımı da hey Rabbi⁵⁵⁸ sana dökerim.

22a

Burada aşahağa gezenlere ökse göklerden <nazar>⁵⁵⁹
edici. Muqabeleleriñ uçun sana teşbihât edmeye elimden gelmez.
Qalbımıñ qurbanları sana <eşkeredirler>⁵⁶⁰, ey qalbğa beğeni.
Üşte cümle qavımıñ qar[r]ılarından ziyede <beni>⁵⁶¹ ökse
ettiñ. Hükünderlik⁵⁶² şanı padişahlıq tacı elime
vêrdiñ. Onıñ quvatları gesildi, Peliştimler(i) cenk
èdecekler. Ha Rabbi ‘alamin⁵⁶³ yolla qazabını onlarıñ üzerine.
Bu edepsiz Peliştin qadir olmasınlar, <Çiyon’dan>⁵⁶⁴
çıqardığın evladlarına doqunmaya.
Peliştin çoq ordusu <nihayetsiz>⁵⁶⁵ çoq.
Anca sen gökden yuqarı sakın eden ökse Allah onları qahar
ilen aşaha endir. Kökleriñiñ altından onları <düket-

⁵⁵⁸ *rby*. This word comes from Tur. *Rabbi* ‘the Lord, God’ (TIRS 708) ← Ar. *Rabbī*. Note that KRPS provides an analogical word in HKar. and TKar. *ribbi* ‘1. раввин; 2. господин; 3. учитель; 1. rabin; 2. pan; 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 *‘şl’r’dyrlr*, misspelled.

⁵⁶¹ *bl*, misspelled.

⁵⁶² Stand. Tur. *hükümdarlık* ‘1. rulership, sovereignty 2. kingdom, empire’ (TIRS 398).

⁵⁶³ *h rbi ‘lmyñ*. It is probably a mixture of Ar. رَبِّ الْعَالَمِينَ ‘the Lord of existence’ and Heb. רַבִּי ‘Rabbi’. In the Heb. original לַאֱלֹהִים (30a) ‘God’.

⁵⁶⁴ *çw’ndn*, misspelled. Heb. יְרוּשָׁלַיִם ‘Zion’.

⁵⁶⁵ *nyyhysyz*, 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,

sinler>⁵⁶⁶ bu yaramazlar qarabaşları da bilsinler ki
onlar da ve putları da barabar boştır. Bu édepsiz
qavımıñ elinden eger qavımıññı hapıs éderseñ, cümle dünya
bilir ki senden ğayrı Allah yoqdır. Ne eyidir çoq
merħamet Allah'ıñ ögüne ğalını ğarz édmek.⁵⁶⁷ Zeħer⁵⁶⁸ dolu qadeħden
o can çebük keñşlik⁵⁶⁹ bulur. Qasavet dolu kemikler
eyilik dolarlar.

Bu da seniñ baħşıñdır ey öksek Allah. Fuqareniñ
ve qırıq qalblınıñ feryatını⁵⁷⁰ eşitirsın. Ve çebük
bilirsın onıñ feryatını⁵⁷¹ eşittigini. Onıñ ricasından
sonra, sen ona feraħlanır. Seniñ ögüne egiledigim-

22b

den sonra şaşırımış canım. Şimdi ğadımlar⁵⁷² ğaber vériyür
ve <görüşürim endiden>⁵⁷³ zalimlerin leşleri.
Qılıçdan ve qırandan⁵⁷⁴ büyük [den büyük] şamata ilen
<düşmüşler>.⁵⁷⁵ Şaul'niñ ordusu ellerinne quvat bayrağı
qaldırayurlar.

Miħal

Qıybatlı veldem bütün ğün seniñ uçun qasavet éttim.
Seniñ ğamıñ benim ğamım ve seniñ sızıñ benim canımı(ñ)
sızı[ñ]. Anca eger ğülüş⁵⁷⁶ dëgil <isen>⁵⁷⁷ yüzüñ güleyür. Evle
veldem, evle umud éttim, seni sevinmiş görmeye.
Daħa belli olmadı kim quvat(l)ı olur cenk alan(m)da.

⁵⁶⁶ *dwk'tnwħswnlr*, misspelled.

⁵⁶⁷ *ħrz '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. '*arđ*.

⁵⁶⁸ CKar. *zeher* ~ *zeer* 'яд, отрава; jad, trucizna | venom, poison' (KRPS 192).

⁵⁶⁹ A derivative of the CKar. *keñş* 'совет, наставление; rada, pouczenie | advice, instruction' (KRPS 392).

⁵⁷⁰ *Rafe* is omitted over *pe*.

⁵⁷¹ *Rafe* is omitted over *pe*.

⁵⁷² CKar. *ħadım* 'скопелц; kastrat, eunuch | eunuch' (KRPS 597).

⁵⁷³ *gwrwswrym 'ndyny*, misspelled.

⁵⁷⁴ CKar. *qıran* '1. пазбытый, сраженный; 2. избиение; убой; 3. мор, зараза; 1. rozbity, porażony; 2. pobicie, ubój; 3. mór, zaraza | 1. broken, paralyzed; 2. beating, killing; 3. plague, pestilence' (KRPS 381).

⁵⁷⁵ *dwtmwşlr*, misspelled.

⁵⁷⁶ CKar. *ğülüş* '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.

Fenalıqdan⁵⁷⁸ ötrü ditretme elim(m)i. Yoqsa daha umud
aramızda mı?

Ahino‘am

Qızlarıñ aqıllısı [y]erinleriñden bal şerbet aqayur. Lakin
bil ki sen gelmezden evvel de ben qalbımı rahat ettiim.
Ruħımı ve canımı ökse Allah’ıñ öğüne döktüm ve
devşirilmiş düşünmelerden baña keñeşliq oldu.

Mihāl

Baq endi veldem şurada dağlarıñ üzerinden acele geliyür bir
atlı. Yüzleri saraya baqıyur. Eger yanlış dègil isem
bu Malhişua’dır.

Ahino‘am baqayur.

23a

Haqiqat doğrusın sevgili qızım. Bunı da doğru sevlediñ.
Aqıllı evladdır ol. Eyi haber getirir buraya.

Malhişua ve evvelkiler

Malhişua

Eyi gün uçun geldim. Qarağuş gibi uçtum eve
gelmeye. Acayıpler ve eyi haberler barabarıma getirdim.
Peliştim ordusu bizim ögimizden ensesini
çevirdi. Üşte babam sereskerleri ile yolda-
dır. Yisra’el’niñ her kimsesi ahenk ve çalgı ile
gezeyir.

Ahino‘am

Şükürler olsun sana qadir Allah. Yalıñız sen ettiñ bunı,
berhudar olsun. Oğlum canımı dirilt(t)iñ. Hoş 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 ettiğimde o vaqıtta bunı
haber vèrdi de canım şimdi daħa ziyede sevinirim
oniñ uçun ki qulağım eşitti, umudum tekmiñ
oldu. Canım eyilikni tek navilik etti.

Mihāl

Nice oldu bu iş? Canım ħarzulayır⁵⁷⁹ eşitmeye.
Yonatan' nı Beit Leħem dostu ilen gördiñ mi?

Malħişua

Olan işini dıñlayıñ de tacibde qalıñ.
Peliştim ordusunıñ qarşısına üç gün durduq.

23b

Onlar <Efes-Damim'de>⁵⁸⁰ Soħo⁵⁸¹ ilen Azeqa⁵⁸² arasında
ve biz onlarıñ ordusunıñ qarşısına derede. Orada
eki büyük dağ var, göklere qadar. Birisinde biz
durduq, ekincisinde alar⁵⁸³ durdular. Bir dağ bu taraf-
dan bir dağ bu taraftan aramızda dere. Her günde de
eki aradan da bir kişi çıktı. Görmesi qorquvlu ol
bizim ordularımızı ırısfaý⁵⁸⁴ etti. Daħa cenk
édmedik birde Beit Leħemli David geldi. Bizim
qarşımıza kiyik ečki gibi segirdi. Ordu
meydañınıñ arasında yıldırım gibi geçti padişaha
ve dedi oña: 'Af eylesin efendim⁵⁸⁵ padişah.
Yaradaniñı ırısfaý eden bu alçaq Golyat oniñ
büyükliğıñ ve silah aletleri bana yoq gibi sayılırlar.
Yaşlığımdan beri bana nazar eden Allah bana imdat

⁵⁷⁹ SKar. *ħarzla*- 'желать, жаждаť; мечтать; życzyć, pragnać, marzyć | to wish, to crave, to dream' (KRPS 607). Only here the word-final *u* is present. In other fragments the variant *ħarzla*- prevails. Cf. 18b.

⁵⁸⁰ *pk dmynd'*, misspelled.

⁵⁸¹ Heb. סוֹחַ 'Socoh'.

⁵⁸² Heb. אֶזְקָה 'Azekah'.

⁵⁸³ HKar. *alar* 'они; oni | them' (KRPS 62), reading tentative. Maybe is should be read as 'arel or 'areller.

⁵⁸⁴ SKar. *ırısfaý* 'поношение, пострамление; zniewaga, zawstydzienie | insult, shame' (KRPS 651); *ırısfaýla*- 'ħańbić | to dishonor' (KRPS 205). Cf. *rusfaý*: 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

yeriştirir. Allah’dan bana quvat onıñ ilen padişah-
nıñ hasımlarını ayaq altına alırım. Demeyesin sen çocuq,
cenk êdmeye bilmesin, zira ileriden babamıñ qoyunu güttüğim-
de aslan ve ayuv⁵⁸⁶ geldi sürüvden qoy almaya ve ben
onlara qarşı quvatlı oldum. Onları yere yıqtım. Bu
Peliştim’(l)i de onlarıñ birisi gibi olsun. Qorqmam yaramazdan,
nice ki onlar evle de o.’ Cevabını teknil êttigiñ-
den sonra padişah ona <qarşılıq>⁵⁸⁷ vëreyür: ‘Var qarşısına
ki bir Allah yardımın olsun’. Lakin cümle Yisra’el
kimseleri

24a

güldüler zevqlandılar⁵⁸⁸. Buna baqmadı Beit Lehemli
çocuq, zira padişahnıñ cevabı yüregiñiñ imdatıñı
quvatlandırdı. O zaman canı ğayretlendi. Bellerini
bağladı ve segir êtti. Peliştim’i gördüğü gibi
qarşısına <taş ilen şapqan attı>.⁵⁸⁹ Aldı onu hebgesinden⁵⁹⁰
<hangisi>⁵⁹¹ ki asılı idi omuzu üzerine. Bir def’a da eki de
dêgil taş tenine battı. Ol zaman çebücek Golyat’nıñ
qılıcını qınından savurdu ges[t]ti başını, gövdesini de
parça parça êtti ve yardı onı. *Sevledigi vaqıtından*
{tacibine qaldılar Aħino ‘am
ve Miħal bu olan ħareket uçun.}

Aħino ‘am

Ne qadar sevineyür qalbım. Ħazlan Aħino ‘am’nıñ canı,
unut cümle qasavetlerinñi ki var idi sana evvelden.
Şimdi gelirler, varırız qarşılıqlarına sevinerek.

⁵⁸⁶ SKar. *ayuv* ‘медведь; медведица; niedźwiedz, niedźwiedzica | bear, (female) bear’ (KRPS 55).

⁵⁸⁷ *qrdşlyq*, misspelled.

⁵⁸⁸ SKar. *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 SKar. *hebbe* ‘переметная сума (прикрепляющаяся к седлу лошади); torba przekładana (przytroczone do siodła) | bag (strapped to the saddle)’ (KRPS 607).

⁵⁹¹ *ħngvzy*, 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

Aḥino‘am *giderken*

Ne hoşdır baġatırlarıñ
yüzünü görmek cenkden geri döndüklerinde.

Malḥiṣua *yalñız*

24b

Gördüñ mi Yonatan’ını Beit Leḥemli dostu ilen, Beit Leḥem-
li dostu ilen, Beit Leḥemli dostu ilen güleyür?

Ha, ha, ha.

Ne uçun qızqardaşım, ne uçun sen bevla sual ettiñ bana?

Gerçekden mi aşıq oldu canıñ sürüv çocuqlarında?

Yoqsa doğru mı Merav qızqardaşınıñ cevabı, ne ki sevledi

İse? Varayım şimdilik pekleyim daħa eşitmeye ne

{olacaq. *Gideyir.* }

Ha-ma‘araka ha-revi‘it⁵⁹⁴

*Şaul ha-meleḥ soñ*⁵⁹⁵ *yanından David, oñ*⁵⁹⁶ *yanından Qiş, Yonatan David’*
*niñ yanına. Ner, Avner ve sayır <sereskerler>*⁵⁹⁷, *cenk adam-*
*[niñ yanına Ner Avner]*⁵⁹⁸ *ları gideyürler sıra ilen.*

*Padişah dayiresiniñ içerisine tirempetalar*⁵⁹⁹
*turuba*⁶⁰⁰. *Ḥavlunıñ*⁶⁰¹ *eki taraflarında da oy[s]nayan*
qarılar duruyur. Ellerinde se[w]petler dolu malavşa ve

⁵⁹² ‘wlmyy’, misspelled.

⁵⁹³ qryşlrır, misspelled.

⁵⁹⁴ Heb. רביעייה ‘fourth’.

⁵⁹⁵ SKar. *son* ‘левый; lewy | left’ (KRPS 478).

⁵⁹⁶ SKar. *on* ‘правый; prawy | right’ (KRPS 429).

⁵⁹⁷ *pr* ‘skrlr’, misspelled.

⁵⁹⁸ The copyist wrote the same phrase twice.

⁵⁹⁹ This word is fully vocalized: טַרְמֵטָא. It is derived from Gr. τρομπέτα ‘trumpet’. In Stand. Tur. *trompet* (TIRS 886), In the Heb. original הצוצרה (33b) ‘trumpet’.

⁶⁰⁰ *tyrbw*’. A loan from Rus. *mpyba* ‘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 havlunuñ döşemesi üzerine
padişah <sarayına>⁶⁰² qadar.*

Oynayan qarılar *bir tarafdán*

Çıǵırın⁶⁰³ <payitaht>⁶⁰⁴ yırı Gibe'a kimseleri çıǵırın.⁶⁰⁵ Üšte
padişahınız cenkden geleyir qazasız. Ahenk sesi ve <teşekkür>⁶⁰⁶
yırı çebük getirin 'azizim padişaha ki Peliştım'ni
bir anda kayıp etti. Padişahları padişah eden o da cenk
etti cenklere ilen cümlesi.

25a

Şaul biñlerini urdu lakin David tümenlerini⁶⁰⁷

Oynağan qarılar *bir tarafdán*

Selamet olsun geldigin Şaul. Selamet olsun geldigiñ
padişahımız. Selamet olsun sağ tarafdán gezen quvatlı
bağatır Yişay'niñ oǵluna. Selamet olsun size seresker-
ler duşmanlarımızı qıranlar. Selamet olsun Peliştım
şafafını geceniñ qaranlıǵın[d]a çevirenler.
Selamet olsun padişaha ve Yişay'nın oǵluna ve asker-
lerine.

Kullam

Şaul biñlerini urdu lakin David tümenlerini.

Oynayan qarılar *bir tarafdán*

Sıǵıt⁶⁰⁸ eyle Peliştım, acı feryat eyle, zira düşdüler[i]
bağatırlarıñ! Öksekte sakın qadir Allah, ol cenk etti

⁶⁰² *k'lyyn'*, 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 tş*, misspelled. Reading tentative.

⁶⁰⁵ The meaning of this sentence is not quite clear. It is established on the basis of the Heb. original הריעו בני גבעה עיר המלכה הריעו (33b) 'Shout people of Gibeah, the town of king, shout'.

⁶⁰⁶ *tşmwr*, 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 СКар. *sıǵıt* 'стон, плач; элегия; jek, İkanie, płacz; 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

cenkimizi. Boşa işandik.⁶⁰⁹ Nafiledir <bugün>⁶¹⁰, tañrıñ
qalqısın. Endi qutarsın seni bizim tañrılarımızñ
askerlerinden.

Kullam

Şaul biñleri urdu lakin David tümenlerini.

Oynayan qarılar *bir tarafdán*

Seviniñ Ya‘qov‘nı(ñ) evladları. Şaul‘nıñ cümle

25b

askeri seviniñ. İç Aşqelon⁶¹¹ zeher qadehini. Yırt saçını.
Golyat bağatırınıñ kellesi bizim soqaqlarımız-
da buraqlımış, özenniñ⁶¹² quzğunlarına butar⁶¹³, orman
kiyiklerine manca olmaq uçun. Ne ğıybatlıdır Yisra‘el
padişahı. Ne ğıybatlıdır askerleri(ñ) cümleleri.

Kullam

Şaul biñlerini urdu lakin David tümenlerini.

Padişahınıñ odası

Padişah qarısı,

Qiş, Ner, Avner, Yonatan, David.

Ahino‘am

Anca budur pekledigim gün. Şimdi buldum onu.

Yalıñız sen erim padişah sen bilirsın ne qadar büyük oldu
qalbımıñ sevinmesi düğün günümüzde, ne vaqıt ki tümen
sevinmekler qalbımız ferra(h)landı(r)dılar. Sabañ yıldızları dañı

⁶⁰⁹ *‘yşndyk*, a spelling mistake. Should be *ışandıq*. For the correct spelling see 46b.

⁶¹⁰ *dgwn*, misspelled.

⁶¹¹ Heb. אֲשְׁקֶלֶן ‘Ashkelon’, was the oldest and largest seaport in Canaan.

⁶¹² CKar. *özen* ‘peka; rzeka | river’ (KRPS 438).

⁶¹³ *bwt‘r*. KRPS attributes this word only to HKar. *butar* ‘добыча; łup | booty’ (KRPS 143). In CKar. only its derivative is attested *butarla-* ‘1. рвать, терзать, разрывать на части; 2. истязать; 1. szarpać, rozszarpać 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

aldımıza ahenk ettiler. Bu bekle sevinmek gününden ğayı
daħa sevinmedi, bugünden ma‘ada ki duřmanımız topası⁶¹⁴
qırıldı. Gel endi erim Yisra‘el padiřaħ sevinelim sevinelim.
Siz de sereskerleri quvatlı bağatırlar. Her birisi
bağatırılığına göre padiřaħ tırapezine buyuruñ.

Qiř

Bu Allah‘ıñ qudretidir.

Yisra‘el kimse birisiniñ başınıñ saçından yere duřmedi,

26a

cenk çölünde cenk edenleriñ qanları görünmedi.

Peliřtim ensesini çevirdi, öğümüzden gitti. Nice ki
qasten[e]⁶¹⁵ adam öldüren <gördüğünde>⁶¹⁶ ki yaramazlığı dünya
ma‘lum olacaq.

David‘ge

Bugün başladıñ büyükligiñi göstermeye. Sana bu
ömürlük zikirdir, <ailesiñe>⁶¹⁷ paye. Sonradan gelecek
devirde bilir ki Beit Leħem‘den bir kiři duřmanı
qaçırdı ve arslan gibi qorquvlu kiřini urdu.

Yonatan

Görmeye umud ettiğimden ziyede gördüm. Seni
tanıdığımдан beri eyi bildim. Qalbım navilik
etti bana ki tertibler saħabusız sen. Bugün gördim
neni ki görmeye umud edmedim.

David

Bunlar qadir Allah‘ıñ işleridir. Beni ey(b)etledi⁶¹⁸ göndürmeye.

⁶¹⁴ *twp‘sy*. Cf. *toba*: 3b.

⁶¹⁵ *q‘styn‘*, reading tentative.

⁶¹⁶ *gwndwgynd‘*, misspelled.

⁶¹⁷ *synsyn‘ñ‘*. Reading tentative, established on the basis of the Heb. original אַתְּ מִשְׁפַּחְתְּךָ (35b) ‘to your family’.

⁶¹⁸ Reading tentative. See 3a.

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*

Yışay'niñ oğlu kiçkene⁶¹⁹ çocuq sürüviñ çobanı zaft
etti⁶²⁰ Şaul'niñ cenkçilerini, Şaul gendisi qarşıdan
dura(r)ken.

Avner

Lakin ne uçun bevla seniñ çehreñ bozuq? Ey

26b

padişah, bugün belli olsun padişahlıǵınnıñ quvatı.

Yonatan

Qabil cenk <şamatası>⁶²¹ yüregini ditretti. Benim mişevrem
gidelim sabağ, hatırını sormaya.

Şaul

Haqiqat evle rağbetli kimseler, oğlumuñ cevabları doǵru.
Çebük olıñ Aħino'am, tederik e[t]tiñ meclise. Ben burada
eglenirim. Yol uzaqlıǵı sabağdan
azıçıq⁶²² yorǵunlıq savuştırdıǵımdan⁶²³ sonra ben de gelirim.

Aħino'am

Hiç bir yemek çeşni ède bilmeyirim sen olmayınca
padişah. Mümkün olur mı [ki] ben sevinmiş olayım meclisde
eger seniñ qalbıñ incinmiş⁶²⁴ olup barabar⁶²⁵ olmazsañ?

Şaul

Qoyıvèr bana şimdi zorlamadan. Şimdi varmaq elimden

⁶¹⁹ SKar. *kiçkene* 'малый, маленький; mały | small' (KRPS 326).

⁶²⁰ SKar. *zaft et-* 'останавливать, удешивать; не допускать; zatrzymywać, wstrzymywać; nie dopuszczać | to stop, to pause; to not allow' (KRPS 188).

⁶²¹ *ş'mtyşy*, misspelled.

⁶²² Stand. Tur. *azıcık* '1. very small (amount) 2. just a little bit 3. for a moment' (TIRS 81).

⁶²³ *Rafe* is omitted over *bet*.

⁶²⁴ SKar. *incin-* 'обижаться; быть в претензии; obrażać się; mieć żal *do kogoś* | to take offence; bear a grudge against somebody' (KRPS 650).

⁶²⁵ *b'rbyr*. Here this word is spelled as *beraber* with *şere* 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.
Utaniñ yüzlerim çebük gizleniñ. Ne *hor*⁶²⁶ olduñ Qış'
niñ oğlu. Ne rezildir şöħretiñ. Naletlidir dürlü
yırlayan qarılar. Hey ceħennem⁶²⁷ aşıhadan ceħennem!

27a

Ne uçun açmadiñ boğurdağını⁶²⁸ yutmaq uçun beni
qargışlı naletli yırları ilen barabar? Bu <mukruħ>⁶²⁹
padişah dayiresine geldiği günden o günden ki daha
bir ay geçmedi. Zam⁶³⁰ ettiim derdimi
<ħafifletmeye>⁶³¹, lakin 'aksine oldu. Anamiñ raħimünden
çıqtığım günden beri ileriden olan ħilletlerim⁶³²
cümleleri mevcut oldular. Cümleleri yıldırım gibi
geçerler, bende <sakin>⁶³³ olurlar. Bu <mukruħ>⁶³⁴ bir gün ya
eki gün daha durursa, padişah da olacaq topraq-
da, ħükümdar de olacaq.

*Miştage 'a u mitnabe*⁶³⁵ (...) ⁶³⁶

Hey güzelim gül. Seni görmek ne dülber⁶³⁷ ne tatlı, ne oş⁶³⁸
edi[ñ] ne vaqıt ki seniñ yapraqlarıñ açıldı. Bugün ne
ikrah[n] olduñ ki suvuq⁶³⁹ seniñ yaqışığıñı⁶⁴⁰ aldı. Seniñ

⁶²⁶ CKar. *ħor* 'плохой, дурной, злой, низкий; niedobry, zły, niski, podły | bad, low, despicable' (KRPS 603).

⁶²⁷ *ħynnım*. See 20b for the alternative spelling.

⁶²⁸ CKar. *boğurdaq* 'горло, глотка; гортань; gardło, gardziel; krtań | throat, gorge, larynx' (KRPS 126).

⁶²⁹ *msrwf*, misspelled. See 27b for the correct spelling.

⁶³⁰ Stand. Tur. *zan* '1. supposition, surmise, conjecture, guess 2. doubt; suspicion' (TIRS 987).

⁶³¹ *ħfyslytm'yy'*, misspelled.

⁶³² Stand. Tur. *illet* '1. chronic disease; chronic illness 2 passion, mania, addiction' (TIRS 429) ← Ar. *‘illat*.

⁶³³ *snyn*, misspelled.

⁶³⁴ *mwsrwf*, misspelled.

⁶³⁵ Heb. *נבואה* 'to prophesy; to predict'.

⁶³⁶ *'wskwt*, unclear.

⁶³⁷ CKar. *dülber* 'красивый; piękny | beautiful' (KRPS 182).

⁶³⁸ *'wş*. Probably the CTat. *oş* (KTR 191), which is a counterpart of Stand. Tur. *hoş* '1. pleasant, nice, agreeable, pleasing, genial' etc. (TIRS 394). Cf. *ħoş*: 6a.

⁶³⁹ CKar. *suvuq* 'холодный; холодно; zimny; zimno | cold' (KRPS 483).

⁶⁴⁰ CKar. *yaqışiq* '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.

altında olan bir yaşot⁶⁴¹ çiçek açayur. Anca sen qayıp⁶⁴²
oldu(n). Ömüre dek buraya geri dönmezsın. Vaqıt gelecek
ki bu yaşot çiçek başlayacaq. Geçenler sevinecekler
qoql[y]ayacaqlar ve sefalanacaqlar. Bu ne ses olmalı ki
qulaqlarım eşiteyür? *Ana qızına baba evladlarınıñ cümle-
lerine çığırayır, beyle diyerek,*
Geliñ qıybatl(ı) evladlar. Öpüñ Beit Lehem evladını. Öpüñ Yişay’

27b

niñ evladını. Ayaqlarınıñ tabanlarınıñ toprağıñı yalayıñ.
Üşte o cümlemize baba, Yisra’el arasında padişah. Ona
peşkeş⁶⁴³ getiriñ. Qalblarınıza ona qırıq édüñ. Yisra’el’
de padişah kim? Beit Lehemli David. O urdu
Peliştim’niñ bağatırını(ı), tümenlerini qırdı. Düşüñ,
kökün yıldızları düşüñ, düşüñ yere ve taqrar dağa
<derine>⁶⁴⁴ in güneş yerinden. Cümle aşahada gezenleriñ
üzerine tekmi olson. Cümle dünya, siz de para
para oluñ. Şaul da Yişay’niñ titremegi oğlu da
barabar qayıb olsunlar. Qiyamet qorquvlu ahır zaman
ditremek dutsun dünyaları, barabar derya der[a]yaya toquşsın.
Acı feryat etsinler. Ceñennem ve mezarlar cenk
etsinler. Èptida⁶⁴⁵ kim gökdeki felekler èptida
düştüler düştüler. Ebedi qalmayacaqlar bu naletli <yer>,⁶⁴⁶
yoq oldu. Seviniñ müzevir mezara inenler seviniñ
hoşlanıñ. Zira mu‘afliq oldu cümle qaranlıqda
sakinlere. Yer kökler ve yuqarıdaki felekler onlar
yoq. Qiyamet qoptu qaranlıq ilen. Cümlesi harap⁶⁴⁷ viran[ı] oldu.
David keleyir⁶⁴⁸ ve kèman çalayır.

Cümle dünyalar devir ve harap olduqdan sonra dañı

⁶⁴¹ CKar. *yaşot* ‘трава, луг; murawa, trawa, laka | 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* ‘дар, подарок; dar, prezent | gift, present’ (KRPS 450).

⁶⁴⁴ The reading is tentative. This word is provided with a full vocalization: אָרְיָהּ.

⁶⁴⁵ In Radloff’s transcription of CKar. texts *eptida* (Radloff 1896: 250).

⁶⁴⁶ *yd*, misspelled.

⁶⁴⁷ *Rafe* (a diacritic mark which indicates that one should read *pe* as *f*) is mistakenly added over *pe*.

⁶⁴⁸ CKar. *kel-* ‘приходить; przybywać | 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 maħluqatlarıñ aħırınıñ⁶⁴⁹ şamatasında bunu da
buraq[a]tıñ. *Süingü ilen sancayır.*⁶⁵⁰
Ol musubet⁶⁵¹ mukruħ⁶⁵², ol Yişay'niñ ođlu. Yaramaz,

28a

gizlen⁶⁵³ öldüğünden sonra eki qat bir daħa öl.⁶⁵⁴
Bu[a] olsun Şaul padişahınıñ intiqamınıñ <aħır>.⁶⁵⁵
{*David yüzünü çevire eki def'a*⁶⁵⁶ *ve gideyir.*
Şaul düşeyir taħt üstüne bayılmış.
Avner de gezerek yaqın geleyir Şaul'ğa.}

Şaul

Sen misin Avner? Geldigine ğayet hoşlandım. Bilirim
ki askerlerimiñ seri sensin.

Avner

Asker adamlarıñ birisi olsam daħı, yalıñız
efendim Şaul padişahıñ saray adamlarınıñ birisi
gibi edeyir, bana aqar⁶⁵⁷ yerlerde seresker olmadan ise.

Şaul

Ne taħmil edeyirsin Avner Beit Leħemli çocuq da ötürü?

Avner

Nice ki ta(h)mil edeyirler çocuqniñ yüzünü görenleri
cümleleri. Allah padişahlığıniñ maqbul edeyir. Sevi(ni)r

⁶⁴⁹ This word is mistakenly spelled with an initial *ayn*.

⁶⁵⁰ *snc'yyr*. A variant of the CKar. *sanç-* 'воткнуть; забить; wetknać, wbić | to tuck, to stick' (KRPS 465).

⁶⁵¹ *mwswb*. Stand. Tur. *musibet* '1. calamity, disaster' etc. (TIRS 621) ← Ar. *muşibat*.

⁶⁵² A variant of the Stand. Tur. *mekruh* '1. abominable, disgusting' etc. (TIRS 598) ← Ar. *makrüh*. *Rafe* (a diacritic mark which here indicates that one should read *kaf* as *ħ*) is mistakenly added over *kaf*, see 57b for the correct spelling.

⁶⁵³ *gizln*, unclear.

⁶⁵⁴ In the Heb. original מות אחר מות - מוחך - מות כפלים (38a) 'Uncircumcised! Die again after your death - die twice'.

⁶⁵⁵ *'fry*, 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

oniñ uçun sereskerler ehtiyarlandıqları vaqıtta.
Ne vaqıt ki efendimniñ padişahlıq quvatı
gesildi, uzaqdan <yolladı>⁶⁵⁸ bir bağatır kişi cenk bilici.

28b

Şaul

Qulaq vër Avner dıñla padişahıñniñ cevablarını. Ben
seni doğru bildüm. Qalbımı eşker(e) édeyim sana bu def'a.

Avner

Efendim⁶⁵⁹ padişahıñ cevabını eşitmeye pek harzlayırım.
Cümle emirlerini icrağ édmeye evvelden canım hadırdır.

Şaul

Şimdi bir şey emir édmem. Mişevreñni isteyirim
eşitmeye.

Avner

Allah istesin bana eyi aqıl ögretmeye doğru yol
bulmaya efendim padişaha maqbul eyi mişevre vërme(k) uçun.

Şaul

Beit Lehemli Yişay'nıñ oğlu gözlerime pek şirinlik
buldu. Kiçik qızım Miħal'nı ona eħli édmek uçun vërecegim.

Avner

Efendim padişah mişevreleri Yaradan bunu görmüşdir.
Dünya(da) ondan qıybatlı 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 üşte onlar burada haneñde olurlar
ey padişah.

Şaul

Mişevreleri Yaradan bunu layıq görmüşdir. Doğru doğru
sevlediñ. Keşke bu düşünmem ile cümle fikirlerim
tekmil olsalar. Ben oña qızımı vèreceğim onu mezara
götürmek uçun. Bundan soñra asker adamlarımıñ üzerine
onu baş èdeceğim ki Peliştimler ilen cenk èdsin
{ve orada ömür dükensin.

Qiş, Ner, Avner, Yonatan,

David, Miħal, Aħino ‘am.}

Qiş

Rabbi ‘alamin vicüdünü⁶⁶⁰ se(f)a‘at de eylesin. Ey padişah
oğlu seni ferraħ gördüğümde ben de sevindim. Bu
def‘a qardaşımıñ oğlu haber vèrdi baña, èttigiñ
mişevreye güya maqbul èdeyirsin Yişay’niñ
oğlunu sana damat olmaya. Bunuñ ilen farklı⁶⁶¹ olduñ
senden ğayrı cümle padişahlardan. Bu beyan ispaddir
ki sen qalbını gürlendirmeyürsin.⁶⁶² Başıñniñ üzerine
vèrilen tac uçun qalbnı gürlendirmek uçun dègil. Sen
yağ ilen silindiñ anca degeneginniñ altında
qavımınıñı bahtlı èdmek uçun. Hediye saña maqbul dègil.
Rağbeti hiç <istemezsin>.⁶⁶³

⁶⁶⁰ *wycwdwnw*, unclear. Probably a variant of the Stand. Tur. *vücut* ‘1. body (of a person/an animal)’ etc. (TIRS 928).

⁶⁶¹ *Rafe* is omitted over *pe*.

⁶⁶² Reading tentative. It is possible that it should be read as *ğururlandır-*.

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.

29b

Maqbul  dmedi  gendi  gibi bir padi ah evla(d)ı ı gendine
damat  dmeye, uzaqdan d   nd gi ‘azzim ba atır ki i
almaya. Yaqın gel Yi ay’ nı  o lu. Yaqın gel David. Diz  ok
<te ekk r v r>⁶⁶⁴ o luma ki g zlerinde  oq  irinlik buldu .
C mle qıybatlı yigitlerden c mlelerinden ziyede seni ayırdı
<mele in>⁶⁶⁵ dilber qızı Mi al sa a v rmeye.

 aul

Evle evle o lu David. Qızım Mi al seni  zevce 
olsun.

David  g ne diz   keyir.

  ste ben d zlerim⁶⁶⁶  zerine seni  gibi padi aha mutı
olmaya. Efendim padi ah dayire e geldigim g nden
ve da ı bu ayaqlarım  zerine  ayrı[n] <durdu um>⁶⁶⁷ vaqıt-
larda ru ım ve canım seni  ru ı   g ne itta‘at⁶⁶⁸
 deler.

Qolay bu g zlerinize padi aha damat olmaya? Bu bir faqir
miskin kimse, qoy s r vini ⁶⁶⁹  obanı. Ba a bu <yaqı ır>.⁶⁷⁰
Eger seni  qalbi  ey padi ahım be i damat  dmeye
isterse ki d nya ‘alem  g ne ey padi ah, ya lı ından
beri qoy  obanı padi ah qızı ilen yar olsun.

 aul

Senden  ayrı yoq David. Yal nız seni begendim. H k m m
altına  an s hret bu def‘a sa a v rildiler. Benim sa a
 ttigim keremi  c mlesine muqabele olur sen(i ) Peli tim’

⁶⁶⁴   kkwr ywr, misspelled.

⁶⁶⁵ m‘t‘hyn, misspelled.

⁶⁶⁶ dwzlrym, a variant of the CKar. t z ‘kolen; kolano | knee’ (KRPS 552). CTat. tiz (KTR 260), Stand. Tur. diz ‘knee’ (TIRS 236). See 29b for regular spelling.

⁶⁶⁷ dwddw wm, misspelled.

⁶⁶⁸ Stand. Tur. itaat ‘obedience’ (TIRS 451)   Ar. it ‘at.

⁶⁶⁹ Rafe is omitted over bet.

⁶⁷⁰ yyry yr, misspelled. The word yerı - is provided in CKar. (KRPS 274), however its meaning does not fit in this sentence.

29b

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 padişahıñ gözüne bu iş maqbul ise ve seniñ canıñ bunu Һarzlar ise sevlemeden vaz geçtim. Qarı qocanıñ qalblarını bağlayan Allah seni maqbul  dsin ey padişah. Bana da yaşığımdan beri kerem eden Allah beni de maqbul  dsin, beni de.

Yonatan

Saňa olsun Beit Lehemli Yişay'nıñ oğlu padişah damatı.

Kullam

Saňa olsun Beit Lehemli Yişay'nıñ oğlu padişah damatı.

Yonatan

Gel qızqardaşım Miħal. <V r>⁶⁷¹ eliñi eriñe Һangisine ki babamız padişah rağbet  dmeye istedi. *G t riy r oñu David'ge. David de d şeyir Miħal'nıñ boynınıñ  zerine. Qiş varayır[ı] acele ilen  peyir David'ni de Miħal'nı da.*

Qiş

<Pirlik>⁶⁷² g nlerimde de ey Adonay⁶⁷³ c mle bunı baña g st rd ñ,

ki bu z riyetimden  ıqannı seniñ Һ k m  altında g rmeye.

Seniñ Һ k m ñ altına ey <Adonay>⁶⁷⁴. David 'azim bağatır kimse, *qoyayır eki elini ekisiniñ başınuñ  zerine.*

O <sefa'atnıñ>⁶⁷⁵ g z yaşlarım, siz canıma sefa'at. Ben Allah mi-bbarek⁶⁷⁶ eyleye, zira mi-bbarek seniñ qudretiñdedir.⁶⁷⁷

⁶⁷¹ *ywr*, misspelled.

⁶⁷² *gyrlyk*, misspelled.

⁶⁷³ *'dny*, Heb.     'God, the Lord'.

⁶⁷⁴ *w'dnyn*, misspelled. See the footnote above for the correct spelling.

⁶⁷⁵ *s't'nyñ*, misspelled.

⁶⁷⁶ Stand. Tur. *m barek* '1. blessed, enjoying divine favor' etc. (TIRS 622) ← Ar. *mub arak*. Throughout the text this word is spelled with a double *bet*.

⁶⁷⁷ The sense of the original Heb. sentence is different                 '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 sadıqatlı çıqsınlar sizden. Adıñız soñraki <devre>⁶⁷⁸

30b

dék dursun, doğruluqğa⁶⁷⁹ ispad uçun. *Cümleleri gideyürler.*

*Doeg*⁶⁸⁰ *geleyür ğayrı tarafdān baqayır artlarından ve tacib <éderek>*⁶⁸¹ *duruyur. Doeg gendi gendine daħa qapuda iken.*

Doeg ha-Edomi⁶⁸²

Yer üzerine adam çoq olmaya başladıĝı günden, çoq qavımlar birer toplandıĝı günden beyle tacib şey hiç eşitilmedi ki babasınıñ qoyunı güten kimse padişahıñ dayiresine geldi ve az günde padişahıñ qız ona vèrildi. Bu Miħal sadıqatlı⁶⁸³ ve kızlarıñ dilber(i). Bu mıdır intiqamıñ Şaul? Bunuñ ilen mi düşüreceksin duşmanınñı?

Şaul, Doeg

Doeg

Allah bileñ[e]⁶⁸⁴ olsun efendim padişah duşmanlarınñı ħor ètsin.⁶⁸⁵ Onları topraĝa dék düşürsin ve daħı⁶⁸⁶ dübüdüz⁶⁸⁷ onları qayıb èdsin.

Şaul

İleriden beri üşte sen padişah Şaul'nıñ qad[d]eħ-karısın.⁶⁸⁸ Sevle Doeg daħa padişahınıñ qalbı ferraħ

⁶⁷⁸ *s'wvr'*, misspelled.

⁶⁷⁹ CKar. *doğruluq* 'справедливость; sprawiedliwość | justice' (KRPS 179).

⁶⁸⁰ Heb. דֹּעַג 'Doeg', an Edomite, chief herdsman to king Saul.

⁶⁸¹ *'yd'rn*, misspelled.

⁶⁸² Heb. אֶדְוִי 'Edomite'.

⁶⁸³ Stand. Tur. *sadakatli* 'loyal, faithful, devoted' (TIRS 725) ← Ar. *şadāqat*. See *sadıqat*: 41b.

⁶⁸⁴ CKar. *bilen* 'вместе, 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: *-lAn* (14b, etc.) as well as Turkish postposition *ile* 'with' (35a, etc.).

⁶⁸⁵ CKar. *ħor et-* 'a) пренебрегать, презирать; b) отбрасывать; отвергать; a) lekceważyć, gardzić; b) odrzucać; ganić | a) to disdain, to despise; b) to reject; to reprimand' (KRPS 603).

⁶⁸⁶ *Rafe* is omitted over *kaf*.

⁶⁸⁷ *dwbwdwz*. A variant of the Stand. Tur. *düpedüz* '1. openly 2. sheer, absolute, downright, utter' (TIRS 252).

⁶⁸⁸ A a loanword formed from Stand. Tur. *kadeh* 'goblet; wineglass; liqueur glass' etc. (TIRS 462) (← Ar. *qadah*) and Per. suffix *-kār*. In the Heb. original קַמְחָר (42a) 'butler, cupbearer'.

May you bring up children as loyal as you. May your name be remembered

30b

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 in 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 me, Doeg, is the king's heart peaceful

mı, naslı ki idi ileriden baña gizmet⁶⁸⁹ edmeye geldiginde?

31a

Doeg

Qalbım ditreyir bunu sevmeye efendim padişaha.

Şaul

Ditreme Doeg. Sevre qalbıñnıñ gizlenmişleriñi.

Doeg

Padişah saray tebdil olması göze munrayır. Adet-
den dışarı hikmetler oldular ki onlar gibi hiç
olmadı. Bundan ötrü <ussız>⁶⁹⁰ olurum. Eger padişahıñ
gözüne eyi ise, olsun. Anca qalbım bunuñ uçun sızlar[ar]
cigerim⁶⁹¹ para para, gördüğümdeki padişahımıñ
şöhreti yüzünden gitti.

Şaul

<Çok>⁶⁹² daha sevre. Görüyürüm ki her şey bildiñ,
sadiq qul. Saña qalbımıñ gizlileriñi eşker(e) edeyim.
Bilesin ki bu Yişay'ñıñ oğlu qatile müstaħaq.
Ben ondan vaz geçmem, ta ki o ölüme gelmeyince.

Doeg

Eger qalbıñnıñ içerisinde hasımlıq bu qadar çoq ise
ne uçun ona qızıñı vèrdiñ? Ne uçun onu büyüttüñ?

Şaul

Bu ona qızımı zevce uçun vèrdigim av, tuzaq uçun-
dır. Ben onı biñbaşı edeceğim Peliştım eline

⁶⁸⁹ *ğyzmt*. A variant of the Stand. Tur. *hizmet* '1. service 2. duty 3. care, maintenance' (TIRS 392) ← Ar. *hidmat*; both forms are present. Cf. *gizmetkar*: 38b.

⁶⁹⁰ *'wsswt*, misspelled. CKar. *ussız* 'глупый; głupi | stupid' (KRPS 583).

⁶⁹¹ CKar. *ciger* ~ *ciyer* 'печень; внутренности, потроха; wątroba; wnętrzności; nerki | liver; bowels; kidneys' (KRPS 172, 174).

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.

It 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 için.

31b

Yonatan

‘Af êdesin babam. Ne için acele ilen çebük gittiñ
ve da‘vetlilerin yanında tırapezden kaçtıñ[ı]? Yoqsa pişman mı
olu[s]yursın ki Yişay’niñ oğl(u) <damadıñ>⁶⁹³ oldu?

Şaul

Pişmanlıq var pişmanlıq yoq. [f]⁶⁹⁴ O qatile müstaḥaq-
dir bilesin, Yonatan. Beit Leḥemli David qatil olunacaq-
dır.

Yonatan

Kim bu kim bu qatil olunacaq? David mi qatil
olunacaq? Damad[in]iñ? Vay vay babam, seniñ ağzıñ mı
bunu sevleyir, yoqsa benim qulağım mı yanlış eşiteyür?
Unuttun mı ‘azim quvatını Golyat Peliştim ilen?
Unuttun mı duşmandan intiqamınñı aldığı vaqıt
gördüñ babam ve sevindiñ. Bu ne sevleyürsin?
Şimdi bir anda sevmek duşmanlığa mı çevirildi?

Şaul

Benim gibi sen de qarılarnıñ aḥenklerin
eşittiñ. Şaul biñlerini urdu lakin David tümenlerini.
Bunuñ için qatil olmasın mı Beit Leḥemli Yişay’
niñ oğlu?

32a

Yonatan

Bunuñ için öldürölsin mi David? Eşitmeden şaşqın
oldum. Aqlsız qarılar Yişay’niñ oğlunu öldürsin-

⁶⁹³ *dm'd'ñ*, 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.

ler. Ben David'niñ qalbını gendim qalbım gibi bileyürüm.
Dağa ne zaman[nı] babasınıñ qoyununu güttüğünde onu
bildim. Ğurıllanmadı⁶⁹⁵ qalbü dağı padişaha damat
olduqta da dağa eyi qatil olunsın! Bu fena fikir
hangisi aldayur seni dünyada doğru kişini qatil
édmeýe. Tek David qatil olunmasın, eyilik ve doğruluq
dolu kimse.

Şaul

Hey oğlum, eger acı[q] qalbımı bilseñ idiñ. Canım
ğayet sızlayır <kemiklerime>⁶⁹⁶ de qılıç gibi <qodu>⁶⁹⁷
Yışay'niñ oğlu, Yonatan seniñ dedigiñ gibi de olsa.

Yonatan

Başım uçun ey babam David'niñ qalbü saña eyi.
Onıñ işleri ve her antları saña şan ve şöhrat
uçun.

Şaul

Gid qıybatlı oğlu. Yolla onu bana şu saat.
Bundan sonra geli[e]rim barabarına üyle
meclise. *Yonatan gideyür. Şaul yalıñız qalayur.*

32b

Şaul

Qan édmenden naħaq qan <dökmeden>⁶⁹⁸ beni mani ettiñ. Darğın-
lığım qaħarı benden savuştı. Padişah ökesi⁶⁹⁹ sekillendi. Lakin
yüregim raħat olmaya istemez. Dağa raħat olmaz ta ki qatil
olunur ya ömüre qadar gözüm görmez.

⁶⁹⁵ *gwryllnmdy*. A variant of the Stand. Tur. *gururlan*- '1. to be inordinately proud' etc. (TIRS 344).

⁶⁹⁶ *kmymlym*, misspelled.

⁶⁹⁷ *qwww*, misspelled.

⁶⁹⁸ *dwnmdn*, misspelled.

⁶⁹⁹ CKar. *öke* 'гнев; gniew | anger' (KRPS 439).

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

Efendim padişaha eyi haber getirdim. Bağatır Golyat öldüğinden sonra dañı⁷⁰⁰ daha qalbları qırılmadı. Bu 'areller cenkden daha vaz geçmediler ve her günde padişahın askeri cenk oluşuyur. <Tavda>⁷⁰¹ ayuv gibik⁷⁰² ve ormanda arslan gibi onlar. Bu qavımın milletinni tek urmaya yaqmaya. Onun uçun canımni avuçıma qoyup bellerim(i) bağladım ve onlarda çoq urmaq⁷⁰³ urdum [d] ta ki düştüler[i]. Orada Gilboa⁷⁰⁴ dağlarınıñ dibinde leşler düştüler.

Şaul miştage'a ve mitnabe

Ha ha onda leşler düştüler. Gilboa dağlarınıñ dibinde çoq urmaq urdu Yişay'nın oğlu, Peliştim eserinde. Şimden sonra ey padişah otur yataq odañda. Quvata malik olmadıñ, Yişay'nın oğlu aldı quvatıñ. Şaul biñlerini urdu lakin David tümenlerini tümenlerini tümenlerini.

33a

Göknin tümen <gevgebleri>⁷⁰⁵ olmaz gibi şafaf vèirler. Cümleleri şafaf vèirler cevaher taşlardan⁷⁰⁶ işlenmiş yüzük gibi ki onda temel taş

⁷⁰⁰ *Rafe* is omitted over *kaf*.

⁷⁰¹ *twv*, misspelled. CKar. *tav* 'гора; góra | mountain' (KRPS 503).

⁷⁰² Stand. Tur. *gibi* '1. like 2. as if, as though' (TIRS 325). A similar form *kibik* is attributed by Doerfer (1959a: 276) to central dialect of CTur.

⁷⁰³ This word occurs already in Codex Cumanicus, in Grønbech (1942: 266) *urmaq* 'Peitsche | whip, lash'. KRPS provides *urmak* in HKar. and *urmah* for TKar. (KRPS 581).

⁷⁰⁴ Heb. גִּלְבּוֹא 'mount Gilboa'.

⁷⁰⁵ *gvnyplyr*, misspelled. From Ar. *kevkeb* 'yıldız | star' (Devellioğlu 2006: 513). Cf. 33a.

⁷⁰⁶ CKar. *cevaher taş* 'драгоценный камень; drogocenny kamień | precious stone' (KRPS 174).

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 oturayır. Gökler gevgebleri⁷⁰⁷ ilen onlar
cümleleri yüzük, lakin ortadaki taş parlayan güneş.
Evle de bu Yisra'el <veledleri>⁷⁰⁸ onlar yüzükdir. <Orta-
taki>⁷⁰⁹ taş Beit Lehemli Yişay'nın oğludur. Bu
taşnıñ şafafından aydınlıq véreyürler. Cümleleri
cümle kenardaki taşlar aralarında Şaul padişah da.
Ortadaki taş kayıb olduđu gibi barabarında yüzük de
qayıb.

{David başlayır kēman çalmaya.

Şaul ardından süngi⁷¹⁰ ilen sençeyir.⁷¹¹

David dışarı segirteyir. Şaul da ardından.}

Nabot⁷¹² ba-Rama⁷¹³

*Şemu'el yanında naviler⁷¹⁴ navilik édeyürler
qıyafetleri ilen.*

Cümleleri

Ya'qov'dan bir yıldız çıqmış

Beit Lehemli Yişay'dan. Peliştim'niñ quvatını alçaq
éder, sürm[y]elerini geser.⁷¹⁵ Hekber⁷¹⁶ Allah, gendine
ey(b)etledi⁷¹⁷ cenk (b)ilen bir kimse. Ğayet ilim sahabu
aql feraset sahabu. Qavımınñ arasında onu mertebeli
étti, Ya'aqob da padişah étti onu. <Sağmal>⁷¹⁸ qoyunların
ardından onu getirdi. Paye vérdi oña.

⁷⁰⁷ *g'bnyblry*, here the word is spelled correctly. See a footnote above on the same page.

⁷⁰⁸ *wylydlry*, misspelled.

⁷⁰⁹ *'wtt't'ky*, misspelled.

⁷¹⁰ Stand. Tur. *süngü* 'spear' etc. (TIRS 791). Cf. *süngü*: 17b.

⁷¹¹ SKar. *senç-* 'колоть, вкалывать, втыкать; kluć, wtykać | to prick, to tuck' (KRPS 499).

⁷¹² *nwt*, not quite unclear. Heb. נְבִיא 'prophet, visionary; soothsayer', the plural form should be הנביאים.

⁷¹³ *brmh*, here spelled without medial *tav*. Heb. רַמְתָּה 'Ramah'.

⁷¹⁴ Present in TKar. and HKar. *navi* 'пророк; prorok | prophet' (KRPS 417) ← Heb. נְבִיא 'prophet, visionary; soothsayer'.

⁷¹⁵ In the Heb. original הבריחו יגדע (45a) 'he cuts in sunder its bolts'.

⁷¹⁶ Stand. Tur. *ekber* 'greatest' ← Ar. *akbar*.

⁷¹⁷ Reading tentative. See 3a.

⁷¹⁸ *s'bmlly*, misspelled. SKar. *sağmalı* '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
milch sheep. He gave him honor.

33b

Şemu'el

Dıñlayıñ evladlarım, ökse Allah'ıñ evladları. Ben ehtiyar oldum, çoq qalmadı. Qadir Allah'ıñ köl[l]egesiniñ tibinde⁷¹⁹ sığınmaya gideceğim. Siz evladlarım şaraat⁷²⁰ eyilik ve doğruluqñı diqat⁷²¹ édiñ, zira Yisra'el'niñ vaqıtları yaqın oldular, çebik gelirler doğruluq ilen. Qorquvlu işler⁷²² édecekdir David yerde [qoşulacaqlar].⁷²³ Onuñ günlerinde <çiçek>⁷²⁴ vérecek, şaraat eyilik ve doğruluq (qoşulacaqlar).⁷²⁵
David geleyir. Baş urayır Şemu'el'niñ qarşısında.

Şemu'el

Qadir ökse Allah yedi kökni yaradan, ne işiñ var burada David? Sen padişah dayiresinde dègil misin? Sevre endi ne uçun benziñ solmış?

David Şemu'el'niñ elin öpeyir.

Ey rağbetli navi, endi güçlenmeye. Çıldırılmışın elinden qurtulmaq uçun qaçtım. Günden güne padişahniñ hasımlığı ziyede olur. Hèp bunı Golyat Peliştim'i urduğum sebep étti. Beni seveceğiniñ yerine ölümè <qadar>⁷²⁶ bana hasım olunuyır. Cümle sohbetleri beni yer yüzünden qayıb édmeye. Benim dünyada olmam arasına bir taban yer qadar. Eger qadir Allah yardımım olmayaydı elleriniñ dibinde olurdım.

⁷¹⁹ *tybynd'*. A transitional form between SKar., STat. *tüp* '1. основание; почва; дно; низ; 2. род, происхождение; 1. podstawa; grunt; dno; dól, 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 SKar. *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. *diqqat*.

⁷²² In the Heb. original נוראות (45b) '*bi*bl. wonders, miracles'.

⁷²³ This word has been mistakenly put in this line. See the following sentence.

⁷²⁴ *çyc'k*, misspelled.

⁷²⁵ *qıwşwlcqlr*. SKar. *qoşıl-* 'соединятся, присоединятся, входит 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.

33b

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.

Merhamet eyle endi babam, ayaqlarınıñ toprağın yalayım.

34a

Ben yüregini bildim. Vaz geçmez beni qo(v)madan. Ne fayda ne hayır édeyir padişah damatı olmaq eger ölüm ay gibi evim qapusında parlarsa? Zira bu geçe⁷²⁷ hovardalar evimi <çevrelediler>⁷²⁸. Bu çıldırmış yolladı beni öldürmeye. Eger olmayaydı qıybatlı zevcüm ki qulağıma eşkere etti ve evimiñ penceresinden yip ile beni endirdi. Eger olmayaydı ol çoqdan ölmüş idim ağrınıñ anı ilen.

Şemu'el

Qalbıñdan ğamı def' éd gözlerinden göz yaşı. Bunu da uruyamda gördüm. Bunu da Allah ma'lim⁷²⁹ etti nice ki gördüm, ki gelecek günlerde padişah olacağını bildim oğlum David. Daha çoq quvar⁷³⁰ seni, lakin saña fenalık édmeye qadir Allah buraqmaz onu.

Navileriniñ biri

Babam navi üşte padişah geleyür buraya. Gezeyür deli dön⁷³¹ gibi aqlıñdan <yoqsun>⁷³² kişi gibi.

Şemu'el

Gelsin ve deliliginiñ arasında gendi yıqımını görsin. Sen David gid. Qadir Allah'a buraq işiñi. Sol tarafından biñni düşürür, sağ tarafından tümenni.

David gideyür.

⁷²⁷ SKar. *geçe* 'ночь; noc | night' (KRPS 167). Throughout the text, the variant *gece* prevails, see 2b, 19a etc.

⁷²⁸ *çwwl'ldylr*, misspelled.

⁷²⁹ Stand. Tur. *malum* '1. known' etc. (TIRS 588) ← Ar. *ma'lūm*. See 26a for the correct spelling.

⁷³⁰ SKar. *qıv-* 'гнаться; гнать, выгонять, прогонять; gonić; 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 הלך הלוך והלוך (46b) 'he walks hither and thither'.

⁷³² *lwqsn*, 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.

Şaul⁷³³ *gelür yırlayaraq ve çıldıraraq.*

Nerede Elqanah-

niñ⁷³⁴ evi? Naviniñ evi nerededir? Nerededir qayıb?

34b

Şeyleri olmalarından evvel bilici baqayır

Şemu'el'ge

Sensin navi. Sensin navi. Üşte sensin. Sen Ya'qov'niñ

üzerine beni padişah ettiñ beni.

Şemu'el

Ben padişah ettiim seni Şaul. Doğru Şaul sevlediñ.

Padişah ettiim seni. Allah'ın ismi ilen padişah ettiim seni.

Şaul s[y]oyunayır <gendi>⁷³⁵ rubalarını. Alayır beni ha-naviimniñ⁷³⁶ birisiniñ rubasını.

Şaul

Padişah ettiñ beni ey navi geçen günlerde. Geçen günlerde. Çoqtan geçmiş günlerde.

Mitnabe

Ya'qov'niñ yıldızı çıqmış. Ona güneş parladı. Bir güneş

parladı. Beride güneş battı. Battı güneş. Şaul'niñ

mana(v)şası soldu. David'niñ manavşası <çiçekledi>⁷³⁷ Şaul

padişah oldu. Padişah oldu Yisra'el üzerine dünki gün.

David padişah olur. Padişahlıq éder David, padişahlıq

éder ömüre dèk. Ağu zeher Şaul'niñ yüregine qıran, ölet⁷³⁸

ve zeher.

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. אֵלְקָנָה 'Elkanah'. He was, according to the Books of Samuel, the father of prophet Samuel.

⁷³⁵ *gddy*, misspelled.

⁷³⁶ Heb. בְּנֵי הַנְּבִיאִים 'sons of prophets'.

⁷³⁷ *çyç'nldy*, misspelled.

⁷³⁸ СКАг. *ölet* '1. язва, чума, мор, лихая болезнь; 2. нечистая сила; 1. wrzód, dzuma, 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.

Prophecies

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‘qov’dan bir yıldız çıqmış Beit Lehemli Yişay’dan. Peliştim’niñ quvatını alçaq éder sürmelerini <geser>. ⁷³⁹ Hekber Allah gendisi ey(b)etledi ⁷⁴⁰ cenk (b)ilen bir kimse. Ğayet ilim sahabu aqıl feraset sahabu.

35a

Qavımıñ arasından onu mertebeli etti, Ya‘qov da padişah etti onu. Sağmalı qoyunların artından onu getirdi. Paye vèrdi <ona>. ⁷⁴¹

Yonatan ile David Gibe ‘a’ dan qol dutuşup geleyirler.

(David)

Naqıl eyle endi [David] baña. Ne suçum var babañniñ <huzurına> ⁷⁴²? Ne uçun ardımdan süngüsü ilen eki def a sençe? Ondan qurtulmaq uçun Rama’ya qaçtım. Oraya da geldi beni quvmaya. Şimdi ne yaparım ben? ⁷⁴³

Yonatan

Bildiñ qardaşım ki onu eser dutayır. Bunu saña duşmanlıqdan édmeyir. Ne uçun hasım olsın saña?

David

Eger evle ise ne uçun bana yalıñız ökeleneyür ⁷⁴⁴?

Yonatan

Qardaşım bu dègil. Eger qalbında seniñ uçun fenalıq olaydı ne uçun bana ma‘lum édmesin? Ne uçun gizlesin?

⁷³⁹ *gz’r*, misspelled.

⁷⁴⁰ Reading tentative. See 3a.

⁷⁴¹ *wnw*, misspelled.

⁷⁴² *hwzrwn’*, 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 СКар. *ökelen-* ‘1. обижаться; 2. сердиться; гневаться; 1. obrażać 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 milch 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

Zira bileyür muhabbetligimizi. Bir raħimden doğmuş egizler⁷⁴⁵
gibi. Onuñ uçun dedi ki bundan Yonatan'nuñ ħaberi olmasın.
<Lakin>⁷⁴⁶ başım uçun ki tertip arayur beni öldürmeye.

Yonatan

İçime can ve ruħ vèren Allah,
ol bilir ki benim canım seniñ eyiligine ħarzlayır.

35b

Şimdi qardaşım az vaqıtta saña ma'lum èderim, ħacaba
babamıñ ögünden saña fenalıq⁷⁴⁷ mutlaq mı. Gizlen çölde
nişan taşının yanına. Şaul babam sual èder, sen
yerinde bulunmadıqta. Ol zaman görürüm babam seniñ
uçun ne fena qarşılıq vèrir. Bu doğru nişan olsun.
Seniñ ilen benim arama oq menzile qadar yere üç oq atarım
saña geldigimde.⁷⁴⁸ Barabarıma bir küçük çocuq alırım.
Eger çocuğa dersem ki oq senden beridedir saħi
bilesin, sende selamet ve her ne ki seniñ ħep selamet. Lakin
çocuğa dersem oq senden ötededir bilesin ki
babamıñ yanından saña fenalıq tamamdır.

David

Qardaşım ve dostum ben seniñ èmiriñ üzere èderim.
David düşeyir Yonatan'nuñ boynına. Yonatan yalıñız.

Yonatan

Bevle qıybatlı adam padişah elinden qatil olunacaq.
Ĥaqqın var qardaşım ki saña fenalıq tamam. Ĥele babamıñ
cevabı onu öldürmeli dedigi içerimde furtu(na)lanayır.

⁷⁴⁵ CKar. *egiz* 'близнец; 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.
David falls on Jonathan's neck. Jonathan alone.

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.

Lakin eyiniñ oğlu öldürülmesinde biñler öldürülsin-
ler. Biñ biñler qayıb olsun da tek o dünyada qalsın.
Ne bahtsız olur yer doğru adam qayıb olduqta. Ne
faydası olur biñ biñ müzevir kimselerden? Onlar çöl-
niñ tarlalarınıñ çaresine çıqqan qıçı⁷⁵⁰ ve diken gibidir.
Her eyi tarlanı onlar ile fena[y] éder.

36a

Yoq yo[v]q öldürülmesin David. Sağ olsun güzel fidan. Gerçek
farzımdır babamıñ meramını ic[i]rah édmeye, zira
evladım lakin eyilik ve doğruluq onıñ meramıña qarşı.
Cenk éderlerse elimden gelir mi onlarıñ émir[t]i
buraqmaya? Mañluqatlara din ve şaraat göstürücü sen bana
bevele émir édmediñ. Seniñ bu émirleriñ eyilik ve
doğruluqı buraqmazlar. Daña eyi babamıñ müşevres(i)
bozulsın, yerde hükümderiñ mişev[e]releri bozulsın.

Beħzun gezerek.

Biñ biñler beni-Adamnıñ mişevreleri bozulsınlar.
Lakin eyilik ve doğruluq işleri bozulmasınlar. Sağ
olsun David, yoqsa Yonatan da yoq olsun.

Merav geleyür.

Ne olmalı qızqardaşım ki bevele acele ilen geldiñ?

Merav

Helbet⁷⁵¹ tevekel⁷⁵² dëgil. Sabahtan beri arayurım seni,
zira babamız da‘vet édeyür 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 *qıçı*, unclear. In the Heb. original כלענה (48b) ‘wormwood’.

⁷⁵¹ SKar. *helbet* ‘конечно; oczywiście | certainly’ (KRPS 608).

⁷⁵² SKar. *tevekel* ‘напрасный; напрасно, попусту; próżny, daremny; na próżno, daremnie | void, vain; in vain’ (KRPS 560).

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.

Ĥeder⁷⁵³ ha-meleh

36b

Meleh, Malĥi(-şua), Qiş ve Avner, Merav ve Yonatan onlarıñ ardından ve padişahıñ sayır ispaĥisi. İstol⁷⁵⁴ qurulmuş. Ona oturayırlar hergez payesine göre.

Aĥino‘am

Bunu baĥışlamam⁷⁵⁵ saña Şaul erim padişah. Bu eki gündən geldiginden beri ve şimdi daĥı tertibleriñ benden gizli oldular.

Şaul

Qarılara vèrgidir bu her şey bilmeye <isterler>.⁷⁵⁶
Bunu bilesin ĥanım, üyle mancasından sonra.

Qiş

Bu zalim ‘arel Peliştimler Beit Leĥemli David’den urulduqlarından soñra daĥı gene vaz geçmeyürler topraĥımızıñ sınırlarından yaramazlıqlarını èdmeden.

Şaul Yonatan’ğa

Nerede David, ne uçun gelmedi mancaya?

Yonatan

Dün baña rica etti onu Beit Leĥem’ge qoyıvèrmege, zira aqrenleriniñ⁷⁵⁷ bugün meclisi var èmiş. Onuñ uçun eki gündir gelmedi padişah tırapezine.

Şaul öke ilen

Gid alçaq yaramaz qarınıñ belası

⁷⁵³ Heb. רִצֵּה ‘room’.

⁷⁵⁴ ‘ystwl. A loan from Rus. стол ‘table’.

⁷⁵⁵ SKar. baĥışla- ‘дарить; darować, prezentować | to donate’ (KRPS 109).

⁷⁵⁶ ‘yst’rlm, misspelled.

⁷⁵⁷ SKar. aqren ‘1. одинаковый, подобный; подходящий; 2. ровесник, товарищ; 1. jednakowy, podobny; odpowiedni; 2. rówieśnik, 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

37a

babasınıñ cevabına dıñlamayan.

Ben senin qalbíñnın fenalıǵını bilirim <fena>⁷⁵⁸ fikirleriñi.⁷⁵⁹

Gendi rezaletiñ ve seniñ doğuranniñ rezaleti uçun bunu
ettiñ. Padişahlıq tacı bilmiş olasın, baña da
olmaz sana olmaz. Çebük şimdi buraya getir onu zira
o qatile müstaħaqdır.

Yonatan⁷⁶⁰ *çişlerin*⁷⁶¹ *ğıçırdatayır.*⁷⁶²

Ne uçun qatil olacaq, ne yapmış Beit Leħemli David?

Şaul

Ben (è)mir ettiğim vaqıtta sen su‘al èdmek yaqışır mı?

Öl sen de öl, ħayırsız evlad, ası ve yaramaz evlad.

Sençeyir ardından süngü ilen, Yonatan qurtulayır dışarıya.

Ölün benim ikrah ettiğim[i] <cümle (...)>⁷⁶³ kimseler.⁷⁶⁴ *Urayur*

süngisi ilen ögünden ve ardından, Avner elini dutayır.

Cümleleri

Ya öksek ve qorqulu Allah. Padişah ne oldu?

Avner

Vaz geç ondan Şaul, qaharını buraq ey padişah.

Ömürümde saña el uzatmaya i[n]nanmadım. Şimdi bu

def‘a öleyim mezara eneyim. Baña ölüm eyidir

beve ğamlar cıyıntısını⁷⁶⁵ görmeden ise. Dünya

yerinden taysın⁷⁶⁶, direkleri ditresinler ve cümle

⁷⁵⁸ *p'pyd*, misspelled. Reading tentative. In the Heb. original רוע מהשבוּתִיךָ (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. *çiş* ‘zyǵ; zaǵ | tooth’ (KRPS 629).

⁷⁶² Stand. Tur. *ğıçırdat-* ‘1. to make (s.t.) creak/ squeak/squeal 2. to grind/grate/gnash/grit (one’s teeth)’ (TIRS 325).

⁷⁶³ *çwml' sbn*, misspelled.

⁷⁶⁴ In the Heb. original מוֹתוֹ כָּל הָאֲנָשִׁים הַבּוֹהֲרִים אֲשֶׁר שָׂנְאוּ אֹתִי (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).

37a

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 həra(p)lığına çöksünler. Tek eyi ve sadıq adam dünyadan qatil olmasın.

37b

Oyanıñ Gibe‘a’niñ ehtiyarları. Şaraat ilen doğruluq ilen mi öldürülecek bu hikmetli adam eyilik ve doğruluq dolu kimse? Bu qağarda seniñ gözleriñde ey padişah kiçik göründü. Dağa evladlarının en eyisini de az qaldı ki öldür[ür]diñ onu. Eger beyle éderseñ seniñ kürsüniñ halı ne olur? Bu Yişay’niñ oğlu milletiñ muha(bb)etligini de bilirsın. Endi Şaul ki seniñ elinden onun qanı isteleyür.⁷⁶⁷ Bunı eşitirler, padişahlığıñ ve sen ne halda olursın? Beyle fikirleri yüreginiñ içeresinden def eyle eger dağa beni askerleriñniñ içeresine ser édmeye isterseñ. Yoqsa ögüñden çıxarım ömüre qadar gizlenirim. *Avner sevledig(in)den sonra Şaul’nın ökesi yattı.*

Şaul *Qiş babasına*

Rağbetli babam, ne uçun bu cümleñiz beni buraqtınız?

Qiş *quçayır*⁷⁶⁸

Oğlu(m), oğlu(m).

Şaul

Canımıñ sevgilisi, ne uçun qarşıdan durursın?

Ahino‘am

Kimin, vay başına, ve erim padişahıñ canınıñ ğamı da,⁷⁶⁹

ne vaqıt ki padişah unutursa padişah olduĝunu, vay.

Kime? Ancaq sultan qadına. Zira yalıñız idi padişah-

⁷⁶⁷ Stand. Tur. *isten-* ‘to be desired, to in demand 2. to be asked for’ (TIRS 444).

⁷⁶⁸ CKar. *quç-* ‘обнять; objać | 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 אבוי המלך גם תרגת 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

nın qoynında yatan. Gel endi erim üle uyuşusunu⁷⁷⁰ <uyuyalım>.⁷⁷¹

38a

Sade. David geleyür çırpılarınıñ⁷⁷² artından. Elinde bir küçük kèman çalaraq gideyür.

David

Eyilik uçun ve qazab uçun⁷⁷³ saña ahenk sana tespihat⁷⁷⁴ éderim. Cümleñiñ üzerine eyi öksek büyükligiñni her gün sevlerim. Bu kèman ilen saña teşekkür⁷⁷⁵ vèririm ve ruşımı dökerim. Şimdi kèmanım yaslı oldu zira biñler beni qovdular. Qadir Allah'ın mekanında sığınmadan beni sürgün éttiler.⁷⁷⁶ Gene teşekkür vèririm saña cümle 'alemi yaradan. Bu büyük gökleri yalnız sen temel éttiñ. Direklerini ve yiplerini ölçe⁷⁷⁷ ilen nizamladıñ. Hesabsız dünyalar ilen oña nizam vèrdiñ. Gökdeki tümen çıraqlar⁷⁷⁸ ki ğayet büyük oldular. Seniñ émiriñlen gezerler ve gezdiklerinde şafaf vèrirler. Onlarda ne ki var ise sen temel éttiñ onu.

Çalayur.

Ne munrarsın canım? Munrarsın ve alçaq olursın. Sen[i] Yaradan ilen ne uçun qırıqlığından davalasırsın?⁷⁷⁹ Baq kèmanıñıñ kirişlerine diqat eyle ahenklerin. İnsanıñ <qulağına>⁷⁸⁰ ahenkler ne ğayet hoş olurlar. Kökdeki felekleriñ⁷⁸¹ sesi gibi ki Allah'ın

⁷⁷⁰ 'ууууһһswnw. It is a variant of the Stand. Tur. *uyku* '1. sleep 2. sleepiness, drowsiness' (TIRS 904).

⁷⁷¹ 'уууу'ууу, misspelled.

⁷⁷² SKar. *çırpı* '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 *tşkkwr*. Here the word is spelled correctly. Cf. 7b.

⁷⁷⁶ The meaning of this sentence is not quite clear. In the Heb. original מהסתפח 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 SKar. *ölçe* 'мера; количество; размер; измерение; miara; rozmiar, wymiar; ilość; mierzenie | measure; size, dimension; quantity; measuring' (KRPS 440).

⁷⁷⁸ SKar. *çıraq* 'свеча; świeca | candle' (KRPS 637).

⁷⁷⁹ The meaning is not quite clear. Cf. the Heb. original מדוע עם יוצרך על שברך תתוכח (52a) 'Why do you argue with the Creator about your hurt'.

⁷⁸⁰ *qw'lğyn'*, misspelled.

⁷⁸¹ Here the translator used the word *felek* in a denotation 'angel'. In the Heb. original שנאני (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 çığırılar ve sabah yıldızlarınıın maqamı⁷⁸² gibidir onlarıñ qutulmaları.⁷⁸³ Lakin eger seddahları⁷⁸⁴ birer birer çalmırsa ve bölük bölük vaqıtlarda ayrılırsa bu tatlı olmaz. Bu hoş gelmez eşiten kimseye. Cümlesi saña kēman gibidir, sen çalarsın üzerlerine.

38b

Benim bu kēmanım gibidir dünyalar cümleleri. Hēp barabar sesler eyidir. Yalnız sen bilirsin. Aqar <su>⁷⁸⁵ gibi gezen insan ne anlar? Biñlerden bir ne eşitmez ve adamıñ gözünde bu şey şaşqın êdici gibidir. Ne munrarsın canım? Ne munrarsın ve alçaq olursın? Sen[i] Yaradan ilen qırıqlığından ötrü ne uçun davalaşırısın? Bunı qadir Allah'ın kēmanı etti. Yalnız ol bileyür. *Yonatan geleyir hizmetkari⁷⁸⁶ ile. David gizlenmiş bir diregiñ altına.*

Yonatan ve hizmetkari⁷⁸⁷

Yonatan

Burada David düz yerde yaalarım(ı)⁷⁸⁸ hadırlarım.⁷⁸⁹

Benim atacağım oqlarıñ üzerine sen diqat ilen baq.

Çocuq

Evle êderim efendim. *Çocuq gideyür oq <menzile>⁷⁹⁰ qadar uzaq. Yonatan oqları atayur dağa öteye.*

⁷⁸² SKar. *maqam* ‘муз. мотив; *mus. motyw* | *mus. theme*’ (KRPS 402).

⁷⁸³ Unclear. SKar. *qutul-* ‘избавляться, спасаться, освобождаться; ocalać się, wybawiać się, wyzwalać 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* ~ *seddah*. In Stand. Tur. *seḏa* ‘1. voice, sound of a voice 2. echo’ (TIRS 746) ← Ar. *ṣadā*. Cf. *sedda*: 19a.

⁷⁸⁵ *swyy*, misspelled.

⁷⁸⁶ *Rafe* is omitted over *kaf*. It is a common omission of the copyist.

⁷⁸⁷ *gызmk'ry*. A variant of the Stand. Tur. *hizmetkār* ‘manservant’ (TIRS 392) ← Ar. *ḥidmat* + Per. suffix *-kār*. Cf. *hizmetkar*: 3b.

⁷⁸⁸ SKar. *yaa* ‘1. лук; 2. радуга; 1. łuk; 2. tęcza | 1. bow; 2. rainbow’ (KRPS 213).

⁷⁸⁹ SKar. *hadırla-* / *hadırla-* ‘готовить; przygotowywać | to prepare’ (KRPS 597, 606).

⁷⁹⁰ *mznlry*, misspelled.

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 uçun seniñ gözleriñ öte beri dolaşayur?

Oq(lar) senden öteyedir çebük getir onları çocuq.

Devşireyür oqları. Getireyir Yonatan'ğa.

39a

Şimdi şehere gid. Ben de <arqandan>⁷⁹¹ gelirim. *Çocuq gideyür. David gizlendiği yerinden çıkarır. <Geleyir>.⁷⁹² Yonatan qarşısına çıqıp quçaqlaşayırlar⁷⁹³ ve ağlaşayurlar.*

Yonatan

Saħi qardaşım daħa babamıñ qaħarı ateş gibi yanayır.

Qalbiñdan egri fikir daħa sekinlenmeyür.⁷⁹⁴ Endi uzaq yere ğurbet(e) gid. Qadir Allah yardımını olsun, ben de barabarına olurum. *David öpeyir yanağından da ve ağlayur.*

David

Biriksin gözlerimiñ göz yaşları seniñ göz yaşlarıñ ilen ispad uçun ki canlarımız da dünyaya qadar bağlanmışdırlar. Darda sıqlatda gene kemiklerim ħaz ederler. Eger qasavet bulutları başımıñ üzerine yel <esse>⁷⁹⁵ seniñ muħabbetligini qardaşım fikirime⁷⁹⁶ getirirsem bulutlar dağılalar. Dön sen, babamıñ evine⁷⁹⁷ barabarına gelme. Eger Allah isterse bize sevi(n)çler gene göstürür.

⁷⁹¹ 'rqyndn, misspelled.

⁷⁹² gylwyyr, misspelled.

⁷⁹³ SKar. quçaqlaş- 'обниматься; obejmować się | to embrace one another' (KRPS 377).

⁷⁹⁴ SKar. sekinlen- 'успокаиваться; uspokajac się | to calm down' (KRPS 497).

⁷⁹⁵ yys', misspelled.

⁷⁹⁶ Rafe is omitted over pe.

⁷⁹⁷ Rafe is omitted over bet.

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 ökseken baq. Qalblarımızı
rica ilen canlarımızıñ ahlarınıñ mahpusından bizi çıqar.

Öpeyür David'ni, gideyir.

David beğ(z)un ardından baqayır.

Tam. Tam.

39b

Ha-ma‘araka ha-ḥamišit⁷⁹⁸

*‘Adullam*⁷⁹⁹ ma‘ara[k]sının⁸⁰⁰ çöli.⁸⁰¹ *Yol ortası. David geleyür.*

*Omuzında kèmanı. Ahimeleh*⁸⁰² kohenden⁸⁰³ aldıǵı Golyat Pelištım’

niñ qılıçı bileginiñ üzerine. Varayur, oturayur bir

kiçik qaya üzerine.

David

Yonatan vay Yonatan! Baña ne ğayet qıybatlı oldun. Hey

sevgili çocuq kişi ki onıñ gibi yoq. Saña muḥabbetim

Şaul’nıñ duşmanlıǵından büyük oldu. Onun duşmanlıǵı

ve ḥastalıǵı muḥabbetligimiñ qarşısına ne olacaq?

Sadı[ı]qsın sen Allah kökde <sakin>⁸⁰⁴ eden. Ėmirine ası

olmam, zira seniñ qudret[in]iñdendir hep bunlar. Evle

ise ne uçun şimdi êziyet vaqıtında ası olayım?

Ne uçun çobansız qoy gibi şaşırımış gezeyim? Baht

dumanı daḥı elimde olursa, qabil unutturum o vaqıt

ki yerini yaran sabancı evde gibi. Vaḥ, o vaqıt

evinden⁸⁰⁵ daḥa ziyede eyi. *Yışay ve qarısı, David’niñ*

babası ve anası geleyür acele gezerek. David

⁷⁹⁸ Heb. חַמִּישִׁית ‘fifth’.

⁷⁹⁹ Heb. אַדּוּלָאִם ‘Adullam’.

⁸⁰⁰ Heb. מְעָרָה ‘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 אַחִימֶלֶךְ ‘Ahimelech’.

⁸⁰³ Heb. כֹּהֵן ‘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. Qarşılarna düşeyir boyunları üzerine.

David

Qıybatları babalarım bu ne görüyir gözlerim?

Yişay

Señi gördügime oğlum sevindim. Hey aldına ölsin babañ!⁸⁰⁶

40a

Yişay'niñ qarısı

Biñ şükürler Allah'a bizi buraqtığın
uçun. Seni David göstürmeye her qazadan emin.
Oğlum, oğlum, oğlum. *Ağlayır.*

David

Ne uçun sen ağlayırsın? Nenecigim⁸⁰⁷ naqıl eyle.
Oğlum David'niñ yüzünü görüyirsın de sen sevinmeyirsın.

Yişay'niñ qarısı

Vay David, ne vaqıt ki memelerimniñ sütinden saña emizdim⁸⁰⁸,
ne vaqıt ki quçaqda⁸⁰⁹ bu ellerim ile seni quçaqladım⁸¹⁰,
ol vaqıtta seniñ de qalbıñ⁸¹¹ taştı çoq eyilikten ve
rahatlıqdan dilberliğinden. Baqtığımda padişah
dünyalığımı zevqlandım. Burada yerde zan éttim
ki gökte <kevkeblerin>⁸¹² arasındayım. Sabah
yıldızlarınıñ (sesi) hangi idi bana seniñ sesiñ (i)di lakin [edi].
Gözlerin sileyir. Yişay qarısı sevlediginden beri beħzun.

⁸⁰⁶ The meaning of this sentence is not quite clear. In the Heb. original הרי אמות הפעם (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 בובה אמי (56a) 'my dear mother'.

⁸⁰⁸ CKar. *emiz-* 'кормить грудью, давать сосать; karmić piersią | to breast-feed' (KRPS 661).

⁸⁰⁹ CKar. *quçaq* 'объятие; objęcie | embrace' (KRPS 377).

⁸¹⁰ CKar. *quçaqla-* 'обнимать; obejmować | to embrace' (KRPS 377).

⁸¹¹ Should be *benim de qalbım*.

⁸¹² *kb'pyplryn*, misspelled. See *gevgeb*: 33a.

shivers. He falls on their necks.

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 hep bunlar. Çebük savuştılar.

Benim göz yaşlarım pahalıdır, hey, vaqıt(lan) enmez.⁸¹³ Seni padişaha yolladığım günden gene qapalıdırılar. Lakin şimdi benden quvatlı oldular. Onları <zapt>⁸¹⁴ edmeyiri[ü]m. Naqıl eyle endi ne ilen padişaha kelleñni borçılı ettiñ? Ne uçun sen şaşırımış kişi gibi gezeyürsin?

40b

Ne yaptıñ? Ne qabañat bulundu seniñ elinde? *David gideyür babası ilen anasının arasında. Duruyur, alayur ellerin.*

David

Babalarım, doğru babalar.

Yişay'niñ qarısı

Bil endi. Gör

ki Beit Lehem halqı bize sıqlat vèrdiler, hilaf ve müzüvürlük⁸¹⁵ haber vèrdiler. Qulağımız eşitti: “David quvuldu, onıñ uçun ki eyi edmedi.⁸¹⁶ Onın uçun ki.”

Yişay

Padişahıñ evladları ilen qoşulduğun⁸¹⁷ uçun. Onun uçun ki.

David

Sabur ediñ, doğru babalarım, yüreginizi de emin ediñ ve biliñ naslı ki Allah vardır her gizlimizi bilen

⁸¹³ This is a calque from Heb., in the Heb. original עת בל תרדנה (56a) ‘time does not diminish (them)’.

⁸¹⁴ *zft*, misspelled.

⁸¹⁵ *mwzwwrlyk*. A variant of the Stand. Tur. *müzevirlik* ‘being a mischief-maker; mischief-making’ (TIRS 629).

⁸¹⁶ The meaning is not clear. In the Heb. original לא עשה כן (56b) ‘He did not do so’.

⁸¹⁷ 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 pakdır⁸¹⁸ her egrilikden ve her qabaḥat-
dan. Ḥalqıñ ‘adeti evledir kiçik şey görseler büyük
êderler. Azıçiq ökseḡ qolay başıñı gökge degdirirler.
Eger padişah nice ki evvelden aqlı sađlam olaydı,
der idim ki bu ğayrı şey dëgil. Anca ḥastalıq yaqtı beni
<qısqanç>⁸¹⁹ kimseleriñ ḥastalıđı ve yaramazlıqları. Sebeb êtti bunu.
Qaldı ki bilirsiz onu eser dutayır. Sevinen qarılarm aḥenki
ocaqları yandırdı. Rica ilen dođru babalar feragat gelin.
Ğam çekmeden qoyıvêriñ beni. Sürüv üzerine durduđum
vaqıtdan baña

41a

yardım êden Allah ḥangisi ki yüregime quvat vêrdi. Ayuv
beni arslanı öldürmeye ve dađı Peliştım Golyat’rı
öldürmeye baña cessaret vêrdi. O yardım olur bana.
Sadıqlıđımıñ öđ yanına durur utanmam.
Şemu’el ha-Roe de qayretlen ışandırdı⁸²⁰ beni. Endi qıybatlı babalarım
eve gidmeyiñ, zira ḥalq sevinir êziyet ve zeval⁸²¹ uçun.
Üşte Moab⁸²² padişahınıñ gözüne ben maqbulum, ona
ya(l)varırım. Bir ay onıñ yanında duruñ ta ki
bileyim ne olacaq, Yaradan’ım ne êmir êdecek.
Baḥt mı, yoqsam zeval mı? Çebük oluñ oña varıñ,
üşte ben de siziñ ard[ın]ımızdan.

Yışay ve qarısı *gittiklerinde*

Endi eglenme bizim ardımızdan çebük gelmeye.

⁸¹⁸ Stand. Tur. *pak* ‘1. purehearted, (s.o.) whose intentions are pure 2. free of sin/guilt 3. clean’ (TIRS 679).
SKar. *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 קנאת אנושי (57a) ‘jealous man’.

⁸²⁰ SKar. *ışandır*- ‘обещать; уверять; obiecować; upewniać | to promise, to assure’ (KRPS 652).

⁸²¹ *zww’l*, KRPS provides this word only in TKar. and HKar. in a variant *zaval* ‘упадок; гибель; несчастье;
upadek; zguba; nieszczęście | 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 *zaval* 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 indicated in the word medial-position, therefore we find the reading *zeval* as more probable.

⁸²² Heb. מואב ‘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 zealousness. 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 yalıñız.*⁸²³ *Gad*⁸²⁴ *ha-ħoze*⁸²⁵ *geleyür.*

David

<Selam>⁸²⁶ aleykim rağbetli pir sefa geldiñ. ‘Af eyle
endi nereden gelirsın yol <ortasında>?⁸²⁷ Allah’ıñ nuru
gör[ü]eyür bu yüzleriñ üzerine.

Gad

Rabbi ‘alamin tarafından elçi olup geldim. Bevle dedi baña: Var
Beit Lehemli Yişay oğluna. Bu qalada⁸²⁸ daħa oturmadan
tenbeh⁸²⁹ eyle oña. Ħeret⁸³⁰ ormanına varsın. Bevle emir
olundu baña.

David

Eger qıyafetine adam qıyafeti görmesem⁸³¹ idim, sesini

41b

zan èder idim ki <malayık>⁸³² olan sevler idim. Zira onıñ
sesi seniñ sesiñ. Teşekkür olsun saña Allah’ıñ navisi segir-
teyim babalarıma. Üşte onlar buradan bir meyil⁸³³ yer[d]e şimdi
gittiler. Ol zaman Ħeret ormanına varırım, nice ki emir
èttiñ baña.

Gad

Gid, qadir Allah bileñ[e] olsun quvatınıñ söħreti ögine.

David elini öpeyir de gideyir. Gad yalıñız, ardıñdan baqayır.

Sabaħ açıldıqta seħer yıldızının şafafları gibi, sevin Yisra’el!

⁸²³ The monologue of David was omitted in translation, see 57b-58a in the Heb. original.

⁸²⁴ Heb. גַּד ‘Gad’, a prophet.

⁸²⁵ Heb. חִזְוִי ‘*bibl.* seer, prophet’.

⁸²⁶ ş’wl, misspelled. See 8a for the correct spelling.

⁸²⁷ ‘wr’pynd’, misspelled.

⁸²⁸ SKar. *qala* ‘крепость; twierdza | fortress’ (KRPS 359).

⁸²⁹ SKar. *tenbeh* ‘наставление; pouczenie | instruction’ (KRPS 564).

⁸³⁰ Heb. חֶרֶת ‘Hereth’.

⁸³¹ It is a mistake. It should be *görmeseydim*.

⁸³² *mylyk*, 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

41b

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!

Bahtlarını pekala [sevinmek]. Saray açıldı, haneleri şirinlik doldu.
Etrafları doğruluq ve sadıqat⁸³⁴ ortada şaraat. Bir
çobandan Beit Lehemli Yişay'nın oğlundan. Lisanı ne
tatlı. Allah mibb[‘]arek etti onu padişah edmeye. *Gideyür.*

Gibe‘a

Saray bahçesi. Şaul ilen Doeg ha-Edomi geleyürler.

Doeg

Sahhidir⁸³⁵ efendim padişah, nice ki saña dedim. Ben Nov'da⁸³⁶
idim or[m]aya geldiği vaqıtta. Mevla da vèrdi ona
kohen yol uçun. Orada ekmek yoq idi, qodeş⁸³⁷ ekmekden
ma‘adda.⁸³⁸ Golyat'niñ qılıçını da aldı, butu üstüne daqtı.⁸³⁹
Sıqlatlı ve zalim kimseler ona toplandılar, yüz
kişi qadar barabar onların üzerine ser.

42a

Bunu eşittim ve haber vèrdim efendim⁸⁴⁰ padişaha.

Şaul

Dağa cenk de edece(g)im⁸⁴¹ vay vay. Kölem beni aldad(ı).
Avner'niñ ve oğlumun mişevresiniñ maşulları. Onlar
beni aldad(ı), bu yaramaz almaya ve ben de aldandım.
Ben şaşqın onlara qulaq vèrdim, alçaq mişevresine
dınladım onıñ gibi alçaqlar. Sabur ediñ endi
mizüvirler,⁸⁴² qorquñ padişah qazabından. Çebük ol Doeg!
Çebük çağır buraya cümleleri!

⁸³⁴ Stand. Tur. *sadakāt* ‘loyalty, fidelity, devotion’ (TIRS 725) ← Ar. *şadāqat*.

⁸³⁵ Stand. Tur. *sahi* ‘really, truly’ (TIRS 728) ← Ar. *şahīh*. For regular spelling see *sahi*: 35b.

⁸³⁶ Heb. נוב ‘Nob’.

⁸³⁷ Heb. שִׁיבֹּן ‘saint’.

⁸³⁸ Stand. Tur. *maada* ‘1. except, apart from, with the exception of 2. in addition to, besides’ (TIRS 582) ← Ar. *mā‘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 *ydc*, reading tentative.

⁸⁴² For CKar. KRPS lists *mizüvirlik* ‘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*

Sımarını⁸⁴³ éderim padişah. émirine ben de hadırım.

Gideyür.

Şaul *yalñız*

Yabanda sakinler, luzgarlar <carızlar>⁸⁴⁴ nerede
gezersin? Vaqıt mı size şimdi vaqıt mı size şimdi ey
acidahir⁸⁴⁵ ma‘aralarda oturmaya? Çebük hergez yerinden
yırtıcı canavarlar devşiriliñ. Tepren⁸⁴⁶ samyeli, bağla
belleriñni. Dağıt hışımlan⁸⁴⁷ qazab. Düket qaharınlan
düket cümle var (olan)nı⁸⁴⁸ ve üfür aşahadan ateşni.
Titresin ceħennem açqınlar qapuları! Ateş alevleri
çiqsınlar, yer üzerine uçsunlar. Yoq olsun
cümle var(olan)nı ve üfür aşahadan ateşni. Titresin ceħenem,
töben⁸⁴⁹ ol. Yer silk(sin) üzerinde

42b

gezenleri. Bu qadar vaqıtdan beri usanmadıñ mı hep buları
yüklemeye? Şaşqın baq, senin üzerinde şeytanlar segireyürler.
Eksik ol yaramazlar, <eksik>⁸⁵⁰ ol. Gizlen eksik ol. Dünya-
niñ anası eksik ol, yoq ol. Ol cümle var, ‘adi
naletli. Ortadan yarıl, çiqsınlar seniñ qursağından
yılanlar zeħerleri ilen. Üfürsinler her tarafa ağu⁸⁵¹ ve zeħer.
Bunu nefes alsın. Cümle diri çebük savuşsınlar ve can

⁸⁴³ SKar. *sımar* ‘1. наставление; 2. поручение; 1. nauczanie; 2. polecenie | 1. teaching; 2. command’ (KRPS 492).

⁸⁴⁴ *zr’zl’r*, misspelled. SKar. *carız* ‘злой, 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 רווחת זועמת (59b) ‘terrible winds’ the adjective follows the noun and agrees in number with the noun.

⁸⁴⁵ SKar. *acidahir* ‘дракон; smok | dragon’ (KRPS 46).

⁸⁴⁶ SKar. *tepren-* ‘1. колебаться; шататься; двигаться, трогаться, шевелится; качаться; дрожать; 2. грустить; волноваться; 1. wahać się; poruszać się, ruszać się; kołysać się; drżeć; 2. smucić się; niepokoić się | 1. to hesitate; to move; to sway; to tremble; 2. to grieve; to worry’ (KRPS 565).

⁸⁴⁷ SKar. *hışım* ‘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).

⁸⁴⁸ In the Heb. original כלה כל הנמצא (59b) ‘consume all that is found’.

⁸⁴⁹ SKar. *töben* ‘опрокинутый; przewrócony | overturned’ (KRPS 540).

⁸⁵⁰ *ksyz*, misspelled.

⁸⁵¹ SKar. *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

42b

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

<teslim>⁸⁵² édsinler. Daħa qulaq vèrmez misin? Daħa èşitmeyir misin? Qorquvlu ve quvatlı <qavım qahramanıdan>⁸⁵³ ditrediler. Sen ise daħa fodullanayursın⁸⁵⁴ yarılmayırsın.

*Künge baĝ(ıp) da, diş[e]leriñi
ĝıçırdatayır.*

Eger bu dünyada cümle şeyleri sen temel ettiñ ise
bu yer ve dolu⁸⁵⁵ ki cümlesi seniñ yapuñ ise, vay!
Keşke bu dişlerimiñ arasına onları çiynek⁸⁵⁶ elimden
geleydi. Sen de beni aldadıñ ki beni padişah ettiñ.

Meşorer⁸⁵⁷ ve miştage ‘a.

Yisra’el’de beni padişah ettiñ. Beni padişah ettiñ. Ne güzel
taç, padişah başı üzerine taç. Şa(ul) başı üzerine
yoq, yoq. Sürüv çobanıñ başı üzerine dègil. Naviden
çobanĝa yaĝ ilen sildi onu. İlerinden qo[o]y küttü⁸⁵⁸,
şimdi Yisra’el gütecek. Padişah geleyür, kim, kim bu geleyür?

43a

Beit Lehem(li) David. Sağ tarafından navi artından askerin
baĝatırları. Halk çoq, deniz yanına qum gibi. Dan’dan⁸⁵⁹ Be’er
Şeva’ĝa⁸⁶⁰ dèk, bu Yuhuda⁸⁶¹ şevetinden⁸⁶² Yişay tamurından çıqmış fidan.

Allah dilber etti onu. Allah’ı pergel ilen çizdi onu.

Yatan arslan gibi [arslan gibi] kim qaldrabilir onu?

*Oturayır tahtını üzerine başını dutayır eli ilen
tırpez üzerine. Ner, Avner, Yonatan ve daħa padişah
ispahisi. Doeg artlarından. Şaul başını qaldirayur.
(Gelenleri de görmeyir).*

⁸⁵² *tklym*, misspelled.

⁸⁵³ *qww'm q'lym'nydn*, misspelled.

⁸⁵⁴ SKar. *fodullan-* ‘гордиться; pysznić się | to swagger’ (KRPS 594).

⁸⁵⁵ *dwlw*. Meaning unclear, in the Heb. original מלווא (60a) ‘*bi*bl. bezel’.

⁸⁵⁶ A variant of Stand. Tur. *çiğne-* ‘1. to chew, masticate 2. to trample, tread under foot; to crush, run over’ (TIRS 192).

⁸⁵⁷ Heb. מְשֹׁרֵר ‘poet, here: to sing’.

⁸⁵⁸ SKar. *küt-* ‘1. беречь, оберегать; сохранять; 2. пасти; 1. strzec; zachowywać; 2. paść | 1. to guard; to preserve; 2. to pasture’ (KRPS 354).

⁸⁵⁹ Heb. דָּן ‘Dan’, one of the twelve tribes of Israel.

⁸⁶⁰ Heb. בְּעֵשֶׂב ‘Beersheba’.

⁸⁶¹ Heb. יהודה ‘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. שֵׁבֶט ‘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

Vah bu ne? Bu qorquvlu düşler Allah'ım az mıdır? Beni uyu vaqıtında sersemlettigin ki daha geçeniñ⁸⁶³ düşlerinde uruyalar ilen beni <sızlatırırsın>⁸⁶⁴ ve yalancı gece- de bu yaramazı görüyürim, varayur ve padişah tacı giyinmişni alçaq édeyir. Nalet olsun her fikir. Nalet olsun canda cümle düşünme. Nalet olsun adamnıñ fikirleri, onlar zevalını büyük éderler.

Baqayur gelenleri.

Ters⁸⁶⁵ devirsiz alçaqlar, yaramaz kişiler. Biriniz de hasta olmayırsız benim uçun. Cümleliz baña ası oldunuz. Beni, devir alçaqlar yaramaz kişiler, kölem aldadı ve cümleliz beni ikrağ éttiniz.

43b

Yonatan 'ğa

Yaramaz cehenemdekiler seni(n) gözünden görüneyir. Keşke anañ iskemle üzerine oturduğı vaqıt qarını yarılıydı. Lakin ben de keşke deryadan deryaya buraqılmış olaydım ve dünyanıñ ucundan buçaqlarına qadar şapqan ilen atılaydım <>⁸⁶⁶ ve şeytan- lardan, seni doğurtmamdan⁸⁶⁷ evvel. Yalıñız sen bu Yişay'nıñ oğlunu ayağa qaldırdıñ. Sen padişahlıqı babañnıñ evinden⁸⁶⁸ çaldıñ. Sen. Sen.

İsteyür süngini almaya, bayılayır, ardına düşeyir. Ner ilen Doeg çebük içeri haneye götüreyürler. Cümle duranlar ta 'cibde.

⁸⁶³ See 34a.

⁸⁶⁴ *syzzqıtyrsyn*, misspelled. Reading tentative.

⁸⁶⁵ SKar. *ters* '1. противоположный, обпальный; 2. непослушный, своенравный, строптивый; 3. обратная сторона; 1. przeciwstawny, odwrotny; 2. nieposłuszny, krnąbrny; 3. odwrotna strona | 1. opposite, reverse; 2. disobedient, refractory; 3. reverse side' (KRPS 566).

⁸⁶⁶ *hcyñlyrdn*, unclear. In the Heb. original משרים ועוזלים טרם הולדתך (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, dūşeyir iskemle űzerine, eli
başı űzerine. Aĥino ‘am Miĥal ilen
padişah ğötürűldigi ĥaneden gelenleriñ
arasına çebűk geleyűrler.*

Aĥino ‘am

Avner, Yonatan çebűk [olduñ] oluñ, odaya geliñ.

Miĥal

Vay qardaşım, babamızıñ yűzű qar gibi beyaz oldu.

Ekisi

Sevleyiñ ne oldu ki onu ditremek duttu?

44a

Avner

Ne uçun beвле şamata edeyűrsiz? Sabur edűn. Biraz
eseri dutmuş. Daĥa tanımayır mısız?

Malĥişua *geleyűr*

Sana <dayım>⁸⁶⁹ Avner babamın tarafından⁸⁷⁰ elçi geldim.

Çebűk ol, durma. Odaya onun yanına var. Çebűk

gel, qaĥarı ateş gibi yanayur. Kohenleriniñ şeĥeri

Nov⁸⁷¹ ki qılıçdan geçer.⁸⁷²

Avner

Kohenleriñ şeĥeri Nov’ını? Ne sevleyűrsin Malĥişua?

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 נוב עיר הכהנים הכה תכה מכת חרב(62a) ‘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 babamıñ cevabını ve emirleriñi sevleyirim.

Mihal

Sesiñi eşittin mi qardaşım bana sevledigiñi?

Malhişua

Naslı ki şu saati seni eşiteyürim.

Avner'ge usul ilen.

David'niñ ardından quvacaq. Ökesinin qaharı ğayet büyüdü.

Mihal

Def éd anam göz[i] yaşlarımı. <Teselleh>⁸⁷³ al.

44b

Üşte babamız laırdı édeyür. Sen eşiteyürsin.

Ahino'am

Sevleyir lakin ne sevleyir? Allah sen imdat yolla. Bu şaşqınlıqdan Allah qutar onu. Beni de qutar. Beni de vaħ ki bevre ğala geldim.

Avner

Gel sultan qadım Allah bize ğayırlısını édsin. Sen de[n]

Mihal gel barabar varalım odaya. *Cümleleri gideyürler*

yalıñız Mihal qalayur. Yonatan evvelki⁸⁷⁴ gibi daħa

iskemlesiniñ üzerine. Mihal yavaş yavaş varayur ona gelinceye dek.

Mihal

Qardaşım ne oldu saña? Babamıza da ne oldu?

Ne uçun bevre oturursın maħmur kişi gibi?

⁸⁷³ *tsslh*, misspelled. A variant of the CKar. *teselle* 'утешение; pociecha | consolation' (KRPS 567). Note that in CTat. letter h is never pronounced. We are not able to determine whether it was pronounced by the Karaims in the nineteenth century. Cf. *teselleh* 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>⁸⁷⁵ sızılarımı büyük éttiler. Çevir gözlerini.

Mihāl

Faqr qızqardaşñ çoq qasavetden can teslim édecek,
eger sen de unutursañ oniñ sıqlatları ne qadar büyük oldu.
Eger yalñız budur umudum, Yonatan qardaşım dirlikde
dağa ne qalır bana, eger de sen de beni unutursañ?

45a

Babamñ hasta, çare bulunmayacaq dert, qocam.⁸⁷⁶ *Ağlayur.*

Yonatan

Vaz geç.

Mihāl

Qıybatlı qocam qayıb. Şaşırımış gezeyir.

Yonatan

Buraq beni. Seniñ cevablarıñ benim yüregime qılıç gibi öteyir.⁸⁷⁷
Yalvarırım saña vaz geç benden. İster misin ki öleyim aldına?

Mihāl *beħzun*

Her vecħi ilen bil qardaşım Allah'ınñ qudreti étti bunu.
Kim ona qarşı gelip de emin olur, kim onuñ émirine
asi olur da, yolu uğur olur? Dağa ne qadar ömürüm
var ise peklerim umud gessmemce. Qardaşlarımıñ
qıybatlısı, sen bilirsin benim qocamniñ qalbıñı. Eger kök-
deki malayikler yerde gesseler⁸⁷⁸ onlar da utanalar, zira Yişay'

⁸⁷⁵ *qysp'tyñ*, misspelled.

⁸⁷⁶ Probably a spelling mistake. Should be *qardaşım*.

⁸⁷⁷ СКАг. *öt-* '1. проходить, пролезать, протекать; 2. проживать; 1. przechodzić, przelazić; przeciekać; 2. przebywać, mieszkać | 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

niñ oğlunuñ şafafı onlardan ziyede aydınlıq vèrir. Baq qardaşım qızqardaşınıñ gözleriniñ göz yaşlarını, baq kirpikleriniñ qızarmasını ki suv gibi aqayırlar. Lakin yüreginiñ içerisine de baq. Onda qoyıvèr gözlerini görürsin ki quvat ışanması vardır on(d)a, da'yım⁸⁷⁹ Allah'dan.

Yonatan

*Tırapezden*⁸⁸⁰ *qalqayır. Qızqardaşını quçaqlayır. <Öpmeklerim>*⁸⁸¹ muh[h]ab(b)etligimiñ şahadları⁸⁸² olurlar.

45b

Qızların aqıllısı cevaplarıñ tamam doğru gerçek ve sadıqat(lı)dır. Onlar da Allah'nıñ emirinden çıqtılar. Geliñ milletin qızları <qızqardaşımın>⁸⁸³ cevaplarını dıñlayıñ. Burada cümlezeniñ sureti ondan doğruluq ögreniñ. Kimiñ qızı rağbetli oldu Beit Lehemli Yişay'nın oğlunuñ qarısı olmaya, senden ğayrı? Qızqardaşım benim de yüregimi şimdi quvatlandırdıñ. O qadar baña Yaradan eyilik edsin, o qadar da qardaşıña nazarı olsun ki David'niñ başınıñ sacından yere bir qıl düşmez. Ben kefilim⁸⁸⁴ uçun benim elimden taleb eyle onu.⁸⁸⁵ Lakin şimdi ağızından cevab çıqmasın. Yalıñız sus ol Allah'a havale éd, nice ki sen gendiñ şaraat éttin.⁸⁸⁶ Sen dediñ ki quvat ışanması vardır saña, da'yım Allah'dan. Bu quvatıñ ilen raħat ol. Qusurunu baña buraq.

⁸⁷⁹ *d'yym*, СKar. *dayım* 'постоянно; stale, ciągle | constantly' (KRPS 169). Here spelled with *ayn* as in Arabic.

⁸⁸⁰ See 12a.

⁸⁸¹ *wlmlklym*, misspelled. It is corrected on the basis of the Heb. original נשיקותי (63b) 'kisses'.

⁸⁸² СKar. *şahad* 'свидетель; świadek | witness' (KRPS 645).

⁸⁸³ *qyş qrdşymyñ*, misspelled.

⁸⁸⁴ *Rafe* is omitted over *pe*.

⁸⁸⁵ This sentence is unclear, the meaning is established on the basis of the Heb. original אני אערבנו אך מידי תבקשיהו (64a) 'I guarantee, you can ask him on my behalf'.

⁸⁸⁶ СKar. *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.

Miḥal

Sen nereye gideceksin? Teselleḥimiñ⁸⁸⁷ niḥayeti sensin.

Yonatan

Raḥat ol, bu vaqıt gibi sabaḥ sana geri dönerim. Doğru varacağım ‘Adullam merasınıñ yoluna[dır]. Onda David’ niñ yüregini quvatlandıracağım ḥangisi ki evvel-den de quvatlıdır. Senden ötrü ne ki sevlirse çebük bilirsin.

Yonatan gideyir. Miḥal yalıñız qalayır.

Miḥal

Topraq parçası benim gibi çürük⁸⁸⁸ acı canlı qarı.

46a

Cessaret éder mi qalbı seniñ taḥtiñ ḥuzurunda sevlmeye? Adamı (ya)rattın, ona eyi olmaq uçun var éttiñ onu. Ben de qarı aqlılı az qaldı senden <göz>⁸⁸⁹ çevirildim, ne vaqıt ki benim sınıma zeval geldi, ne vaqıt ki bu fasıllar bana rasgeldiler. Dünyada bevre qıybatlı adam qocadan buraqılmış. Babada[n] darğımlıq, seniñ qazabıñ duttu onu. Seniñ qudretiñniñ qazabı ki Allah⁸⁹⁰ vaz geçmeyir ondan bunca vaqıt. Egrilikden <pak>⁸⁹¹ qocama babamıñ duşmanlığı. Ḥep bunu cıdamaq⁸⁹² elimden gelir mi, qarşına ası olmayınca? Lakin ḥep bu senin baḥşişiniñdir bunlar da eyilikleriñdir. Yıllardan beri ḥep bunları gördüñ. Gelecek günleriñ zuḥuratlarını evvelden baqtıñ. Çoq keremiñden Yişay’niñ oğlunu bana qoca olmaya ayırdıñ. Ol ömürümüñ günlerinde senden ötrü ḥikmetler öğretti ki şafafıñ parlandıqta unutmayalım gendimiz topraq olduğumızı.

⁸⁸⁷ *tsllḥymyñ*. Note that the word-final *ḥ* must have been pronounced as the possessive suffix of 1SG is +*I* as opposed to +*sI* used after words with a final vowel.

⁸⁸⁸ An analogical word appears in the Heb. original רִקָּב (64b) ‘rotten’.

⁸⁸⁹ *gr*, misspelled.

⁸⁹⁰ This phrase is unclear, the meaning is established on the basis of the Heb. original תַּגְרַת יַדְךָ אֵל (64b) ‘by the blow of Your hand’.

⁸⁹¹ *p’s*, misspelled.

⁸⁹² СКар. *cida-* ‘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 vaqıtında şikayat⁸⁹³ édmeyelim seniñ müşev[e]reñ uçun.
şaşqınlarıñ canlarından bu aqıllınıñ cevabları uzaq. Ben
bunu bilirim ki solaqtan ziyede da[r]tlıdırlar[ı]. *Gideyür.*

(...)⁸⁹⁴ *Heret*

*Ahimeleḥ ha-Hiti*⁸⁹⁵, *Aviṣay*⁸⁹⁶ oğlu *Zeruya 'nun*⁸⁹⁷, *David'nin seraske(r)leri*.

<Ahimeleḥ>⁸⁹⁸

Canımı avuçıma <qodum>⁸⁹⁹ begimiz⁹⁰⁰ uçun cenk édmeye. Qanım
suv gibi aqşın, qanımı ona peşkeş getiririm zira
quvatlı kimseleriñ arasında onuñ gibi adam yoq. Ne
qadar aqlsızlıq étti(n) Qiş'niñ oğlu ki onu

46b

askerinden quvdun? Peliştimler onu hemen eşittikleri gibi
onları ditremek duttu. Bu beg David bir tarafda on biñ
asker de bir tarafda teraziye gelseler. Onıñ quvatı
onlara barabar olur.

Aviṣay

Doğru sevleyirsin, cenk arka[r]daşı, doğru sevlediñ. Köle-
gesinin⁹⁰¹ altında girdigimden beri quvat qabul éttim.
Quvatlı ordu arasına düşerim onlardan hiç qorqmam.
Begimi fikirime getirmegi bana quvat ve ğayret vèrir.

Ahimeleḥ

Cümle adamnıñ canlarından onıñ <canı>⁹⁰² ayırır. Qalbını

⁸⁹³ SKar. *şikayat* ‘жалоба; skarga | complaint’ (KRPS 646).

⁸⁹⁴ ‘rt, misspelled. In the Heb. original יערת (65a), should be יער ‘forest’.

⁸⁹⁵ Heb. הַחִי ‘Hittite (nation)’.

⁸⁹⁶ Heb. אַבִּישַׁי ‘Abishai’.

⁸⁹⁷ Heb. זְרוּיָה ‘Zeruah’, daughter or stepdaughter of Jesse.

⁸⁹⁸ A spelling mistake. He wrote *Ahino* ‘am instead of *Ahimeleḥ*.

⁸⁹⁹ *qwrwm*, misspelled. This phrase is translated literally from the Heb. original נָפְשִׁי אֲשִׁים בְּכַפִּי (65a) ‘I put my soul into my hand’.

⁹⁰⁰ SKar. *beg* ‘господин; pan | lord, mister’ (KRPS 146).

⁹⁰¹ SKar. *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 Zeruah, 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 vaqıt <huzur>⁹⁰³ etti de az vaqıt aḥ eder.
Çebücek aḥ savaşır, olmamış gibi olur. Onda quvat ve
ışanmaq her zuḥurat[t]a qarşı dururlar. Hoş rahatlıqğa rahatsız-
lıq vèrene sakin olmaya buraqmazlar. Fikirine getir
dostum. Bu (bir) qaç gün aqdem ne qadar ğamı çoq oldu
babalarınıñ ḥalı uçun. Ne zaman ki onu sıqlat vaqıtında
yoqladılar⁹⁰⁴ yüzü beḥzunlandı. Gözleri gözyaş suvları doldular.
Lakin <çebücek>⁹⁰⁵ yüzünden beḥzunlıq nişanları savuştı. Qan gibi
qızardılar, cenkci⁹⁰⁶ kişi gibi cenkden geldigi vaqıt ki
talav[ur]ı yanında ise. Ve o vaqıt benimlen
<söḥbet>⁹⁰⁷ etti tatlı cevaplar ilen, sanki ona can ğamlandıracaq
bir şey zuḥurat edmedi.

Avışay

47a

Bu doğru nişanlardır doğruluqğa ve sadıqlıqğa.
İşanması nedir Allah'a? İnsan nedir ki ondan qorqsun?
Dünyada sevinmek ne, qasavet ne? Sevinmekleri de qasavetleri de hep
boş. Evle eşittim bunu qaç def'a⁹⁰⁸ sevleyir. Qalbında rahat-
lıq bulmam ve hiçbir eminlik anca qalbımıñ ḥaneleriñi
her qusurlıqdan pak bulduğumda ve vaqıt ki isterse adam
sevmesini ve Allah'dan qorqmasını. Lakin ne vaqıt onları
temizsiz bulursam o zaman aḥım ziyede olur, ölümü dirlikden
ziyede isterim.

Aḥimeleḥ

Baq dostum. Şurada geleyir barabarında bir çocuq lakin bizim
askerimizden dègil. Yüzü evle göstüreyür. Baq şimdi gözlerinden

⁹⁰³ *zwhwr*, misspelled.

⁹⁰⁴ CKar. *yoqla-* 'наведываться, навешать, посещать; nawiedzać, odwiedzać | to haunt, to visit' (KRPS 247).

⁹⁰⁵ *çbwcny*, misspelled. A variant of the CKar. *çebiçek* 'скоренько; szybciotko | very quickly' (KRPS 639).
Stand. Tur. *çabucak* 'very quickly' (TIRS 166). Cf. *çebücek*: 6b.

⁹⁰⁶ Cf. *cenkçi*: 26a.

⁹⁰⁷ *swhbh*, misspelled. Cf. Radloff *söḥbet* (Radloff 1896: 259).

⁹⁰⁸ *Rafè* 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 reddened 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.

Avışay

Şimdi ellerini açar gözlerini gökge qaldırır. Gel dostum
orduya gidelim onlar gelmelerinden evvel.

Ahimeleḥ

Qadir Allah'a onu her qazadan beladan emin eylesin. *Gideyürler.*

*David ilen Evyatar*⁹⁰⁹

David

Ruḥımı q[a]uvatlandırdıñ Evyatar. Qalbımı qırdıñ. Naḥaq qan
döküldü, doğruluq ve sadıqat sevenleriñ⁹¹⁰ qanı. Qayretli ol
Evyatar, baq bu yüzüme. Benim elimden oldu hep bu, ben sebeb
oldum.

47b

Lakin naslı orman içinde luzgar düşünmedi direkni zor
ilen düşürdig(in)e qadar sığdırdığı vaqıt onıñ yanına gečen
yolcunıñ ayağını qırmaya, evle de ben düşünmedim orada
olduqda, mevla aldığım vaqıt⁹¹¹ babañnı öldürmeye sebeb
olmaya. Bu yaramaz mizüvir Doeg ha-Edomi! Bu sadıq çeşmeden bu
yaramazlıq aqıttı, adamnın buvumlarıñnıñ birisinde çıqqan
çıban gibi ki badehu étrafin[ı]da⁹¹² çürütür. Evle de
yaramazlarıñ 'adeti yılan ağı ki aqıtır her onlara rasgelene.
Lakin bil çocuq bu da Allah'dandır. Bir şey olmaz onıñ
émiri olmayınca. Daḥa çocuq olduğumda teknil bevre
inandım. Bu olmayadı benim yerim ne sızılı olur
idi. Ne şiddetli olurdu zira qalbımnıñ duyğunlıqları
her şeyden yumşanırlar.⁹¹³ Şurada görürsem yeri yaran sabancı

⁹⁰⁹ Heb. name אֲבִי־תָרַח 'Abiathar', son of Achimelech or Ahijah, priest at Nob.

⁹¹⁰ *Rafe* is omitted over *bet*.

⁹¹¹ *mww'l' 'ldygym v'qyt*, reading tentative. In the Heb. original הסב קחתי (66b), unclear.

⁹¹² *Rafe* is omitted over *pe*.

⁹¹³ Stand. Tur. *yumuşa-* '1. to soften, become soft; to become tender' (TIRS 975). Cf. *yumşaq*: 18a.

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

cift⁹¹⁴ ögüz haydayaraq⁹¹⁵ onları degeneklen döndüğünü ecirim onları. Baqarasam ayaqlarımın altına ki orada bir kiçik qarınca ögüziñ ayaqların[ı]dan basılayur. Çeviririm gözlerimi ondan gökge qarşı qaldırırım, vaħ ki <şurada>⁹¹⁶ uçan qarağuş bunayır <kiçik>⁹¹⁷ quşu. Ona bir qabahat edmemege ditrerim. Lakin evle emir etti Yaradan evvelden evle nizam qurdu. Eger dünya bundan eyi olmaq mümkün olsa idi onu da ederdi. Her işleri eyi zira eyi çeşmeden aqayırlar. Endi Evyatar otur bileme. Sen baña emanetsin zira seniñ canıñnı arayan benim de de

48a

canımın arayan odur. Allah'ın ilen sıqlatda da rahatlıq bulur. Lakin egrilernin fikirleri⁹¹⁸ kēman gibi savrılır.⁹¹⁹ (*Evyatar yere düşeyir ve yadını⁹²⁰ pus edeyir.*)⁹²¹

Evyatar

Vaħ[i] kiçik ve faqirim.⁹²² Ben senin büyükligine baqmaya rica ederim. [‘]Al beni kölegene, ħadırım ayaqlarıñı yayqamaya.⁹²³

David

Bu ne demek? Biz ħepimiz adammız. Gid şimdi çadırıma azıçıq ta’am eyle.⁹²⁴ *Evyatar gideyür. Yonatan geleyir.* *David de qarşısına çebücek çıqayır, quçaqlaşayırlar ħaylı⁹²⁵ vaqıt.*

⁹¹⁴ CKar. *cift* ‘пара; para | couple’ (KRPS 172). *Rafe* is omitted over *pe*.

⁹¹⁵ CKar. *hayda-* ‘гнать, погонять (скот); gnać, poganiac | to urge on (an animal)’ (KRPS 606).

⁹¹⁶ *twrd'*, misspelled.

⁹¹⁷ *gyçyk*, misspelled.

⁹¹⁸ *Rafe* is omitted over *pe*.

⁹¹⁹ Reading tentative, in the Heb. original תורה הרחח אך עשתנות רשע כמוץ (67a) ‘A shovel would scatter the thoughts of the wicked’.

⁹²⁰ *ydyny*, this word was not translated from Heb. יד (67a) ‘hand’. It could also be an Ar. loanword *yad* ‘hand’.

⁹²¹ Reading tentative, in the Heb. original נישק (67a) ‘to kiss’.

⁹²² *Rafe* is omitted over *pe*.

⁹²³ Cf. CKar. *yayqan-* ‘мыться; myć się | to wash up’ (KRPS 218).

⁹²⁴ Stand. Tur. *taam et-* ‘to eat, have a meal’ (TIRS 815) ← Ar. *ta ‘ām*.

⁹²⁵ CKar. *haylı* ‘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

Hangi luzgar kaldırdı da seni de buraya getirdi?

Yonatan

Sana bağlanmış <ruhım>⁹²⁶ ve canım beni buraya getirdiler.

Da'yım senin uçun düşünen fikirlerim beni çaptılar.⁹²⁷

David

Lakin <sende>⁹²⁸ havadis var mı? Miḥal ilen soḥbet ettiñ mi?

Haberi var mı ki bana geldiñ?

Yonatan

Her şey bileyür, gelmemden evvel ona vèrdim. Vay David
bu <mitupan>⁹²⁹ bu zevceñ ne qadar canı sızladı ve qalbı sabur
édmeye qadir

48b

dègil. Ne hoşdır güneşin şafafı yolcunin gözüne
qorquvlu. Ben de bütün gece gezdiginden sonra evle de senin
yüzlerini göreceğ olursa yolcu gibi rahat olur. Lakin
o gendi gendine qarşılıq vèreyir ki bu mümkün dègil.

David

Qadir Allah'dan olsun <muḥabbetlik>⁹³⁰, ol eyilik <edsin>⁹³¹ saña.

Vaz geçme Yonatan teselleḥ vèrmeye bu mitupan⁹³² qarıya.

Ol cümle düşündigim her yol gezdigim vaqıtta.

⁹²⁶ *mḥym*, misspelled.

⁹²⁷ СКар. *çap-* '1. бить, ударять; 2. тесать, обтесывать, высекать; 3. рубить, вырубать; 1. bić, uderzać; 2. ciosać, obciosywać; 3. rąbać, ciąć, wycinać | 1. to beat, to strike; 2 to hew; 3. to chop, to cut, cut out' (KRPS 624).

⁹²⁸ '*nynd'*, misspelled. It is corrected on the basis of the Heb. original אַךְ מָה אֶתְךָ הַדְּשׁוּת (67b) 'But what's new with you?'

⁹²⁹ *mḥyn*. Present in MEQ: 386/7. Unfortunately the exact denotation of this word is unclear. In the Heb. original זֹאת הַמְּאֻשֶׁרֶת (68a) 'this happy one'. Cf. 48b and 57b.

⁹³⁰ *mḥbbllg*, misspelled.

⁹³¹ '*wdsyn*, misspelled.

⁹³² See 48a.

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 babañnın evinden⁹³⁵ bu
gezdiğim meydanda bunlara rasgeldim. Darlıq ve sıqlat
ilen idi evleriñin geçinmeleri. Çoğu onlardan şehirde
sürgin⁹³⁶ oldular, borçlı uçun. Cümle bunlar baña rica
éttiler barabar devşi[i]rildiler ki onlara ser olayım
barabarıma da’yım gessinler. Ben bunu efendim padişaha ası
olmaq uçun édmedim, haşa, daha muhabbetim ona büyük.
Anca fesfese⁹³⁷ éttigimden ötrü ki olmaya duşmanlar qalqarlar.
Zira quvula[q]nıñ quv(uv)çısı⁹³⁸ çoq olur benim gibi quvulannın.
Canımı qutqarmaq⁹³⁹ uçun onlar ilen yoldaş oldum.

49a

Yonatan

Ey kamillik éttiñ,⁹⁴⁰ babamıñ qağarı sekillenmedi. Günden güne
hasımlığı saña galib oluyur. Seni quvacaq lakin saña
doqunmaq elinden gelmeyecek. Zira canını saqlayacaqsın,
<aslandan>⁹⁴¹ da quvatlı adamdırsın. Anca David qardaşım,
qalbı[n]nıñ doğruluğımı bilirim. Bilirim ki seni
<quvsa>⁹⁴² da canına qas(t) édmesin. Lakin şaraatnı ve

⁹³³ From Ar. *ta‘līm* ‘teaching’. Here in the meaning of ‘teacher’. It is corrected on the basis of the Heb. original *תלמיד* (68a) ‘teacher’.

⁹³⁴ SKar. *azaştır-* ‘заставлять блуждать, плутать; kazać błądzić; | 1. to make s.o. wander’ (KRPS 48).

⁹³⁵ *Rafe* is omitted over *bet*.

⁹³⁶ SKar. *sürgün* ‘изгнанник; wygnaniec | outcast’ (KRPS 486). Stand. Tur. *sürgün* ‘1. exile, banishment 2. (an) exile 3. place of exile’ etc. (TIRS 793).

⁹³⁷ SKar. *fesfese* ‘1. болтовня, бред; 2. мнительность; растерянность; 1. gadanie, bredzenie; 2. podejrziwość; zmieszanie | 1. talk, raving; 2. suspiciousness; confusion’ (KRPS 596).

⁹³⁸ SKar. *quvuvçi* ‘гонитель, преследователь; przesiadowca | molester’ (KRPS 373).

⁹³⁹ SKar. *qutqar-* ‘спасать, избавлять; ocalać, wybawiać | to rescue, to redeem’ (KRPS 376).

⁹⁴⁰ This sentence is not quite clear, the meaning is established on the basis of the Heb. original *חכמתך עמדה לך* (68b) ‘There was wisdom in you’.

⁹⁴¹ *'slyndn*, misspelled.

⁹⁴² *qsww'*, misspelled.

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

sadıqatnı hergez bilmez. Rica éderim eyi nazar éd
ona. Yaa çekmesinler, alıqo⁹⁴³ onları, ona qarşı oqlarını
atmasınlar.

David *alayur Yonatan'niñ elini.*

Cevablarıñ qardaşım muhabbetlik alevi yandırıyorlar. Üşte
sen qardaşım evle adam belki yer qaldırmaz, seniñ
gibi çoqlar üzerine barabar oturmaya. Dağı⁹⁴⁴ babañ[ı]
<evle>⁹⁴⁵ kimseleriñ biri olsa. Elim qurusın eger ben onu
öldürsem, ondan ötrü ki bilirim sadıqat ve doğruluq seven
kimsedir. Haşa bana el uzatmaya ya urmaya, Allah
haqqımdan gelsin. ‘Af édmesin gunahını ve <qabağatnı>.’⁹⁴⁶

Yonatan

Qadir Allah quvattır her doğru kimselere. Şaul babam da
bileyür ki sen padişah <olacağsın>⁹⁴⁷ yerde. Keşke Allah ondan
qorqusunuñ degenegini⁹⁴⁸ def édeydi⁹⁴⁹ ki onu dutan eserden
şaşqınlanmayadı. Ol zaman sana duşmanlığı da def olurdu. Bunu
bilirim ve gendi yerine seni gördüğünde sevinirdi.

49b

Ben de sevinirdim padişah veziri olmaya. Senin gibi padişah,
sen ‘azim padişah. Endi şaraat geselim⁹⁵⁰, da’yım olsun
züriyetimize de bizden sonra.

David

Şaraat evvelden gesilmiştir ömüre dek bağlanmışdır.

⁹⁴³ For the Stand. Tur. *alıqoy*- ‘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’htky*, misspelled.

⁹⁴⁷ ‘*wl’c’nsyn*, misspelled.

⁹⁴⁸ In the Heb. original שבט פחדו (69b) ‘staff of fear’.

⁹⁴⁹ In the Heb. original לו יסיר אל (69b) ‘if God would remove’.

⁹⁵⁰ This phrase is unclear, the meaning is established on the basis of the Heb. original עתא נכרות ברית (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 ğayet müşkül, bugün ayrılıq ne qadar güç
padişah. Padişah olaçaqsın Yisra'el qardaşını unutma.
(*Ağlayur, düşeyir boynu üzerine*).

David

Ne uçun taqrarlarsın qalbımı yumuşatmaya? Üşte qardaşı(m)sın.
Sen qardaşım her ne vaqıt ki burada sağ olursaq
ve dahı öldükten sonra. Gün akşam oldu, buyur endi.
Çadıra gideyür.

Midbar⁹⁵¹ Zif,⁹⁵² layla.⁹⁵³

Şaul, Avner, Doeg, Ner, biraz da asker.

Doeg

Onun mekan yeri bu tarafdadır. Burada buluruz onu.
Gidmeyiz bu meydandan, evle emir ettiñ.

Şaul

Evle emir ettiim. Çoq paye vèirim kimse onu urursa.
Yürekde qılıç gibi evle de canda bu fikir. David daña dünya-
da daña sağ bola gizeneyür. Döşegimde düşlerimde
şahadlıq vèreyürler

50a

ki hastalığımiñ sebebi Yişay'niñ oğludur, çeşmesi odur.
Vağ Yaradan Tanrım nedir bu bende, nedir bu furtuna?
Dökeyim mi naħaq qan? Qanı (...) ⁹⁵⁴ yere dökeyim mi? Ne büyük
oldu ğasımlığıim 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 נָשַׁךְ, probably a spelling mistake.

⁹⁵⁵ СКАг. 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,⁹⁵⁶ qabaḥatı da ne?

Doeg

Sarayda durduğumdan beri ey padişah bilirsın beni.
Sevle bunların qarşısına bende bir egrilik bulundı mı?
Adamnıñ canı bana aslandan ğayet qıybatlıdır. İlla-
ki aqıllı cenkci kişi David’niñ canı. Lakin şimdi
efendim padişahdan uzaq olsun bu qabaḥatını ‘af
édmeye, padişahlıĝını kelpaze⁹⁵⁷ éttiĝi uçun. Gendisine
asker faydah⁹⁵⁸ édmek bu asılıq⁹⁵⁹!

Avner *gendi gendine*

Hey (...) nenem veledi.⁹⁶⁰

Doeg

Ḥalqıñ qavĝası bevledir, padişaha el qaldırırlar. Qoy sürüvün-
den⁹⁶¹ gelip padişahlıq hanesine⁹⁶² qadar büyüklük isterler.

(Avner *gendi gendine*

Gid[i] alçaq müzevir!)⁹⁶³

Doeg

Yüregim sızlar, onın işleri bize şan şöret idi.
Anca şimdi qalbü dèĝişirildi,⁹⁶⁴ bunu şehedlik⁹⁶⁵ édeyür.

Şaul

Zif yabanının ḥalqının ḥaber vèrmesi de onu

⁹⁵⁶ Stand. Tur. *durgunluk* ‘1. calmness 2. heaviness, dullness 3. stagnation 4. mental dullness’ (TIRS 248).

⁹⁵⁷ SKar. *kelpaze* ‘глупый; ĝlupi | stupid’ (KRPS 391).

⁹⁵⁸ *Rafe* is omitted over *pe*. Throughout the text this word is written without final *h*. Cf. *fayda*: 54a.

⁹⁵⁹ SKar. *asılıq* ‘сопротивление; opór | resistance, disobedience’ (KRPS 82).

⁹⁶⁰ *hyy lby gnm vlydy*, unclear. In the Heb. original יליד תפתה ואבדון (71a) ‘son of hearth and destruction’.

⁹⁶¹ *Rafe* is omitted over *bet*.

⁹⁶² *Rafe* is omitted over *kaf*.

⁹⁶³ In the Heb. original מקור משחת ובליעל (71b) ‘Source of corruption and wickedness’.

⁹⁶⁴ SKar. *deĝişiril-* ‘меняться, изменяться; zmieniać się | to change’ (KRPS 183).

⁹⁶⁵ Cf. *şahadlıq*: 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

50b

egri çıkarır zira yaban çölde bu kaç gündir gizleneyir.

Avner

Eger doğruluq sesi padişahın gözlerinde daha maqbul
ise, eger eyiliknin <bir>⁹⁶⁶ uçqunı⁹⁶⁷ yüreginde yine ise
ol zaman sereskerin[d]e qulaq vèr. Ne vaqıta qadar aldanırsın?
Bu edomi ilen Nov kohenleriniñ qanları hala feryat
èdeyürler. Nafile⁹⁶⁸ qırıldı <qalbi>⁹⁶⁹ uçun, rahat ol darğın-
lığından, ökeni sekillendir. Kim haber vèrdi sana ki David
senin fenalığını isteyir? Fikirine getir ki kerakem-
niñ⁹⁷⁰ èteğini kesti lakin señi öldürmedi. Bevle
şey gördün mi? Bundan aqdem eşitildi. Sevle ey yaramaz,
sen de bevle èder mi èdün? Duşmanıñnı bulduqda
yalnız kerakesiniñ èteğini keser mi èdün?

Doeg

Cevablarını eşittigimden beri <saçlarım>⁹⁷¹ dik oluyır. Sen
misin sereskeri, padişaha bevle sadıq? Padişahımızı
ma‘arada David tevekkeli mi diri buraqtı? Anca onu
aldatmaq uçun, onu evde⁹⁷² avlaştırmaq⁹⁷³ uçun ve onu
o <silahlan>⁹⁷⁴ apansız tahtından endirmek uçun ki bevle alçaq-
lıq ‘alem ögünde eşkere olmasın. Haldan qorqtığından
ötrü olmaya ki [ki] devşiril(ir)ler onun è[ş]ttigi gibi
ona èdmeye,⁹⁷⁵ bevle eşittim.

⁹⁶⁶ *bw*, misspelled.

⁹⁶⁷ *wcqwny*, a variant of the CKar. and Stand. Tur. *uçqun/uçkun* ‘spark’ (KRPS 586, TIRS 897).

⁹⁶⁸ *Rafe* is omitted over *pe*.

⁹⁶⁹ *qlry*, misspelled.

⁹⁷⁰ CKar. *kerake* ‘קלמ; płaszcz | coat’ (KRPS 392) ← Ar. *kerrāke*. Cf. 1 Sam 24:4 ‘(...) Then David went and stealthily cut off a corner of Saul’s cloak’.

⁹⁷¹ *s’clrym*, misspelled.

⁹⁷² *Rafe* is omitted over *bet*.

⁹⁷³ The meaning of this word is not quite clear.

⁹⁷⁴ *syl’tln*, misspelled.

⁹⁷⁵ The meaning of this sentence is not quite clear, therefore it is established on the basis of the Heb. original עשה עשה לו כאשר עשה (72a) ‘Fear of the people, otherwise they would gather, to do to him what he had done.’

50b

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.

51a

Avner

Dağa eyi ki susayım seniñ qalbınnıñ <qurnazlığına>⁹⁷⁶ qarşılıq vèrmeden.

Bil endi padişahım her vardığıñ yere ben oradayım. Şimdi dağı üşte ben hadırım evvelki gibi duşmanların haqqından gelmeye. Lakin bir doğru cevab vèr. Eñ[t]iyarlar bana naqıl ettiiler, bir quru ağaç ki yağmurdan tazelenirse dağı ve beni-Adam ona çalışsalar da nafîle zahmet çèkecekler.⁹⁷⁷

Evle de bir adam ki qalbınıñ fena fikirleri onu aldadılar ise bu yaramaz müzevirniñ cevaplarına qulaq vèrmez. Dağı bütün gün ne qadar ki sevlersin onu ikrah èder, üşte ben, üşte ben. Dünyada adamıñ dirliği ne olacaq illa benim dirliğim, senden aqıl feraset gittigi günden beri. *Darğınlıqlan yüzünü çevirir.*

Ner

Ben susarım, doğruluqı bu oğlumdan eşittiñ, ne mutlu saña.
Qardaşımıñ oğlu ona dıñlarsañ, ne mutlu sana.

[Avner] Şaul

Avner, Avner, senin ağzıñnıñ cevaplarıñı da'yım gendime şaraatçı⁹⁷⁸ yerine dutdum. Lakin bu hususda⁹⁷⁹ saña dıñlamaq elimden gelmez. Yişay'nıñ oğlu öldürülsin, dirlik dünyasından (g)esilsin. Lakin onun gesilmesilen belki ben de gesilirim. Ölsin bizim dirli(gi)miz. Savuştıqtan sonra cümle sefa ne olacaq?
Da'yım, da'yım

51b

etrafımı çeviren boy hastalıqnın qarşısıña, kemiklerimiñ

⁹⁷⁶ *qlblyğyn'*, misspelled. Stand. Tur. *kurnazlık* '1. cunning, foxiness 2. cunning action' (TIRS 560). It is corrected on the basis of the Heb. original תרמית (72a) 'trick, fraud'.

⁹⁷⁷ The copyist mistakenly wrote *çekeçekler* instead of *çekecekler*.

⁹⁷⁸ СКар. *şaraatçı* 'судья; şędzia | judge' (KRPS 644).

⁹⁷⁹ *Rafe* is omitted over *kaf*.

51a

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?

51b

Despite all illnesses which continuously beset me, I remind myself

içerisinde fikirime getiririm.⁹⁸⁰ Şaul, daha sağ olasin. Bu Yişay'nın oğlu yağ ilen silindi, vah! Yağ ilen silindi padişah olmaya. Qalq Doeg suvur⁹⁸¹ süngünü qılıçını. Sen de Avner ağzını qapa. Gel peşimizden ki güneş doğmadan evvel leşler düşsinler. Lakin yol çoqlığından şimdi ben yorğınım.⁹⁸² Bu diregin altına burada dayanayım. Azıçiq rahatlanayım.⁹⁸³ *Gideyür yatayur yer üzerine. Avner ilen Ner sağ tarafından.*⁹⁸⁴ *Doeg sol tarafından. Qalan asker de étrafında.*

Gece, qaranlıq oldu.

David ilen Avişay geleyür bir qayanın başında. Bir tarafdanda aralarında meydan çoq, peşleri sıra David'niñ askerinden silahlı bir kaç kişi, bir çocu[cu]q, elinde de fener.

Avişay

Gelecek, mutlaq gelecek. Çaçıtlar evle haber vèrdiler. Lakin baq endi padişahım bu ögümüzdekiler kimdir? Adamlar suratı görüyirim. Şurada dalların altına ortada yatannın baş tarafında süngi saplanmış.

(David kişileriniñ birisine sevleyir)

Var sen usul ilen. Gör bunlar kimdir ve ortalarında yatan kimseniñ rubaların[d]a diqat eyle. *Çocuq va(r)ayur onlara yavaş ta ki eyi diqat éttikden sonra David'ge kerı*⁹⁸⁵ *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 תוך עצמותי כי אזכור (73a) 'In my bones when I remember'.

⁹⁸¹ СКар. *suvur*- 'извлекать; вынимать, вытаскивать, витягивать; выдергивать, вырывать; wyciągać, wyjmować; wydzierać, wryguwać, wyszarpać | to pull out, to take out, to tear out, to pluck' (KRPS 483).

⁹⁸² СКар. *yorğın* 'усталый, утомленный; zmęczony | tired' (KRPS 250).

⁹⁸³ СКар. *rahatlan*- '1. отдыхать; 2. успокаиваться; 1. odroczywać, 2. uspokajać się | 1. to rest 2. to calm down' (KRPS 452).

⁹⁸⁴ *Rafe* is omitted over *pe*.

⁹⁸⁵ СКар. *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'dır. Uyurlar, üzerlerine deren⁹⁸⁶ yuħu düşmüş.

Avişay

Oħ oħ padişahım pekledigim gün bugündür. Bugün
teslim etti Allah duşmanını seniñ eline. Nice ki o seniñ
orduna edmeye fikir etti ise sen ona edmek uçun
emir eyle, padişahım. Ömüre ve dirlikge ben hadırım.
Süngini başından alayım yahud⁹⁸⁷ qılıçlan sançayım.
Orada olan duşmanıñ orada qanları yere dökülsin. Orada
nerede ki seni öldürmeye silahınıñ oqlarını hadırladı.

David

Seni pek begenirim onun uçun ki cesser adamdırsın
lakin şimdi Avişay olmaya ki ona qaza⁹⁸⁸ edelim, haşa!
Saña aziz yağ ilen silinmiş öldürmeye. Bizim
gibi adamıñ ruħsatında⁹⁸⁹ degildir padişahıñı öldürmeye.
Biz mi bozarız ona gökten verilmış şöhreti? Onıñ
ölmesi onu padişah edenniñ elindendir, yalnız
onın emirindedir. Ya döşeginde öler ya cenkde
düşer. Naslı ki ona layıq <görünürse>⁹⁹⁰ Avişay,
evle olur. Evle olur.

52b⁹⁹¹

53a

Avişay

Bunı 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* 'беда, бедствие, несчастье; 2. несчастный случай; 1. niedola, bieda, nieszczęście; nieszczęśliwy wypadek; 2. niebezpieczeństwo | 1. misery, adversity, misfortune; misadventure; 2. danger' (KRPS 357).

⁹⁸⁹ For the CKar. *ruħset* 'позволение, разрешение; pozwolenie | permission' (KRPS 453). *Rafe* is omitted over *kaf*.

⁹⁹⁰ *gwkmwrs'*, 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, persumably 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 daña
büyüklik édeyürsin onun yere <urmamaya>.⁹⁹²

David

Ağzıñı qapa. Naslı dedim evle olacaq. Silinmiş padişahı
öldürdigimizde gunahkar olmazsaq dañı, sevre ey bağatır,
<bevre mi>⁹⁹³ olur? Cenk (...) ⁹⁹⁴ saħablarınıñ işi duşmanı öldürmeye
yeri üzerine emin yattığı vaqıtında? Ben yaşlıq anlarımda
dañı ⁹⁹⁵ bevre düşünmedi zira ben qalqmamdan evvel arardım,
ħacaba ħasımım cenk édmeye bellerini bağladı mı. Ol vaqıt
bağatır gibi qalq[a]dım [qalaya] qayaya sıçradım ⁹⁹⁶
ħas[s]ımımı urmaya ögümden onu qayıb édmeye.

Avışay

Qaldı ki sevre endi padişahım, eger sen de burada
uyumuş olaydıñ ħacaba seni Şaul bulduqta öldürmez mi idi?

David

Eger onıñ aqlı başında olaydı beni öldürmez mi idi?
Diyelim seniñ dedigiñ gibi olsa gene bunu ben édmem.
Birisi egrilik éttigi uçun ben de mi egrilik édeyim?

Avışay

Minesip ⁹⁹⁷ gördüğünni éd.

53b

*David varayur usul*⁹⁹⁸ *ilen ve alayır suv dolu sulahisini*⁹⁹⁹
ve süngüni Şaul'niñ başınıñ üzerinden ve aq(d)emki yerine

⁹⁹² 'wrm'y'm', misspelled.

⁹⁹³ *bwwlmyy*, misspelled.

⁹⁹⁴ *sb*, a spelling mistake.

⁹⁹⁵ *Rafe* is omitted over *kaf*.

⁹⁹⁶ SKar. *sıçra-/sıçır-* 'прыгать; skakać | to jump' (KRPS 496), cf. *çıçra-*: 56b.

⁹⁹⁷ For the SKar. *minesip* 'подходящий, соответствующий; odpowiedni | suitable' (KRPS 413). Reading tentative, it may be also read as *minasib* ~ *minesib* ~ *minasib* ~ *minesib* (KRPS 407, 413).

⁹⁹⁸ Stand. Tur. *usul usul* 'slowly and softly; quietly' (TIRS 902).

⁹⁹⁹ SKar. *sulahı* '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 vèr endi, ey bağatır, seni çağırannıñ sesine. *Avner oyanayır yuhusından.*¹⁰⁰⁰

Avner

Kimdir, bu kimdirsin şurada ki padişaha çağırırısın?

David

Kimdir? Senin gibi Avner padişahıñnıñ askerlerinin seri. Ne oldu size ki yaban(da) emin uyursız? Hemen elinden gelir mi qara adamnıñ birisi padişaha fena¹⁰⁰¹ èdmeye? Ol zaman ne qarşılıq vèrirdin sen ‘azizim quvatlılarının bağatırı?

Avner yataq yerinden qalqayır.

Vah Yişay’nıñ oğlu David!

David

Allah haqdır ki ölüm sahabusıdırısın ve cümle arqa[r]daşlarıñ, zira padişah ilen ölümünin arasına bir adım qadar qaldı. *Şaul ve Doeg qalqayırlar.*

Doeg

Kimdir bu? Vah, Yişay’nıñ oğlu!

Dutayır qılıçını segirteyir David’niñ qarşısına[n].

54a

Avişay

Gid hey müzevir gid. *Dutayır onu ta ki uzaq yere düşeyir.*

¹⁰⁰⁰ CKar. *yuhu* ‘con; sen | sleep, dream’ (KRPS 260), cf. *uyuhu*: 37b.

¹⁰⁰¹ *Rafe* is omitted over *pe*.

to his place.

David

Abner, Abner, please respond, oh warrior, to the voice that is calling you. *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 vah, ben yanıldım.

David

Benim <sesim>¹⁰⁰² mi sesim? Bildiginniñ sesi, quvdıǵıñ¹⁰⁰³ kişiniñ sesi. Ne vaqıta qadar tanımadım seniñ qarşında benim sadıqatlıǵımı ve doǵruluǵımı. <Gör>¹⁰⁰⁴ babam! Bu bir (...)dir,¹⁰⁰⁵ benim elime düştün. Doqunmadım saña ve eyi yol ilen buraqtım seni. Eger Allah'nıñ emirinden ise bu Allah kefareti¹⁰⁰⁶ edsin, ona qurbanlar getireyim. Onun şaraatları baldan ziyede tatlıdır. Bilmesem dañı zevaldan eyilik naslı çıkar lakin ol bileyir. O bizim işlerimizni anlayır. Anca eger alçaq ğovardalar¹⁰⁰⁷ seniñ qalbiñni aldadılar ise naletlidirler. Onlar(ın) yürekleriniñ fenalıǵı uçun şaşqın gibi gezeyürüm gündüz, qayıp gibi gece de, san(k)i içimde can yoq. Gündüz sıcaqtan gece suvuqdan. Hey padişahım kim ilen geze edeyürsin? Kimi quvayırın? Bu ne, suçum ne ki ardımdan quvayırın? Ne fayda olur sana ki benim gibi kişiniñ ardından quvarsın? Dağlardaki¹⁰⁰⁸ çöl quşu qarıncañın ardından quvarsa qarını doyrur. Lakin sen gendine seder¹⁰⁰⁹ vèirsin.

Şaul

Suç benim, oğlum David. Taqrarladım gunah edmeye, ne yapayım?

54b

Bugün geri gel oğlum David padişah sarayına. Saña bir daña

¹⁰⁰² *ssyn*, misspelled.

¹⁰⁰³ *Rafe* is omitted over *bet*.

¹⁰⁰⁴ *gwb*, misspelled.

¹⁰⁰⁵ *'yd d'yr*, unclear. In the Heb. original זה הדש ימים בידי נתת (76a) 'In this last days you have fallen into my hands'.

¹⁰⁰⁶ *Rafe* is omitted over *pe*.

¹⁰⁰⁷ *gwb'rd'lr*, unclear, in the Heb. original פוהזים (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. סדר '(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

fena édmem, onun uçun ki seniñ gözlerine qıybatlı
oldum. Yanıldım, ‘af eyle endi. Sen benden ziyede
büyükliginni göstürdiñ.

David

Gelsin çocuqların birisi, padişahın süngüsini alsın.
Nice ki senin canıñ padişahım bugün benim gözlerim-
de qıybatlı oldu, evle de qıybatlı ola benim canım
Allah’ını ‘i[i]nayetine.¹⁰¹⁰ Ömüre dek tanı endi bugün
qalbımnı ve ferahat gel¹⁰¹¹ beni quvmadan. Bileydiñ¹⁰¹² ne kadar
bu qalbım eyidir senin uçun, ey padişah.

Şaul’niñ çocuk-

*larınıñ biri gideyür süngini David’niñ elinden alayur.*¹⁰¹³

(Şaul)

Sevlemeye qadir oldun <senden>¹⁰¹⁴ ziyede bilirim. Edersin¹⁰¹⁵
ve qadir lakin <nasıl>¹⁰¹⁶ becereceksin cümle bu(n)ları?¹⁰¹⁷ *David’ni*
buraqıp gidecegi vaqıt sevleyir gendi gendine. Qadir
Allah, hekber Allah ne uçun beyle bana qazab ettin?

Tam. Tam.

Ha-ma‘araka ha-şişit¹⁰¹⁸

*Gece, padişahıñ saraynıñ qapusu. Baqbaqqar*¹⁰¹⁹ *Tahre’a.*¹⁰²⁰ *Birisi*
saray[l]ın sağ tarafından, birisi sol tarafından, silahlı qılıç
bağlanmış asker adamlarının ‘adetince.

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’yydyn*, a spelling mistake. Should be *biliyirsın* ‘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’rsyn*, unclear.

¹⁰¹⁶ *ln*, misspelled.

¹⁰¹⁷ In the Heb. original עשה תעשה גם יכול תוכל כל הפצח (77a) ‘You will do many things and will succeed in them’.
This is a paraphrased fragment from the Old Testament, see 1 Sam 26:25.

¹⁰¹⁸ Heb. שֵׁשִׁית ‘sixth’.

¹⁰¹⁹ Heb. name בַּקְבַּקָר ‘Bakbakkar’.

¹⁰²⁰ Heb. name תַּהֲרֵעַ ‘Tahrea’.

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 uçun

bunca vaqıt süküt duruyırsın Tahre‘a? Gel, sohbət edelim
barabar, padişahımızın ahvali uçun.

55a

Tahre‘a

Üşte bu gece suvuq dolu, ayaz. Ayazın çoqluğundan
ayaqlarım sanki <şişti>.¹⁰²¹

Baqbaqqar

Haqqın var qardaşım. Qırağı¹⁰²² ve suvuq ğayet ziyede oldular.
Üzerimdeki qaput ilen bütün gece ısınmayırım. Hergez rahat
emin qaranlıqda bizim uçun hiç bir şey görünmeyir.
Hergez rahat uyuyır pars¹⁰²³ ve arslan dahı¹⁰²⁴ mekanlarında
gizlenmişler. Ondan dıřarı çıqmayırlar butar aramaq
uçun. Eşit qardaşım şurada (...) ¹⁰²⁵ naslı bağırayır.

Tahre‘a

Dostum Baqbaqqar, şimdi qulağımı bana çevir. Benim ilen
senin qalbıñ, benim qalbım senin qalbıñlan olduğı gibi mi?

Baqbaqqar

Evle tamam. Evle yaqın gel, ehtiyar çocuuq, vèr elini.

El dutuşayırlar.

Tahre‘a

Üşte saña elim ve yüregim de. *Çebük geldi qarşına.* <Al,
al>.¹⁰²⁶ Qardaşım Baqbaqqar, yüreginniñ içinde(n) qaldır onu.

¹⁰²¹ *şytty*, misspelled.

¹⁰²² СКар. *qırağı* ‘иней; szron | frost’ (KRPS 381).

¹⁰²³ СКар. *pars* ‘барс; тигр; леопард; lampart; tygrys | leopard, tiger’ (KRPS 446).

¹⁰²⁴ *Rafe* is omitted over *kaf*.

¹⁰²⁵ *pyrwq*, unclear. In the Heb. original תאקת (78a) ‘pelican’.

¹⁰²⁶ ‘l’ ‘l’, misspelled. In the Heb. original תק תק (78a) ‘take, take!’.

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

Padişahlar(m) tacını maqbul edmem seniñ yüreginnin
yerine.

Tahre‘a

Bizim gibi gibileriñ yürekleri dünyada cümle muhafazakar[ı]-
dan ziyededir. Bir daħa cessaret eder mi sana sıqlat vèren kiři? Ben
qarşıda durduđım vaqıt ol (y)arıñki günde bir buraya gelmez
daħa.

55b

Baqbaqqar

Yaħud¹⁰²⁷ daħa ki buradan gidmesin. Burada teknil etsin
ömürünü.

Tahre‘a

Endi qardaşım dınla sana sevleyecegimi. Belki üç
gece ileri burada bekçi oldum Aħi‘ezer¹⁰²⁸ ilen.
Nısf-ı¹⁰²⁹ gece vaqıtta bir şamata eşittim. Padişah’-
nın odasından burada bir qıyamet eşittik.
Durduđım yeri buraqmaya qorqmaydım sađlıđım uçun
cessaret ederdim odasına girmeye.

Baqbaqqar

Nısf-ı gece vaqıtında? Haşa! Nısf-ı gece vaqıtında
bunu edmezdim. Ol vaqıt şeytanlar devşirilirler. Baq
sevledigim vaqıtdan başı[i]mıñ saçı tik¹⁰³⁰ oldu. Vaħ, düver¹⁰³¹
quşlarınıñ çerezine gizleneydin. Ey Allah hıfz eyle¹⁰³² beni!

¹⁰²⁷ *Rafe* is omitted over *kaf*.

¹⁰²⁸ Heb. name אֲחִיעֶזֶר ‘Ahiezer’.

¹⁰²⁹ This word is spelled in three different variants on this page, i.e. *nsfy*, *nysfy*, *nys’py*. From Ar. *nısf* ‘yarım, yarı | half’ (Develliođlu 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* ‘стена; ściana, mur | wall’ (KRPS 182).

¹⁰³² Stand. Tur. *hıfzet*- ‘1. to protect, preserve’ (TIRS 385) ← Ar. *hıfz*.

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

Qorqınlar egriliklerini bilen kimseler, biz d gil. Zira qalbımız her lek[f]eden pak. C mle bunları Yaradan onları yarattı [yaradan] qorqmaq u un egri kimseleri n  g ne  angiler ki Yaradanlarını tanımayurlar.

Baqbaqqar

Sus, sus.

Taḥre‘a

Bu ne olmalı?

Baqbaqqar

Ben odada ayaq sesi  şitey rim.

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Taḥre‘a

Ben de  şitey rim, padişahın uyuh sı qa mışdır. *Saray qapusu a ılayur. Şaul gecelik rubasılan geley r. Sa ı başı dağımq. Jandarlar hergez yerinde duruyurlar.*

Şaul

Nerededir o? Nerede? Nerededir Őu kiŐi? Nerededir o? Nerededir o kiŐi ki Őu daqiqada oda(da)n gitti?  eb k sevleyi . Nereye gitti sevleyi , sevleyi .

Baqbaqqar

Ses seddaḥ da yoqtır efendimiz¹⁰³³ padişah.

Taḥre‘a

Eger burada kiŐi olsa idi  elbet daḥa 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 <ëttiginiz mi>¹⁰³⁴ padişahñiñ yüregin sızılı édmeye.
Cümleñiz ası oldunuz, cümleñiz zevalıma sevinirsiniz. Ne uçun
bana dürlü qazab édersin, beni ensemden dutarsın beni öte beri
tepretmeye¹⁰³⁵ suvda qamuş¹⁰³⁶ gibi. Ne vaqıt ki cümle ‘alem
sevinirler baña qorquv gelir. Ne vaqıt ki ben görerim
duşman baqayur beni yutmaya. Sen onları hor¹⁰³⁷ édersin de beni zevqlanırlar.
Padişahları uçun baş <sallarlar>¹⁰³⁸ qarşıma dururlar. *Gezeyür*. Hey
intişam alıcı qanıma suvsamış,¹⁰³⁹ padişah qanına. Bu ‘arel-
ler de şimdi cenk édecekler. Vağ, quvatlarım qayıb oldu,
benden gittiler. Bu ne aħval? Nice <döneyir>¹⁰⁴⁰ benim uçun
cümle yer? Nice ki benim başım burada döneyür.

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İçimde yüregim çıç[a]rayır.¹⁰⁴¹ Vağ canım şişirmiş. Gözüm
göz yaşlar içerisinde üzeyir.¹⁰⁴² Yüregim ölüm qanlarında.
Qanda qanda. Kimiñ <qanı>¹⁰⁴³ dökülecek? Vağ, Peliştım’
niñ qanı. Dilim qurusın, şimdi ki yalan sevledi.
Ne yapmalı şimdi? Qayıplıq ve aħır zaman geldi. Şimdi
ne yapmalı? Şemu’el ha-Roe öldü, yoqdır. David
yoqtır. Şindi¹⁰⁴⁴ kim cenk éder Peliştımler’ge qarşı?
Anca bir şey daha var onu édeyim evvel. Döşek
ħastası yılanı yutar eger onu yuttuqdan sonra
ħastalığınan qalqmaq umud éderse. Bu umudumiñ sonı,

¹⁰³⁴ *ytygymyzny*, misspelled.

¹⁰³⁵ CKar. *tepret-* ‘двигать, шевелить; poruszać, ruszać | to move’ (KRPS 565).

¹⁰³⁶ CKar. *kamiş* ‘камыш; trzcina | cane, reed’ (KRPS 361), after labial consonants unrounded vowels have a tendency to become rounded, see section 4.1.4 “Vowel harmony”.

¹⁰³⁷ *Rafe* is omitted over *kaf*.

¹⁰³⁸ *sllrly*, misspelled.

¹⁰³⁹ CKar. *suvs-* ‘испытывать жажду, хотеть пить, жаждать; pragnąć; mieć pragnienie | to thirst for; to be thirsty’ (KRPS 482).

¹⁰⁴⁰ *dwt’yyr*, misspelled.

¹⁰⁴¹ For the CKar. *sıçra-/sıçır-* ‘прыгать; skakać | to jump’ (KRPS 496). In the Heb. original קפץ (80a) ‘is hopping, is jumping’. Cf. *sıçra-*: 53a.

¹⁰⁴² CKar. *üz-* ‘плавать; pływać | to swim’ (KRPS 588).

¹⁰⁴³ *q’t*, misspelled.

¹⁰⁴⁴ Stand. Tur. *şimdi* ‘now’ (TIRS 810).

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 cadu¹⁰⁴⁵ qaru.¹⁰⁴⁶

Belki biri[m] gizlenmişdir ki padişahınñ emirini dıñlanmış.

Bir keret¹⁰⁴⁷ tercibe¹⁰⁴⁸ édeyim [édeyim]. *Gideyür acele ilen odaya.*

Baqbaqqar

Dostum sen ne düşünürsün? Ne olmalı bugün fasılı? Cevablarımdan bir cevap dañı¹⁰⁴⁹ anlamadım.

Tahre‘a

Belki o gendisi[n] de anlamadı ne sevledigini. Gör endi qardaşım ki saña hilaf¹⁰⁵⁰ sevlemedim. Üç gece ileride de bevlle oldu. Lakin odaya çıqmış idi.

Baqbaqqar

Eger hükümderlik [y]omuza o qadar ağır <yük>¹⁰⁵¹ ise, Allah’a şükür éderim ki beni qara halqınñ fuqaresinden yarattı. Bekçilikge bu gece benim nöbetim lakin

57a

yarın mu‘af olurum. Evge¹⁰⁵² giderim uyuyabilirim ve raħat olurum. Lakin bu ricallar bir daqiqa sefalanmazlar. Cümle zenginlikleri ve dev[t]letleri ile ğam çekerler.

Tahre‘a

Suvuq ğayet suvuq lakin çebük <geçer>¹⁰⁵³ bizim nöbetimiz. Sarayınñ

¹⁰⁴⁵ In Radloff’s transcription of SKar. texts *cadu qarı* (Radloff 1896: 328). In SKar. *caduv* ‘колдун; колдунья, ведьма; czarodziej; wiedźma | wizard; witch’ (KRPS 171).

¹⁰⁴⁶ Stand. Tur. *karı* ‘1. wife, spouse; law married woman 2. vulg. broad’ (TIRS 490).

¹⁰⁴⁷ SKar. *keret* ‘раз; raz | time’ (KRPS 393).

¹⁰⁴⁸ SKar. *tecribe* ‘опыт, испытание; проба; doświadczenie; próba | experience; attempt’ (KRPS 560) ← (Ar.) *tağribat*. This variant occurs in MQat: 146/2. Cf. *tecirbe*: 12b.

¹⁰⁴⁹ *Rafe* is omitted over *kaf*.

¹⁰⁵⁰ *Rafe* is omitted over *kaf*.

¹⁰⁵¹ *ywq*, misspelled.

¹⁰⁵² *Rafe* is omitted over *bet*.

¹⁰⁵³ *gl’r*, 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 luzgarı eseyür. Gel Baqbaqqar [y]evin sofasına¹⁰⁵⁴
[nin] içerisin[d]e¹⁰⁵⁵ varalım orta nöbet gelinceye dök. O zaman
rahat oluruz. (*Gideyürler*.)

‘Endor.’¹⁰⁵⁶ [*Gideyürler*]

*Baş cadunıñ odası. Gece ğayet qaranlıq. Odanın düverleri
siyah bezler ilen qaplanmış. Eki çıraç qarşı qarşıya yanayır.
Cadunıñ oğlu Azmavet¹⁰⁵⁷ qapu dibinde hizmeti¹⁰⁵⁸ var,
havanda eze¹⁰⁵⁹ döneyir.*

Azmavet yalıñız

Yarı gece yerişti lakin daħa teknil édmedim. *Döneyir*. Anamıñ
sımarını teknil édmedim bana sımarladıĝı¹⁰⁶⁰ gibi. Lakin ne uçun
qaranlıq vaqıtta baña bekle sımarladı bütün gece burada
durmaya, evle ağır hizmetini?

Ezelere baqayur. Gene döneyür[im].

Ne qadar mibb[l]alağadır anamın kamilligi. Ne demeli bekle
qarına? Lakin cümle cadılıqları¹⁰⁶¹ ilen bilmem ne uçun? (O)ña
duşmanlıĝı[m] ğayet büyük ölümdeñ beter. Cümle bu cadu-
lıqlardan ne fayda ona? Qorqarım, qorqarım ki o da
öldürülecektir padişah şaraatcılarınıñ elinden. Sayır

57b

cadularınıñ birisi gibi. Allah’dan qorqmasam padişah

¹⁰⁵⁴ CKar. *sofa* ‘веранда; балкон; weranda; balkon | veranda; balcony’ (KRPS 480). In the Heb. original מסדרון (81b) ‘corridor’.

¹⁰⁵⁵ The locative suffix is not required here.

¹⁰⁵⁶ Heb. עֵינֵי־דָאָר ‘Endor’.

¹⁰⁵⁷ Heb. name אֶזְמַוֶּת ‘Azmaveth’.

¹⁰⁵⁸ *Rafe* is omitted over *kaf*.

¹⁰⁵⁹ ‘zz’, unclear. In the Heb. original וְדִשְׂאִים בְּשִׁמִּים (81b) ‘scents and herbs’.

¹⁰⁶⁰ CKar. *simarla-* ‘1. доверять; 2. поручать, наказывать, приказывать; наставлять; завещать; 3. определять, назначать; 1. zawierzać; 2. polecać, nakazywać; poucząć, przekazywać [swą wolę]; 3. przeznaczać | 1. to entrust; 2. to command, to order; to instruct, to express [one's will]; 3. to dedicate’ (KRPS 492).

¹⁰⁶¹ In Radloff’s CKar. texts in Hebrew script (1896: 154) *cadulq*. In CKar. KRPS provides only CKar. *caduv* ‘колдун; колдунья, ведьма; czarodziej, wiedźma | wizard, witch’ (KRPS 171), but in HKar. occurs *caduwlūh* and in TKar. *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

dayiresine haber v[er]i]dim. Bu mukruhlıqları¹⁰⁶² görmeye canım
ikrah[ede]yür. Ne qadar çirkindir buraya gelen caduların
yüzler(i). Bütün suratları yabandaki şeytanlara benzeyürler. Bu
ne şamata? Gideyüm odaya içeriye lehin[m]e baqmaq.
Bunlara baqmamaqdan edeyir (mi)? <Gideyur>.¹⁰⁶³

*Baş cadu <şarkı>¹⁰⁶⁴ burası, biri sağından, biri solundan
ve daha bir qaç cadu.*

Cadular

Vaqt geldi, yarı gece vaqtı oldu. Canımızı sevindiren
vaqt geldi. Haydi qosemciler,¹⁰⁶⁵ haydi <mitupan> qarılar.¹⁰⁶⁶
Çığırın gece ile, odır qalbımızıñ ferraqlığı.¹⁰⁶⁷

Cümleler

Gece, anca gece. Oldır qalbımızıñ ferraqlığı.

Cadular

Qızlar kemañga yigitler kezalik.¹⁰⁶⁸ Sizler gündüz sevinir
oynarsız. Gece geldükte qorquya düşersiz. Oda içinde
odaya girip yatarsız.

Cümleleri

Gece, anca gece. Oldır qalbımızıñ ferraqlığı.

¹⁰⁶² A derivative of the Stand. Tur. *mekruh* ‘1. abominable, disgusting’ etc. (TIRS 598) ← Ar. *mekrūh*.

¹⁰⁶³ *gyd'yywm*, misspelled.

¹⁰⁶⁴ *y'rky*, misspelled.

¹⁰⁶⁵ *qwsmylr*, word derived from Heb. מקוץ ‘magician; bibl. sorcerer, soothsayer’. In CKar. *kösemcilik* ~ *qosmaçılıq* ‘волхование; uprawianie czarów | witchcraft’ (KRPS 340, 371). In MEQ (267/9) Heb. *qosem* is used for the same denotation. Cf. *qosemcilik*: 58a.

¹⁰⁶⁶ *mithyn q'rylr*. In the Heb. original נשיהיל (82a) ‘women of valor’. Present in MEQ: 386/7. Unfortunately the exact denotation is unclear. Cf. 48a and 48b.

¹⁰⁶⁷ *fr'hlygy*, 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. *kedālik*. In the Heb. original יהודים בחורים במחול במחול (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 baġatırları daħı¹⁰⁶⁹ bizim sevindigimiz vaqıt
onlar beħzun olurlar. Onlar gece qar(an)lıġından qaçarlar.
Anca bizim qalbımız sevinir [cümleleri].

58a

Cümleleri

Gece. Anca gece. Odır qalbımızıñ ferraħlıġı.

Baş cadu *gideyür oġlunuñ döndüğü ezelerini*¹⁰⁷⁰ *görüyür*
ve gelip sevleyir.

Arqi, Barsi¹⁰⁷¹ ġadır olun.

Arqi, Barsi *sevleyirler*

Ëmir eyle üşte biz buradayız.

Baş cadu

Siz qızqardaşlar devşirilin.

Cadular

Seniñ qalbıñıñ muradlarıdır bizim de muradımız.

Cümleleri

Gece, anca gece. Odur qalbımızıñ ferraħlıġı. *Arqa-*
larına dönüp baqayırlar ki perdeniñ yanına Şaul ile eki
adam var.

Baş cadu

Sizler kimsiz ki cessaret ettiñiz baña [y]eve yaqın gelmeye?

Bilmez misiz ki benim gibi qarı cadulıq eder? Sevleyiñ

endi sizler kim ve ben(den) ne istersiz?

¹⁰⁶⁹ *Rafe* is omitted over *kaf*.

¹⁰⁷⁰ See 57a.

¹⁰⁷¹ These Heb. names are unclear. In the Heb. original ברסי, ארקי (82b). In dramatis personæ 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>¹⁰⁷² padişaha ki ondan gizli şeyleri ona ma'lum edesin ve qosemçilik¹⁰⁷³ degenegîñ ile ona şimdi hikmetleriñi edesin. Zira seniñ uçun eşittik her istedigine qadirsin.

Baş cadu

Ne uçun siz av¹⁰⁷⁴ qurayrsız beni öldürmeye?¹⁰⁷⁵

58b

Padişah, emir ettin cadulıqñı dünyadan ğaib etmeye.¹⁰⁷⁶

Şaul

Kimseden qorqma. Baq üşte padişah hatimini[nı]¹⁰⁷⁷ gör, *göstüreyir baş caduya hatimi*, inanmañ uçun ki biz padişah emiri ile geldik sana. Başından bir saç dahi¹⁰⁷⁸ yere düşmez.

Baş cadu

Kimi çıkarayım sana?

Şaul

Şemu'el ha-Roe'ni şu saat çıkarmalısın.

Baş cadu ve bir qaç

ğayrılar qosemçi¹⁰⁷⁹ degenegi[ri]¹⁰⁸⁰ ellerine alıp degeneklen

¹⁰⁷² *nc'*, misspelled.

¹⁰⁷³ *qwsmcılyk*. From Heb. *מַדְבִּיר* 'magician; bibl. sorcerer, soothsayer'. In CKar. *kösemcilik ~ qosmaçılıq* 'волхование; uprawianie czarów | witchcraft' (KRPS 340, 371). Cf. 57b.

¹⁰⁷⁴ CKar. *av* '1. сеть (рыболовная); тенета, силки; 2. охота; 3. дичь; 1. sieć; sidła; 2. polowanie; 3. dziczyzna | 1. springe; snare; 2. hunting; 3. wild game' (KRPS 39).

¹⁰⁷⁵ Cf. 1 Sam 28:9 'The woman said to him, "Surely you know what Saul has done, how he has cut off the mediums and the wizards from the land. Why then are you laying a snare for my life to bring about my death?"

¹⁰⁷⁶ CKar. *ğaib et-* 'терять; tracić, gubić | to lose' (KRPS 163).

¹⁰⁷⁷ *h'tmıny*, a loanword from Ar. *hatm*.

¹⁰⁷⁸ *Rafe* is omitted over *kaf*.

¹⁰⁷⁹ Here this word is spelled with a voiceless consonant *ç*. See *qosemci* (57b) where it is spelled with of a voiced consonant *c*.

¹⁰⁸⁰ Note that on the page above occurs term *qosemçilik degenegi* (58a), whereas here *qosemci degenegi*.

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

öksek yerniñ étrafına üç keret döneyirler. <Ellere>¹⁰⁸¹ ezeleri qoyayır. Qazançıqnın içerisine qazançıq qoy[n]ayır. O da içerisine daha şeyler qoyayır mene mene <şıbirdayır>.¹⁰⁸² Yer açılayır. Ateş ile ve qorqulu yıldırım sesleri ile Şemu'el beyaz kefen ilen çıqayır.

Şemu'el çıqtığı gibi

Vah, Qiş'nin oğlu.

Baş cadu

Efendim¹⁰⁸³ padişah Şaul, ne uçun beni aldadıñ?

Şaul

Nuçun¹⁰⁸⁴ bevla yaygara édersin? Qorqma, ben yalıñız ateş alevi gördüm, surat qıyafet¹⁰⁸⁵ görmedim.

Baş cadu

Ben gördüm daha qıyafeti qarşıma, üşte ol daha buradadır. Ehtiyar bir adam <kerake>¹⁰⁸⁶ giymiş.

59a

Lakin sen onu görmezsin. Yerde gökge dek uçan malayik gibi malayik gördüm. Yerden çıqayır.

Şaul

Babam enbiya.

Şemu'el

Ne oldu sana Qiş'niñ oğlu ki öldüğümden soñra da

¹⁰⁸¹ *ll'ry*, misspelled.

¹⁰⁸² *şyb'rd'yyr*, misspelled. CKar. *şıbirda-* 'колдовать; czarować | to bewitch' (KRPS 648).

¹⁰⁸³ *Rafe* is omitted over *pe*.

¹⁰⁸⁴ CKar. *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 vèrdin? Nuçun rahat uyuhudan beni èziyete qoduñ?

Şaul

Babam babam, ğayet dar dayım, sıqlatım çoq saçımdan ziyede. Pıçaq¹⁰⁸⁷ kemikke dayandı. Dünyada bir ğam qasavet yoq ki benim içirimde uya yapmamış olsun. Bu qadar ağır mı benim qabahatım? Benim gunahıma ‘af yoq mı? Bevle [bevle] ömürüm dükenecek, vaħ acı ömür. Bevle ömüre göre ölümün acılığın bir şey dègil. Soldan ve sağdan Peliştım cenk èdecekler. Sağğa çeviril(ir)sem yardımcı yoq, sola baqarsam imdat èdici yoq. Naviler navilik èdmeyürler. Fikirlerim beñi şaşqın ètti. Allah’ın nazarı, üstümden gitti. Babam, babam, imdat eyle. Sevla baña ne yapayım? İmdat eyle bu def`a.

Şemu`el

Allah’ın nazarı üzeriñden gitti. Bana ğasım oldu. Daħa ne istersin? Ne uçun beni rahatsız èttin? Seni Yaradan Allah’ın emirinden bir adım dışarı çıktığın ğep [bn] bunları

59b

saña getirdi. Asılığınñ fenalığın uçun èdmedin ‘Ameleq’-de nice ki ben saña sımar èttim. Begendi Allah gendine bir kişi meraminca sadıqat dolu kişi David. David Yişay’nın oğlu, David Beit Leħem’den. Lakin sen ve evladların soğum uçun çöker-siz. Peliştım’niñ ayaqları seniñ askerleriñniñ başı üzerine basarlar. Yalınz seni incitmaq uçun canıñı sız-lamaq uçun çoqqa varmaz.¹⁰⁸⁸ Qayıb olursın, dükendirsin dirlik arasından ve taşqın çoq suv gibi seniñ qanlarıñ aqarlar. Qanın Şaul Qiş’niñ oğlu, seniñ qanıñ ve evladlarıñniñ qanı.
Şemu`el cevablarını tekmil èttigi gibi sığ(ın)ayır o yere nerede ki

¹⁰⁸⁷ CKar. pıçaq ‘нож; nóz | knife’ (KRPS 449).

¹⁰⁸⁸ The meaning of this sentence is unclear. In the Heb. original רק האדיב את נפשך כלות את עיניך (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

çıqtı. Alev¹⁰⁸⁹ ilen gene kükremek yıldırım. Şaul boyunca yere düşeyir. Adamları çalışayurlar onu ayağa qaldırmaya. Baş cadu da varayur yanına.

Baş cadu

Ne qadar benzin solmuş. Kemikleriñnin içerisinde ne qadar <ufanmış>¹⁰⁹⁰ gözlerin, ey Şaul, ateş ocaqları alevler boşatayur.

Anaşım¹⁰⁹¹

<Efendimiz>¹⁰⁹² padişah qalq endi. Qalq topraqdan.

Baş cadu

Ben emirini ettiim. Sen de qulaq vèr. Aranda¹⁰⁹³ bir besli¹⁰⁹⁴ buzuvum¹⁰⁹⁵ var. Bir ta'am éd, ekmek ye, yola gitmeye quvatiñ olsun. *Onu qaldırayırlar. İçeri odaya getireyirler.*

Sade, ha-ma'araka

60a

Le-milḥama¹⁰⁹⁶

Etrafdan Gilboa dağları. Etrafda ölü leşleri görüneyir. Baraban¹⁰⁹⁷ ve cenk silahlarınıñ sesi eşit[t]ileyür. Ol zaman Peliştimler ḥalqı geleyir bir tarafdan Şaul'niñ askeri bir tarafdan. Başlarında da Yonatan, qarşı 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 *wfıwğş*, misspelled. A variant of the SKar. *ufanğan* 'надломанный, сокрушенный, угнетенный; załamany, przygnębiony | devastated, subdued' (KRPS 584).

¹⁰⁹¹ Heb. אֲנָשִׁים 'people'.

¹⁰⁹² *'nndymyz*, misspelled.

¹⁰⁹³ SKar. *aran* 'конюшня, стойло, хлев, загон; stajnia, chlew, obora | stable, pen, cowshed' (KRPS 73).

¹⁰⁹⁴ SKar. *besli* '1. накормленный, 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 SKar. *buzuv* 'теленок; cielę | calf' (KRPS 137).

¹⁰⁹⁶ Heb. מִלְחָמָה '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

*édeyürler, ta ki Peliştimler qaçayurlar. Yisra'el
artlarından quvayırlar ve Peliştimler ğayrı taraıdan
geleyürler. Bir daħa evvelki gibi cenk édeyürler. Peliştim-
leriñ birisi qılıçını Yonatan'niñ yüregine sançayur, ta ki
yere düşeyir. Qalan beni-Yisra'el qaçayurlar, Peliştimler
ardlarından quvayır.*

Yonatan öldüğü vaqıtta

*Vaħ babam, babam. Ölüm urmasını uruldum. Vay qaza yuħu,
gece yüregimiñ içine girdiñ. Babam, David qardaşım da ölüyür.
Sabaħ açılatur.*

Doeg geleyür Yonatan'ni gördüğünde

*Sen ölü, bir daħa diriler
toprağına dönmeyeceksin. Keşke babañ da çebükcek senin
gibi öleydi. Ol zaman David'ge verirdim, ona mujde
ħaber verirdim. Oħ canım, o zaman beni padişah veziri éderdi.
Şaul görü(nü)yür, gezeyür qaya üzerine qarşıdan darğınlıqlan
geleyür. Oğlunun leşini görmeyir.*

Şaul

*Vay, burada düketecegim ömrümü. Burada padişah <ölecek>.¹⁰⁹⁸
Qılıçdan ötrü sağı sola gidmek de yoq, Dagon'ğa¹⁰⁹⁹ ibadet
édenleriñ yaaları sebebinden. Tanıyurım seni qorquvlu
ölüm, tanıyurım qazabıñı.*

60b

*Cümle kemiklerime ma'lumsın gelmeden evvel. Ğey zeħer qadeħi
ağı ölüm. Cümle kemiklerimi ditrettiñ, qanıımı içimde
qaynattıñ. Samyelinin qanatları üzerine ölet <yolladı>.¹¹⁰⁰*

¹⁰⁹⁸ 'wl'c'q, misspelled.

¹⁰⁹⁹ Heb. דַּגוֹן 'Dagon', a Philistine deity.

¹¹⁰⁰ ywll'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.

Ceḥenem şimdi *zərb*¹¹⁰¹ ilen [b]uracaq onu.¹¹⁰² [b]Ura[qa]caq onu qanatlarından qırıq qalbının <kemiklerine>.¹¹⁰³ Nerede gizleneyim? Nerede *ḥapis*¹¹⁰⁴ olayım onların qazablarından? Yer içine inersem qurtulmaq üçün, vay onda da beni quvarlar. Onda da cenk ederler beni bulurlar. Yaḥud güneş kökte durduğu yerinden inerse qaranlıq soqaqlarının içersine girip beni yaqmaya. Gene daha ölmemiş gene daha yer üzerine duruyurum. Lakin yüzlerimin cümle nişanları şiddetli sızımı beyan ederler. Tutki fena¹¹⁰⁵ malayik <qalemini>¹¹⁰⁶ qarañguluğğa¹¹⁰⁷ [m]indirip¹¹⁰⁸ bu boyası bu yüzlerimiñ üzerine qazdı. Ceḥenem daḥı ditrer onlara baqtığında. *Qılıçını savurayır, jandarı da geleyür*. Sizin elinizden, ey ‘areller, ölmem sevinmeyin. *Gözünü kökge qaldırayur*. Qaranlıq eyle gözlerimi görmeden qulaqlarımı eşitmeden. Eyle yüregimi taş gibi. Ölüm[ü] nolsun! Gel, biliş¹¹⁰⁹ benim gibi ḥil[l]eli kişiğe biliş. Gel ölüm quçaqla beni! Quçaqla beni bileklerin ilen ve [y]üz bu burnumdaki nefesni¹¹¹⁰ gendi nefesi ilen. *Jañdarına sevleyir*. Gel qulum sanç endi beni. Qılıçım ilen sanç beni. Bana *ḥizmet* ettiğın günden sana bevlе baḥtlı gün olmadı.

61a

[Qayretli ol, sanç endi beni. Qılıçım ilen sanç beni. Bana *ḥizmet* ettiğının günden sana bevlе baḥtlı gün olmadı.]¹¹¹¹ Qayretli ol sanç efendin padişahını, jandar efendim. *Padişah düz üzerine çökeyir*.

¹¹⁰¹ *zrb*. From Ar. *ḍarb* ‘hit’. Stand. Tur. *darbe* ‘blow, stroke; impact’ (TIRS 210).

¹¹⁰² This sentence is not quite clear. In the Heb. original עתה בעוז ישליך הו (86b) ‘now it will throw him with force’.

¹¹⁰³ It is corrected on the basis of the Heb. original ישליכהו מכנפים בעצמות נכה רוח (86b) ‘It will throw him from the wings to the remains of a contrite spirit’, the translation is tentative.

¹¹⁰⁴ *Rafe* is omitted over *kaf*.

¹¹⁰⁵ *Rafe* is omitted over *pe*.

¹¹⁰⁶ *qlbyny*, misspelled.

¹¹⁰⁷ СKar. *qarañgultıq* ‘тьма, темнота, мрак; ciemność, mrok | darkness, gloom’ (KRPS 363).

¹¹⁰⁸ This phrase is unclear, the meaning is established on the basis of the Heb. original כאלו מלאך מבהיל טבל עטו בצלמות (86b) ‘As if a terrifying angel had dipped his pen in a deep darkness’.

¹¹⁰⁹ СKar. *biliş* ‘1. знание; знакомство; 2. знакомый; 1. wiedza; znajomość; 2. znajomy | 1. knowledge, acquaintance; 2. acquaintance’ (KRPS 118).

¹¹¹⁰ *Rafe* is omitted over *pe*.

¹¹¹¹ 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 uçun doğmadın. *Gendi qılıçınıñ üzerine düşeyir ve düştüginde sevleyir.* Haber vër qavmum Yisra'el evladlarıña ne ki gördün. Haber vër ki öldüğü vaqıtında dağı¹¹¹² yigit adam idi. Gendi qılıçınıñ üzerine düştü. Lakin Peliştimler öldürmediler onu.

Jandar

Bevle haber vérecek isem bana dirlik ne lazım. *Qursağına qılıçını sançayur da öleyir. Doeg geleyür ve onu quturmuş¹¹¹³ gibi görüneyür. Lakin daha ziyede basayur qılıçını ağızıña.*

Avner, Qiş, Ner

Peliştimler qaçtılar quv(ul)dılar. Padişah nerede? *Görüyür Şaul'nuñ gövdesi.* Allah Allah *ta'cib <éderek>¹¹¹⁴ duruyurlar. David Avişay ve Ahimeleḥ askeri geleyirler.*

David *gendi adamlarına*

Çebük bu taraftan Peliştimlernin ardından quvıñ. Onlardan hiç bir qusur buraqmayıñ.

Avner *David'ge*

Lakin efendimiz, *padişah Şaul'nın leşini göstüreyir,* daha ölmedi.

Şaul

61b

başını qaldırayur

Gel oğlum David. Gel bu gözlerimiñ qapularını sen qapa. 'Af eyle endi David, benim sana gunahım çoktır. Vaḥ David,

¹¹¹² *Rafe* is omitted over *kaf*.

¹¹¹³ СКАг. *qutur*- 'бесноваться, беситься, свирепствовать; szaleć, wściekać się, rozjuszać się | to rage, to get mad, to infuriate' (KRPS 376).

¹¹¹⁴ *yd'c'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

61b

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'ge¹¹¹⁵ vèrilmıştır. Al
onu, ölmesin çoq askerinden.¹¹¹⁶ Vaḥ, ne dir bu? Müzevir Doeg?

David

Doeg? Ḥasım duşman, egrilik <nedeni>.¹¹¹⁷ *Sançayır Doeg'ni. Orada
ölü düşüreyir. Şaul isteyür qalqmağa, taqat yoq.*

David

Padişahım, padişahım. Keşke senin yerine ben
olaydım. Qalbıñı bilirdim ki sen her gunahdan paksın.

Şaul

Oḥ şimdi öleceğim. David, Yonatan, vaḥ David. *Öleyür.*
[Oḥ şimdi öleceğim. David, Yonatan, vaḥ David. *Öleyür.*]¹¹¹⁸

David *düşeyir üzerine*

Vaḥ padişah.

Qiş

Oğlum, oğlum.

*David düşeyir ve işaret edeyür Avner ilen Ner'ge ki
Qiş'ni götürsinler ki onlar da barabarına gideyürler.*

Qiş *gittigi vaqıt*

Oğlum, Şaul, Şaul, oğlum, oğlum.

David

Şaul ve Yonatan öldüler. [a] *Ve süküüt.*

Ey Yisra'el'niñ devleti qal'aların¹¹¹⁹ düştüler. Quvatlı kişiler

¹¹¹⁵ Heb. name פלטי בן ליש '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 מבוֹע הַרְשָׁע (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

düştüler, bağıatırları(ñ düştüler). Saqın Aşqelon'ğa ve Gat'ğa
eşitirmeyiñ. Haber vermeyiñ. Peliştım qızları sevinirler.
Allah'larına ateşe teşek(k)ür ederler, oñ çığırırlar ey
Yisra'el seniñ qırılmanıñ uçun. Ey Gilboa'nın dağıları
siziñ üzerinizde de çıq¹¹²⁰ yağmur olmasın. Öksek tarla[r]-
nın üzerine güneş parlamasın zira onda paslandı

62a

'azim kimselerin bağıatırlarınıñ qalqanı. Şaul'nın qılıçı
boş geri dönmezdi, duşmanı öldürürdi. Yonatan'nın qurduğı
yaası geri çevirilmezdi. Vay burada ölü yatayurlar
qaranlıq gecede. Şaul ve Yonatan barabar sevgililerge
hoş ediniz, hayatda qorquv bilmediniz. Şimdi öldüler
lakin gene onlar barabardır, ayrılmadılar. Qarağışlardan
ziyede yengil¹¹²¹ idiler qavımlarını duşmandan qutarmaya.
Aslandan ziyede quvatlı idiler büyük ordunu qırmaya.
Şimdi qayıp oldular cenk aletleri,¹¹²² vay qalqanlar
qayıb oldular. Vay Yonatan dostum, Yonatan senin uçun
sıqlatım çoq. [gwdwş] Gündeş¹¹²³ qarılar biri birine
muħabbetinden ziyede 'acayıb¹¹²⁴ idü¹¹²⁵ senin muħabbetligiñ[i]. Seniñ
sadiqatlığınnı sevleyenler anca <güzel sevlerler>.¹¹²⁶ Ey
Yisra'el qızları sığıt ve yılamaq¹¹²⁷ sesi qaldırıñ. Şaul
ve oğılu uçun çoq göz yaşlar ilen ağlayıñ. Zira
onların quvatı siziñ saltanatınızı 'adaletli etti. Qardaşım
Yonatan aslında[n] yaşlıq günlerinden de doğırlıq ettiñ.
Sadıqat öğüne gezdi. Evladların raħbetlisi, kime
benzeteyim sadıqatlarını ki rical kibar arasında

¹¹²⁰ СКар. *çiq* 'роса, иней; rosa, szron | dew, frost' (KRPS 636).

¹¹²¹ СКар. *yengil* '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 Unclear. The denotation of this word is 'weird, strange' whereas in the Heb. original there appear נפלם (89b) 'wonderful, excellent'.

¹¹²⁵ *ydw*. Probably a spelling mistake, this form does not exist, should be *idi* 'was'.

¹¹²⁶ *çwz'y sww'l'rlr*, misspelled.

¹¹²⁷ СКар. *yila-* 'плакать, 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. Dañı¹¹²⁸ rağbet ve paye canıñ
<istemedi>¹¹²⁹ ise. Qıyas olur mu benim bu sıgıtım?

62b

Barabar olur mu seniñ büyükligine? Cümle _____¹¹³⁰
matañdan ziyede seniñ işlerin yaqışıklı oldular. ____
Ne mertebe olur cevahere¹¹³¹ eger étrafdan qurşun
ilen işlense? Orada öksekde duran ____
bu dünyanın maqamlarını ikrañ
édersin. Orada sabah _____
yıldızlarının _ arasına sen
sevinirsin. Yas uçun _
gülürsin. Orada qadir
Allah huzurun[a]da
canın ömüre dek
qayyam¹¹³² _
qalır.
Tam. Tam.
Şemuel Kohen R. oğlu
Tam. Tam. Tam. Tam.

'Ani katavti. Şemu'el ha-maskil ha-baħur¹¹³³ Kohen R. oğlu
[1876]¹¹³⁴ senesinde yazğamdır bu tiyatirni.¹¹³⁵

Şana¹¹³⁶ 1876 yom d¹¹³⁷ noyabr'¹¹³⁸ 24 kabul éttim.

¹¹²⁸ A spelling mistake, should be *daħa* 'more'. *Rafe* is omitted over *kaf*.

¹¹²⁹ *ykt'mdy*, misspelled.

¹¹³⁰ The copyist used horizontal lines and *vav* 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 SKar. *cevaħer* 'драгоценный камень; drogocenny kamieñ | precious stone' (KRPS 174).

¹¹³² SKar. *qayyam* 'постоянный; stały, trwały | continuous, permanent' (KRPS 358).

¹¹³³ Heb. המְשֻׁפֵּל הַבְּחֹר 'intelligent, educated young man'.

¹¹³⁴ The date was written later in pencil.

¹¹³⁵ *tyy'tyrny*. A loan from Rus. *театр* 'theatre'.

¹¹³⁶ Heb. שָׁנָה 'year'. It could also be read as Ar. *sene* 'year'.

¹¹³⁷ Heb. יוֹם ד' 'fourth day, i.e. Wednesday'.

¹¹³⁸ *nyy'bry*. A loan from Rus. *ноябрь* 'November'.

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.

8 SUMMARY IN POLISH

Krymskokaraïmska wersja *Melukhat Sha'ul*. Wydanie krytyczne i analiza językoznawcza

Powyzsza rozprawa doktorska miala na celu udostepnic w wydaniu krytycznym dramat p.t. *Melukhat Sha'ul* znajdujacy sie w krymskokaraïmskim rękopisie zwanym *medzumq*. Niniejsza praca jest pierwszym opracowaniem naukowym tego dzieła. Oryginal rękopisu, o numerze VI-3/22, znajduje sie na Krymie, a niniejszy doktorat zostal oparty na kopii dostarczonej mi przez prof. Henryka Jankowskiego.

W *medzumie* wymienione sa trzy daty, ktore wskazuja na czas dokonania zapisu, mianowicie rok 1876, 1875 i 1879. Kopista, Samuel Kohen, zostal podany w kolofonie znajdujacych sie po treści dramatu. Niestety nie posiadam dokladniejszych informacji na jego temat. Rękopis jest dobrej jakosci, papier jest pozolknieny lecz nie utrudnia to odczytu. Sklada sie on sie ze stu dwudziestu stron, z ktorych sześćdziesiat dziewiec jest zapisanych. Strony ponumerowane sa od numeru 1 do 65, a nastepnie od numeru 101 do 117. Na stronach 101b i 107b znajduja sie notatki w jezyku rosyjskim i karaïmskim, nie sa one jednak związane z treścią rękopisu. Takze na wyklejce znajduja sie notatki w jezyku rosyjskim i karaïmskim potwierdzajace, ze właścicielem *medzumy* byl Samuel Kohen. Numeracja jest podana cyframi arabskimi, z czego pierwsze sześćdziesiat dwa numery zapisane sa brązowym tuszem, a pozostale ołówkiem, ta sama ręką. Tekst zapisany jest pólkursywą hebrajską. Pismo jest czytelne, równe i schludne, skreślenia sa bardzo rzadkie. Na kazdej stronie znajduje sie od 22 do 25 linijek tekstu. Kazdy rzadek tekstu jest zapisany do końca linii.

Rękopis zawiera turkijskie tłumaczenie dramatu *Melukhat Sha'ul* 'Królestwo Saula', ktore znajduje sie na stronach 1a-62a. Oryginalny dramat zostal napisany w biblijnym jezyku hebrajskim przez Józefa Ha-Efrati Tropplowicza w 1793. Dzieło jest uwazane za pierwszy oryginalny dramat historyczny w jezyku hebrajskim, bylo ono zainspirowane m. in. dziełami Szekspira i Goethego. Tłumaczenie zostalo najprawdopodobniej dokonane przez Abrahama Łuckiego w pierwszej polowie dziewiętnastego wieku. Stwierdzenie to opieram na informacji podanej przez Shapirę (2003a: 698) w artykule poświęconym karaïmskiej literaturze, poniewaz autor tłumaczenia nie jest wspomniany w rękopisie.

Rozprawa doktorska została podzielona na siedem rozdziałów. We wstępie podałam cel i zakres pracy oraz użytą przeze mnie metodologię. W rozdziale drugim, poświęconym podstawowym wiadomościom o Karaimach, zaprezentowałam stan badań nad Krymskimi Karaimami kładąc nacisk na omówienie aspektów dotyczących religii, historii, języka oraz literatury. Rozdział trzeci poświęciłam opisowi rękopisu, zamieszczając informacje zarówno o kopiście jak i cechach zastosowanej wokalizacji. Następnie przedstawiłam zarys fabuły dramatu będącego tematem mojej rozprawy oraz przedstawiłam sylwetkę autora tłumaczenia, Abrahama Łuckiego. Ponadto podałam tytuły dziesięciu piosenek *türkü*, które zostały umieszczone w *medzumie* Samuela Kohena na stronach następujących po dramacie, a mianowicie od 63a do 104b oraz porównałam je z piosenkami, które znajdują się w *medzumach* opracowanych przez Radloffa (1896), Aqtay (2009) i Çulhę (2010). Aż siedem z nich znajduje się w pozostałych wydaniach rękopisów, choć zawsze nieznacznie różnią się fonologicznie i leksykalnie. W dalszej części porównałam tłumaczenie dramatu będące przedmiotem moich badań z oryginalnym hebrajskim dramatem. Tłumaczenie nie jest dosłowne, jednak jest w przeważającej części zgodne z oryginałem. Tłumacz starał się unikać parafrazowania, a przypadki braku ekwiwalencji są rzadkie. W rozdziale czwartym przedstawiłam najważniejsze cechy językowe dramatu koncentrując się zarówno na fonologii, morfologii, składni jak i leksyce. Język dramatu należy określić jako język krymskoturecki z domieszką krymskotatarskiego, typowy dla Karaimów zamieszkujących Krym. Należy podkreślić iż nie jest on tożsamy z dziewiętnastowiecznym językiem używanym w mowie przez Karaimów Krymskich. Zwróciłam jednak uwagę na cechy odróżniające badany język od ówczesnego krymskotureckiego, takie jak pożyczki pochodzące z języka hebrajskiego i słownictwo kipczackie niespotykane w krymskotureckim. W kolejnych rozdziałach podałam zastosowane przeze mnie zasady transkrypcji i transliteracji oraz wykorzystaną bibliografię. W rozdziale siódmym umieściłam transkrypcję dramatu *Melukhat Sha'ul* wraz z tłumaczeniem na język angielski. Tłumaczenie zostało podane równoległe z tekstem turkijskim aby ułatwić porównanie i odczyt przyszłym badaczom. W przypadku zdań, których odczytanie było niemożliwe bądź wątpliwe, zamieściłam w przypisach odpowiadające zdania z oryginału hebrajskiego posiłkując się wydaniem z Wiednia z 1829 roku.

Na koniec chciałabym wspomnieć o trzech pracach poświęconych karaimskim rękopisom, które ukazały się w ostatnich latach, a mianowicie opracowanej przez Aqtay (2009) *medzumie* Qılcı oraz dwóm pracom wydanym przez Çulhę w 2010 roku, to znaczy *medzumie* Qatıqā oraz transkrypcji na alfabet łaćniński VII części monumentalnej pracy Radloffa (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.